

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canada Presbyterian

Vol. 19.—No. 47.
Whole No. 979.

Toronto, Wednesday, November 19th, 1890.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

Books.

ANNUALS FOR 1890-1

Co tager and Artisan, 50c. *34/32*
British Workman, 50c.
Band of Hope, 35c.
Child's Own Magazine, 35c.
Our Little Dots, 50c.
Infants' Magazine, 50c.
Children's Friend, 50c.
Friendly Visitor, 50c.
Child's Companion, 50c.
The Prize, 50c.
Mothers' Companion, 50c.
Our Darling, \$1.
Chatterbox, \$1.
Pansy, \$1.
Sunday, \$1.
Leisure Hour, \$1.75.
Sunday at Home, \$1.75.
Boy's Own Annual, \$1.75.
Girl's Own Annual, \$1.75.

JOHN YOUNG
Upper Canada Tract Society, 102 Yonge Street
TORONTO.

JUST PUBLISHED.

CANADIAN EDITION

WINNOWER SONGS. *29/32*

FOR SUNDAY SCHOOLS.

BY IRA D. SANKEY.

This is unquestionably the **Grandest Book** of all. It is filled from cover to cover with the very

x **CREAM OF SONG**, x

and is one of the largest and most useful collections of new and selected Songs for Sunday Schools ever published in a single volume. This choice selection of religious songs has already been adopted for use by the Chautauqua Assembly.

224 Pages, Stiff Board Illuminated Covers, Price 35 Cents.

BY MAIL, 40 CENTS.

Per dozen copies, \$4. Expressage not prepaid.

WILLIAM BRIGGS,
WESLEY BUILDINGS,
29-33 RICHMOND STREET WEST,
TORONTO.
C. W. COATES Montreal, Que.
S. F. HUESTIS, Halifax, N.S.

WIDE AWAKE CHOIRS,
CHORUS SOCIETIES and all MUSICAL ASSOCIATIONS will do well to send for lists and catalogues of our Chorus, Anthem or Glee Books, Church Music Books, Singing Class Books, Oratorios, Cantatas, Quartets, Chorals, Octavo Pieces, etc.

Jehovah's Praise. (\$1, or \$5 doz.) Emerson. Is a large, first-class Church Music book, full of the best Metrical Tunes, Anthems and Singing Class Elements and Music.

Emerson's Easy Anthems. (80c., \$7.20 doz.)
Gabriel's New and Selected Anthems. (\$1, \$9 per doz.)
Emerson's New Responses. (60 cts., \$6 doz.)
Dow's Responses and Mentions. (80 cts., or \$7.20 doz.)
Manoral. (\$1, or \$9 doz.) Palmer and Frowbridge. Are new and thoroughly good books.

Carl Zerrahn's Atlas. (\$1, or \$9 per doz.)
Emerson's Concert Selections. (\$1, \$9 doz.) Are excellent for Conventions.

FOR THE CHILDREN'S CHRISTMAS.

Caught Napping. (30c., \$3 doz.) Lewis.
Mary's Stocking. (20c., or \$1.80 doz.) Shogren.
Jingle Bells. (30c., \$3 per doz.) Lewis.
King Winter. (30c., \$3 per doz.)
Xmas at the Merchants. (20c., \$1.80 doz.) Lewis.
Christmas Gift. (15c., \$1.80 per doz.) Rosabel.
Kingdom of Mother Goose. (25 cts., \$2.25 doz.)

Any Book mailed for Retail Price.

OLIVER DITSON CO., - BOSTON
C. H. DITSON & Co., 867 Broadway, New York.

Books.

BOOKS VERY CHEAP.

Desiring to clear out some lines of

THEOLOGICAL BOOKS,
S. S. LIBRARY BOOKS, and
S. S. PRIZE BOOKS, ETC.

We will, for present cash rates, make special prices to buyers of large lots.

Call on or write to

A. G. WATSON, *27/32* *Manager*
TORONTO WILLARD TRACT DEPOSITORY.
Corner Yonge and Temperance Streets,
TORONTO.

WORKS BY

Rev. J. Thain Davidson, D.D.

Talks with Young Men.

Sure to Succeed. *34/32*
The City Youth.
A Good Start.
Forewarned, Forearmed.
\$1.25 EACH, POSTPAID.

