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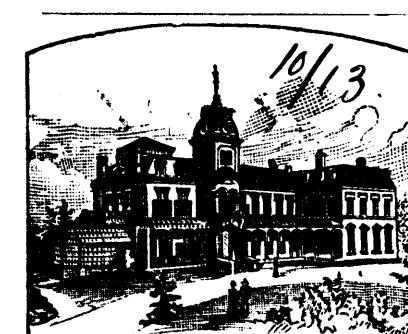
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"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 64th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavyfoot told mamma that he feared I would follow poor dear papa, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but each day I went on. I had a beautiful Nelly Parker say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, he will step in to her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I had a doctor's certificate to be almost resigned to the idea that we should never be married, and the thought that that deceitful busybody might get him after all nearly drove me mad. One day I read the testimony of Dr. Campbell's Arsenic and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enamoured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not see him any more, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

**THE DEY OF ALGIERS!**  
THE SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their Havers exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.  
"The Shah found his harem in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1889. Reason—Their supply of CAMPBELL'S WAFERS was exhausted.  
ILLUSTRATIVE of the desirability of a certain amount of Plumage, rumour has it that the above distinguished Oriental Potentates make it a practice to WEIGH their wives regularly once a month, precedence in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois.  
By Mail, \$1. Depot—220 6th Ave., New York Drug-gist.

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**Coughs, Colds, Croup.**  
action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

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CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.  
NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and simply distressing diseases of the skin, scalp and blood, with loss of hair.  
CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from all externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally are a positive cure of every form of skin and blood disease, from pimples to scrofula.  
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.  
Send for "How to Cure Skin Diseases."  
Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.  
Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster. 30c.

**CATARRH.**  
A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.  
The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an admitted fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

**GRANITE MONUMENTS Tablets**  
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**BAKER & CO'S Breakfast Cocoa**  
Is absolutely pure and it is soluble.  
**No Chemicals** are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.  
Sold by Grocers everywhere.  
**W. BAKER & CO.,** Dorchester, Mass.

**Allen's Lung Balsam** was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

**Household Hints.**

**GINGER SNAPS.**—One cup molasses, one cup sugar, two-thirds cup lard, one tablespoon ginger, one heaping teaspoon soda in four tablespoons of hot water, a little salt. Mix hard, roll thin, and bake well through. Spread singly on a board as taken from oven, and let lie till perfectly cold. Do not cover them tight like cookies, but put in milk pan, cover with cloth or paper to keep out flies or dust, and keep in a dry, cool place.  
W. B. Lynch, M.D., of Auburn, N. Y., says that he has used WISTAR'S BALSAM OF WILD CHERRY in his family for coughs and pulmonary complaints, has recommended it to others with invariably happy results, and esteems it a valuable remedy.

**MINCE PIE.**—Take two parts of chopped apples to one of lean beef, add currants, raisins, sugar and spices to taste; moisten with cider. Let stand on the back of the stove until cooked; let cool, and bake in puff.

**Bronchitis.**—Unless arrested, will terminate in consumption. An almost never failing cure for this complaint is found in Allen's Lung Balsam, which can be had of any Druggist, price one dollar per bottle.

**HEAD CHEESE.**—Clean and scrape the pig's heads, boil them in salted water until the flesh loosens from the bones. Take out the meat, season with salt and pepper in the proportion of one ounce of pepper to four of salt and any herbs you prefer—sweet basil and thyme are good—stir thoroughly, tie in a thin cloth and hang it to drain. When perfectly cold and dry take it from the cloth and put under pressure to shape it for slicing.

**Minard's Liniment Lumberman's Friend.**

**BORAX FOR WASHING.**—The excellent washerwomen of Holland and Belgium, who get up their linen so beautifully white, use refined borax as a washing powder, instead of soda, in the proportion of one large handful of powder to about ten gallons of boiling water. Borax, being a neutral salt, does not in the slightest degree injure the texture of the linen. Those who try this will be pleased with the result. It is also nice to wash blankets or woollen goods in this manner.

**TAKE CARE** of your health. Use pure articles in preparing your food. Imperial Cream Tartar Baking Powder contains no impurities or adulterants. All grocers sell it.  
**WALNUT CAKES.**—Half a pint of brown sugar, half a pint of walnut kernels, three even tablespoonsful of flour, a third of a teaspoonful of salt and two eggs. Beat the eggs light, adding as named the sugar, salt, flour and the walnuts. Drop the mixture in small "rocks" on buttered paper lining a baking pan and set in the oven until browned.  
**Hersford's Acid Phosphate.** Recommended by Physicians of all schools, for the brain, nerves and stomach.  
**ROAST SPARE-RIB.**—Take a nice spare-rib with part of the tenderloin left in; season with salt, a little pepper and sage or summer savory; put in a pan with a little water; baste often and roast until nicely browned and thoroughly well done.  
**DELICIOUS BUCKWHEAT CAKES.**—Two cups buckwheat flour, one of wheat flour, two tablespoonsful (level) Cleveland's Superior Baking Powder, one teaspoonful salt, and enough sweet milk or water to make a batter. Bake at once.  
**FOR TOOTHACHE.**—To cure toothache, pulverize about equal parts of common salt and alum. Get as much cotton as will fill the tooth, damp it, put in the mixture and place it in the tooth.  
**CRANBERRY SAUCE.**—One quart cranberries, one cup water and one cup sugar; stew only enough to cook thoroughly. It may be passed through a sieve and the skins removed if preferred.  
**FOR A HARD COUGH.**—For a hard cough, a home-made syrup from the following recipe is very good: Equal parts of thoroughwort, slippery elm, flaxseed and licorice. After steeping, add equal parts of sugar and molasses, and boil to a thin syrup. Dose, one or two teaspoonfuls.  
**DR. HARVEY'S SOUTHERN RED PINE** for coughs and colds is the most reliable and perfectly good medicine in the market. For sale everywhere.

**MEMORIAL WINDOWS**  
HOOVER & GLASS

**WISTAR'S BALSAM OF WILD CHERRY.**  
COUGHS, SORE THROAT, WHOOPING COUGH, BRONCHITIS, ASTHMA, and every form of Catarrh of the Throat, Lungs and Chest, including EMPHYSEMA, are speedily and permanently cured by the use of WISTAR'S BALSAM OF WILD CHERRY, which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and always irritates. The genuine is always signed "W. WISTAR & SONS, BOSTON, MASS." Sold by dealers generally.

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Our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Permanent position. Money advanced for traveling expenses. Full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

**50 CENTS \$25.00 Watch for \$4.98**  
This watch has fine expansion balance, quick train (18,000 beats per hour), accurately regulated and adjusted, full upper plate, dust proof, full jeweled, Waltham style movement, warranted five years. The case is a genuine 400 Duerber Silver-ine, warranted by the manufacturer. This watch is a perfect time-keeper. It is a fine watch and we will send you one for 50 cents, in postage stamp, as a gift, if you will send us your name and address, and we will send you the watch by express G.O.D. subject to examination. You can examine the watch and if found perfectly satisfactory and exactly as represented you can pay the express agent the balance. If you do not like the watch—otherwise you do not pay one cent. SPECIAL—Order immediately, sending \$4.98 in full with order. If you are the first order from that town we will give you the exclusive agency of your county and send you Free in addition to the watch a valuable sample outfit of jewelry consisting of rings, chains, pins, charms, etc., etc. CANADIAN JEWELRY CO., 69 & 71 Adelaide St. E., Toronto, Ont.

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**CLEVELAND'S SUPERIOR Baking Powder**  
ABSOLUTELY THE BEST.  
All the ingredients used in making this Powder are published on every label. The purity of the ingredients, and the scientific accuracy with which they are combined, render Cleveland's superior in strength and efficiency to any other baking powder manufactured.  
**CLEVELAND BAKING POWDER CO.,** NEW YORK.

**IMPERIAL BAKING POWDER**  
PUREST, STRONGEST, BEST.  
CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE.  
**E. W. GILLETT,** TORONTO, ONT. CHICAGO, ILL.  
MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

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**WISTAR'S BALSAM OF WILD CHERRY.**  
COUGHS, SORE THROAT, WHOOPING COUGH, BRONCHITIS, ASTHMA, and every form of Catarrh of the Throat, Lungs and Chest, including EMPHYSEMA, are speedily and permanently cured by the use of WISTAR'S BALSAM OF WILD CHERRY, which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and always irritates. The genuine is always signed "W. WISTAR & SONS, BOSTON, MASS." Sold by dealers generally.

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# THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, NOVEMBER 27th, 1889.

No. 48

## Notes of the Week.

DANIEL DEFOE published a plan for higher education of women so long ago as 1695. He wondered how mankind could dare to upbraid woman with folly when it was only the error of the inhuman custom that hindered them from being made wiser. Defoe drafted a plan for an academy for women; there was to be one in every English shire, and about ten in London.

EDINBURGH Presbytery, on the motion of Dr. Scott, has appointed a committee to report on the expediency of continuing or discontinuing their higher schools and colleges in India, and as to the possibility of securing greater economy and missionary efficiency in the promotion of Christian education in India by combined action of all churches and missionary societies interested.

THE *Australian Independent* draws an appalling picture of the Sydney Sabbath; it seems as much secularised as that of any Continental capital. Not only theatrical performances but all sorts of private entertainments—smoking concerts, dances, lawn-tennis parties—fill up the time not devoted to boating and Sunday excursions. This is what comes of the perversion of the Sabbath from what God gave it for.

THE Rev. Matthew Gardner of Mid-Calder has given expression to his regret that society and the Church do not come closer together. He is convinced the day is coming, if it has not already come, when the Church will be forced, if it is to hold its place, to consider social questions. He believes the Church is to blame for the atheistic aspect of socialism, and that there are churches so constituted as to alienate the poor.

THE Archbishop of Canterbury at the bidding of Lambeth Conference wrote to the heads of every religious denomination in England suggesting Christian conference on social subjects in which all churches are at one. Many of the replies, he says, had something of coldness on the surface; others were in the most affectionate terms. He believes that complete union is a question of many years to come, but Christianity like a noble tree is one in body though the branches are widely separated.

WERE all the converts of the late Dr. Somerville brought together, says the *Christian Leader*, they would form a great company gathered out of many nations. The other day M. Charles Bott was ordained at Rennes, in Brittany, as a minister of the Reformed Church of France. He was born at Morlaix, of Swiss parents. At his ordination he related that, although he had received good impressions at an earlier date, he became really converted under the preaching of Dr. Somerville when the Glasgow evangelist visited Rennes some years ago.

DR. MOIR PORTEOUS, of Edinburgh, and his session make three suggestions to the Free Assembly's Committee on Revision of the Standards—(1) that a declaration be made at the outset that the great essential principles of Calvinistic doctrine must be left untouched; (2) that the petitioning presbyteries be called upon to define in what respect the so-called living faith of the church differs from the professed faith as embodied in the Confession and the Word of God; (3) that the committee abstain from proposing any alteration either in the Confession or in the formula.

PRINCIPAL DONALDSON in opening the session at St. Andrew's University deplored the loss of Dr. Crombie. He had long known him as a ripe scholar, an enthusiast in learning, and an earnest educationist. They would soon welcome his successor, a man also of profound learning and of gentle ways. Dr. Donaldson complained that the Lord Advocate in the Universities Bill had treated St. Andrew's as if it were a decaying and moribund institution, leaving it in the meantime without a university court. He contrasted the parsimony of the British exchequer with the liberality of the Germans towards their universities.

NOT without foundation the *Christian Leader* offers the following caution: The fact that the management of young men's associations is in many cases being rapidly transferred to the official secretary, and that the directors are chosen merely or mainly on account of their social position or supposed wealth, is the theme of a trenchant leaderette in the November *Guide*. The increasing danger of the associations, in its opinion, is the supposed development of officialism and the extinction of individual and united effort. This is the danger of all associations, including even Christian Churches. A certain temperance organization is perhaps the most striking example that could be pointed out; it seems to exist only for the purpose of providing salaries for its officials, and for maintaining a weekly newspaper which nobody reads.

AFTER making bountiful provision for his relatives and bequeathing nearly \$1,000,000 to religious and charitable purposes, including \$20,000 to his minister, the late John Crerar, of Chicago, wills nearly \$3,000,000 for a public library for that city. The character of the reading he wished to promote is thus described in his will: I desire that books and periodicals be selected with a view to create and sustain a healthy and moral Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons; but I mean that dirty French novels and all sceptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character.

THE *Irish Times*, Dublin, of the 6th inst, says Yesterday, upon the sitting of the Court of Chancery, the Lord Chancellor (Lord Ashbourne) called to the Bar of Ireland a gentleman who for some time past has been sojourning in this city, the Hon. Judge Gowan, Senator of Canada. Addressing Mr. Gowan, the Lord Chancellor said that in view of his past distinguished career he had great pleasure in calling him to the Irish Bar as a member of a profession in this his native country, which he ornamented in that of his adoption. The compliment was enhanced by the circumstance that the "call" was a special one. Incidents of the kind are rare in the history of the Irish Bar, but in Canada as in Ireland this event will be recognized as a tribute of respect to the legal learning of the Dominion, which thus in the person of one of its most prominent and respected representatives is peculiarly acknowledged. All who know Judge Gowan will be delighted to hear that he has been the recipient of an honour so well merited.

IN opening the proceedings at the Protestant Alliance Conference in Exeter Hall, London, the chairman, the Hon. P. Carteret Hill, referring to the proposed Irish University, said that although a supporter of the present Government he felt it necessary to do what he could to correct the error into which it had fallen. He then alluded to the appointment of General Sir J. Lintorn Simmons to be her Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Pope, amidst loud cries of "Shame." He would avoid saying anything on the matter, as he believed it spoke for itself. Several resolutions against various forms of ritualism were passed, together with the following, moved by Mr. W. Johnston, M.P., and seconded by the Rev. J. Kerr, D.D.:—"That this meeting protests against the introduction into Parliament by the Government of any measure to provide at the national cost for the higher education of Roman Catholics in Ireland, and declares its determination to resist, to the utmost of its power, any measure which would place the State paid education of Roman Catholics under the irresponsible and uncontrolled domination of the Papal hierarchy."

THIS is the *British Weekly's* comment on the collapse of the *Presbyterian Review*: We are sorry to hear that it has been definitely decided to discontinue the *American Presbyterian Review*. The action was taken at a meeting of the Association composed of the Seminaries of Union, Princeton, Lane, Chicago, Alleghany, and Auburn. Want of agreement upon three questions among the manag-

ing editors of Union and Princeton Seminaries is said to be the cause. It is also intimated that the publication of Dr. Briggs' book "Whither?" is at the bottom of the trouble. We are afraid another reason is the small circulation of the magazine. The strong point of the periodical was the reviews of books, which were very well done. Occasionally there were good articles on theological subjects, but as a rule these were inferior to the criticisms. The *Review* started on its new career under the management of Dr. Briggs about five years ago. He commenced with great spirit and enormous bluster, and showed himself an able and energetic editor, but this severe check is another proof that to start and maintain successful periodicals is not such a simple business as might be supposed. The persons who are always ready to suggest what periodicals should be started and how they should be conducted are as a rule the very people whom judicious editors will shun like a pestilence.

OF all the members of the Quebec Protestant Committee of Public Instruction only two held out against the acceptance of the \$60,000 from the Jesuit Estates settlement. They were Rev. Dr. Weir and Rev. Dr. Cook, and they filed a protest against the acceptance of the money, in which among other things they said: (1) Because of the said \$400,000 being taken from the proceeds of the sale of the so-called Jesuit Estates and the grant being based on the moral claim by the canon law of the Roman Catholic Church on the said Jesuit Estates. The Protestants of the Province of Quebec have no such moral claim on the said Jesuit Estates. (2) Because by the Jesuit Estates' Act a trust established by the Crown of Great Britain for a specific purpose within the Province of Quebec has, to the detriment of the Protestant superior education in said Province of Quebec, been annulled and done away with without leave having been either asked or obtained from the Crown of Great Britain, the founder of said trust. (3) Because there is no parallelism between the granting of \$400,000 to the Roman Catholic Church and \$60,000 or any other sum to the Protestant Committee of the Council of Public Instruction. The parallel would have been to give the \$60,000 or any sum to be divided according to population among the different Protestant Churches in the Province of Quebec. (4) Because it is contrary to British principles and practice to make legislation dependent on the sanction of the Pope before it becomes law, as is done by the Jesuit Estates' Act.

IN religio-political matters it is evident that French-Canadians are not quite so unanimous in their opinions as is sometimes represented. Referring to the possibility of a Catholic University in Montreal under Jesuit control, *Le Canadien* says: A university must be national in the strictest sense of the word. It must have its roots in the soil of a country and draw thence its inspirations. Now the Society of Jesus is a universal and cosmopolitan institution which belongs to no country because it belongs to all countries. Among its members some are Canadians, French and good French, English and good English. But their wills, their lives, do not belong to them, and they have not, like the national clergy, the individual liberty of serving their respective countries by teaching or other work in the way they think best. The rules and orders of their Society are over everything else. They are here to-day, to-morrow they will be elsewhere. *La Minerve* says: Nothing assures us that he (Mr. Mercier) will not be recognized some fine morning as a special envoy vested with a providential mission to establish concord among the bishops and harmony in the flock. The same article refers to the project of an independent Catholic university in Montreal and to the natural consequence that it would be under the direction of the Jesuits, the Seminary having decided not to accept it, and adds, in a peculiar tone: Why not? Will certain of our readers say, Yes, why not? Shall we have peace so long as that scheme is not accomplished? No; then is it not better for Rome to give in at once, for the bishops to give in at once, and for Laval to surrender without delay, rather than see a continuation of those endless disputes, the ultimate result of which is only to deprive our young men of an orthodox Catholic University.

## Our Contributors.

### THE MINIMUM IN MEN AND THINGS.

BY KNOXONIAN.

Dr. Dods has raised a storm in Scotland by discussing in a sermon the fundamental question, What is a Christian? In one part of the sermon he tried to define the minimum of faith and show just how little a man may believe and still be a Christian. A good many people think that kind of preaching is not for edification. One of Dr. Dods' most ardent admirers calls it "Theological Blondinism." Theological Blondinism is a good term, highly suggestive and happily descriptive of a kind of teaching and preaching that seems to delight in going as near danger as possible. For hitting upon this happy and suggestive term the *Dr. ish Weekly* should have a vote of thanks.

When Blondin crossed the Niagara River on a tight rope he performed a feat that was difficult, dangerous, and for every good purpose, useless. Preachers who try to say just how little a man may believe and yet find his way to heaven are trying to do something that is exceedingly difficult and as dangerous as difficult. Whether that kind of preaching can under any circumstances be useful is a question that those who engage in it must answer for themselves. Perhaps some clerical Blondin may career on the tight rope until he attracts the attention of his Presbytery and then we shall have a decision on pulpit Blondinism. A finding on Blondinism of that kind if come to by the right kind of men might help to put an end to tight rope performances in the pulpit.

Many years ago Dr. Ryerson and a Western editor were discussing the privileges given to Canada when England conceded Responsible government. The Doctor expounded the new constitution in a restrictive sense and the editor tried to show that it meant a great deal. Leonidas was rather too able for the newspaper man when they came down to minute details of interpretation but the press man shut him off cleverly on general principles. "Doctor," said he, "I think it is the duty of every patriotic Canadian to make as much as he can of our privileges rather than as little." A good many people, not by any means fools, think it is well for a preacher to make as much of faith as he can rather than as little.

Comparatively few Protestants are in any danger of having too much faith, while a large number are sure to have too little without any encouragement from the pulpit.

But whatever may be said about the minimum of faith nobody wants the minimum in any other good thing. Nobody wants the minimum of service, or the minimum of business, or the minimum of comfort, or the minimum of money, or the minimum of any earthly blessing. Why should we desire the minimum in matters of religion.

Minimum men are not the kind of men we care for. Nobody wants a minimum lawyer or a minimum doctor, or a minimum minister—or a minimum man of any kind.

A minimum lawyer is one who gives as little attention as possible to your business, never spends any time in preparing your case and when he goes into court knows little or nothing about it and says little or nothing for you. You don't want a lawyer of that kind. Do you?

A minimum doctor is one who pays just as little attention as possible to his patients, calls to see them as seldom as possible, takes as little trouble with them as possible, and does the very least he can to help them. That is not the kind of doctor you want in your family. Is it?

The meanest of men is a minimum minister. He is a mere official who preaches as seldom as he can, visits as little as he can, reads and writes as little as he can, in fact does as little of everything as he can. His whole life is a wretched experiment to see how little he can get off with. His most frequent utterance is, "I'm not bound to do this, I'm not bound to do that. I'm not bound to do the other." Instead of trying to do as much as he can for his Master his constant effort is to do as little as he can and keep his place. Who wants a minister for pastor?

A minimum worshipper is a man who never goes to church if he can find an excuse to stay at home. There are too many minimum church-goers.

A minimum student is a lazy young man who studies hard—to find the least that he can pass his examinations with.

A minimum contributor is one who earnestly strives to give as little as possible to every good cause. He nearly always succeeds. In fact minimum contributors are among the most successful men we have. It rarely happens that one of them fails in giving as little as he possibly can.

A minimum Christian is one who prays as little as he can, worships as little as he can, believes as little as he can and works as little as he can. A minimum Christian never does much good and may do a great deal of harm.

It has been suggested that discussing the minimum of faith is just as unwholesome as discussing the minimum of morals. If that be so, preachers ought to be very, very careful about trying to say just how little faith may possibly save a man. What preacher would care to stand up in his pulpit and say how many moral lapses a man may make and still be saved as by fire? How would it do to tell sinners all too prone to sin without any encouragement that they may possibly get to heaven in the end though they get drunk so many times, or steal so many times, or break the seventh commandment so many times? The idea of preaching in that way is absolutely revolting. Well, if trying to fix the minimum in morals is such an unwholesome thing fixing the minimum in matters of faith can hardly be anything.

## CAVADIAN PRESBYTERIAN HISTORY.

BY H. S. MCCOLLUM, OF ST. CATHARINES.

### ADDITIONAL MINISTERS AND CHURCHES.

At the date of the publication of the *Narrative* the number of ministers had increased from three to five, Mr. Goodell having been ordained, and he and Mr. Sessions having united with the Presbytery since its organization. Rev. Joseph Marr arrived at Oakville in the spring of 1835, and preached there and thereabout till December, 1836, after which he went to Beamsville, and preached there and at "The Forty" about three years. Before going to Beamsville he supplied, for a time, Gore and Trafalgar. Rev. Josiah Partington and Rev. John Axtel also came in 1835. The former was installed at Drummondville March 10 of that year. His preaching circuit embraced the Old German Church under "the mountain," in Thorold, and St. David's and Allanburg. The latter supplied Dunville and Louth for about two years.

Some time in the latter part of 1834 Rev. Charles Jones came on the field, and laboured as an evangelist within the bounds of the Presbytery for about six months, during which time he officiated, with Rev. Mr. Eastman and the pastor, Rev. Mr. Buell, at the dedication of the "brick meeting-house" in St. Catharines, October 23, 1834, and was ordained to the Gospel ministry at a meeting of the Presbytery held at Clinton, January, 1835. From this section he made his way to Belleville, where he commenced, March 3, 1835, preaching at a protracted meeting. Afterwards he had charge of a Church for a season, then drifted into the United States, and successively filled several pastorates with marked success. He was a seepson of Rev. William Smart, born at Yonge, U. C., in 1809, received his classical education at Williams and Union Colleges, and his theological training at Auburn and New Haven. He died at North Abingdon, Mass., September 3, 1889, at the ripe age of fourscore years.

At the January meeting of Presbytery in 1835 a unanimous request came up from the Church at Hamilton to organize those members who reside upon the mountain into a separate Church, to be known by the name of "The Presbyterian Church of Barton." The Presbytery having so ordered, 105 members were dismissed from the Hamilton Church, and on May 17, 1835, the Presbyterian Church of Barton was duly organized by Rev. Edwards Marsh,\* who accepted its pastorate, leaving the pulpit of the Hamilton Church vacant until the arrival of Rev. Charles E. Furman, from near Rochester, N. Y., in December, 1835. Mr. Furman took up the work at Hamilton as successor to Mr. Marsh, and carried it forward faithfully and successfully for two years. Stephen Blackstone, William Macklem, David Hess and Frederick Holtrum, who had been elders in the old Church, were assigned to the same positions in the new.

No records of Presbytery having been preserved, no particular information has been obtained in reference to the organization of new churches or the advent of other ministers. It is doubtful, indeed, whether there was anything to report on those subjects until January 11, 1837, when Rev. R. H. Close a licentiate of the Third Presbytery of Philadelphia, was ordained and installed as pastor of the Church at St. Catharines, after serving as "stated supply" since the 9th day of the previous July. He succeeded Mr. Buell, who retired, in consequence of ill-health, late in 1835.

Rev. W. F. Curry, who came with others in 1831, to assist in revival work, and who organized the Church at "The Forty" in 1832, supplied Brantford for several months in 1833-4, but never connected himself with the Presbytery. He went from this section to Montreal as secretary of the "Canada Education and Home Missionary Society."

### MINISTERS IN 1834—BISHOP MARSH.

At the date of the installation of Mr. Close the active members of the Presbytery were, Rev. Mr. Marsh, Rev. Mr. Marr, Rev. Mr. Eastman, Rev. Mr. Goodell, Rev. Mr. Furman and Rev. Mr. Partington. Mr. Marsh preached the ordination sermon from the text: "And they were not able to resist the wisdom and spirit by which he spoke." In March, 1837, Mr. Marsh withdrew from local pastoral labour and entered upon general missionary work, becoming, in fact, pastor or bishop of the Presbytery. April, 1838, in a report of his labours, he said: "Many feeble Churches have been visited and refreshed; but plans for their relief have been defeated by the disasters of war."

### THE MACEDONIAN CRY.

At least as early as 1832 it became evident that the ministers could not be adequately supported in this wilderness field, without help from some source, and, after prayerful consideration and conference, Mr. Marsh and Mr. Buell severally and unofficially presented their earnest appeals to the American Home Missionary Society, and with some measure of success. An extract from one of the letters addressed by Mr. Marsh to that Society under date of April, 1834, was published in the Society's magazine, with this note by the secretary, viz.: "He (Mr. Marsh) has made his way to the upper province of Canada without missionary aid, and seems to have been greatly blessed in his labours." A portion of the extract is as follows: "And now, dear brethren, I know that every feeble, destitute Church can place their claims before your Society with the eloquence of starving children. I know that the heart-breaking cries awaken the sympathy of

\* In former chapters of this history of the Niagara Presbytery, Mr. Marsh's name has been erroneously printed with S. as a middle initial. The first name requires a terminal s, making the name as printed above. He had no middle name.

the elder Churches, and, as they ask for bread, they do not receive a stone. But we fear that you will not own us as children. We live in another country, under another Government; but we cry like the Macedonians, and stretch forth our hands for help, knowing that if we fail we can but fail, and it may be that our cry will be heard."

The following extract from an article published in the *Home Missionary Magazine* for February, 1835, explains the position of the Society in reference to work in Canada: "The claims of the Provinces of Upper and Lower Canada demand the attention of Christians of the United States, not merely on the ground of common benevolence, but because many of their own sons and daughters have become residents there. The common language and the similarity of nearly all social customs, together with the facilities of intercourse, afford an argument to prove that, though political boundaries now mark the inhabitants of the Canadas as belonging to another nation, the time is coming when this will be the only evidence that they are not one and the same people with ourselves. The American Home Missionary Society is bound, in duty to its great object, to care chiefly for the destitute of the United States. Still, as opportunity has offered, it has sought to promote missions to Canada."

The *Home Missionary* for January, 1837, says: "The ministers belonging to the Niagara Presbytery of Upper Canada have formed an auxiliary to the American Home Missionary Society under the title,

### DOMESTIC MISSIONARY SOCIETY OF UPPER CANADA,

and presented the following appeal, on behalf of the Churches under their care: The Presbytery is made up of six or seven ministers, who have the charge each of from one to three Churches, of which there are not far from twenty-five, and the number of members may be from 600 to 800. The question whether these Churches shall be sustained in maintaining their denominational character is one we have tried to decide under the influence of a prayerful spirit. Shall they be disbanded. . . . Shall we leave here and fill your vacancies [in the United States] or shall we remain, hoping that God has many people to be brought under the influence of the Gospel through our agency? . . .

In publishing this appeal the secretary adds a note as follows: "In answer to the foregoing these brethren have been assured of the cordial co-operation of the American Home Missionary Society, as well as our deep sympathy with them in the state of their feeble Churches and waste places."

### DISASTROUS EFFECTS OF WAR.

The *Home Missionary* for October, 1838, contained the following:

"A little more than a year ago there was a Presbytery by the name of the 'Niagara Presbytery of Upper Canada,' comprising seven or eight Presbyterian ministers, twenty-five Churches, and having an aggregate of 700 or 800 communicants. These were situated in the vicinity of the head of Lake Ontario. But when the insurrection commenced in that neighbourhood many of the ministers, from their being emigrants from the United States, fell under the suspicion of disaffection to the Government. This rendered their situation so unpleasant that many of them returned to the American side of the line; congregations were broken up, and their members compelled to emigrate to more peaceful regions. One, whose circumstances had detained him in Canada, writes as follows: 'I know of no American minister now in Canada, with the exception of Brother C. and myself; nor am I certain that he has not left—he talked of it some time since. The country is in a very unsettled condition, and affairs wear a threatening aspect. I sometimes feel afraid to stay here, and wish I were on the other side of the line. But I reflect that the same power is engaged for my protection here that would save me anywhere else. And when I consider the moral condition of the country I seem to be called to remain and blow the Gospel trumpet, looking for rest and reward in another world.'"

### MINISTERS WHO STAYED.

Though the writer's name was not given, circumstances seem clearly to point to Rev. Mr. Marr as the author of the foregoing. "At the breaking out of the rebellion he had to leave Beamsville. He then went into mission work, and settled near Fingall, on Talbot Street, and laboured through all that region for three years; then went to Long Point country, near Port Dover and Simcoe, and continued there twelve years, when he left the country." The "Bro. C." referred to was, undoubtedly, Rev. R. H. Close, who continued officiating as pastor of the Church at St. Catharines until June, 1839, though from May, 1838, he had charge also of Lewiston Academy. He did not wholly abandon the Canadian field, and as soon as the condition of the country would permit, he was again at work there, though not in his old charge. It can hardly be said that he left Canada because of the rebellion except as the rebellion affected the means of personal and family support. One more—Rev. Mr. Eastman—remained but he had been a Canadian for about a generation, and he was rooted in the soil of the Peninsula.

### PRESBYTERY SUSPENDED.

All the other ministers left for "the States;" the excitement of the rebellion absorbed all the public attention; the Presbytery, with its Domestic Missionary Society, necessarily suspended action; church doors were closed, and the work auspiciously begun and so successfully continued for about five years, was brought to a premature end, to be revived however, after the war-cloud passed.



PRESBYTERY REVIVED.

On the 16th of February, 1842, peace having in the mean time been fully restored, the Presbytery was revived, and a meeting was held that day in Barton, when "Levi Rose, a licentiate of Tioga Presbytery, in the State of New York, was ordained and installed Bishop of the Presbyterian Church" in that place. Sermon by Rev. Wm. Hunter, from Springfield, N.Y., whose name does not afterwards appear in Canadian church history. Charge to pastor by Rev. Abijah Blanchard, D.D.; to people by Rev. J. W. Baynes. Fellowship of churches by ministers and elders present. Mr. Baynes was made "stated clerk," and held that position, probably, until the summer of 1848. Dr. Blanchard accepted a call "for two years" to Pelham and Louth, September 2, 1841, and Mr. Baynes had supplied St. Catharines, commencing the first Sabbath in December, 1840.

It is impossible systematically to trace the growth of the Presbytery and the incoming of new ministers; but from scraps of information gathered from various sources it is evident that the revived Presbytery was at one time quite as efficient as was at any time its ante-bellum predecessor.

Following the re-organization, meetings of Presbytery were held as follows: April 19, 1842, at Pelham; July 12 at Gainsborough; October 4, at Barton; February 21, 1843, at St. Catharines; October 3, 1843, at Louth; February 20, 1844, at Wainfleet, and October 1, 1844, at Clinton. The Presbytery had held other meetings, but no further information has been obtained except in reference to the meeting at Wainfleet. That was reported as follows: "A highly interesting meeting of the Niagara Presbytery of Upper Canada was held at Wainfleet, February 20, 1844, at which a larger number of Churches were represented than on any previous occasion. Several clergymen were admitted as constituent members, and a spirit of harmony and devoted zeal and piety pervaded the Sessions. The deliberations were directed to the great and commanding objects of the salvation of men and the glory of the Redeemer. The ministers and elders of the several Churches felt it to be a season of refreshing from the presence of the Lord; and it is devoutly hoped that the influence of the meeting will be extensively and permanently felt throughout the bounds of the Presbytery. At this meeting the Rev. D. A. Abbey, A.B., of Drummondville, was ordained. Invocation and reading the Scriptures, and prayers by Rev. W. Tatham, of Dunville; sermon by Rev. R. H. Close, of Gainsborough; constitutional questions by Rev. Dr. Blanchard, of Pelham; prayer by Rev. J. W. Baynes, of St. Catharines; right hand of fellowship by Rev. J. F. S. Fayette, of Brantford and Barton; charge by Dr. Blanchard, and the concluding prayer by Rev. E. B. Coleman, of Clinton. Seven ministers were in attendance, and probably there were others in the Presbytery who did not attend.

(To be continued.)

CENTRAL INDIA MISSIONARY COLLEGE.

MR. EDITOR,—There are three facts to which I want to draw the very special attention of your readers. 1st. The \$10,000 required for building a Missionary College in Central India is not made up yet; \$6,000 remain to be gathered. 2nd. The return of our honoured missionary to his work is thus seriously delayed, indefinitely delayed. It does seem a cruel and a foolish thing to keep at home receiving money the one man amongst us who can carry the news of a Saviour to the "dead and lost souls of India," when there are multitudes both of men and women, who can if they will, share that burden among themselves and let him go off to his own work. 3rd. If the labour of gathering that money is properly arranged and divided it can all be raised in a week and that without burdening anyone. The only thing required is that there should be in each congregation one person sufficiently interested in this great work to take the small amount of trouble necessary to bring the matter intelligently and effectively before every member of it. Here are the steps to be taken: 1st. Get the approval of the minister that the matter should be so brought within the reach of every one. 2nd. Count the number of attendants usually to be expected at church on Sabbath. 3rd. Write to Mr. Wilkie, 70 Coolmine Road, Toronto, for a sufficient number of small envelopes to supply each person with one. He has also issued a telling and touching little tract entitled, "A plea for our Educational work in India." They are supplied free. Ask for the same number of them and slip one envelope into each tract so that they may be handed out together. 4th. On some appointed Sabbath, and let it be soon,—say the last Sabbath of November or the first of December—get some one to read in clear voice the following intimation: Attention is hereby asked to the pressing need of a college building for our missionary work in Central India. As you leave the church to-day a small envelope will be handed to you and a tract explaining the work, its nature and its needs. You are asked carefully and prayerfully to read this, and then put into the envelope whatever the Lord will put into your heart and your hand to give towards it. Do not keep it back because it may be only a little. Let the children help with their coppers and all who love our Lord Jesus Christ put a hand to this house for God's work among the perishing. The envelopes will be received at the church door next Sabbath. 5th. Let two or four as the case may require stand at the church doors and hand to each as they pass out the tract and envelope, and on the next Sabbath stand again, and receive whatever money may be handed in. Two or three can then together open the envelopes, count their contents, and send it all at once to Rev. Dr. Reid, Agent Presbyterian Church in Canada, Toronto.

Is there not one in every congregation able and willing to do these simple things and so give to the people the opportunity intelligently to do whatever it is in their hearts to do for this important work? Do not think it should all depend upon your minister. He has many things to think of and sometimes gets to feeling that the people look upon him as always ask-

ing for money. Get his counsel and approval first, and then take all these steps without giving him one bit more trouble about it. It will do his heart good and make him feel that there is more life among his people than he knew. "Who will go for us?" Not this time to the foreign field. That part of the work is eagerly taken by him who is just waiting to get leave to start. But who will volunteer to take a little of this home work that is now lying upon him too? One for each congregation. Is there not one in each congregation who can and will do so much to set the missionary at liberty for his own work?

Look again at all that is required. Think and pray over it, and see if you are not the one to do it. 1st. Speak to your minister. 2nd. Count your number. 3rd. Write for tracts and envelopes. 4th. Intimate their object. 5th. Give them out at the church door, receive them next week, and send off their contents with all speed. If every congregation will do this the whole can be raised comfortably in one week, without any one having to do more than they really want to do. And oh, the blessing that comes with saying "Here am I," when God calls. A. B. C.

THE INDORE COLLEGE.

MR. EDITOR,—As the readers of your valuable paper are aware, the effort of Mr. Wilkie, our missionary now home from India on furlough, to raise funds for the erection of a college at Indore, has received the fullest sanction of the General Assembly. The deliverance of the Assembly was as follows: "The General Assembly recommends to the liberality of the Church the High School and College work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of the work." This action of the Assembly has been heartily followed up by the Foreign Mission Committee in recommending the work of Mr. Wilkie to the sympathy and generosity of our people among whom there is, we are sure, a deep and wide-spread interest in the welfare and success of our mission in Central India. He should not return to Indore without \$10,000 for the proposed and urgently required buildings. But he has not received the half of that sum; although in many places his appeals have met with a gratifying response. It is therefore the judgment of the Executive Committee, that Mr. Wilkie, instead of returning at once to his field of labour as his heart was set on doing, should continue, till after next Assembly, his visits to congregations, many of which are expressing a strong desire to see and hear him ere his return. It is felt, moreover, by the Executive Committee that Mr. Wilkie, having been hard at work almost since his arrival among us, has not, in any adequate degree, realized the benefit which, so far as regards rest, he should have derived from his furlough. It is confidently hoped that, as a result of his stay among us for a time, the necessary amount of money will be raised, his own health greatly benefited, and congregations in many parts of the Dominion much encouraged and animated in their efforts to promote the cause of Christ in the "regions beyond." THOS. WARDROPE.

Convener Foreign Mission Committee (Western Division).

"THE POISON OF PLYMOUTHISM."

MR. EDITOR,—I regret to take objection to the remarks of your correspondent "Knoxonian" in your number of the 28th Oct., when he is speaking of a class of Christians in our community called "Brethren" and by some "Plymouth Brethren." There is a lack of charity in such remarks. I am not one of that sect or class of people, but have for twenty-five years known very many most estimable Christians who go under that name. I might name six, Sir James Lukin Robinson, of Toronto, the late Lord Cecil, who was drowned at Belleville, Joseph Leslie our late Post Master, and his estimable wife who died some years ago; Walter McKenzie, clerk of the County Court, Major Oldright, of Dartmouth, near Halifax, and many others. The sect call themselves Christian Brethren and endeavour—whether truly or not—to imitate the mode of worship practised by Christians in the times of St. Peter, St. John and St. Paul. They object as "Knoxonian" says to ordained ministers. So do the old and greatly respected Orthodox Quakers—a people very greatly respected—as indeed are the Christian Brethren. The latter lead very inoffensive, pure, simple, Christian lives, believing in the constant influence of the Holy Spirit. I don't write this to induce controversy, but the word "poison" is too strong as applied to them. Taken as a body in America and England it is difficult to find a better set of people, although it is admitted they are sometimes odd in their views of Scripture. They are dogmatical and dictatorial too at times in some of their views, that is, they do not allow for difference in men's minds. We should not be guilty of the same error in judging of them. They meet on the Sabbath and read the Scriptures (any one can expound them) and any one may lead in prayer or lead the assembly, although they generally have class readers. I am very well acquainted with this mode of worship as well as with the lives of many of them. Perhaps "Knoxonian" may object to my view when I say that with all their oddities the Salvation Army movement is one that is useful and perhaps necessary in our sceptical state of society. So I consider the Christian Brethren are a people sent into the world by the Holy Spirit. "Knoxonian" by examining the twelfth and fourteenth chapters of Romans and the twelfth and thirteenth chapters of 1st Corinthians will see that St. Paul condemns indiscriminate censure of Christians because of difference of opinions. The Christian Brethren have the ear marks of great devotion—prayerful and peaceful spirits—love to Christ and men in a very eminent degree. Have we Presbyterians got all the gifts to the same extent? They lay too great stress upon certain Scriptural texts, live very close Christian lives but are not sufficiently willing to live with other Christian bodies in working out Christ's Gospel. Yet where they err in one thing they surpass in others. "Knoxonian" considers them more dangerous than the Jesuits. Wherein does he see this except from his own prejudice? Certainly not from the conduct or writings of the sect. They have no Pope, no secret order, no nuns, and everywhere deal with an open Bible, distribute the most beautiful tracts and visit the sick. Too much "propagandism" may possibly be a fault with them, if so, it was also a fault with primitive Christians. C. M. D.

Toronto, Nov. 3th, 1889.

OUR WATCH TOWER.

Temperance sentiment spreads, and temperance principle, like a cutting of the vine, grows with a vigorous and persistent growth. On the evening of Sabbath, September 29th, the sixteenth half-yearly special communion service with unfermented wine was held in Queen Street Hall, Edinburgh, the only condition of communicating being that the applicants be already church members. Mr. John Hope, of Moray Place, is the leader of the movement. It is a relief to our consciences. There are now no fewer than 150 elders in Edinburgh who have heartily identified themselves with this important action. And sympathy constantly grows. Eighteen congregations in the city use unfermented wine. While outside the city almost every week new congregations are reported as taking their stand.

These services at Queen Street Hall are undenominational and unsectarian in their character. Ministers from the Free, the U. P. and the Established Churches officiate.

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The Rev. John Robertson of Edinburgh said, at the United Kingdom Band of Hope Conference in the U. P. Synod Hall, Castle Terrace, "There was to be formed this year an association of young ministers for the purpose of bundling out of doors of the Free Kirk every publican and every licensee, every maker and every seller of this strong drink." To this we say, So may it be. Not till the Church puts its foot on the traffic and stamps it out of the list of reputable occupations, will it die. The sooner the Church of Christ shakes its very skirts free from the destructive mother evil, the better. It ought not to be a partaker of its sins and crimes. There is no possible defence of the liquor traffic. As the General Assembly of our church has repeatedly declared, "It is contrary to the Word of God."