JAMES BAIN & SON,
PRESBYTERIAN BOOK ROOM,
39 KING STREET EAST, TORONTO

Presbyterian Headquarters.

S. S. LIBRARIES. *2/*

Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,
432 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
Agents Presbyterian Board of Publication,
232 St. James Street Montreal.

"WIVES AND DAUGHTERS."

The finest Monthly issued for the Home. Eight large pages. Guaranteed circulation over 40,000. Edited by women for women. Conducted by Mrs. John Cameron, assisted by Miss Ethelwyn Wetherald. Rate to new subscribers for 1891 (including balance of year), only 25c. in postage stamps! Or, for \$1, it will be sent with Canada's great twelve-page weekly newspaper, THE WESTERN ADVERTISER, from now to end of 1891. Agents wanted. Address,

ADVERTISER PRINTING Co.,
LONDON, CANADA.

BOOKS FOR LADIES.

Sent by Mail on receipt of the following Prices:—

Kensington Embroidery and Colour of Flowers. Explicit information for the various stitches, and descriptions of 70 flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower. Profusely illustrated. 35

Artistic Embroidery. By Ella R. Church. 128 pages. Profusely illustrated. 20

How to Crochet. Explicit and easily understood directions. Illustrated. 20

Fine Crochet Work 15

Crochet and Knitted Lace. Profusely illustrated. 30

Crazy Patch Work. This is the best book yet published on this branch of fancy work. 25

Ladies' Guide to Fancy Work. 360 illustrations; sixty-four large three column pages. 25

Hairpin Crochet. 15

How to Knit and What to Knit. 25

Ladies' Manual of Fancy Work. 500 illustrations. A new book by Jennie June. 50

Darned Lace Patterns. 25

Needlework. A manual of stitches in embroidery and drawn work. by Jennie June. 200 illustrations. 50

Mammoth Catalogue of Stamping Patterns. 132 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustre Painting, alphabets, monograms, braiding patterns, etc. 25

Letters and Monograms. By Jennie June. Over 1,000 illustrations; alphabets, monograms and initial letters for stamping. 50

Presbyterian Printing & Pub. Co.,
5 Jordan Street, Toronto.

Professional

GORDON & HELLIWELL,
ARCHITECTS, *3/32*
26 KING STREET EAST, TORONTO

C. P. LENNOX, DENTIST,
Rooms A & B,
YONGE ST. ARCADE, TORONTO
The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set Vitalized Air for painless extraction. Residence 40 Beaconsfield Avenue. Night calls attended to at residence. *23/32*

Miscellaneous.

ROBERT HOME
MERCHANT TAILOR.
411 YONGE STREET, ASSOCIATION HALL,
TORONTO. *1/32*

BOY'S CLOTHING *50/52*
Cut and Made to Order. Also Suits Made over. DRESSMAKING done in the Latest Style.
M. E. FINNIGAN,
357 Church Street.

JOHNSTON & LARMOUR,
—: TORONTO. —: *19/32*
Clerical and Legal Robes and Gowns,
2 ROSSIN BLOCK, TORONTO.

EDY BROTHERS, *38/32*
92 YONGE STREET, TORONTO,
214 DUNDAS STREET, LONDON.

x x **THE PHOTOGRAPHERS** x x
Large Photos and Family Groups a specialty. Grand New Studio, 92 Yonge Street. Call and see us. *EDY BROS.*

W. STOTT, *27/32*
MANUFACTURER OF
DRAWING ROOM SUITES,
Couches, Lounges, Easy Chairs, and Fancy Rockers.
170 KING STREET WEST.

KILGOUR BROTHERS, *13/52*
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS,
PAPER BOXES, FOLDING BOXES,
TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

T. J. JOHNSTON. *46/32*
Watches, Jewelry & Silverware
At Lowest Honest Figures.
Solid Gold Jewelry made to order. Repairing carefully attended to.
Queen Street. Few doors east of Bathurst.

STAINED GLASS WINDOWS

Of all kinds from the old established house of

JOSEPH MCCAUSLAND & SON
76 KING STREET, WEST, *37/32*
TORONTO.

LOCH FYNE HERRING,
In kits suitable for family use, also

CELEBRATED LING FISH,
JUST FRAE GLASGOW.
JAMES PARK & SON,
TORONTO. *4/13*

DALE'S BAKERY,
579 QUEEN ST. WEST, COR. PORTLAND.
Celebrated Pure White Bread. *4/3*
Dutch Brown. *3/2*
Best Family Home-Made Bread

TRY DALE'S BREAD.