\* \* \*

One of the cheering aspects of the Temperance Reform just now is that the best men are all set against it. Drs. Theodore Cuyler, Newman Hall, Jos. Cook, Marcus Dods, Jr. Cairns, Dr. Pentecost, Dr. J. H. Wilson and hosts of men like them. And moreover the best women in the sacramental Host of God's Elect are banded together under the beautiful badge of the white ribbon of the W. C. T. U. to work for its overthrow. And that is the pledge of its downfall. Mark it well. Women's tears and women's prayers never plead in vain. And nothing is more convincing than woman's words! Who ever listened to the lovely and noble and eloquent Miss Francis E. Willard and was not charmed into consenting together with her against the traffic, and for the uplifting of the poor, down-trodden women and children, whose husbands and fathers are slaves of the drink? Who? God bless and prosper the grand charity work of the W. C. T. U.

\* \* \*

The temperance sentiment ought to have an embodiment in every congregation by at least the organization of a Band of Hope. The General Assembly recommends this. Let the young be instructed in the evil effects of strong drink. Our country is to be congratulated that Dr. Richardson's book on temperance showing the effects of alcohol on the human system is taught now in every school in our land. Temperance men should see that this is faithfully carried out.

It is not an in proper or unbecoming thing to have a temperance pledge in the congregation so as to strengthen the weak and encourage them by a brotherly sympathy. It is a source of great help—and can be a hindrance to none. We should be willing to use any means that may assist any one to a better life.

\* \* \*

Why should not the minister preach on the evils of strong drink occasionally? If he did no more than give a Bible-reading setting in order what God says about it great good would be the result. What room there is for a most interesting sermon here. God speaks in His Word, science contributes its clear light, experience brings forward its knowledge—three indisputable witnesses in the court of every man's conscience.

Or why not have a temperance night in the prayer-meeting? Make special prayer for the success of the temperance movement. Every one who is a Christian can do that. The man is not godly who fears to do it. Is it not included in "Thy Kingdom Come?"

\* \* \*

With temperance comes many blessings, with intemperance many blessings take their flight.

A minister, not far from Toronto, told us of the effect of the Scott Act on some little families he knows. On one it was seen in the furnishing of his home and making it cosy and comfortable, and in the happiness of his wife and little ones. But when the evil day of repeal came, that was the signal that the taverns were open, and temptation rife. From that day a darkness gathered about the home, and one article after another that had served to make it beautiful and attractive disappeared till the home was a ruin and the wife and little ones starving. Oh the unspeakable curse of strong drink! We pronounce it to be the greatest curse of our age. It bears with it most evils.

May God hasten the downfall of distillery and brewery, and tavern and grog shop, that the people may be free from their galling fetters. SENTINEL.

## Pastor and People.

"LIFT UP YOUR HEADS."

BY BLANCHÉ BISHOP

O Day, why linger still thy feet  
Along the corridors of night?  
Know'st not the world hath waited long  
For waking song, for waking light?  
Along the valley, on the hill  
Sleeps still the noisome evening mist;  
And by its banks the river slow  
Streams its cold length yet sun-un-kissed.  
Lift up, lift up your heads,  
O gates of shining day!

Why cometh not the blessed dawn  
For suffering souls that watch through pain?  
Long, long the night, and without end  
Its creeping hours. Will e'er again  
The silence ring with daylight sounds,  
The weeping cease from tired eyes?  
Ah! who shall know the bitter woe  
That looks in vain for morning skies?  
Lift up, lift up your heads,  
O gates of shining day!

Long waits the world for morning dawn,  
Its watching eyes with pain grow dim.  
Know not, ye waiting souls and sad,  
The night is but a mist of sin?  
Behold ev'n now the breaking clouds  
Proclaim a coming Son and King?  
Lift up, lift up, O waiting hearts,  
And let this King of Glory in.  
Lift up, lift up your heads,  
O gates of shining day!

### OPTIMISM VERSUS PESSIMISM.

It would be too much, perhaps, to say that the art of melancholy is an outgrowth of our complex civilization, and yet we have been obliged to coin a word—the word pessimist—to indicate that class of men who persist in looking on the dark side of things. If they happen to be visited with a trifling illness they are sure they will never recover; if trade for a time is a little dull, they imagine themselves on the eve of bankruptcy; if some obstreperous individual makes a disturbance in the church, they conclude that religion is a failure; if some trying problem emerges in public affairs, they will tell you with exasperating resignation that the country is going to ruin. We have all been touched, I dare say, with pessimistic theories at some period of our history; but if that were the only attitude of men, we should want to get rid of this world as soon as possible. Fortunately, there is a bright side as well as a dark side to everything, and we are wise in cultivating the acquaintance of any who has the faculty of seeing it.

We have the optimists to put over against the pessimists; the men who have a constitutional tendency to be happy, who can discover at least a little good even at the heart of the greatest evils, who are more fond of pointing out excellencies than of unearthing faults; who do not lose heart in sickness or disaster or national disturbances, who rejoice not in iniquity, but who rejoice in the truth. And no one can, I think, doubt in which of these two classes it is most fitting for the Christian to be found. We are properly impatient of that cheer which ignores the stern facts of daily life. We must take everything into consideration before we shall feel justified in adopting a creed of hope; and if we hope at all it must be not because we have shut our eyes to everything that is perplexing and sorrowful, but because in spite of these things we retain our trust in the living God. For this, it seems to me, must be the basis of enduring optimism; belief in God and in His changeless purposes of love towards the creatures His hands have made. If human life is a thing of chance, and there is no significance in the reverses as well as the prosperity which may fall to its lot, if there be no Divine Providence guiding the nations of the earth and leading them steadily toward their appointed goal, then I can see no warrant for any other creed than a creed of despair, and I do not wonder that atheism has often sought to be rid of the tangles in the skein of existence by cutting it off altogether. But if there be a God who "ever lives and loves," the God and Father of our Lord Jesus Christ, whose infinite and eternal love is seated on the throne of the universe, who makes the wrath of man to praise Him and the remainder of wrath restrains, who has never yet let go His beneficent control of earthly affairs, who cares for our individual lives, who cares for our homes, who cares for our country—then it is no longer childish to keep unimpaired our creed of hope, and to look forward with patient expectation and fervent prayer towards the

One far off, divine event  
To which the whole creation moves.

And when optimism is once seen to be so eminently rational, we shall surely not need any argument to prove that it is a desirable attitude, as well for our own sake as the sake of others.

The Apostle speaks in sober earnest when he tells us that we are saved by hope. Hope will bring to mind the record of past deliverances, which will tide us over many a crisis of peril, will inspire us to nobler and more patient effort, and will lead us to anticipate the magnificent developments of the future. The man who loses hope in himself is doomed. His best energies are paralyzed, and unable any longer to fight the battle of life, he sinks into listless apathy and thence into final ruin. The man who loses hope in his fellows is absolutely useless when the call comes for those who will deliver

society from conventional bondage or pampered vice. The saviours of mankind in every age must be fully alive to the wrong they seek to redress, but beneath the wrong they must be able to discern the germs of a possible goodness which need only love to set them growing; they must be able to hear not only the confused noises of discord and anarchy, but the still small voice of the human soul crying out after God. The man who loses hope in regard to his country may be a sincere man, be a good man, but he scarcely augments the national forces, and we shall not want him at the helm when a steady hand and a brave heart are needed to keep the ship of state off the treacherous rocks and quicksands.

We shall prefer then to follow those who seem to think that there is something to save and that there is a good prospect of saving it; who are not heated to the boiling point of fanaticism because they happen to be oppressed; who stand calm and undaunted, whether the tide of popular sentiment is for them or against them, because they believe in their country and believe, too, in their God. I do not know any land in which a creed of hope would be more reasonable or more likely to produce good results than this Dominion of Canada. It is not by accident, but by the providence of God that we find ourselves possessed of a territory almost unrivalled in extent and variety of resources, and the inheritor of laws and liberties which have more than once paved the way to national greatness. No young Canadian should fail to be familiar with the records of past Canadian history. He will there find events as stirring as those of classic romance or mediæval chivalry. He will there learn how the noble red man—whom we can scarcely judge in his present degradation—once held undisputed sway over prairie and mountain and steam; how the brave sons of France planted the flag of conquest and civilization in old Acadia and the heights of Quebec, how, after long and bloody wars, in which there is nothing to choose between the heroism of the victor and the vanquished, the banner of England waved over the whole land, and her glory became the priceless birthright of her children. Nor will the student wisely review the past who ignores any of the elements which entered into it, or fails to accept the lessons which it brings to us to-day. No one can recall to his imagination the original freedom of the Indian, and consign him now without some remorse to any kind of moral chains and slavery. No one can trace out the subtle influence of the Gaelic race upon the fortunes of the commonwealth, and now dismiss them with a contemptuous sneer, much less regard their ostracism as essential to our future prosperity. If the past teaches us anything it teaches us this at least, to live and let live, to be just towards our friends and just toward our enemies also, to seek the country's advancement, not through strife and bigotry, but through the unifying power of a common patriotism, binding together the diverse elements of the community into a prosperous, godly and harmonious nation.—*W. T. Herridge, B.D.*

### LOVE AND HATE.

Two great passions of the human mind are love and hate. They are exceedingly strong and almost uncontrollable, and in the great scheme of man's redemption they are both brought into play, and their natural course counteracted or changed. The man who is happily changed from nature to grace finds these two great passions of his mind completely changed, and having for their objects the extreme opposites to their former affinities. He loves God and His people whereas he hated them before. Before this great counteraction took place, he felt guilty, condemned, uneasy and unhappy; since it took place, he feels acquitted, pardoned, happy and free. The very greatness of the change is proof that it is wrought by Divine power, because reason or philosophy could never suggest motives sufficiently strong to counteract these passions. Even the law of God, with all its sanctions, could not change the heart. It takes the divine power of the Gospel of Christ to accomplish this wonderful work. The Gospel, and that alone, can make sin odious, and holiness delightful; and it affects this marvellous change in our passions not by force, nor by harsh threatenings, but by loving persuasion, by revealing to us the matchless love of Christ, and, as Paul says, "The love of Christ constraineth us." This love is not only unmerited, but it is inexhaustible and unbounded. It produced the most astonishing acts of kindness to us. It prompted Christ to help and pity us in our lost and helpless condition. It prompted Him to take upon Himself our infirmities—to become a curse for us, that He might bring us out from under the curse of the law. The loved John beautifully expressed it when he said, "He loved us, and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father." How the soul of the Christian is made to thrill with joy in meditating upon the marvellous, unfathomable love of Christ for his people! It indeed passeth all knowledge, whether of men or of angels.—*Christian Index.*

### THE LITTLE THINGS.

In Jaffna, Ceylon, the Christian women used to take from the portion of rice daily measured out for the family food, a double handful, and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women; and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil.

### ONE DAY'S NEGLECT.

Rubenstein, the great musician, said: "If I neglect practice a single day, I notice it; if for two days, my friends notice it; and if for three, the people notice it." It requires just as diligent watchfulness, and as faithful, continuous practice in all duties to keep our spiritual life up to its best. After one day's careless conduct, one day's neglect of duty, one day's disregard of the principles of God's work, the tone and temper of our life may require weeks for restoring.

### FIRST NEGLECTING—THEN DISOBEYING.

There can be no surer evidence of our departure from God than this, that we are neglecting things which the word of God tells us to do, while we are very busy doing things which the word of God does not tell us to do. If there is a godly desire to be an obedient child, the language of our hearts will be "Father, not my will, but Thine be done."

You have observed that the more careless a believer is in attending to the instructions of the word, the more eager he is to follow after something which God has forbidden.

### THE PENTATEUCH.

If called upon to prove the inspiration of the Pentateuch by its internal evidence, there is nothing to which we would turn with more confidence than to the Ten Commandments. It is inconceivable that a nation of escaped slaves, ignorant, and debased by long and oppressive servitude, should have given to the world such a moral code. Thousands of years of investigation and experiment have been able to add nothing to this decalogue. It was but broadened and deepened by Christ's coming; no new element was introduced into it. Here is a moral demonstration that this law came from God.—*Western Recorder.*

### THE TWO COMPASSES.

When crossing the Atlantic I noticed that our steamer was furnished with two compasses. One was fixed to the deck where the man at the wheel could see it. The other compass was fastened half-way up one of the masts, and often a sailor would be seen climbing up to inspect it. I asked the captain, "Why do you have two compasses?" He said, "This is an iron vessel, and the compass on the deck is often affected by its surroundings. Such is not the case with the compass at the mast-head; that one is above the influence. We steer by the compass above."

In the voyage of life we have two compasses. One is the compass of Feeling, often sadly influenced by surroundings. The other is the compass of Faith, above these influences, and ever pointing true through storm and sunshine to the course marked out on the eternal chart. Let us steer by the compass above!

### AS THE LORD FORGIVES.

Let all who indulge in an unforgiving spirit carefully ponder the injunction which come by divine inspiration to those especially who profess to have been forgiven by God of their sins, in these words: "Even as the Lord forgave you, so also do ye." This command strikes a sharp blow at those who, while imagining that they are Christians, are stubbornly withholding their forgiveness of those who have injured them. What right has any one to think that he is a true Christian if he have no disposition to forgive an offender? None at all.

Now see what this command implies. It implies that Christians should forgive every trespass which a brother has committed against him; because, if Christ has forgiven the offended person of one sin, He has forgiven him of all sin. Paul says, respecting believers, that Christ "has forgiven us all our trespasses." So then, Christians should also forgive all the offences which their brethren and sisters commit against them.

But you say that some trespasses are so rasping and contemptible that you cannot forgive them. Well, are not your sins against God very rasping and contemptible? Are your sins all small? Can you begin to measure the hateful-ness and enormity of your ten thousand sins against God and Christ? No, you cannot. And yet you want God, for Christ's sake, to forgive every sin which you ever committed against Him. Does this mean that you are perfectly willing that God should keep right on forgiving the sins which are utterly hateful to Him, and greatly grieve Him, and yet you are unwilling to forgive a brother of offences which are infinitely less wicked and momentous against you.

Let your heart answer this plain question. But rest assured that you must be willing to forgive all trespasses against you if you would be forgiven by Christ of all your sins against Him. And remember that no forgiveness is fully complete which does not include the forgetting of the offences forgiven, so forgetting them as that they shall not be called up to stand in the way of treating the forgiven one with a truly Christian spirit, and in a practically brotherly manner. God forgets the sins, and all of the sins, of which He forgives us; and if we would be like Him, both now and in eternity, we must act like Him. Oh, for more of the forgiving spirit!—*C. H. Wetherbe.*

## Our Young Folks.

### ALWAYS A RIVER TO CROSS.

There's always a river to cross;  
Always an effort to make,  
If there's anything good to win,  
Any rich prize to take;  
Yonder's the fruit we crave:  
Yonfer the charming scene,  
But deep and wide, with a troubled tide,  
Is the river that lies between.

For the treasures of precious worth  
We must patiently dig and dive;  
For the places we long to fill  
We must push, and struggle, and drive:  
And always and everywhere  
We'll find in our onward course,  
Thorns for the feet, and trials to meet,  
And a difficult river to cross.

The rougher the way we take,  
The stouter the hearts and the nerve,  
The stones in our path we break,  
Nor e'er from our impulse swerve;  
For the glory we hope to win,  
Our labours we count no loss;  
'Tis folly to pause and murmur, because  
Of the river we have to cross.

So, ready to do and to dare,  
Should we in our places stand,  
Fulfilling the Master's will,  
Fulfilling the soul's demand;  
For, though as the mountains high  
The billows may roar and toss,  
They'll not overwhelm if the Lord's at the helm  
When the difficult river we cross!

### TRUE AMBITION.

There is a real sort of success that cannot be monopolised. Our being's end and aim is to be good and to do good. Here every one may succeed, for character is a kind of wealth that knows no failure. "They truly are faithful who devote their entire lives to amendment." Every man may make his life successful in this sense. And as one is never so successful as when he least thinks of becoming so, such an one will probably gain in the long run more happiness, and exercise a greater influence in the world than his more grasping neighbour. "Oh! keep me innocent; make others great," was the prayer written by Queen Carolina Matilda of Denmark with a diamond on the window of her castle at Friendsborg. The more we know of the lives of the great, whether from history or from personal acquaintance, the more we become aware how many of them would say:

'Tis better to be lowly born,  
And range with humble dwellers in content,  
Than to be perked up in a glistening grief,  
And wear a golden sorrow.

Earthly success is uncertain of acquisition, brief in continuance, disappointing in fruition. Not so with the success that is aimed at by true ambition. It is certain to all who seek it. It is endless in duration. It never disappoints:

'Tis not in mortals to command success,  
But we'll do more, Sampronius; we'll deserve it.

Epictetus once received a visit from a certain magnificent orator going to Rome on a lawsuit, who wished to learn from the Stoic something of his philosophy. Epictetus received his visitor coolly, not believing in his sincerity. "You will only criticise my style," said he; "not really wishing to learn principles." "Well, but," said the orator, "if I attend to that sort of thing, I shall be a mere pauper like you, with no plate, nor equipage, nor land." "I don't want such things," replied Epictetus; "and besides, you are poorer than I am, after all. Patron or no patron, what care I? You do care. I am richer than you. I don't care what Cæsar thinks of me. I flatter no one. This is what I have instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate—mine is satisfied."

### A BOY AND A BEE.

Van was in his uncle's front yard beating a drum. He had no remarkable musical talent, so he never played tunes; and as the thumping seemed at times monotonous, he varied it by striking the fence, instead of the drum. The hard, rough sound which resulted gave him much pleasure.

It was the middle of the summer, and Van and his sister Julia were visiting in a country town. Julia had come because she had been pale and weak for some time, and it was hoped that a change of air might do her good. There was no particular reason why Van should have been invited, except that his uncle thought his sister might like to have him with her.

He did not think about her this morning until he heard her call him from the porch. She stood there leaning against a pillar, and her eyes looked very dark and tired.

"Van," she said, "would you please not beat that drum—at least not so near the house?"

"Why not, I'd like to know?" asked the boy; and gave two strong strokes to emphasize the question.

"Because my head really does ache very badly, and the drum makes it worse."

"Stuff!" said Van. "You go off somewhere if you don't want to hear. I guess I can do what I like with my own drum."

Julia went into the house without another word, and Van beat the drum very furiously for a few minutes. Then all at once he felt tired, and dropped down on the grass beside a rose-bush. He threw one arm out as he went down, and it struck several petals from the only blossom on the bush.

Something flew off with the petals, but not so silently as they. A honey-bee rose into the air with an angry buzz, and came down a moment later upon the intruder's rosy cheek.

Aunt Isabel was really frightened when a sobbing boy, tears running down his face, burst into her sitting-room. But when she found out what the matter was, she seemed less excited than poor little Julia, who had been lying on the lounge. His aunt put soda upon the sting, and Julia made him lie down in her place, while she sat beside him and stroked his hair. Presently he felt a little better, and began to scold.

"I wish all the bees in the world were killed. It's a shame if one can't go out doors without getting stung."

"The bees are not to blame," said aunt Isabel. "They have stings, and they have a right to use them."

Van opened his eyes and pulled aside his bandage, to look reproachfully at his aunt.

"O! I'm sorry you have been stung," said she: "but I meant that you couldn't expect anything else from a bee. It doesn't know any better. Of course, if it had been a boy, you might blame it for doing anything which would certainly hurt you."

Van was by no means dull; he understood his lesson. To be sure, he shut his eyes again, and lay sometime without speaking. But next morning his drum lay silent in the house, because he remembered that Julia had asked him some days before to go to the creek with her, and it seemed such a lovely day for a walk.

### SABBATH BREAKING AND ITS RESULTS.

A crowd of boys were standing on the street corner, one bright summer in early autumn, when George Leonard passed on his way from the afternoon Sabbath school.

"We are just waiting for you, George. A crowd of us are going nutting."

"I should like to go during the week, but can't to-day,"

"Now George, you are too good a fellow to be such a crank. The most of us have to work hard all the week and don't have any time for strolls except Sunday. You can't gain-say such argument as this. So come along."

"Excuse me, boys, I can't go to-day, but will go any other time."

John Gray spoke testily: "The balance of us are not so fortunate as yourself. If we had as much of the world's goods as you, we could afford to be as sanctimonious as yourself."

A shade of sadness passed over George's face as he said, "Every one knows that my improved circumstances are of recent date. You all know that I have always done the hardest kind of work until my uncle died and left me his property. You know I had a holiday as seldom as yourselves. And I could not dishonour my Master by using His day for my own personal enjoyment."

One of the boys, who seemed to be irresolute said hesitatingly:

"Please tell us some passage of Scripture bearing upon this point. I don't know any except the commandment, and I don't think it is very explicit: for "Remember the Sabbath day to keep it holy" may mean more or less as we choose to take it."

George replied quickly:

"I will quote a passage from Isaiah lviii. 13, 14: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.'

"You can see that this is explicit and unconditional not to think our own thoughts or speak our own words or find our own pleasures. The reward is, we shall ride upon the high places of the earth. I firmly believe my success has, in a great measure, been due to my regard for this injunction."

"I never heard that before," said Harry Maynard, "and I'm with you, George, in this," and he moved quickly to his friend's side, and turned away with him. The crowd laughed in a scoffing manner, and moved off to keep God's day in their usual manner.

Harry went with George to his room where they spent the time very pleasantly in studying and discussing their lessons for the following Sunday. Harry was away from home and its pure influences and what might have resulted from a first step in the wrong direction could be determined by the downward career of his former companions. They soon changed from nutting to card-playing, and this led to worse until they were ruined.

Harry often shuddered when he saw what he had escaped, and could say with the wisest of men:

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

### GRATEFUL BEARS.

A gentleman, making inquiries in Russia about the method of catching bears in that country, was told that, to entrap them, a pit was dug several feet deep, and after covering it over with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they will all get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessed of a mind and soul, such as God has given us, yet feel gratitude, and they won't forget the one who has been the chief means of their liberty. Scampering off, they fetch the branch of a tree, which they let down to their brother, enabling him to join them in the freedom in which they rejoice."

Sensible bears, we would say, are better than some people that we hear about, who never help anybody but themselves.

### TOWARD THE SUN.

My dear young folks who are in the beginning of things why not stop wondering whether you are a Christian or not—whether this and that pleasure must be given up if you become one? Why not leave all this and simply and find out whether you are "turning toward the sun," as did the little Scotch girl of whom Miss Warner tells us?

Every day I set my plants out in our little glazed piazza for a taste of early summer, and stand there myself to watch them. How they love the sun!—seeming to yearn toward it—even as I, last winter, in my sunless sick-room, used to lay my face close against the window-frame to catch, slantwise, one little ray of blessed sunshine. Even so my plants lean toward the light, stretching forth their hands to grasp it and bring it home. Do you see?—it is their life, their joy, their rest. The pale leaves take strength and colour, the drooping buds lift up their heads, the new shoots spring forth to grow.

"I don't know," said a poor Scotch girl when the Session before whom she was examined doubted whether she "knew enough" to join the Church—"I can't tell about that. Maybe I don't know enough. But, as a flower turns to the sun, so my heart turns to the Lord Jesus."

### WHY THEY WERE POOR.

Two ragged young men with faces pinched by hunger, stopped the other evening before a stately dwelling in one of our large cities. As the curtains were not drawn, they could catch glimpses of the bright interior, the walls lined with books and pictures, and prettily dressed children playing. A grave old man, with white hair alighted from his carriage and entered the house.

One of the men muttered a curse on the "bloated aristocrats." "Why should they live in idleness on the fat of the land, while you and I toil and starve?"

Now this was a hackneyed, popular bit of pathos, which has been effective since time began. The world invariably bestows its sympathy upon the poor man out in the cold and darkness, while it is apt to suspect the rich man, simply because he is rich, of being a selfish tyrant.

The facts in this case were that the owner of the mansion had earned his fortune, dollar by dollar, by steady hard work. Now that he had earned it, much of his time was given to considering and relieving the wants of his poorer brethren. He was sober, frugal and temperate.

The men outside were lazy mechanics who had chosen drink and gambling in pool rooms instead of work. They had their reward in rags and starvation.

The boys who read these lines will soon take their place as citizens of a nation where the antagonism between the poor and the rich is pushed by foolish and vicious men to the point of actual combat. Let them look at the matter as it is, unmoved by false sentiment on either side. A man who lives in a palace is not necessarily a Dives, forgetful of God; nor is the beggar at his gate sure of heaven merely because he is a beggar. It was not his poverty that carried Lazarus to Abraham's bosom.

In this country there are a great many men like George Peabody, Asa Packer, Stephen Girard, Johns Hopkins and Isaiah Williamson, who have accumulated great wealth by hard, honourable work, and who have devoted it to the help of humanity. And there are countless poor men who owe their poverty to idleness, dishonesty, or love of liquor.

Learn to be just, boys, to the rich as to the poor, and you will be lacking in charity to neither. If you have inherited wealth, remember how hard it is for those who put their "trust in riches to enter into the kingdom of God." If you are poor remember that you are no more honest, estimable or devout because you are poor.

The man with five hundred dollars a year may trust in his money and exaggerate its value as truly as the man with millions. If you lie or cheat for a single dollar, it soils your soul the same as if it were all the diamonds of Golconda.

A GLASGOW denomination, the Children of Zion, number about one hundred and twenty. Last year they raised \$490. Their pastor is a family grocer who formerly belonged to Mr. Wells' congregation.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 27th, 1889.

OUR typos make "Knoxonian" say last week that "the majority of the men who own our splendid farms owned little more than an acre when they began farming." What our contributor wrote was, that the majority of them owned little more than an "axe." A man who owned an acre in those good old times would have been considered fairly well provided for. An axe to fell trees with was usually the entire estate.

IT is always difficult to say what a deliberative body may do with any given question, but we are of the opinion that if the Convener of our Home or Foreign Mission Boards were to become the head of a political party and go upon the stump in the interest of his party, the General Assembly would very likely ask him to resign. If the Assembly did not, the people very soon would. Our Methodist friends are said to be able to turn anything to their advantage from the Book Room down to the taffy social. It remains to be seen whether they will get gain or glory by allowing their Mission Secretary to take the stump as leader of a political party. If they gain anything in connection with politics they will be the first Church in Ontario that ever did.

THE most inveterate pessimist cannot deny that in one respect at least the world is improving. The people of Brazil changed their form of government the other day from a monarchy to a republic without pulling a trigger. Not long ago a change of that kind would have involved an immense expenditure of blood and treasure in almost any country. The principle is now being recognized in all civilized nations that governments exist for the people, and that the people have a right to select whatever form of government they prefer. Sir John Macdonald puts the matter in a very striking way when he says that the people have a perfect right to misgovern themselves if they see proper. Whether the people of Brazil did a wise thing or the reverse when they dispensed with Dom Pedro and formed a republic is a question that time alone can answer. Wise or unwise, no one can deny that the revolution was pleasantly brought about if compared with the manner in which revolutions are usually effected.

A LONDON clergyman, who is known to be the literary critic for a number of leading journals, acknowledges that in twenty years he has reviewed not less than twenty thousand volumes, and probably more. The *British Weekly* says that in addition to his work as a reviewer, this gentleman acts as a professor, writes sermons and preaches them, and has written many books of his own during the last twenty years. The *Weekly* thinks that, allowing for interruptions, he must read and review on an average five volumes a day! These facts throw a flood of light on what may properly be called the review business. Making all due allowance for the rapidity with which an expert can skim an average book, we may well ask what is the criticism of a man worth who, besides lecturing to students, preaching and writing many books of his own, reads books and reviews them at the rate of five a day? The reader who says, as many do, "I never read that book, but I have read several reviews of it," does not always wait to think how little the reviews may be worth.

A SUBSCRIBER asks the *Herald and Presbyterian* the following question, and receives an answer which we think is not the best one that could be given:

Our minister has been openly seeking another field for nearly two years, and it is hurting our church very much. Our people feel their minister has lost heart for his work among them, and are discouraged, and the work lags. Would

it be right for us to look around for another pastor, and when we find him, bring him on and displace the one we have?

This is a perplexing question, and would better be answered by the Presbytery in which both parties are.

Everything would depend on the kind of Presbytery. Some Presbyteries would make the matter worse every time they touched it, and then rupture the pastoral tie for the sake of peace. The usual remedy of a weak Presbytery is a rupture of pastoral relations. How would it do to ascertain the causes that made the pastor "discouraged," and try to remove them? That kind of a remedy might not be very attractive for a church lawyer, but certainly it should commend itself to a Christian. Perhaps it was no wonder the minister "lost heart." The causes that discouraged "our minister" would very likely discourage "another pastor." And there would be nothing gained by the change. A little kindly encouragement might so help the minister in his work that he would not have any desire to seek another field.

A PROMINENT member of the Baptist Congress, which met in Toronto the other week, maintained that "a government, as such, ought not to know any difference between a Baptist Church building and the lecture hall of an atheist. This sentiment was heartily applauded by the Congress. And yet there are people sanguine enough to think that if Separate Schools were abolished, Catholics and Protestants would have little trouble in agreeing upon the amount and kind of religious instruction to be given in the public schools. Supposing the Catholics and some Protestants could agree upon a "middle course," what about the Protestants who hold and teach that in a Christian country the government should know no difference between a building used for the worship of God and one used to propagate Atheism? The Baptists who applauded this sentiment will probably be found much more difficult to deal with than Roman Catholics who contend, and, as Dr. King said, rightly contend, that there should be religious instruction in our public schools. It is easy to say, Abolish Separate Schools, but those who use that phrase very flippantly have no idea of the question they are opening up. The man who assumes that none but Catholics are involved has never studied the problem.

ELDERLY clergymen and politicians must be amused, if not disgusted, at the air of freshness with which not a few men, young in knowledge and experience, if not in years, discuss the Separate School question. Many of them speak and write as if they had made some original discovery. It never dawns upon their minds that the question was thoroughly discussed in Ontario before some of them were born. Statesmen just as wise, just as patriotic, just as capable as any we now have; clergymen just as pious and devoted, as learned and as truly Protestant as any that now minister in this Province, went over the whole ground—threshed out the whole question—long before some who think they have struck a new question were able to read a primer. Principal MacVicar scored a good point in the General Assembly last June when he gravely assured the fathers and brethren that the Galt people had not discovered anything. The points were nearly all centuries old, and the people who thought they discovered new truth merely advertised their ignorance of Church history. Men who talk about Separate Schools as if the issues were new, merely proclaim their ignorance of Canadian history, if facts only thirty or forty years old can be called history. There has not been a point raised on either side that was not familiar to every intelligent old settler thirty years ago.

IT should not be assumed that the adoption of a purely secular system of education will obviate all difficulties in a community composed of Protestants and Roman Catholics. Abolish religious instruction, strike out the very name of God, and serious, if not insuperable, difficulties meet you the moment you begin to select a text-book in history. The use of Swinton's history caused the trouble in the Boston schools. Anderson's was substituted, but a committee of Protestants who were asked to examine the book find that while it speaks of "what is called the Reformation," it makes no mention of indulgences nor of the Inquisition. Commenting on the situation the *Christian-at-Work* says:

The situation is not an attractive one as it exists, and it is difficult to see where it is all to end. Of course the introduction of a book which treats history from the standpoint of the Protestant will be as offensive to the Romanists, and it will help their parochial schools: it will give them a grievance of which they will unquestionably make the most. It seems to be decided, though, that Anderson's history "must

go;" and from the extracts reprinted from the book we should think it had better "go." The question now is whether it is desirable to teach Church history in the public schools. The Protestants and Romanists seem to be agreed that it is necessary. So long as they both hold to that opinion, the chances of an agreement would seem to be as distant as the marriage of oil and water without the services of the officiating potash. The plain English of the matter is that it is impossible to teach history in a school in a way that will please Roman Catholics, and teach it truthfully. Nobody wants to teach "church history" in the schools in the sense in which that term is usually understood. English History cannot be taught correctly without stirring up opposition on the part of Roman Catholics. It is the facts they object to, and history is not history without the facts. Secularism is no remedy unless you abolish history, and when history is abolished the difficulty will come up in some other form—in text books on literature perhaps. The one thing clear is that secularism does not solve the problem, though as Principal King observes, it does seem to remove some difficulties.

## THE ANGLICAN JUBILEE.

AN event of much importance and significance in connection with the Anglican Church in Canada is being celebrated in Toronto. It is half a century since its first bishop in Upper Canada was consecrated. Properly enough that circumstance was seized as an occasion for a survey of the past and anticipation of the future. Gratitude for the blessings vouchsafed the Church found admirable expression in the appropriate sermon with which the Jubilee services were opened. The Bishop of Huron, an excellent representative of the evangelical school, preached a discourse that could not fail to be thoroughly acceptable to those who heard it, and, judging from the published outlines, it is well fitted, in many particulars, to touch a responsive chord in the hearts of those belonging to other communions.

Naturally enough, the expansion of the Anglican Church in Canada formed a pleasing theme to all who took part in the celebration. As is the case with the other Churches, it has kept pace with the growth of population, and its prospects to-day justify the bright anticipations in which most of the speakers indulged. Naturally, also, the services rendered the Church by the indefatigable perseverance, the shrewd Scottish tenacity and the indomitable will of Bishop Strachan received eulogistic recognition. Whatever estimate posterity may form regarding some of the public acts of the sturdy prelate, no one will be disposed to question his desire to further the interests of the Church and country of his adoption to the best of his ability in accordance with the views he entertained. The praises bestowed on the memory of the energetic proto-bishop were a virtual canonization of one who, by his strong personality will long retain a distinct place in the history of Ontario. His dream, which at one time did not seem altogether impossible of realization, of securing for the Episcopal Church in Canada the position of a national establishment was the subject of more than one reference. From the published reports of the proceedings it would appear that such a position would have been very pleasing even to the churchmen of this generation, and it seems equally apparent that its unattainability is admitted with a degree of cheerfulness that is highly becoming in those who have a secret fondness for ecclesiastical exclusiveness. The fact is also admitted that State endowment is, at least, not essential to the prosperity of the Church. The history of the Canadian and Irish branches of that Church has amply demonstrated that true godliness and Christian helpfulness are not hampered, but promoted, when the appeal for support is directly addressed to the sons and daughters of the Church rather than to such statesmen as are ready to seek returns corresponding to the favours they care to bestow. Professor Goldwin Smith's remarks bearing on the comprehensiveness of the Church and the wide scope for the philosophic and scientific training of its ministry were worthy of the speaker and the occasion.

Advantage was taken of the presence of so many distinguished clergymen and laymen at the Jubilee services to lay the corner stone of the new wing of Trinity College. The proceedings were interesting and imposing. Hon. Chancellor Allan, an exemplary churchman and a warm friend of Trinity, fitly presided, and Professor Clark's appropriate and scholarly address was from his standpoint a clear exposition and defence of a denominational university. The honorary degree of D.C.L. was worthily conferred on Bishop Courtney, of Nova Scotia; Canon Dumoulin, of St. James; Dr. Geikie, of Trinity Medical College; and Rev. Dr. Potter, President of Hobart College, Western New York. This

afforded the gentlemen named the opportunity of delivering apt and appropriate addresses. The work accomplished by Trinity and its present encouraging prospects were themes on which the recipients of the academic distinction could freely and eloquently expatiate. Sabbath was a day of unusual interest in the Episcopal Churches of Toronto, the pulpits being for the most part occupied by dignitaries and clergymen from a distance.

To Presbyterian readers it will no doubt readily occur that several of the distinguished men in the Anglican Church in Canada owed not a little of their eminence to the careful character of their early training, for which some of them were indebted to Presbyterianism. The first Bishop of Toronto, as well as his successor, had the advantage of the training the Shorter Catechism affords. The distinguished and venerable Bishop of Western New York enjoyed the advantages of a well-ordered Presbyterian home, not to mention others who in their earlier years derived benefit from like influences. Presbyterians can join in hearty congratulations to the sister Church on the progress attained. They cannot do otherwise than wish that peace, prosperity and usefulness may still attend the efforts of the Anglican Church to extend the cause of pure and undefiled religion in this land where there is ample room as there is ample need for the efforts of all who love the Lord Jesus Christ. An incorporating unity of the two may, for the present at least, be little more than a fond dream, but the higher, deeper and truer unity of spirit and aim is attainable now, and the hope may be confidently entertained that, as the years go by, superciliousness and distrust will gradually disappear, and lead to a fuller exemplification of the spirit of Him who is head over all things to His Church.

### THE REPUBLIC OF BRAZIL.

A NEW and important chapter in the history of Brazil was opened a few days ago. In an unusually calm manner the transition from an empire to a republic has been made, without bloodshed or even the fierce contention of furious partisanship. The contrast between the establishment of the Brazilian republic and the first French republic is very striking. The world has travelled forward a hundred years since the latter event. The form of government adopted by the people of Brazil is the same as that to which the French gave their adhesion a century ago, but the mode of achieving it has been very different. The Brazilians had no Bastille to capture, they had no need to resort to the lanterne, no September massacres, no reign of terror, and no guillotine. The peaceful achievement of the Brazil revolution is a modern marvel. According to accounts some imagine that the republic in Brazil like Jonah's gourd sprang up in a night without previous indication that change was impending, and seek to explain the unlooked-for event by attributing it to the resentment of the slaveholders because they had by imperial decree to liberate their slaves without compensation. Others with, as it seems a truer insight of the situation, express no surprise and assert their knowledge of a widespread desire for the adoption of republican institutions.

It is stated that Dom Pedro II., an enlightened and liberal-minded man, had for some time recognized that the current of public opinion was setting in the direction of republicanism, and that to him the request for his abdication occasioned no surprise. Over a year ago he had signified his intention to withdraw if authoritatively desired and leave the nation free to adopt such method of government as was deemed best for the well-being and prosperity of the country. The calm and dignified manner in which he acceded to the proposal to abdicate and the generous way in which the republican leaders made provision for him and his family would indicate that events had not overtaken him unexpectedly.

Details are as yet wanting as to the authority of those who took the initiative in so important a change. It is no doubt true that the people have acquiesced in the new national departure and accepted the provisional government with a singular degree of equanimity, but so far as appears the initiative was largely a matter of military arrangement. Troops appeared to have been so disposed and kept in readiness that force would have been employed had resistance been offered. Whatever may be due to the management and tact of the republican leaders for the peaceful character of the revolution, not a little is owing to the magnanimity and wisdom of Dom Pedro, in recognizing the inevitable as it appeared to him.

What were the forces at work which produced the apparently sudden and complete change that has taken place in Brazilian affairs? A full knowledge of these would no doubt be instructive. One thing is certain, that throughout the history of that country Roman Catholicism has had almost unlimited sway, and it would appear to have reaped as it has sown. In the beginning of the sixteenth century Brazil was discovered and fifty years later the Jesuits entered it with the Portuguese. In 1555 Admiral Coligny founded a settlement of French Protestants, but they were expelled five years afterwards. The Dutch also endeavoured to colonize in Brazil, and to establish Protestantism, but unsuccessfully. In 1760 the Jesuits were expelled, but in due time they found their way back and regained their ascendancy, which they succeeded in maintaining till almost the present time. The result is the same as in all countries where Romanism is supreme and where it is directed by the Jesuits. The people have been oppressed by superstition and ignorance. The priesthood is accused of indolence and immorality. From this there has been the inevitable reaction. The people were losing respect for their spiritual guides and lapsing into infidelity. Liberalism was spreading among the public men. Clericalism was no longer dominant and the field for Christian missions was opening throughout the empire. Various sections of the Evangelical Church endeavoured to take advantage of the opportunities presented. The American Presbyterian Churches, both North and South, had established missions, with their evangelizing and educational agencies, meeting with a most welcome reception. There is now a Presbyterian Synod in Brazil numbering about forty Churches, and the increase would be much greater if they had the men and the means to extend their operations. One much interested in the Presbyterian Mission in Brazil said on the floor of the Northern Assembly at its last meeting:

Long-standing obstacles to mission work have been removed. The Roman Church has lost its power and influence over the people. Political, social, and religious changes are taking place in rapid succession, and are in a remarkable manner opening the whole land to the Gospel. Unprecedented immigration from all quarters is producing other changes and affording other opportunities for missionary work. The responsibility of evangelizing this nation seems to have been placed by God, in a great measure upon the Presbyterian Church. The missionaries of the Northern and Southern Churches realized something of the increasing magnitude of this work, and therefore sought the union lately consummated. Your commissioners were present at the organization of the Synod of Brazil, when the little band of thirty-two ministers recognized God's call and solemnly assumed the great work.

The change just accomplished cannot fail to extend the opportunities for the diffusion of the Gospel in Brazil. If these opportunities are neglected serious consequences are certain to ensue. The intolerant spirit of Jesuit absolutism over the educational and religious life of the people has prepared the way for the spread of infidelity, and strong efforts are being made to neutralize all Christian influences among them. If the good seed of the Gospel is not sown broadcast, it is certain that the enemy to sow the tares will not be wanting.

The Republic of Brazil has had a peaceful inception, but that is no guarantee that its sky will not soon be clouded. The looming European war may to a large extent absorb the attention of the great Powers, but they are not insensible to what is transpiring on the South American continent. It is stated that the Pope has issued instructions that the priesthood are to keep aloof from political interference, but Bismarck's organ has hinted that the interests of the Germans in the southern portions of Brazil are to be looked after, and it is announced that several gunboats are to be dispatched by European States with a view to guard their respective interests. European meddling is almost certain to afford a cover for intrigue that may menace the stability and is sure to detract from the peace and prosperity of the young republic. Like the stormy petrels the Jesuits will doubtless be hovering about.

### THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

AMONG the many Christian organizations formed in recent years the Young People's Society of Christian Endeavour holds an important place. It is not yet ten years since it was instituted, yet already it has extended across the American continent. In Canada the movement has met with a ready welcome and it is constantly increasing in extent and usefulness. So encouraging is its expansion that at the convention held in Toronto last week a permanent provincial association was formed which will no doubt still farther help to increase the strength and efficiency of the movement.

The society claims to be inter-denominational, not undenominational. So far this claim has been amply redeemed, and by maintaining this attitude it affords a happy solution to what in some respects was to many a rather difficult problem. Several movements of practical Christian activity have properly enough enlisted the active co-operation of members of the different denominations, and against this nothing can justly be urged. At the same time it has been noticed that there have been instances in which attachment to any one church has been perceptibly weakened under the guise of an all-embracing catholicity. In actual practice it has sometimes been found that this catholicity has been so attenuated that its upholders have virtually cut loose from all denominational attachments and almost ceased to be helpful in the Churches to which they originally claimed to belong.

The Society of Christian Endeavour has combined catholicity of spirit and purpose with laudable and loyal attachment to the congregations with which it is associated. It is virtually a practical Evangelical Alliance, and at the same time a distinctly recognized branch of congregational work, cordially seeking to advance the best interests of the congregation and at the same time amenable to its control. In thus forming an integral part of congregational activity, instead of loosening the affections of the young people from the church to which they belong, it gives them a distinct and recognized place among its effective workers, and will tend to deepen and strengthen their attachment to the Church as their spiritual home.