EMBRO: OATMEAL: MILLS.

ROLLED OATS,
Standard and Granulated Oatmeal
OF THE BEST QUALITY.

Selected White Oats only used. Shipmen via C.P.R. or G.T.R. Quotations and Sample sent promptly on application.

D. R. ROSS EMBRO.
38/32

Miscellaneous.

DOMINION LINE-ROYAL MAIL STEAMSHIPS

Now in Force—Special Reduced Winter Rates.

LIVERPOOL SERVICE—SAILING DATES

	From Montreal	From Quebec
Dominion	Nov. 13	Nov. 20
Vancouver	about Nov. 15	Nov. 20

Rates of Passage on all Steamers—Cabin, \$40, \$50 and \$60; Intermediate, \$25; Steerage, \$20.

Special Rates for Clergymen and their families.

Passengers for S.S. Vancouver must embark at Quebec. *26/32*

BRISTOL SERVICE—AVONMOUTH DOCK.

	From Portland	From Halifax
Sarnia	Dec. 4	Dec. 6

No passengers carried to Bristol. Cabin, \$40; Return, \$80.

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.

ST. LAWRENCE CANALS.

RAPIDE PLAT DIVISION.

NOTICE TO CONTRACTORS.

SEALED TENDERS are invited to the undersigned, and on the 19th day of November next, at this office until the arrival of the eastern and western mails on Wednesday, the 3rd day of December next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 19th day of November next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada for the sum of \$2,000 for each of the other sections.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 7th November, 1890.

GAS *42/32*

FIXTURES.

GREAT BARGAINS.

Largest Assortment

IN THE DOMINION.

KEITH & FITZSIMMONS,
109 KING ST. WEST, TORONTO

Miscellaneous.

"It is the safest and fairest Policy I have ever seen," was the remark made by a prominent representative of one of the largest and best American Life Insurance Companies when he had carefully examined the ordinary Life Policy of The Temperance and General Life Assurance Company.

This is the only policy offered to the Canadian public that can neither lapse nor expire, as to its paid-up value, till death ensues, after three annual premiums have been paid on it.

HEAD OFFICE:—22 to 28 King St. West, TORONTO.

H. SUTHERLAND, Manager.
Reliable agents wanted.

RATES REDUCED.

The Standard Life Assurance Co.
ESTABLISHED 1825.

Head Office—Edinburgh, Scotland; and Montreal, Canada. *39/32*

Total Risk, about \$100,000,000; Invested Funds, over \$37,000,000; 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, \$350,000.

W. M. RAMSAY, Manager.
THOMAS KERR
240 Gerrard Street, Toronto
Inspector.

THE ROYAL CANADIAN

Fire and Marine Insurance Co.,
57 ST. JAMES STREET, MONTREAL.

Capital	\$500,000
Assets	708,826
Income, 1888	\$17,378

ANDREW ROBERTSON, Esq., President.
HON. J. R. THIBAudeau, Vice-President.
HARRY CUTT, ARCHD. NICOLL,
Secretary. Marine Underwriter
GEO. H. McHENRY, Manager
GEORGE McMURRICH,
General Agent for Toronto and vicinity. *11/26*

M'MASTER & CO.,
WHOLESALE

Woollen and General
Dry Goods Merchants, *5/26*
4 TO 12 FRONT ST. WEST, TORONTO

OFFICES—34 Clement's Lane, Lombard Street London, E.C. *Co. D. Old*

J. SHORT McMASTER, **JOHN MULDRREW,**
London, Eng.

G. T. MacDOUGALL,
COAL AND WOOD. *43/32*

All Orders Promptly Attended to.

251 Queen St. East, near Sherbourne

ESTABLISHED 1856.

P. BURNS & CO.

ONLY IMPORTERS OF THE
Celebrated Scranton Coal. *44/32*

SPECIAL RATES FOR CUT AND SPLIT SUMMER WOOD FOR ONE WEEK. *5-2*

HEAD OFFICE, 38 KING ST. EAST.
Offices—546 Queen St. West, 390 Yonge St. Office and Yard—Yonge Street Dock; Front Street, near corner Bathurst. Telephone communication between all offices.
Orders promptly attended to.