The primary object of the Society is the spiritual benefit of the young. It avows its purpose as "an organized effort to lead the young people to Christ and into His Church, to establish them firmly in the faith, and to set them at work in the Lord's vineyard." It is the aim of the Society to surround its members with all healthful and bright social influences, and to exercise a kindly and judicious oversight over them, encouraging them in well-doing.

This movement also affords its members a most admirable training in practical Christian work. The regular meetings present constant opportunities for the young people to stir up the gifts that are within them, and to take a friendly interest in the neglected and do what they can to bring them within the range of helpful Christian influences. When the membership of the Churches is more largely made up of those who have had the advantage of the training the Society of Christian Endeavour affords, it is certain that the congregations will not be so largely composed of inactive and simply receptive members as is the case at present. The Church will receive from this source many of her most effective workers, and there will doubtless be an added impulse to every form of a living and beneficent Christian activity, which by many is felt to be one of the most pressing needs of the time. The Young People's Society of Christian Endeavour, so long as it pursues its present lines and is animated by the spirit that now pervades its membership, cannot fail to commend itself to an honourable and useful place among the energetic activities of the Evangelical Church, and all who understand its purpose will heartily wish it God speed.

### Books and Magazines.

THE COSMOPOLITAN. (New York: 363 Fifth Ave.)—The *Cosmopolitan* is a bright and attractive monthly. Its contents afford ample variety for every class of intelligent readers. Several of the best known litterateurs contribute to its pages, and the illustrations are both numerous and of great artistic excellence. Another of its recommendations is the cheapness of its subscription price.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—The November number of this most welcome monthly is one of more than average excellence, as a glance at its leading features will show. Professor J. Hoyes Panton leads off with an interesting paper on "The Long Route in Mammoth Cave." Dr. R. F. Burns, of Halifax, contributes a characteristically able paper on "Apostolic Succession." This is followed by a most interesting and clear presentation by the editor, Rev. J. A. Macdonald, of the theory of Dr. E. W. Bullinger respecting the Book of Esther, in which it is shown that the name Jehovah appears in the original four times in acrostic form. Other papers deserving of attention are "The African in Canada," by J. C. Hamilton; "The Synod by the Sea," by Rev. W. H. Ness; "Critics of Missions and Missionaries in China and Japan," by Principal Grant, and an Open Letter in "Our Preparatory Department" by Dr. Laing.



## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER IV.

## AN OPEN DOOR.

Of the anguish and dread of the days that followed what need to speak? There will be few who read these pages who will not have known some such night of sorrow. By dying pillows or on stormy shores watching some battle from afar off or waiting outside some prison gate sooner or later every disciple must come to the Master's summons, "Can ye not watch with me one hour?" And sooner or later, over every quivering heart, will be cast the same blessed shield, "Thy spirit indeed is willing, but the flesh is weak."

The keen frosts of February gave way to the windy bugles and budding boughs of March, March blossomed into April, April was hovering on the threshold of May, when one morning the secretary of the Intendant of Nismes entered the cabinet of his chief.

"M. Laval," he announced.

"I cannot see him. Admit none of the pastor's friends to-day."

"M. de Argoussy will hardly obtain the loans Minister Colbert has asked for if he offends the banker."

"I will take the risk of that. I would sooner see the arch-fiend himself than Pierre Laval or the La Roche to-day. Tell him I am out—sick—anything you like."

The subordinate retired slowly to the ante-room where a stout, gray-haired man in citizen's dress stood waiting.

"The Intendant is closeted with a messenger from Paris, and can see no one to-day. If you will be good enough to call to-morrow—"

The wealthy banker interrupted him with an impatient gesture, and turned sharply on his heel. He had heard M. de Argoussy's complaining voice through the partition, and divined only too heavily the real cause of his refusal. He retraced his steps down the corridor, and was descending the staircase that led to the street, when at a dark turn he felt a hand laid softly on his arm, and turning, confronted a priest wearing the black robe and cowl of a Dominican. The ecclesiastic laid a warning finger upon his lips, and motioned his companion to follow him through a door, which had opened noiselessly, into a small cabinet, apparently in connection with the Intendant's office, but which the banker had never noticed before. Two clerks sat writing at a table. At a gesture from the priest they retired, and the Dominican motioned the banker to one of the empty seats.

"I beg your pardon for this detention, M. Laval, but I understand you are here in the interest of pastor Chevalier. Doubtless you are a friend or relative, and will be willing to do a slight service for us both."

Considering the man's garb and the character of the times it is not strange that Pierre Laval changed colour and hesitated. He had not been able to refrain from telling Madame Chevalier that if her husband had listened to the advice of his friends, he would never have brought them and himself into so much trouble. But he had laboured night and day to save him, all the same, pouring out gold and influence as freely as M. La Roche himself. Now, for the first time, it flashed upon him that his warm espousal of the pastor's cause might have brought his own person and opinions into unpleasant notoriety. His companion hastened to reassure him.

"I come to crave a boon, not to spy out the land, monsieur. The heretic pastor has been anxious from the beginning of his imprisonment to communicate with his wife; but as no one knew of her whereabouts, or was willing to appear to know, it has been hitherto impossible. It was with the hope that as a friend or kinsman you might be able to further such a letter on its way, that I ventured to address you. But I see that I have made a mistake. I will detain you no further."

"There is no mistake," exclaimed M. Laval impulsively, his fears quite disarmed by this explanation, and his heart swelling at the prospect of carrying back such a cup of comfort to the desolate wife. "I have known pastor Chevalier and his wife for years, and am under great obligations to them both. Entrust the packet to me. I will see that it reaches her in safety."

He extended his hand, and the dark eyes, watching him keenly and stealthily from under the black hood, dilated with a sudden flash. A student of men looking on might have said that the priest had tested and now thoroughly understood his tool, but Pierre Laval saw only a dim smile gleam across the wasted features, and heard no irony in the Dominican's voice as he answered.

"You are in haste, monsieur. M. Chevalier has yet to write the letter, but if you will tell me where it may be sent, I will see that it is placed in your hands before evening."

The banker mentioned the name and number of the street upon which he lived, and the monk rose as if to indicate that the interview was over. Pierre Laval lingered.

"May I not know the name of the priest who is so bold and humane as to take interest in the wishes of a Huguenot and a prisoner?" Another faint, indefinable smile flitted across the pale lips.

"I am Father Ambrose, the cure of the fortress, and M. Chevalier's spiritual adviser. Rather a nominal position, the last," answering the look of surprise in the other's honest eyes. "But at least I have tormented him less than any others of my order might have done, and you may say to Madame Chevalier that her husband has had every alleviation to his condition that it was possible to procure."

"Nay, do not misunderstand me, monsieur," as Pierre Laval would once more eagerly have interrupted him, "there was little in my power to do for one so fanatical as Godfrey Chevalier, and I am a loyal son of my Church. I would fain have converted him from his heresies, if that had been possible; but since it was not, I have forborne to annoy him more than my conscience absolutely required. I owe to Madame Chevalier an old and yet uncanceled debt, for which any slight kindness I show to her husband is but scant return." He glanced pointedly at the door, but Eglantine's grandfather now held him firmly by the sleeve.

"If you are indeed kindly disposed to either Godfrey Chevalier or his wife, give me some tidings of the trial. My mission here has been fruitless. M. de Argoussy evades seeing me. When will the sentence be passed, and what is it likely to be?"

"Sentence has been already passed, monsieur. The paper lies at this very moment upon the Intendant's table, awaiting his signature. As soon as that is affixed, his fate will be communicated to the prisoner by the commandant of the fortress, and I must myself be in attendance to render what spiritual consolation is possible under the circumstances."

"But the sentence, M. le Cure! Have you heard what the sentence is?"

Father Ambrose fixed his dark, hollow eyes with an inscrutable expression upon the face of his interlocutor.

"Hard work at the galleys—for life," he replied slowly. Every vestige of colour forsook M. Laval's naturally rosy face.

"Impossible! His enemies could not descend to such a depth of malice as that!"

"It is the penalty attached to the least of M. Chevalier's offences. He disobeyed the king's edict at his peril."

"But Godfrey Chevalier is gently born, and the galley-ship is the doom of the vilest of the vile. There must be some outlet—some door of escape," the banker gasped, as if the atmosphere of the room had begun to suffocate him. "You appear to have some influence here, Father; obtain for me an interview with M. de Argoussy. He must not put his name to that paper. I have means to make him listen to me."

"Impossible, monsieur. The Intendant is not unfriendly to the prisoner; but the pressure brought to bear upon him is such that he dare not refuse his signature. There have been but two chances of escape for the pastor from the first, and through neither of them will he stoop to find exit. The first was a recantation of his errors, which would have procured him a full pardon, or at least an honourable banishment, with permission for his family to accompany him, but to this he would not listen for a second; and seeing how idle it was, I confess I did not press him much. The other, however, was an appeal to the king's grace, and from this I did at first hope much, supplemented by the interest at court I could bring to bear upon it; but here also M. Chevalier proved insurmountably obstinate, absolutely refusing even to look again at the paper, after he had discovered that it involved an expression of penitence for the past. He regrets nothing, he says, except that he did not labour more earnestly while he was still free. I sincerely pity him, M. Laval, and all who are interested in his fate; but it is impossible to save a man who is resolved to immolate himself."

The colour had rushed back to Pierre Laval's face.

"This is madness—fanaticism run to seed," he exclaimed passionately. "A drowning man cannot afford to split hairs. M. le Cure, it still rests with you to save him. Use your influence to get me admitted to the fortress, and give me speech with him for half an hour. I promise you in less than that time to have him listen to reason. If not for his own sake, then for the sake of his helpless family, he must make the concession."

Father Ambrose considered for a moment, his eyes fixed upon the floor. Then he looked up.

"You shall have your wish, M. Laval. The prisoner has prepared himself, I know, for a sharp and speedy death, but it is barely possible that the prospect of years of ignominy and toil may shake his resolution. You shall have the opportunity to avail yourself of the weakness—if there be any. Neither he nor his shall ever say I left a stone unturned that might have saved him. Nevertheless I warn you beforehand that I have small hope of your success. The rack has not moved him a hair's breadth, and as for the mention of his wife, it seems but to add ardour to his obstinacy. Had I not known Monique De Vaux, I would have found it hard to understand. But they are moving overhead. M. de Argoussy has yielded at last, and they come to summon me. It will not do for you to be found closeted with me. This card will admit you to my private apartments at the fortress. Meet me there an hour hence, and God and the Virgin speed our cause."

He opened the door, and Pierre Laval, thrusting the bit of pasteboard into his breast, hurried down the stairs and into the street, barely in time to escape the eyes of an officer, who the moment afterwards descended the stair.

Punctually at the hour named he was at the citadel of St. Esprit, and on presenting Father Ambrose's card, was at once admitted to a small, scantily-furnished apartment on the ground floor. The door closed, and he was left alone. Ten, fifteen minutes passed. Father Ambrose did not appear, neither came there any tidings from him. His visitor sprang up, and began to pace the room restlessly. Once a faint suspicion of the priest's fidelity crossed his mind, but he thrust the thought from him as unworthy. His heart, however, had already begun to misgive him as to the success of his undertaking. With growing uneasiness, he recalled the occasions on which, for one cause or another, he had attempted to make the pastor see things as he saw them; occasions on which he, Pierre Laval, had certainly not come off victorious. But he had put his hand to the plough, and could not turn back; besides, he could never go back to Madame Chevalier with that fatal sentence, without making one more attempt to save her husband. Loudly as he might rail against their fanaticism, he was sincerely attached to them both, and like many another time-server, in his secret heart admired the heroism he dared not imitate.

At last steps were heard without; the door opened and the Dominican entered. His dark eyes glittered with excitement, and the hand with which he grasped M. Laval's was icy in its touch.

"Come, monsieur; now is your opportunity, if ever. He has learned his fate with perfect calmness. There seems no limit to his infatuation. He even thanks God that he is permitted to suffer longer. How much of this may be assumed to blind us, who can say? You are to have an hour with him alone; make the best use of it you can."

He led the way from the room, and Pierre Laval followed, more than ever ashamed of his momentary suspicion. Down many a winding corridor and stair they passed, the light of the upper world receding as they went, until the damp breath of the underground vaults smote upon the banker's overwrought senses, and he would have stumbled for very blindness in the gloom, had not Father Ambrose lighted a taper and preceded him the remainder of the way. Before a heavily barred door at the end of the next passage, the gendarme, who stood on duty, withdrew at a whisper, and the priest, opening the door, pushed Pierre Laval silently forward into what appeared to be a gulf of midnight blackness.

"A light! I must have a light!" cried the banker, turning hastily back and attempting to stay the closing door.

There was no answer but the settling of the massive portal in its socket, the creaking of the bolts as they were hastily drawn without, and the echo of a faint laugh down the vaulted corridor. Instantly every slumbering doubt flamed up into open conflagration.

"My God, I am a lost man!" he cried; and in his despair he was about to precipitate himself down the steps.

"He loseth nothing that loseth not God," answered a calm voice somewhere within the gloom. Faint and altered as it was, M. Laval at once recognized it; even to the woman that loved it that voice could not have sounded more sweet.

"Godfrey, are you indeed here? Thank heaven! I thought for a moment that I had been entrapped, and the moment seemed an eternity. But tell me how I may find my way to you in this pitchy dark, for I can see no more than an owl at noon."

There was a second's intense silence, then the pastor cried out:

"Is it you, M. Laval? I did not know you when I first spoke. Then I will hear of Monique and my children before I go. My God, I thank Thee! Thou knowest I did not look for this—that I had prepared myself to drink the cup without one mitigating drop! But Thou art ever better to us than we can ask or think."

Guided by the voice and the dull clank of a chain, as the prisoner raised himself upon his iron bed, Pierre Laval groped his way down the steps and across the damp floor of the dungeon to the spot whence the sounds proceeded. The pastor stretched out his hand to guide and welcome him; the other clutched it eagerly, and the next moment, with a gush of womanlike emotion, threw himself upon his friend's shoulder.

"Good heavens! they have almost killed you with their fiendish cruelties!" he gasped, shocked to find how wasted and feeble was the frame that had lately been so strong and stalwart.

"The rack is hardly a health-giving couch," was the faint answer; while with a mighty effort Godfrey Chevalier concealed the shock that the embrace had given to wrenched muscles and shattered nerves. "But even that hath its soft side if Christ Jesus turn the screw. Nay, shudder not, my friend. They have done their worst, and it is over. God's grace has been once more sufficient for human weakness, and His glory magnified, I trust, in the least of all His saints."

"I would I could see His judgments visited upon the heads of your tormentors," growled M. Laval fiercely. "Out on that false priest who bade me tell Madame Chevalier he had procured for you all possible alleviations. What more could they have done to you, I wonder?"

"Nay, if you speak of Father Ambrose, he has indeed proved himself a friend to me throughout; though why, is more than I have been able to make out. I should be far weaker than I am, if he had not supplemented my prison-fare with nourishing food from his own table, and tended my hurts ever since I was taken from the rack, with the skill of a leech and the gentleness of a woman."

"But have you lain here all these weeks in this hole in the earth—this pit of darkness? He might have done better for you than that, methinks."

"He has done all for me in his power, I doubt not. I have only been here four days, monsieur, since they have added the charge of treasonable correspondence to my other crimes. God forgive them the falsehood. My first cell was above ground, and had air and light in plenty; neither is this as dark as it seems to you fresh from the outer world. There is a grating in the ceiling which lets in a little light from an upper room, and through it, for one instant every day, a sunbeam flashes in. I call that my little Agnes. When my girl is old enough to understand, bid her mother tell her that her father named for her the one bright thing that visited him in his dungeon. But I waste these priceless moments talking about myself. You have come to bring me tidings of those I love."

M. Laval moved uneasily. "I was in Paris when I heard of your arrest, Godfrey. I lost no time in coming home, but when I reached the hills the cottage was deserted, and I could get nothing out of the weeping, frightened peasants, but that they had found it so the morning after you were taken. I might have had hard work to find the whereabouts of my little granddaughter, if I had not met M. La Roche on the street next day, and learned from him that Madame Chevalier and the children were living concealed in the house of M. Rey, the advocate. It seems the young sieur followed you that morning to Nismes, and late in the day, getting a whisper that the Intendant had given an order to take the children into custody, rode back to the hills as for his life. It was midnight when he reached there, but he gave Madame Chevalier the alarm at once, and had them all to the chateau before the first streak of light. They lay hidden there for a day or two until the first search was over, and then the young sieur and his father brought them down by night to Nismes. Your wife would hear of nothing else, Godfrey. She must be near you, she said, and though it was running a great risk, M. La Roche had not the heart to say her nay, especially as M. Rey had offered her the protection of his roof, and could be so fully trusted. She has borne up well thus far, but I fear she is buoyed up by false hopes of your escape, and that this terrible sentence, which I have just learned, will smite her to the earth."

"I have not prayed for her in vain," was the faint answer.

"What of our little Eglantine?"

(To be continued.)

## PRODIGIOUS MEMORIES.

There have been stupendous memories enough in ancient and modern times to stagger belief, such as those of Theodectes and Hortensius and Cineas, of whom Cicero speaks, and in our latter days, Pascal, who, it is said, never forgot anything he had seen, heard or thought; and Avicenna, who repeated by rote the entire Koran when he was ten years old; and Francis Suarez, who, Strada tells us, had the whole of St. Augustine in his memory—enough, one would think, to destroy all his mental power of digestion; and Justus Lipsius, who on one occasion offered to repeat all the "History" of Tacitus without a mistake on forfeit of his life; and, in our own days, Jedediah Buxton and Zerah Colburn among others, who had such a prodigious power and rapidity of calculating in their minds. Colburn, it is said, could tell the number of seconds in fifty-eight years almost before the question could be repeated. The story is told that Jedediah Buxton was once taken to the theatre to see Gar-



rick, and that he was observed to pay an unremitting attention to the great actor throughout the play. When he went out his friend who accompanied him asked him how he had been impressed by the acting, and Jeddiah answered by stating the number of words and syllables that Garrick had spoken. His mind had been interested solely in this enumeration. I dare say it was a purely mechanical operation of mind with him, and I rather think that with all these great memories it is the same. As I have not a good memory, I wish to decry it, out of pure envy. I wish I could say that great men never have great memories. Unfortunately, it is not true. The names of Pascal, Avicenna, Scaliger who committed to memory the whole of the Iliad and Odyssey in three weeks; old Dr. Thomas Fuller, whose memory was equally remarkable—to say nothing of Cyrus, Hortensius, Mithridates—are so terribly against me that I give up such a proposition; and I have serious thoughts myself, despite its disgusting ingredients, of resorting to the learned Gravaroli of Bergamo's recipe for improving my own memory. He gives several, but one above all others as efficacious and comforting to the memory. It is this: To make a mixture of mole's fat, calcined human hair, cumm and bear's grease, and swallow a pill of them of about the size of a hazel-nut at bedtime.—*Blackwood's Magazine.*

UNDER THE WEATHER.

It does not really matter much, I ween,  
How lower the heav'ns or what may be their hue,  
Glad eyes will give the grayest skies a sheen  
And tearful eyes will dim the brightest blue.

Give me a heart at rest and I'll dofy  
The darkest sky that e'er November lent,  
The bounding of my pulse to no life  
Or to abate my measureless content.

Life's path is not illumined from without,  
Though that indeed may do its little part,  
Small worth the skies that compass us about  
As long as there is sunshine in the heart.

*Esperance, in The Week.*

THE BISHOP OF PETERBOROUGH ON SOCIALISM, GAMBLING AND BETTING.

Summing up a discussion on Socialism, the Bishop said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist for a week. The two leading principles taught were non-resistance and forgiveness of injuries. It would not be possible for a State to forgive all injuries, or to forgive all criminals. Neither could the English Government, in the event of a French army landing on her shores, afford to give that army a safe escort to London. It was perfectly clear that a State could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance. The law of Christianity was self-sacrifice, impelled by love; the principle of the State was justice, impelled by force. The State had to do justice between man and man, and to restrain violence; the duty of the Church was clear—namely, not to force Christian principles on the Statute-book, but to inculcate in the minds of men, both capitalists and labourers alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labour just towards capital, and capital just and fair towards labour. The Bishop then read a letter which he had received from the Leicester Nonconformist Ministers' Board, calling attention to the subject of betting, which was leading to the most alarming results, and suggesting united action on the part of the Church and Nonconformists, with a view to remedying this evil, which was widely spreading. He said he was much gratified to receive such a communication, and he was sure it would meet the hearty approval of the Conference. He heartily subscribed to the resolution proposed by Canon Hall, and he was anxious that the evils attending the great evil of gambling should be checked. But he did not arrive at that conclusion for precisely the same reasons urged by many of the speakers. There was another question which had to be considered, and that was, What were the means to be resorted to for checking this gambling? They must be always careful to distinguish between two questions—whether a thing was wrong *per se*, and whether it was or was not desirable to invoke the force of the State for checking the wrong. A thing might be very wrong in itself, and yet the State might have no business or right to interfere with it, and the State might interfere with things that were not wrong in themselves, but which might be injurious to the welfare of the community. He thought they must first settle the question whether it was wrong, but not with the view of settling whether the State was to suppress it. A thing might be no sin and yet it might be injurious to the State, and, if so, the State would have a perfect right to suppress it. The State had a right to protect its own existence, and if any practice was found injurious to the State

it had the right to suppress it in the interests of its own life. The question was not whether it was a sin or not; the State had no business to punish sin, but to punish crime. Every crime was not a sin, and every sin was not a crime. If the State were to forbid their worshipping in their parish churches it would not be a sin for them to do so, but it would be a crime. If they said to aim that the State ought not to interfere with gambling because it was not wrong, they were illogical and irrelevant, and they were equally so when they said that gambling was wrong, and that therefore the State ought to put it down. It did not follow that because a thing was wrong the State should step in, but whatever view he might hold as to the sinfulness of betting and gambling, he could cordially agree with the resolution that means should be taken for checking betting and gambling. He urged them in particular to have their own hands clean, and to do their utmost to encourage their hearers to resist the temptations of betting and reckless attempts to get money quickly.—*London Mail.*

A LEADER IN THE OXFORD MOVEMENT.

To many persons the name of Wm. George Ward is now unfamiliar; forty-five years ago it was on the lips of every Englishman, for he it was who brought the Oxford movement to a head, forcing the Anglican Church, through its mouth-piece, the Oxford Convocation, to acknowledge the contradictions and confusions in its doctrines. Ward was the son of a Tory member of Parliament, better known as the best cricketer of his time than as a politician; he was sent to Winchester School and Christ Church, Oxford; distinguished himself in the debates of the Oxford Union; was graduated on a fair level; then elected to a fellowship at Balliol, took orders, and taught mathematics. He had, as his college contemporaries testify, a wonderful skill in arguing—"Socrates," indeed, Professor Jowett calls him—could unhorse any opponent with his syllogistic spear; yet, in spite of this logical faculty, he had strange, barren patches in his intellect, caring nothing for history, and apparently blind to the deeper imports of Science. What did not interest him he ignored, saying, frankly, "That's out of my line." His moral nature was very sensitive, yet although he suffered from fits of morbid depression, he was the most jovial of companions. So that now, after nearly half a century, his son has been able to collect from Ward's associates, most of whom differed widely from him on the fundamental questions of life, such a series of tributes to Ward's character and ability—his acute and inexhaustible logical weapons, his loveliness, his candour, his magnanimity—as few other men of his time have inspired. Cardinals Newman and Manning on one side, Archbishop Tait, Dean Stanley, Jowett, Dean Church, Dean Lake, Clough, Gladstone, not to mention others from other sides, unite in expressing admiration for the straightforwardness, or affection for the personal attractiveness, of this man.

NOTHING TO STAND ON.

THOUSANDS OF PEOPLE IN THE DOMINION ARE IN THAT PECULIARLY DISTRESSING CONDITION.—A FEW FACTS TO JUDGE BY.

Many men and women have used up their stock of vitality, until now they have no reserve store left with which to meet the keen blasts of the coming winter. Perhaps they feel well to day, with the exception of a headache or a bad taste in the mouth, or a feeling of languor and exhaustion. But their health, such as it is, has nothing to stand on, and a little overwork, over-worry, or overdissipation, will bring on serious sickness.

Let them do as others have done. Mr. John L. Brodie, of Montreal, when he was all run down and unfit for business, could not sleep well and was nervous, commenced using Paine's Celery Compound. This wonderful vegetable discovery strengthened his nerves, gave him sound, refreshing sleep, invigorated both brain and body, and put him into splendid physical health, so that he is now able to transact business and endure any amount of excitement without being unduly tired.

Thousands of people, both in Canada and the United States, have saved themselves from the terrible results of utter mental break down and complete prostration of the nervous system, which follow the strain put upon brain and nerves by the rushing life of to-day. It is an absolute and certain specific for all nervous disorders, and is guaranteed to be a positive cure for nervous prostration, sleeplessness, despondency, neuralgia, rheumatism, St. Vitus' dance, nervous dyspepsia, nervous and sick headache, paresis, loss of appetite and epilepsy.

When there are pains in the head, coated tongue, aching muscles, disturbed sleep, gloomy fears of evil, pains in the back, loss of appetite, heartburn, sallow skin, and foul breath, use at once this valuable discovery, Paine's Celery Compound. It will tone up both body and brain, and give new health and vigour to the user.

Hints on Art Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information valuable and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Publishing Paul & Co., Silk Manufacturers, Montreal.

British and Foreign.

DR. A. N. SOMERVILLE has left \$24,985. THE Clergy Mutual Assurance Society is selling out its brewery shares.

THE Rev. W. W. Tulloch, B.D., preached at Balmoral on 27th ult. and dined with the Queen.

THE *Standard Bearer*, a penny monthly intended for Scotch Episcopalians, is to appear in January.

THE Glasgow Presbytery's commission on the housing of the poor has issued a report which will be printed.

THE Rev. David Finlayson was ordained by the Original Secession Presbytery at Arbroath as missionary to Central India.

REV. THOMAS EVANS of Mussoorie is entering on a temperance campaign which will extend from one end of India to the other.

PROF. CALDERWOOD conducted the anniversary services in Queen's-park Church, Glasgow, lately, the collection exceeded \$750.

THE Rev. R. H. Stevenson, M.A., was entertained at dinner in Glasgow by his clerical friends prior to leaving for India as a government chaplain.

THE London Missionary Society deprecates the reported intention of a syndicate to import opium into Madagascar against the wish of the native government.

DINGWALI and Dornoch Free Church ministers will shortly hold a conference in Inverness on the Dods case. It will be open to ministers from all parts of Scotland.

THE Leeds musical festival has proved a brilliant success. The total receipts in four days were \$55,175 and the credit balance of about \$15,000 is given to local medical charities.

LESLIE West U. P. Church has received a bequest of about \$200 a year from Mrs. Cecilia Inglis. She leaves the minister, Dr. Cullen, \$7,500, and three ladies of the choir \$250 each.

A COMMITTEE of Galloway synod recommended that a conference on some practical subject take the place of the opening sermon, but the proposal was negatived by seven to six.

AFTER Mrs. Ormiston Chant preached at Oxford, she sat with the Congregational minister and deacons at the communion and offered one of the prayers. This is a notable innovation.

THOUGH one of the most industrious writers of his time the late Mr. R. A. Proctor has left only \$10,000 for his widow and seven children; a public subscription has been started in their behalf.

DUNBLANE Cathedral is now occupied by masons at the work of restoration. The choir will be used by the congregation for six months yet, the whole work extending over three years.

DR J A WYLLIE, at the conference in London of the Protestant Alliance, said that the endowment of a Catholic university in Ireland would be simply the extension of inefficiency and corruption.

THE Rev. George Hunter, M.A., of Stranraer, has received numerous presents from his congregation and temperance associations on leaving after six years' pastoral work to join the China Inland Mission.

THE appointment of Sir J. Linton Simmons is generally accepted in Rome as a first step towards regular official relations with the Pope, and it is expected the envoy will negotiate on the Irish question.

THE government scheme of dealing with Irish education is said to propose the endowment of two new colleges, one Catholic and one Presbyterian, the existing Trinity college, Dublin, being left to serve the the Episcopalians.

THE Rev. W. W. Tulloch, B.D., preached the first of a course of Sunday evening sermons in Maxwell Church on the Social Mission of Christianity in the light of the Lord's prayer. The galleries were reserved for young men.

THE *Daily Telegraph* asks whether a bishop's present style of living is necessary to his spiritual or personal influence, and suggests that he ought to be able to make both ends meet as a scholar and a gentleman on \$1,000 a year.

AT least two daughters of prelates are accomplished musicians and composers, Miss Thompson and Miss Rosamond Ellicott. The former with her father, the Archbishop of York, attended almost every performance at the recent Leeds festival.

THE Archbishop of Canterbury has promised to support the scheme for founding a new bishopric at Birmingham. Matters relating to finance, title, and boundary are at present under consideration, it is thought that \$450,000 will be required.

THE first illustrated Christmas book issued by the Religious Tract Society in 1825 will shortly be republished with an introduction by Dr. Green giving some account of the early literature and work of the society, with reference to past and present Christmas books.

THE widow of "Delta," who has long survived the gentle author of "Casawappy"; Prof. C. G. Cobet of Leyden, editor of "Mnemosyne," the first Greek scholar in Europe, a man of genius as well as a scholar, and Percival Leigh, the oldest member of the *Punch* staff, died recently.

THE Rev. J. W. King, of New Kilpatrick, attributes the mean provision offered Scottish universities by the new Act to their disunion in presenting their claims to government. Mr. J. A. Campbell, M.P., says that if the commission recommends a larger grant he has no doubt it will be given.

THE Duke and Duchess of Fife have entertained the whole of the school children of Banff and Macduff at cake and fruit soirees, the children themselves contributing much of the programme in songs and recitations. The boys' brigade formed the guard of honour of the distinguished hosts.

THE Rev. J. S. Medland, Haverstock Hill, sought to recover from the Universal Stock Exchange Company \$20,000 lost in speculations. The judge non-suited him on the ground that the transactions were not real ones, and refused costs to the defendants, remarking that they kept a gambling house.

ANY one wishing to collect a Spanish library can do better in one week in London than in a year in Madrid; and the student of Oriental literature will find more of it in the manuscript department of the British Museum than he could ever hope to gather by travelling through all Persia and Hindustan.

## Ministers and Churches.

THE Rev. Jas. Miller, of the Presbyterian Church, Nanaimo, B. C., has resigned.

THE Rev. J. A. Ross, Meaford, has so far recovered from his illness as to be able to resume his pastoral work.

THE Rev. D. Gordon, of Harriston, has received a call from the Presbyterian congregation at Megantic, Quebec.

THE Rev. K. McDonald delivered a lecture last week in the Presbyterian Church, Paramount, on his travels in Europe during the past summer.

A VOTE was lately taken by the Cobden Presbyterian congregation on the admission of the organ into the church service. The vote was almost unanimous in favour of it.

THE Rev. A. Hudson, of Paris, has received a call from Dundalk and Ventry in the Presbytery of Orangeville. His induction takes place on the 29th inst.

THE Barrie Presbytery at its last meeting sustained the calls made to Rev. Mr. Hewitt and Rev. D. Duncan by the congregations of First Essa and Burns' Church, and Tottenham and Beeton respectively.

A NEW Presbyterian Church at Clegg's Station in Southern Manitoba was opened Sunday week by the Rev. Joseph Hogg of Winnipeg. A good collection was taken up and the prospects are excellent. The Rev. Samuel Pulson is pastor.

ON Tuesday evening, 19th inst., a meeting of the congregation of Knox Church, Cannington, was held, presided over by Rev. D. C. Johnston, moderator of Session. By a vote of the congregation it was agreed to extend a call to Rev. C. J. Cameron, probationer.

THE *Ayr Courier* says: The lecture by Mr. Thos. Galloway in Stanley Street Church on Wednesday night was well attended and was quite a treat. Considering the great physical disabilities under which he labours Mr. Galloway's abilities as a public speaker and educator are wonderful.

THE Rev. W. J. Dey, of Erskine Church, has been invited both to Sudbury and to St. Paul's Church, Simcoe. The Presbytery of Hamilton has agreed to consider the Simcoe call at a meeting to be held on December 10.

THE Rev. W. R. Notman, sent out last summer by the Free Church Colonial committee to Warwick, Bermuda, is proving an earnest and acceptable minister. Rev. J. A. Sutherland, who was sent out last year by the Halifax Presbytery to labour at Hamilton, wishes to return. He is expected to remain until spring.

THE Moderator's engagements for Sunday services in the months of December and January are as follows: December 1st, Smith's Falls; December 8th, Toronto; December 15th, Napanee; December 22nd, Toronto; December 29th, Ottawa; January 5th, Kingston; January 12th, Carleton Place; January 19th, Kingston; January 26th, Stayner.

AT St. Mark's Presbyterian Church Toronto, last Thursday evening Miss M. Gardner, Bible woman of St. Andrew's Church, who has for several years officiated as organist at St. Mark's, was presented with a handsome davenport on the occasion of relinquishing her duties as organist. Mr. Jost made the presentation. Rev. D. J. Macdonnell presided.

ON Wednesday, November 13, an auxiliary of the Woman's Foreign Missionary Society was organized in St. John's Presbyterian Church, corner of Gerrard and Bolton Avenue, Toronto. Fifteen members were enrolled and the following officers elected: Mrs. W. D. McKenzie, president; Mrs. R. E. Woodruff, Mrs. S. Greer, vice-presidents; Mrs. A. F. McKenzie, secretary; Mrs. C. E. Lee, treasurer.

THE Rev. James Smith, Principal of Ahmednuggar College, India, is at present on a visit to Canada his native land, and during his sojourn is willing to take engagements to speak on behalf of Indian Missions. If brethren in the various Presbyteries could arrange for meetings within their bounds much inconvenience and unnecessary travelling might be avoided. Mr. Smith's address is 16 Robert Street, Toronto.

KNOX Church, Winnipeg, has opened up a branch Sunday school on Langside Street, off Portage Avenue west. Mr. J. M. Matthew is assisted by three competent teachers, and the attendance has reached forty scholars. At the request of a number of persons in the neighbourhood, it has been decided to hold a prayer meeting every Thursday evening at 8 o'clock. The opening service was conducted by Rev. Dr. Duval.

IN the Presbyterian Church, Portage la Prairie, lately the Rev. Mr. Wright said he would hereafter devote the evening sermons to a study of the prominent characters and doctrines of the Old and New Testaments. He, besides this, would touch upon and show the absurdity of some of the best known infidel teachings, dwelling upon them in connection with the wonderful thread of harmony which runs throughout every portion of the Bible.

THE St. John, N. B., *Telegraph* says: This congregation of the West End Presbyterian Church met last evening to consider the prospects of the Church. Owing to a generous donation the church is now free from debt on running expenses and in a position to extend a call to a minister. The members of the Church have worked very hard of late to meet the liabilities which were pressing heavily upon them, and they are to be congratulated that they have at last succeeded.

AT the next meeting of Presbytery, December 3rd, a conference will be held in the afternoon at 4 p.m., on "Faith, its Nature and its Results," the discussion to be opened by Rev. R. P. McKay, of Parkdale, and at 8 p.m., on "Prayer-meetings," the topic to be introduced by Rev. W. Patterson, of Cooke's Church, city. The afternoon session will be held in the Lecture-room of St. Andrew's Church, west, and the evening session in Erskine Church. The public are cordially invited.

THE Rev. C. D. McDonald of Thorold was presented with a seal-skin cap, on the eve of his departure for Winnipeg, on Saturday week, by the young men of the Presbyterian Church. The presentation was accompanied with an address expressive of good feeling and appreciation of his services and interest in their behalf. Mr. McDonald replied, expressing himself as particularly pleased at the good wishes of the young men of the Church.

AT Clover Hill, on Tuesday, the 19th inst., the Rev. Mr. Hewitt was inducted into the pastoral charge of First Essa, Burns' and Dunn's Churches. The Rev. F. Smith, of Bradford, was appointed to preach the sermon, the Rev. J. Leshman, of Angus, to address the minister, the Rev. J. Caswell to address the congregation, and the Rev. J. Cochrane to preside. Although a very rainy day there was a fair congregation to welcome the new minister.

THE Rev. Donald Tait delivered a most interesting and instructive special sermon for young men in Chalmers Church, Que., lately, depicting the dangers to which the youth of the present day are exposed, such as intemperance, untruthfulness, dishonesty, evil company and impure literature. He advised every young man to cultivate reading, but reading a good class of books. He also dwelt on the importance of parents making their homes more attractive and on the value of Young Men's Christian Associations.

A MEETING regarding the removal of Knox College was held in Toronto last week. Among those present were Sir Adam Wilson, William McMaster, Dr. Grafton, Alderman Vokes, Hugh Crane, J. J. McKenney and L. O. I. Genereux. Sir Adam Wilson read a draft

of the bill to be brought before the Legislature in reference to expropriating Knox College, and it was decided to get all signatures to the petition at as early a date as possible, and to meet next Thursday and report progress.

ON Sabbath, 10th inst, anniversary services were held in Kintyre Church. The Rev. J. A. Murray of St. Andrew's Church, London, preached morning and evening able and appropriate sermons to large audiences. On the Monday evening following after short and practical address by Rev. Messrs. Frazer and Bristol, of Rodney, Mr. Murray delighted an appreciative audience with an hour's sketch of his travels in the old world. The choir aided much in enlivening the proceedings of the evening with choice selections of music. Proceeds \$95.

THE *Guelph Mercury* says: We regret to announce the death of the Rev. William Meldrum, which took place at his residence, Morrison, on Tuesday afternoon week, shortly after one o'clock. He had been nearly in his usual health, and prayed with his family in conducting family worship on Monday evening. About three o'clock on Tuesday morning he had a paralytic stroke, and from that time till his death he was almost unconscious, and passed away without a struggle. The deceased was well known as the esteemed minister of East Puslinch Presbyterian Church for many years.

THE *Huron Signal* says: The Hamilton Presbytery at its session this week sustained a unanimous call from the united congregations of Strabane and Kilbride to Rev. D. G. Cameron, of Dunganon. The stipend promised is \$900 a year, with a free manse and glebe of seven acres. Mr. Cameron has been a period of five years at Dunganon, and in the face of many difficulties has done a good work. He accepts this call, Dunganon and Port Albert will lose a faithful pastor. His decision will likely be given at the meeting of the Mailand Presbytery at Wingham on December 10.

NOTWITHSTANDING the inclemency of the weather, there was a large attendance of members and adherents Thursday evening at the Chester Presbyterian Church, corner of Broadview and Danforth Avenues, the occasion being the organization of a congregation. The Presbytery appointed the following Committee, who were present, to carry out all arrangements: Rev. G. M. Milligan, Rev. W. Frizzell, Rev. John Neil and Mr. McNabb. An interim session was appointed and services will be regularly held in the new church, which has filled a long-felt want in the locality. The Sunday School is being well equipped with interesting books.

THE death, after a protracted illness, of Mrs. Brown, wife of the Rev. J. A. Brown, of Belmont and Yarmouth, drew forth expressions of the kindest sympathy on the part of the congregation. The remains were interred at Newmarket, the native place of the deceased, on Saturday last, accompanied by a delegation from Belmont, the expenses being defrayed by the congregation. The funeral services were conducted by Rev. J. Bell of Newmarket and J. A. Grant, of West Toronto Junction. Mr. Grant has been specially requested to preach the funeral sermon next Sabbath. The Belmont congregation have granted Mr. Brown leave of absence for a time and presented him with a handsome purse.

THE Rev. Dr. Robertson is doing good work in the Maritime Provinces, and a very general interest is being awakened in the cause of North-West Home Missions. Sabbath evening, November 17, he addressed a large audience in First Presbyterian Church, Truro, the pastor, Rev. J. Robbins, presiding. So thoroughly did the eloquent remarks of the speaker impress the audience that at once steps were taken by which the congregation could undertake themselves the support of a mission there. The cause has only to be advocated by Dr. Robertson to awaken and enlist the sympathies of the people, and it is felt that if he could extend his visit to Scotland, which has so many sons and daughters in the North-West, it would tend greatly to stimulate the interest of the motherland in the greatest of modern Home Missions. Dr. Robertson's visit to the provinces by the sea has been a great success.

LAST Friday evening Knox College Metaphysical and Literary Society held a most successful meeting in Convocation Hall. Mr. W. B. McMurrin presided. Mr. John Crawford, B. A., president of the society, read his inaugural, in which he treated luminously of "The Value of Developing One's Manhood on all Sides." Rev. J. A. Macdonald, the accomplished editor of *Knox College Monthly*, gave Tennyson's "Revenge" with dramatic force and fire. The Glee Club and the Troubadour Quartette, by their brilliant efforts, enhanced the pleasure of the evening. The main feature of the evening, however, was the dialectic encounter on the resolution "That Church Property be exempt from Taxation." The learned disputants were Messrs. Nicol, Talling, Stevenson and McMillan. The discussion was well sustained, but the opponents of the resolution came off victorious.

THE Vancouver *World* says: On Sabbath the day was fine, and our harvest thanksgiving was conducted in our neat little Presbyterian church, Langley, by our much-esteemed minister, Rev. Alexander Tait. There was a fairly good attendance, considering that through some mischance there had not been any announcement made of this special service. The text was taken from the 4th chapter and part of the 8th verse of St. Paul's 1st epistle to Timothy: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The reverend gentleman preached a most earnest and fervid sermon, giving a lucid exposition of many of the points of instruction to be found in the verse, and was listened to with marked attention by those present. It is but recently that the minister has provided himself with a manse near to the church and town, through the laudable generosity of one of our oldest pioneers in this part of British Columbia, Mr. James Taylor, formerly, for many years, in the employment of the Hudson's Bay Company. To show his respect for the Rev. Mr. Tait, he has donated to the Presbyterian Church one acre of his valuable property in the neighbourhood of Langley. On this Mr. Tait has erected his manse, but it is still unfinished, and the ground requires to be fenced and cleared of the stumps that remain on it round the dwelling.

THE Ottawa *Citizen* says. Knox Church was well filled last evening upon the occasion of the meeting of the different Young People's Associations of the city to hear an address from the Rev. Dr. Wells, of the American Presbyterian Church, Montreal, upon the Origin and Work of the Young People's Society of Christian Endeavour. The Rev. Mr. Farries occupied the chair, and introduced the speaker in a few well-chosen remarks. He was supported by the Revs. Dr. Armstrong, George McRitchie, John Wood, C. S. Deeprose, Clark and White. Dr. Wells, upon rising to speak, expressed his pleasure at being present under such auspices and then went on to treat upon the origin, need and nature of the Christian Endeavour Societies for young people. He said the fact of such an audience having assembled was evident that a keen interest was manifest in Young People's Societies in the Ottawa churches. He would adopt the old-fashioned method of explaining at first what this new movement for young people was not. It was not undenominational in character, as each branch was under the supervision of the Church in which it was instituted, was loyal to the work in that particular congregation. It came as the Sunday school came. The essential principle and distinctive feature of this Society was its pledge, which each member signed, which required their regular attendance and active co-operation in the carrying out of each meeting.