GRATEFUL—COMFORTING

EPPS'S *41/32*
(BREAKFAST)
COCOA
Needs only Boiling Water or Milk

DONALD KENNEDY Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my Medical Discovery. I know how it makes you feel, but it's all right. There are certain cases where the Discovery takes hold sharp, but it is the diseased spot in you it has taken hold of, and that's what you want. The Discovery has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

Sincerely yours,
DONALD KENNEDY,
ROXBURY, MASS.

ELIAS ROGERS & CO'Y.



COAL. — WOOD.
LOWEST RATES.



BRISTOL'S Sarsaparilla.

The Great Purifier
— OF THE —
BLOOD AND HUMORS



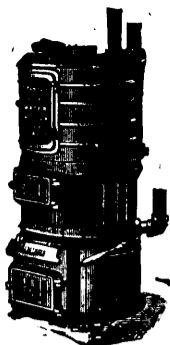
There is nothing its equal for relieving the SORENESS, ITCHING or BURNING, reducing the INFLAMMATION, taking out REDNESS, and quickly bringing the skin to its natural color.

BEWARE of Imposition. Take POND'S EXTRACT only. See landscape trade-mark on buff wrapper. Sold only in our own bottles. All druggists. POND'S EXTRACT CO., 76 5th Ave., N.Y.

HIRST'S PAIN EXTERMINATOR

WILL POSITIVELY CURE
CRAMPS, PAINS IN THE STOMACH
Bowel Complaints, Diarrhoea
—AND ALL—
SUMMER COMPLAINTS
KEEP A BOTTLE IN
THE HOUSE.

SOLD BY ALL DEALERS.



"Note attractive design."

THE SPENCE

"DAISY" HOT WATER BOILER

Has the least number of Joints,

Is not Overrated,

Is still without an Equal.

WARDEN, KING & SON,
637 CRAIG ST. MONTREAL.

ONTARIO COAL CO.

IMPORTERS OF THE CELEBRATED
Lehigh Valley Coal.

General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18.
Up-town Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner
Bloor and Borden Streets. Telephone No. 3623. Branch Office, No. 725 Yonge St. Yard and
Office, 1069 Queen St. West, near Subway.

Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. — A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sarsaparilla.

It will restore health and vigor to decaying and diseased tissues, when everything else fails.

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

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. **I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

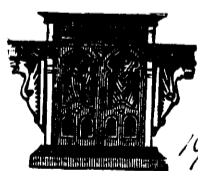
saparilla. It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

WRIGHT & CO.,

ART FURNITURE MANUFACTURERS

DESIGNERS AND WOOD CARVERS



MANTELPICES

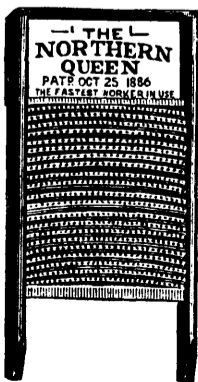
— AND —

Ecclesiastical

Furniture

62 and 64 HIGH STREET - TORONTO.

BUY ONE.



IT IS THE BEST WASHBOARD MADE.

FOR SALE BY ALL DEALERS.

MANUFACTURED BY

TAYLOR, SCOTT & Co.

Sparkles.

HOSTESS (to young Spriggins, M.D.). Dr. Spriggins, will you have some of the tongue? Dr. Spriggins (absent-mindedly): Oh—let me look at it, please.

WHEN weakness, loss of appetite, lack of energy and other symptoms of dyspepsia appear, it is high time Burdock Blood Bitters was made use of. There is nothing else "just as good." It is B. B. B. that cures dyspepsia, so be sure you get it.

HE (looking at the clock): Bless me, how time flies! I had not idea it was so late. She (yawning): Better late than never.

OF all the emulsions prepared from Cod Liver Oil there is none that equal SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. All druggists sell this valuable preparation, and the cures it has accomplished in cases of consumption, catarrh, asthma and all pulmonary difficulties are well attested facts.

NOT in his line. Book agent: I have here "Cadwallader's Concise Compendium of Facts." Goggles: Facts! No, sir, don't want it. I'm an editorial writer.

THE gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which require a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure.

BONES (sternly): Are you a tramp? Tramp (frankly): I am. Bones (persuasively): Let me see you tramp.

Toronto Takes the Cake.

Who would have thought it was left for Toronto to produce the greatest the world ever knew? but such is the case. Imperial Cream Tartar Baking Powder is the most wonderful ever invented. It makes the most elegant biscuit ever eaten. Sold by grocers.

PAPA: How are you progressing in your language lessons, Ethel? Ethel: I have learned to say "thank you" and "if you please" in French. Tommy: That's more than you ever learned in English.

COME one, come all,

Both great and small,

Try Hagyard's Yellow Oil,

It stops the pains

Of wounds or sprains,

That rest and comfort spoil.

WEEKS: Well, how are things over in Boston? Have they named any new pie Aristotle yet? Wentman: No-o. But I heard a man there ask for a Plato soup.

HEALTH-GIVING herbs, barks, roots and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5 Less than 1 cent a dose.

RAZZLE: I understand that Robinson is a fluent French and German scholar. Dazzle: He is. But the great trouble is that you can't tell where his German leaves off and his French begins.

DEAR SIRS,—My young sisters were attacked by croup so badly that we almost despaired, and had little hope of curing them. At last we applied Hagyard's Yellow Oil, and to our great joy it cured them perfectly, and they now enjoy the blessing of perfect health. Annie Johnston, Dalhousie, N. B.

BILLINGS: I will take a little more of that railroad soup, please. Mrs. Haskcroft: Railroad soup? Billings: Yes, more water than stock, you know.

FIFTY Years' experience have tested the virtues of DR. WISTAR'S BALSAM OF WILD CHERRY, and it is now generally acknowledged to be the best remedy extant for pulmonary and lung diseases, including consumption. Were it not for its merits it would long since have "died and made no sign."

SCHOOL-TEACHER: Johnny, what does the word metre mean? Johnny: A measure. Teacher: Now, Johnny, what do they measure with the metre? Johnny: Gas, electricity, water and poetry.

The biggest interest on any investment is that obtained by buying a bottle of B. B. B. The dividends of strength, health and vigour are always realized, and there are no assessments. Burdock Blood Bitters, the great blood purifier, costs one dollar a bottle —about one cent a dose.

TEACHER: All things which can be seen through are called transparent. Fanny, mention something which is transparent. Fanny: A pane of glass. Teacher: Quite correct. Now, Fanny, mention some other object through which you can see. Fanny: A key-hole.

Minard's Liniment Cures Burns, etc.



INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure Skin Diseases." Baby's skin and scalp purified and beautified by CUTICURA SOAP. Kidney pains, backache and muscular rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.

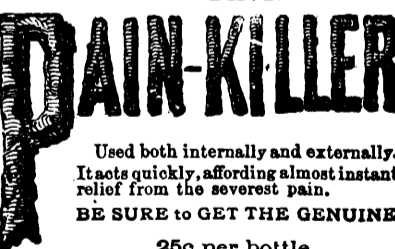


PISO'S CURE FOR THE BEST COUGH MEDICINE. SOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION

AT FOLKS

WISTAR'S BALSAM OF WILD CHERRY, which does not dry up the cough and leave the cause behind, but loosens it, cleanses the lungs, and always irritates. This preparation is always signed "W. WISTAR'S BALSAM OF WILD CHERRY." BOSTON, MASS. Sold by dealers generally.

For CRAMPS, COLIC, and all Bowel Troubles, use PERRY DAVIS' PAIN-KILLER



Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain. BE SURE TO GET THE GENUINE 25c per bottle.

MEDICINE and FOOD COMBINED!

SCHEMULSION OF COD LIVER OIL & HYPO OF LIME AND SODA. Increases Weight, Strengthens Lungs and Nerves. Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use SPENCER'S Chloramine Pastilles

For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

TO MOTHERS PALMO-TAR SOAP

Is Indispensable for the Bath, Toilet or Nursery, for clearing the Scalp or Skin. THE BEST BABY'S SOAP KNOWN. Price 25c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, NOVEMBER 19th, 1890.

No. 47.

Notes of the Week.

THE first gymnasium or college for women in Rome is to be opened April 1, 1891. This is in accordance with the order of the Cultus Minister Boselli. The grade and character of the new institution is to be that of the technical schools and the object is to enable young women to prepare themselves to enter the universities.

THE aggressive forces of infidelity, says a Scottish contemporary, were never weaker in the English-speaking world within the memory of living men than they are at the present hour. The case of New Zealand is typical of perhaps every portion of the British empire. In that colony there were twenty infidel societies eight years ago; now there is only one.