THE new church just erected at Golden Stream, Manitoba, was opened for divine service on Nov. 10, by Rev. P. Wright, B. D., of Portage la Prairie. Early in the day crowds were to be seen from Golden Stream, Silver Stream, Gladstone and other directions, and by the hour of public worship the church was densely packed in all parts, both forenoon and afternoon. The reverend gentleman took for his subject in the morning "The Year of Jubilee," and in the evening

the words "The end of all things is at hand" (1 Peter, iv. 7), and when we say, the correspondent writes, that it is only occasionally in the course of a lifetime that one hears such discourses we are confident that we are merely expressing the mind of all the hearers. It is no exaggeration to say that the impression produced will last many a day, both here and in the surrounding settlements. Not only is Portage la Prairie, but the province, to be congratulated on having secured the services of such a man within its bounds. On the following evening, a tea meeting was held in the building. The repast provided was such as would lead anyone to say that the ladies of Golden Stream are not behind the age in culinary art. Addresses were given by Rev. Mr. Garten and Rev. Mr. McKee, Messrs. Logie, Mudie, David McConnell and others. Miss Simpson gave a reading, which was highly appreciated. The Gladstone choir was present, and gave excellent pieces, which contributed much to the enjoyment of the evening. The attendance was large, the building being quite crowded. The order was excellent, a circumstance due in no small measure to the tact and genial temper of the chairman, Rev. Mr. Stalker, the pastor of the congregation.

RECENTLY, in the Second Presbyterian Church, Huntingdon, Que., a social gathering commemorated the thirty fifth anniversary of the induction of its pastor, Rev. James Watson, D. D. There was a goodly gathering, many present being from a distance. After an excellent tea, the assemblage was called to order by Mr. Andrew Summerville, ruling elder of the congregation, who had been called upon to act as chairman. Rev. John Armstrong led in prayer. The chairman, after referring to the rarity in Canada of so long a pastorate in one church as that they were now signaling, went on to pass a high eulogium upon Dr. Watson as a man, as a pastor, and as a preacher. On being called upon to address the audience Dr. Watson gave a most interesting sketch of his career in relation to the Christian ministry, and an outline of the history of the Huntingdon congregation. He concluded by saying: There is only one thing that we much need, and it is a larger outpouring of the spirit of God. I am resolved that my ministry here shall be more than ever a ministration of the Holy Spirit. But if you will pray for us and in any other way encourage us, we will certainly feel thankful to you. Time is short. Let us be diligent. Mr. Flynn, a divinity student, in fluent and appropriate terms, expressed his congratulations. Rev. A. Rowat gave a reading which was well received, as did also Rev. H. Gomery, and Rev. J. B. Muir expressed his pleasure at being present. The singing was under the direction of the accomplished organist of the church, Miss McGregor. The following Sunday the Rev. Principal MacVicar of Montreal, preached the anniversary sermons. Both his discourses were striking, that in the evening especially so, being a strong and uncompromising exposition of the teaching of revelation with regard to the resurrection.

THE Rev. M. Scott, M. A., lately of St. Mark's, Toronto, was inducted as pastor of St. Andrew's Church, Campbellford, Ont., on Thursday, 24th October, at 3:30 p.m., with Rev. Mr. Carmichael, M. A., of Norwood, as Moderator. There was a large number present, and the services were very impressive. Rev. J. Hay, B. D., of Coloung, the late pastor, preached the induction sermon; Rev. D. Sutherland, M. A., of Warkworth, gave an address on "Presbyterian Church Unity," Rev. E. F. Torrance, M. A., of Peterborough, addressed the pastor; and Rev. Mr. Andrews of Keene, addressed the people. At the close the managers presented Rev. D. A. Thompson, of Hastings, with a cheque for fifty dollars and an address expressive of the appreciation, by the congregation, of his services as Moderator of Session during the late vacancy. A reception was then held in the Sabbath school room at which fully 500 people welcomed the new pastor to the Church and the community, and partook of the excellent tea provided by the ladies of the congregation, spending two hours very sociably. The room was tastefully decorated. At eight o'clock an adjournment was made to the body of the church when the chair was taken by Rev. Mr. Carmichael and the following entertaining and instructive programme was given: Rev. J. Hay gave one of his characteristic addresses on "Power" saying that as all else in nature showed power, man, the highest work of nature, should show it most and use it most for the glory of his Creator, the highest of all man's efforts. Rev. Mr. Cameron, of Toronto, spoke on Church work, its responsibilities and needs, referring in very high terms of praise to the ability of Rev. Mr. Scott, and to his eminent services in church work in Toronto and commending him to the sympathy, confidence, and prayers of his people. Messrs. Hodgson and Phillips, of Toronto, spoke in a similar way of the new pastor, the latter also addressing the young men of the audience with words of good advice. Rev. Mr. Dowsley, returned missionary, and Rev. J. Szele, B. D., of Seymour East, gave congratulatory addresses on the satisfactory settlement of a pastor of such ability in so short a time. The new pastor also expressed in a pleasant manner his appreciation of the warm welcome extended to him. Excellent music was furnished by the choir of Burnbrae Presbyterian Church, the St. Andrew's Church choir, and by Miss Polly Bogart. Rev. Mr. Carmichael filled the chair in his usual happy manner. The congregation has made great progress in all departments of church work during the past four years and we are sure that under the new relationships this progress by the blessing of God and His guidance will continue. On the following Sabbath the pastor gave an able and appropriate sermon from Colossians i. 27, 28.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on November 12. The remit on the Aged and Infirm Ministers' Fund being taken up, it was agreed to recommend "that it be not made obligatory on pastors and foreign missionaries at their induction to connect themselves with the fund." The remit on appointment of a general secretary for Sabbath Schools was disapproved of. The deputation on the rearranging of a certain part of the field having reported, it was agreed that no change be made in congregational connections in the meantime. The congregations of Egmondville and Bayfield and Bethany were allowed to furnish their own supply till next meeting of Presbytery. The estimated expenditure for the year was submitted, and provision made for meeting it. Mr. Martin was requested to continue to supply Chiselhurst. A circular from Dr. Reid was read, setting forth the sum expected from this Presbytery for Assembly Fund. The attention of the brethren was called to it, and as the sum asked was less than that contributed last year, no difficulty was apprehended in securing it. The next regular meeting is to be held at Seaford in the First Presbyterian Church on the third Tuesday of January, at half-past ten a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF HAMILTON.—The resignation by Rev. A. K. Caswell of his charge at Oneida and Hagersville was accepted, to take effect on December 31st. A minute is to be put on record expressing the Presbytery's appreciation of Mr. Caswell's earnest, faithful, and withal successful labours during his pastorate. A call to Rev. D. G. Cameron, Dunganon, in the Presbytery of Mailand from Strabane and Kilbride was sustained and duly forwarded. Presbyterian conferences on the State of Religion, etc., are appointed to be held in Hamilton on the 10th and 11th December: in St. Catharines on the 17th and 18th, and in Caledonia at some time in January hereafter to be fixed. It was resolved to open a mission station at Windham Centre and to visit Waterford to see what prospect there is of forming a station there, both of them to be connected meanwhile with Delhi. Mr. Caswell was appointed to supply that field after January 1st. The following resolution was unanimously adopted: Whereas, the Jesuits' Estates Act has now become law; Whereas, notwithstanding the opinions published as those of the law officers of England and others, the constitutionality of the act of 1887, by which the Society of Jesus was incorporated within the Dominion of Canada, and the act of 1888, by which that society has been endowed



with public money and public lands, is still doubtful in the opinion of very many who are thoroughly conversant with constitutional and national law; whereas, further, if it should be decided by the highest authority that these acts are constitutional, they none the less clearly violate the principles of the religious equality of all churches, denominations and sects in the eye of the law; of the entire separation between Church and State; and of a free Church in a free State; principles which are understood to obtain in the British North American Provinces as guaranteed by the laws of Great Britain: therefore, resolved, that this Presbytery pledges its support to every proper and constitutional effort to have the question of the constitutionality of these acts submitted to the Supreme Court of Canada and British Privy Council. Also, that this Presbytery calls upon all those who look to it for guidance in matters affecting religious rights and privileges, energetically and resolutely, in concert if possible with their fellow-citizens of other churches, to bring their influence to bear on their representatives in Parliament to have these acts so submitted; to aid in securing equal rights for all; also, if it be found necessary, to have the Federal constitution so amended as to deliver the provinces of the Dominion from the interference of the Pope and the domination of the Roman Catholic clergy in the administration of civil affairs and to maintain the supremacy of the Civil Law in all civil matters; and not to rest until this work has been accomplished.

**PRESBYTERY OF GUELPH.**—This Presbytery met, according to appointment, in Knox Church, Guelph, on November 10. None of the committee appointed to arrange for conferences on the State of Religion, Temperance and Sabbath Schools were prepared to report. In view of this, and that such conferences have been held in the past at the meeting of the Presbytery in January, it was agreed to instruct each of the committees to meet and consult on the matters belonging to it, and that, afterwards, the Conveners should deliberate and make all necessary arrangements as to the programme of subjects, the topics to be discussed, the speakers by whom they should be introduced, and the order in which they should be taken up, and send the same to the Clerk within one month that he may get the requisite number of circulars printed for circulation. A report was presented from the Committee on the Schemes of the Church, which, according to the authority previously given, had been printed and circulated in such numbers as to furnish one to each family connected with the congregations within the bounds. Mr. Henry Norris, of Glenallan and Hollin, who had passed through severe and dangerous sickness, being present, the Presbytery expressed its gratification at seeing him with it once more, and its gratitude to God who had raised him up. Mr. Norris returned his thanks for the sympathy shown him, and the assistance rendered by his co-Presbyters to himself and his congregation. Word having been received of the serious illness of the Rev. Mr. Meldrum, an aged minister of the Church, residing in the bounds. It was agreed to record sympathy with him, and the hope that his faith in the facts and promises of the Gospel of Jesus Christ was clear. The Presbytery then engaged in special prayer for him, Dr. Smellie leading therein by request. Mr. J. A. Young, M.A., addressed the Court in the interest of the Lord's Day Alliance for Western Ontario, which works in co-operation with the General Assembly's Committee on Sabbath Observance, after which it was resolved to tender the Alliance the entire sympathy of the Presbytery, members present pledging themselves to do all in their power to further the object it has in view. A Presbyterial certificate from the Presbytery of Owen Sound, transferring Mr. John Stewart to the charge of this Presbytery, was received. Some time was spent on a communication from the Presbytery of Paris, referring to the opening of a permanent preaching station in New Dundee, and as the doing so would affect the congregations of Doon and Hespeler, it was resolved to summon these to appear at next regular meeting for their interests. Mr. Jackson stated that special services had been conducted for some weeks at Killen. After careful deliberation it appeared that the result was likely to trench upon the numbers understood as belonging to the congregation of Knox Church, West Puslinch, and a committee was appointed to look into the matter with the view of con- serving the welfare of that Church. On application leave was granted to the Session and congregation of Duff's Church, East Puslinch, to have a call to a minister moderated in as soon as they were prepared. Reports were read from committees appointed to conduct the triennial visitation of the congregations, each of them giving in condensed form the information collected from answers to the questions proposed, and most of them closing with recommendations suggested by the circumstances. These were adopted and ordered to be read to the congregations to which the reports referred. One of the reports not being accompanied with any proposed deliverance, it was referred back to the committee to draw up one, that it might be read to the congregation concerned. A report was read from the Committee on Evangelistic Services, giving a plan of proposed meetings during the approaching winter, and, after some discussion, was adopted. A report was called for, and a partial one given in, of the supply that had been procured for the vacancies in the bounds. A letter was read from Mr. Gardner, late pastor in Eramosa, asking a certificate of ministerial standing that he might present to the Presbytery in whose bounds he is at present residing in California. The Clerk stated that he had answered the letter and furnished a document of the nature requested, and his conduct was approved. Conferences on the State of Religion, Temperance and Sabbath Schools were appointed to be held in St. Andrew's Church, Fergus, beginning at half past two in the afternoon, of the third Tuesday of January, 1890. The Presbytery then adjourned to meet there on the day and at the hour mentioned, and the proceedings were closed with the benediction.

**THE CHRISTIAN ENDEAVOUR CONVENTION.**

This movement, so well fitted to enlist in connection with the Church the devotion and service of the young people, has met with a most encouraging degree of success. The movement is taking deep root in Canada, and flourishing societies are in existence all over the country. Last week the first Ontario Convention was held in St. James Square Church.

A temporary organization opened the meeting with Rev. G. H. Cobble-dick, M.A., of Guelph, in the chair, M. A. Pennington, of Hamilton, at the secretary's table, Rev. Samuel Carruthers, of Kirkwall, leading the devotional exercises, and R. G. Kirby, of Toronto, in charge of the singing.

After singing and the reading of the Scriptures the Convention was led in prayer by Rev. A. H. Scott, of Perth, and Rev. W. W. Andrews, of Toronto.

The chairman, in opening the meeting, explained that this was the first Provincial Convention of the Christian Endeavour Societies that had ever been held in Ontario, the late meeting at Kingston not being provincial in its scope. The first Society had been formed in the States to meet the needs of the times, and now there are 7,560 Christian Endeavour Societies, boasting a membership of 500,000. The hope of this time, he held, is that it is the young people's age in Christian life, and it is through the instrumentality of this Society that these young people can best work.

A couple of resolutions were then presented to the Convention and carried, to the effect that a Provincial Union should be formed, and that it should adopt the model constitution recommended by the united Society.

The secretary read the constitution, which was taken up clause by clause.

Rev. W. W. Andrews asked if any other society, such as the Epworth League, could come into this Union. He was a Methodist, but was opposed to the Epworth League.

Several delegates—No, no.  
Rev. M. Andrews—But if they take the constitution of the Christian Endeavour Society? The chairman—They must take the name as well.

There was a general feeling in the Convention that they should not surrender the non-denominational character of the Society by accepting any purely denominational organization.

The Nominating Committee reported the following Convention officers: Rev. G. H. Cobble-dick, president; A. F. Wickson, vice-president; M. A. Pennington, secretary-treasurer; R. J. Colville, assistant-secretary.

Rev. A. F. McGregor welcomed the delegates to the Convention on behalf of the city Churches. His welcome was especially warm, because it was in his church that the first Christian Endeavour Society in the Province was formed. He was followed by Mr. A. F. Wickson, president of the Toronto Union, who took advantage of the occasion to disabuse the minds of any visitors of the idea that Toronto was a remarkably good city. He warned them that if we have little open transgression we have much open indifference and a great deal of secret sin.

Rev. A. H. Scott, M.A., of Perth, replied in fitting terms on behalf of the visiting delegates. The formal words of thanks out of the way, Mr. Scott discussed the objects and methods of the Christian Endeavour Societies, and gave some sound advice as to the management of conventions. Christian Endeavour, he said, is the newest claimant for provincial distinction in Ontario. The movement had its humble origin in the United States, but, because its principles are of God, and adapted to the requirements of any land, we do well to open doors for its progress on Canadian soil. But we must not be copyists of others' plans. And in laying plans for conducting operations for the glory of God through the channels of the Christian Endeavour movement in this Province, we must, humanly speaking, start out from the standpoint of Canadian requirement, and do our work as Canadian Christian Endeavourers.

At Tuesday morning's session reports were given in from 126 societies, having a total membership of 7,000.

Rev. John Burton, B.D., addressed the meeting on "Dangers to be avoided in Christian Endeavour work," giving as one—the risk of youth and age losing sympathy with each other. To obviate that danger, he suggested that seniors and juniors should put themselves in each other's places occasionally.

Rev. W. M. Roger, of London, spoke on the relation of the society to the pastor, thanking God that the days of the pastor having nothing to do with the people's societies were past, and replaced by an age when a new-fashioned type of young people's societies existed, with whom the pastor could work.

Mr. R. J. Colville, of Peterborough, late assistant secretary of the Toronto Y. M. C. A., read an interesting paper on "The Christian Endeavour Society Inter-denominational."

The next speaker was Rev. Francis E. Clark, D.D., of Boston, founder of the movement, and president of the united society. He was received with a hearty round of applause, which was increased when he announced that he was a Canadian born. The work across the border, he said, had reached high-water mark last year, when the greatest interest had been taken in the numerous conventions held in the various States. The movement seemed to take hold of the brightest and best of the young people.

Tuesday afternoon's session of the Christian Endeavour Society was one of the best, being interesting and most instructive, all present listening with much attention.

The meeting was opened by Mr. R. S. Wallace, of Hamilton, who read a paper on "Variation in the Weekly Prayer Meeting." After his address a short discussion took place, many members taking part in it.

Mr. J. A. Moffat, of Hamilton, spoke for a short time on "The Prayer Meeting Committee."

Rev. W. W. Andrews, Toronto, had a well prepared paper on the work of the "Look Out Committee." He advocates printed cards of admission to some of the pews in our churches to be given to young people who are not church goers, and thought by so doing, strangers would feel they were being taken care of, and made to feel welcome. He also thought shaking hands with strangers was a good thing.

Mr. R. P. N. Bigging, of Hamilton, next took up the "Social Committee," advocating a hearty shake of the hand with all visitors.

Rev. Dr. Kellogg, pastor of St. James Square Church, addressed the meeting on "Spiritual Power the Essential in Christian Endeavour Work." He pointed out that however perfect an organization might be, or however numerous, it could not be successful unless the motive power coming from the Spirit was behind it.

The questions previously sent in by the members were now answered by the Rev. Dr. Clark, of Boston, who did his work in a very hearty and efficient manner.

Mr. G. E. McLoughlin read an interesting paper on "How to Prepare for, and Participate in the Prayer-Meeting."

Dr. Clark concluded the afternoon session by an address on "The Importance of Consecration Meetings." He thinks it is the main point of the work, and gave a very fine description of the meetings he had attended in the United States.

The closing meeting of the Convention on Tuesday evening was a most encouraging one to the officers and members of the newly-organized union. The church was well filled. Rev. G. H. Cobble-dick again occupied the chair. The secretary read letters of sympathy and encouragement from the unions of Halifax, N.S., Bishop Baldwin, of the diocese of Huron, and Rev. Dr. G. H. Wells, of the American Presbyterian Church in the city of Montreal, where there are thirteen societies.

The following officers were elected for the ensuing year: Rev. Mungo Fraser, D.D., Hamilton, president; Rev. W. W. Andrews, Toronto; Mr. R. J. Colville, Y.M.C.A., Peterboro, vice-presidents; Mr. Edwin Lee, London, secretary treasurer; Mr. R. S. Wallace, Hamilton; Mr. J. A. Allan, Perth.

It was decided to hold next year's Convention in Hamilton.

Rev. W. W. Andrews, B.A., gave a short address, in which he made a qualification to his statement of the previous day, to the effect that he opposed the Epworth League. The words were correctly reported, but he added: "I am no more opposed to the Epworth League as a method of work for the young people of the Methodist Church than to Sunday school work. I am opposed to the League if in any way it is made a divisive force or a means by which the young people of the Methodist Church are withdrawn from participation in this grand surge of earnest Christian work, now known as the Christian Endeavour movement."

The chairman said that so far as he understood it, the predominant feature of the League was the reading and studying of the literature in connection with that particular denomination, but it seemed to him that the Christian Endeavour Society was just big enough to hold the League inside of it. He hoped, therefore, that the League and other societies would be introduced into the Endeavour Union, so that shoulder to shoulder they could oppose evil.

An address in a spirit of enthusiastic hope for the future of the union was delivered by Rev. Dr. Clark. After the singing of a hymn and twenty minutes of consecration and prayer, the Convention was closed with the benediction: "The Lord watch between me and thee when we are absent from one another."

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Dec 8, 1889. } **SOLOMON AND THE QUEEN OF SHEBA.** } Kings x. 1-13.

**GOLDEN TRAIL.**—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.—Matt. xii. 42.

**SHORTER CATECHISM.**

**Question 70.** We have the right to personal purity, and are bound to secure it to each other. We were created in the image of God, "to glorify Him in our bodies and spirits, which are His." By redemption Christ reasserts his claims to our persons. He makes His abode within us; our bodies become "the temples of the Holy Ghost," the abode of God, the place and instrument for His worship and service. Any impurity defiles the temple of God. 1 Cor. iii. 16, 17; vi. 13, 19; 2 Cor. vi. 16. Adultery is a very heinous sin—1, for the above reason, 1 Cor. vi. 18; 2, it involves the breaking of solemn covenants, Mal. ii. 14, 15; 3, unlike other sins, it requires a participator, whose guilt must also be shared. In Matt. v. 27, 28, Christ declares that this commandment extends to thoughts and looks as well as to words and deeds of uncleanness, Matt. xv. 19. He and his apostles make frequent reference to this sin, and urge upon us constant watchfulness, the keeping our bodies under control, the avoidance of places, persons and objects of temptation, the cultivation of chaste conversation and conduct, the preserving the purity of others and diligence in holy work and influence. The requirements and prohibitions are more fully expressed in the Larger Catechism, which will repay careful study. In this list of things forbidden we find "illness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage-plays, and all other provocations to, or acts of, uncleanness either in ourselves or others." A. A. Hodge, D.D.

**INTRODUCTORY.**

In the peaceful reign of Solomon the kingdom of Israel rose to the height of prosperity. He had extended its boundaries, made favourable alliances with surrounding nations, encouraged commercial enterprise, and erected handsome buildings. The striking incident in Solomon's reign narrated in to-day's lesson occurred about ten years after the Temple had been completed. Solomon's wisdom and the greatness of his kingdom had become widely known. Many were the visits from neighbouring kings and numerous the gifts he received.

**I. The Visit of the Queen of Sheba.**—It is generally understood that Sheba or Sabæa, was southern Arabia, Arabia the Happy, bordering on the Red Sea. Josephus speaks of Solomon's visitor as the Queen of Ethiopia and Egypt, and the Abyssinians have a tradition to this day that it was the queen of their country that made a pilgrimage to Jerusalem in the time of Solomon. It is quite possible that her kingdom extended to the western border of the Red Sea and so might include Abyssinia. At all events she had heard much about Solomon, the great works he had accomplished, his marvellous wisdom and the magnificent temple he had erected for the worship of God. To ascertain the truth of what she had heard the Queen of Sheba undertook a long and toilsome journey. Taking it for granted that Arabia Felix, the modern Yemen was her country, it was about 1,500 miles from Jerusalem, and according to eastern modes of travel in ancient times it would take about six weeks to make the journey one way. What she had heard concerning Solomon had set her thinking. She had come resolved to ask him questions on many subjects, evidently among them moral and religious difficulties that had perplexed her. She travelled with a great retinue and brought many valuable things as gifts to the king of Israel. Her camels were laden with spices, frankincense, myrrh and aromatic gums. These grew abundantly in her dominion, which was one of great wealth. In the tenth verse it is stated that she gave Solomon 120 talents of gold. A gold talent is estimated at about \$26,280, so that her gift of the most precious metal alone would amount to over \$3,000,000. In addition to all this a number of precious stones, also at that time plentiful in her country, were added to her royal gifts to the king of Israel. She conversed freely with Solomon "of all that was in her heart." To all her questions Solomon was able to give a satisfactory answer, "there was not anything hid from the king that he told her not."

**II. The Queen of Sheba Astonished.**—The wisdom of Solomon was seen in what he had done. Solomon was not a mere learned dreamer but a man of great practical activity. He was a man of great learning but he made use of his wisdom in all that he did, the palaces he built, the manner in which he conducted the affairs of the state, and in the splendour and completeness of his regal appointments, the servants, the public officers, the ministers and cupbearers whom he selected for his service. So impressive was the sight of all the royal magnificence at Jerusalem that "there was no more spirit in her." She had heard in her own country such marvellous reports of Solomon's wisdom and the splendours of his court, but she had not believed them. Now she readily confesses that she is convinced that what she heard was true. So far were these reports from being exaggerated that now she admits that the reality of what she saw far exceeded the accounts she had heard. "The half was not told me," she says. Those who remain in the presence of the king she esteems happy, because they are privileged to serve so wise a monarch, and thus enjoy such opportunities of hearing his wisdom. Solomon, no doubt had spoken concerning the true God, and ascribed all his well-being to the divine favour. There is a tradition that by this visit the Queen of Sheba was converted to the knowledge and service of the living God. At all events she blessed God for the gifts He had bestowed on Solomon. And now she makes such presents to him as only a queen could offer. The mention of these gifts suggests by way of parenthesis, Solomon's foreign commerce, by means of Hiram King of Tyre's ships of the costly imports from Ophir. What country is meant by Ophir has never been determined, but it is generally supposed that, from the time required for the voyage, and the materials imported, that it was India. The almug-tree here mentioned is supposed to be the Sandal wood, heavy, hard, fine grained and of rich colour, suitable for ornamental purposes and for the frame work of certain musical instruments. Solomon was not to be outdone in the matter of royal generosity. In accordance with eastern customs the Queen of Sheba asked for what she very much admired, and in addition to that Solomon "gave unto her of his royal bounty," so that very likely she went away richer than she came.

**PRACTICAL SUGGESTIONS.**

There is a greater, more glorious and a wiser King than Solomon, of whom we have heard.

To know Him is to be made wise unto salvation.

The near contemplation of what He is and what He has done fills every enquirer with adoring wonder.

His answers to our heart's questioning satisfies our deepest wants.

His royal gifts are imperishable. It is our duty to consecrate ourselves to His service.



*22/52*

# Good morning

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*22/26.*

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Insurance in force, over \$10,000,000; Increase in last three years, over \$7,000,000

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OVER **\$3,500,000** ASSETS AND CAPITAL.

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### THE MISSIONARY WORLD.

#### THE MARTYR OF ERROMANGA.

Wednesday, November 20, was the fiftieth anniversary of the death of Rev. John Williams. He was cruelly murdered by the natives of Erromanga, one of the New Hebrides Islands. From the Sydney Presbyterian of August 24 we learn that the Presbyterian missionaries, now successfully labouring in that group, are celebrating this year as the New Hebrides Mission Jubilee. They have there now seventeen missionaries, numerous native teachers, somewhere about 1,500 native communicants, and many thousands who are under Christian instruction. In the denominational organ from which these figures are quoted, the honour of initiating the work is frankly attributed to John Williams.

On November 19, 1839, he settled some Samoan teachers on the Island of Tanna. Sailing thence in the missionary ship *Camden* (in which he had returned triumphant from England the year before, and the \$20,000 purchase money, which he had himself raised while at home), the next day he reached Erromanga. The behaviour of the natives was from the first suspicious, and very soon after landing Mr. Harris and Mr. Williams were brutally attacked with clubs and killed, the former in a brook near the shore, the latter in the sea into which he had fled. Captain Morgan, Mr. Cunningham and the sailors, who had rowed the boat to shore, barely escaped, and were unable to rescue the bodies of their murdered companions. Subsequently it was ascertained that these were consumed in a cannibal feast.

"Being dead, John Williams yet speaketh." His name has long been a household word among the friends of missions, and has inspired many with missionary zeal and enthusiasm. Since the day of his martyrdom mighty changes have taken place in these southern seas which he loved so truly. The light has spread from island to island, and from group to group, so that already we are within measurable distance of the day when the entire Pacific shall have been brought under Christian influence and training. Towards the furtherance of this blessed result John Williams contributed greatly, alike by his life and death.

#### DR. HUNTER ON THE INFLUENCE OF CLIMATE IN LUNG DISEASES.

It is a common delusion among all classes of people to suppose change of climate will cure lung diseases. The rich act on this supposition, and spend their winters in Florida and Southern California, while the poor deplore their inability to bear the heavy expense, and believe their want of means all that lies between them and health. This is a cruel delusion. There is no climate on the face of the earth which alone would cure them; or where consumption is not common among the native population; or where people do not contract consumption, and die of it just as they do here. There are many places where the air is warmer in winter, and more enjoyable during the broken months of spring. But as the summer warmth did not prevent you from getting consumption in the North, and did not cure it, rely upon it the winter warmth of a Southern climate will not do so either. The chief gain by going to a warm climate for the winter is that invalids can take more regular outdoor exercise. This does not cure any disease of the lungs, but it is a help to proper treatment. If you go to Florida or California you will be no better off when you get there than Florida and California people who have lung disease, and, as they contracted it in that climate and die of it there, it is folly of you to believe that you will be cured by that climate.

What is needed, in all Northern countries, for the proper treatment of weak and diseased lungs, is a *Winter Home*, constructed with a large court in the centre, roofed over with glass, thoroughly ventilated, and kept at an even temperature throughout the winter. The court should be large enough to afford an abundance of pure air, with room for exercise. In such a Home, protected from cold, and in an equable temperature, all cases could be treated with greater success. Connected with it there should be rooms for medicated air adapted to the requirements of particular classes of cases, in which patients could spend a certain part of each day. In such a climate as this the air would always bear a healing balm to the lungs, and all the surroundings be conducive to health, while the diet, exercise and habits of patients would be under the immediate eye of the physician, and made to minister to their recovery.

By medicating the air of the patient's sleeping room I am able to keep up during the night a constant healing action on the lungs which is better than any climate in the world. ROBERT HUNTER, M.D., Bay Street, Toronto. November 17.

### WOMEN OF BRAINS.

NEED ANY AMBITIOUS WOMAN DESPAIR OF HER OWN SUCCESS?

HARRIET HUBBARD AYER.

(Copied from New York Press.)

Mrs. Harriet Hubbard Ayer is the youngest child of the late Henry G. Hubbard, one of Chicago's oldest and most distinguished citizens. As a child she was extremely delicate, but so bright that at the age of four she could read as well as most children at ten. At fifteen she graduated at the head of her class from the Convent of the Sacred Heart, in Chicago. At sixteen she became the wife of Mr. Herbert C. Ayer, a then wealthy iron merchant of Chicago and Youngstown, Ohio.

Society knew Mrs. Ayer as a leader, because of her wealth, her beauty, ability and hospitality. Her intimate friends knew her as a loving mother and noble woman. The poor as their friend, not in words alone, but always in deeds of kindness.



HARRIET HUBBARD AYER.

She was then, as now, a person of the best impulses, and generous to a fault. The most remarkable thing, however, in the history of this interesting woman is that, although born and raised in luxury, she met disaster bravely and unflinchingly when it came, thinking, as usual, more about the welfare of others than her own comfort and concern.

Mrs. Ayer is a woman whose history would read as far more improbable than the wildest fiction ever written, and of whom in recounting the sad story of her life—and how in a few hours she found herself, instead of rich in millions, absolutely destitute, with two daughters to support—the *New York Herald* said, "She is a woman whom any country may be proud to call her daughter." To-day Mrs. Harriet Hubbard Ayer's name in the business world is a tower of strength. She has gained the confidence and respect of every business house with which she has had dealings. It has been her motto to always tell the truth. Her advertisements, which the whole country has read, are plain and truthful statements. The result of such a policy is this: Mrs. Ayer is the head of a great and prosperous business, founded by her, and to-day by her guided and directed in all its departments.

Mrs. Ayer is a woman of perfect breeding as a well-born American, cultured and accomplished. She has been cordially received by the literati and beau monde of London and Paris. She speaks French and Italian as fluently as English, and her knowledge of literature is very extensive.

#### HOW MRS. AYER ACCIDENTALLY OBTAINED THE FORMULA FOR THE FAMOUS RECAMIER CREAM.

One day, in Paris, Mrs. Ayer, while suffering intensely from the scorching sun of a July journey across the English Channel, was offered a pot of cream by an old French lady friend, to be used on her face when retiring, being assured that it would do wonders in softening and beautifying the complexion. Its effects were so magical and marvellous that Mrs. Ayer became anxious to possess the formula for the cream, which she learned was not an article to be bought. But the old French lady finally sold the recipe, which (so she told Mrs. Ayer) was the one used by her beautiful and famous ancestor, Julie Recamier, for forty years, and was the undoubted secret of her wonderful beauty, which Mme. Recamier retained until her death.

#### WHAT THE RECAMIER PREPARATIONS ARE AND WHY THEY ARE TO BE USED.

Recamier Cream, which is the first of these world-famed preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient to be applied at night just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of all washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

Recamier Soap is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all poisonous ingredients, and contain neither lead, bismuth, nor arsenic. The following certificate is from the eminent Scientist and Professor of Chemistry, Thomas B. Stillman, of the Stevens' Institute of Technology:

40 BROADWAY, NEW YORK, Jan., 1887.

MRS. H. H. AYER:

DEAR MADAM: Samples of your Recamier Preparations have been analyzed by me. I find that there is nothing in them that will

harm the most delicate skin, and which is not authorized by the French Pharmacopœia as safe and beneficial in preparations of this character. Respectfully yours,

THOMAS B. STILLMAN, M.S.E., PH.D.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from the Canadian office of the Recamier Manufacturing Company, 374 & 377 St. Paul's Street, Montreal. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c.; unscented, 25c.; Recamier Powder, large boxes, \$1.00. Small boxes, 50c.

A LETTER FROM DR. HANS VON BULOW.

The Knabe Pianos, which I did not know before, have been chosen for my present Concert tour in the United States by my Impresario, and accepted by me on the recommendation of my friend, Bechstein, acquainted with their merits. Had I known these pianos as now I do, I would have chosen them by myself, as their sound and touch are more sympathetic to my ears and hands than all others of the country.

DR. HANS VON BULOW.

New-York, April 6, 1889.

To Messrs. Wm. Knabe & Co.



Use Without Soap.

Tablespoonful of Pearline to Pail of Water

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Why do these imitators invariably select names ending in -INE? Why are they compelled to peddle their goods from house to house—use deception, falsehood, offer prizes, claim that their powders are as good as Pearline, etc., etc.? This is why: PEARLINE is the best—never fails—never varies—has no equal—and is as harmless as the purest imported castile soap. Sold everywhere. Millions now use it.

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HOT WATER, HOT AIR OR STEAM.

In connection with our Foundry,—494 King Street West, we have established a most complete Heating Department, in organizing which we have been careful to secure Competent Engineers for the several branches, and are now prepared to undertake the heating of any class of building with Water, Air or Steam, giving all reasonable guarantee of satisfaction to our patrons.

We shall be pleased to furnish estimates.

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CURES THE WORST PAINS in from one to two or three minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN-RELEASER That instantly stops the most excruciating pains, allays inflammation, relieves Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application. Half a teaspoonful in half a tumbler of water will cure Cramps, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrœa, Dysentery, Colic, Flatulency, and all Internal Pains.

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CHILLS AND FEVER.

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AYER'S PILLS.

AYER'S act directly on the digestive APILLS organs, promoting a healthful action, imparting strength, and eradicating disease. These Pills contain no mercury, or other dangerous drug. For the past two years I was troubled, constantly, with pain in the side and back. My stomach was also in a disordered condition. After taking many remedies, without relief, I tried Ayer's Pills, by the use of which, for only a few weeks, I was cured.—T. T. Sampson, Westport, N. H.

AYER'S are sugar-coated, safe and APILLS pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pills, determined to give them a fair trial. They benefited me very much, and speedily effected a complete cure. Mrs. Mary Guymond, Flint Village, Fall River, Mass.

AYER'S are far superior to any other APILLS pills, to any they are furnished by the pharmacopœia.—Geo. P. Spencer, M. D., Unity, N. H. I have taken Ayer's Pills for twenty years, and am satisfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the bilious diseases peculiar to this climate.—M. Johnson, Monterey, Mexico.

AYER'S cured me of Dyspepsia after APILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Dizziness, Loss of Appetite, Indigestion, and Debility, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in one month, was completely cured.—Roland L. Larkin, Harlem, N. Y.

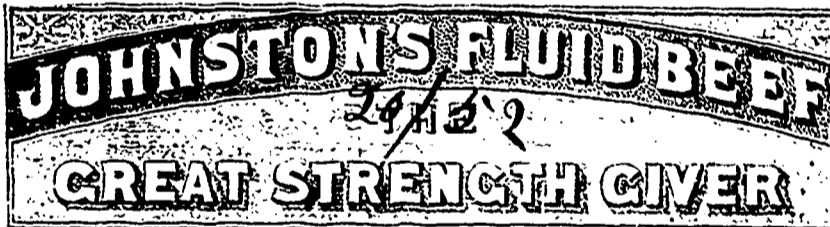
AYER'S have been used in my family APILLS for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction.—Redmond C. Conly, Row Landing, W. Feliciana Parish, La.

AYER'S are a sure cure for Liver APILLS Complaint. For months I suffered from this disorder, and was, for a long time, under medical treatment for it, but grew worse continually. Nothing seemed to help me until I finally began taking Ayer's Pills. After using four boxes of this medicine, my health was restored.—E. L. Fulton, Hanover, N. H.

AYER'S PILLS.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

THE BEST FOOD TO GET STRONG ON, FOR INVALIDS, CONVALESCENTS, OR FOR THE ROBUST, IS



IT IS PREPARED with the greatest care from carefully selected meat, and BY ITS PATENT PROCESS OF MANUFACTURE, all the NUTRITIOUS CONSTITUENTS OF MEAT ARE PRESERVED.

MAGIC LANTERNS AND STEREOPTICONS. afford the best and cheapest means of object teaching for Galleries, Schools and Sunday Schools. For Home Amusement and Parlor Entertainment, Public Exhibitions and Popular Illustrated Lectures. PAY WELL. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (naming this paper), and we will mail you our 152 PAGE BOOK FREE. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y. City.

HEALTH FOR ALL!! 2/52 HOLLOWAY'S PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. G.D.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

SOLID GOLD PLATED. To introduce our watches, Jewelry, Ac., Ac., we will send this fine, heavy gold watch to any address on receipt of 25 cents in postage stamps; and will also send free our mammoth Catalogue of Watches, Jewelry, Ac., with any of our articles. Write to us for particulars. This King of Watches, we warrant to wear for years, and to stand up to any ordinary use. Order immediately, and get a \$2.00 King for \$1.00. CANADIAN WATCH AND JEWELRY CO., 51 & 53 Adelaide St. East, Toronto, Ont.

2/126 BAILEY'S For Gas For Oil. Gasolene high-speaking Silver-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 118 Wood St., Pittsburgh, Pa.

Miscellaneous.

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Equal in purity to the purest, and best value in the market. Thirty years' experience. No better than ever. One trial will secure your continued patronage.  
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**Vocal & Instrumental**  
**CONCERT**

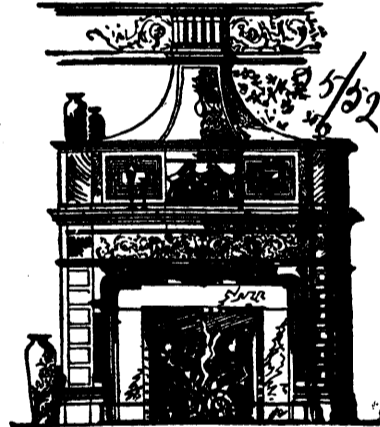
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Given by **HENRI DE BESSE**, Solo Violinist, from Paris, London, New York.  
Assisted by Miss Alice Waltz, Signor Ed. Rubini, Mr. Henry Field, Mr. E. W. Schuch and Miss Annie Langstaff.  
Boxes \$1 Reserved Seats 75 & 50cts.  
Concert at 8 o'clock precisely. Carriages ordered at 10 p.m.

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ESTABLISHED 1825.  
Head Office—Edinburgh, Scotland and Montreal, Canada.  
Total Risk, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000; or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000; or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$355,000.  
W. M. RAMSAY, Manager.  
THOMAS KERR, 240 Gerrard Street, Toronto, Inspector.

DOMINION LINE-ROYAL MAIL STEAMSHIPS - LIVERPOOL SERVICE.

Dates of sailing:—  
From Montreal: Toronto May 14, Montreal May 29, Vancouver June 23, Sarnia June 6, Oregon June 12.  
BRISTOL SERVICE—FOR AVONMOUTH DOCK.  
Dominion from Montreal about May 22. Rates of Passage—Montreal or Quebec to Liverpool, Cabin \$50 to \$80. According to steamer and position of stateroom with equal saloon privileges. Second cabin \$20 to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast. Special rates for clergymen.  
For particulars apply in Toronto to **GEO. W. TORRANCE**, 18 Front Street West; or **C. S. GZOWSKI, JUN.**, 24 King Street East; or in Montreal to **DAVID TORRANCE & CO.**, General Agents.

**PAINFUL BURNS, bruises, scalds and cuts are quickly soothed and healed by Victoria Ointment Salve.**

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.  
**MARRIED.**  
At Pittston, 19th November, by the Rev. Dr. Kellock, Spencerville, Chas. Hunter to Harriet Mason, both of Edwardsburg, Grenville County, Ontario.  
At Spencerville, 20th November, by Rev. Dr. Kellock, David Brady to Isabella Hunter, both of Edwardsburg township, Co. Grenville, Ont.  
**DIED.**  
At Melville church manse, on Thursday, Nov. 14th, 1889, Lillian Agnes, infant daughter of the Rev. R. M. and Ettie Craig, aged 1 month and 12 days.  
Entered into rest at her late residence, 55 Huntley street, on Nov. 15th, Jane Cosford, wife of Rev. Thomas Goldsmith, in her 65th year.  
At the manse, Belmont, on the 21st inst., the wife of the Rev. J. A. Browne.

MEETINGS OF PRESBYTERY.

**CHATHAM.**—First Church, Chatham, on the second Tuesday of December, at 10 a.m.  
**GLENGARRY.**—At Maxville, on December 10th, at 11 a.m.  
**GUELPH.**—St. Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools.  
**HAMILTON.**—Meetings for conference on the State of Religion, etc., will be held in Hamilton on the 10th and 11th December; and in St. Catharines on the 17th and 18th December.  
**HURON.**—At Seaforth, on the 21st January, at 10.30 a.m.  
**KINGSTON.**—At Belleville, in St. Andrew's Church, on Tuesday, December 17, at 7.30 p.m.  
**LONDON.**—First Presbyterian church, London, Tuesday, 10th December, at 2.30 p.m.  
**MAITLAND.**—At Wingham, Tuesday, Dec. 10, at 11.15 a.m.  
**MONTREAL.**—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.  
**TORONTO.**—St. Andrew's church, 1st Tuesday in December, at 10 a.m.  
**WHITBY.**—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

TENDERS FOR SUPPLIES, 1890.

The undersigned will receive tenders up to noon on **MONDAY, DECEMBER 9th, 1889**, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., to the following institutions during the year 1890, viz:—The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb in Belleville, and the Blind in Brantford. Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.  
**N.B.**—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto. The lowest or any tender not necessarily accepted.  
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