THE cry of "politics in the pulpit," when ministers in their pulpits apply the principles of the Gospel to political action, and seek to enlighten the people as to their duties is, says the *New York Independent*, the sheerest humbug imaginable. Those who resort to this cry simply confess their own political wickedness. The kind of politics that the pulpit is quite sure to preach is just the kind they do not like.

A COLPORTEUR of the American Bible Society, Penzotti, has been imprisoned in Peru, near the capital, for circulating Spanish Bibles. At the latest advices he had been lying in jail two months awaiting trial. It was his expectation when he last wrote that he would be sentenced shortly to four months or a year's imprisonment. The only crime of which he was guilty, so far as the American Bible Society has learned, was that of selling Bibles. It seems incredible that such a case should occur in any of the South American countries, and particularly in a State like Peru. In Argentine and in Chili full liberty of worship is allowed, but not yet in Peru nor in Bolivia.

BISHOP COLENSO, says the *Christian World*, did not think it possible for people in the valley to hear the curses and blessings read from Mount Ebal and Gerizim. Rev. T. Levi tells, in the first monthly part of the new volume of the *Sunday at Home*, how he assisted at a practical testing of the question. A party was travelling in Palestine, and it was agreed that two Welshmen should stand on Gerizim, and two Scotchmen on Ebal, while the rest stood in the valley. A Scotch minister read the curses in a clear strong voice, and a Welshman read the blessings from the opposite mountain. Both were easily heard below, where the party added the "Amens." The readers stood on a natural platform on each hill a little below the top.

DR. HUSBAND, of Ajmere, at a meeting in Glasgow in connection with the Zenana missions of the United Presbyterian Church, said it was a mistake to suppose that all women immersed in the Zenanas led useless and purposeless lives. They took a larger and more active share in the business of life than many people imagined. There was a young banker in Ajmere who owed his large fortune to his clever mother, who helped him in his banking business. The same speaker mentioned that a distinct class of Zenana agencies on a secular basis is springing up all over India. Hospitals are also being erected on the same principle, the avowed object of their founders being that their wives and daughters might not come in contact with Christians or Christianity.

THE *Christian Leader* says: Principal Rainy, accompanied by Principal Brown of Aberdeen, appeared on the platform of Mr. Gladstone's first Midlothian meeting held in the Corn Exchange in the Grassmarket, Edinburgh. They were welcomed by the audience with loud cheers; and the graphic reporters in the daily press make special note of the physical and mental vivacity displayed by the venerable Aberdeen divine, one writer declaring that it was not easy to realize that in the alert and viva-

cious doctor the audience were privileged to see an old assistant of Edward Irving in Regent Square. At the West Calder meeting the chair was occupied by Dr. Wardrop, the respected pastor of the United Presbyterian Church in that stirring village; and, in moving a vote of thanks to the doctor, Mr. Gladstone testified to his respect and personal feeling of gratitude to the chairman.

ALL French Protestants, writes E. de Pressensé, are mourning a great loss in the recent death of Dr. Gustave Monod. He has well served his generation by his noble medical career, by his long-trying devotion to the cause of religion, and by his generous support of mission work at home and abroad. In his white old age he took the initiative in the erection of our beautiful mission House, and in one year successfully carried through this difficult enterprise. He proved his Christianity by his resignation under heavy trials, by his ever ready ministry to the poor and suffering, and by his brave and practical patriotism. Such lives are a powerful testimony to what our poor human nature can become under the influence of the Gospel. The memory of Dr. Monod will be long and affectionately cherished by a grateful nation.

It is rather humiliating, says the *Christian Leader*, to contrast the popular enthusiasm in certain cases with the pecuniary expression elicited when an appeal is made to the enthusiasts. We lately saw a melancholy example of this in the poor response to the movement in behalf of the widow and child of the late Prof. Elmslie. Now Mr. Stanley draws attention to the miserable sum that has been subscribed for placing a steamer on the Victoria Nyanza, a matter in regard to which there is some apprehension that the Germans will forestall us. Yet we might have expected, after the Stanley fever, that all that was necessary would be raised within twenty-four hours. This case may almost be bracketed with the fiasco of the Gordon Memorial, when the millions that went delirious over the fate of the hero of Khartoum failed to give as much as would set the proposed boys' training home fairly on its feet.

THE Rev. John McNeill will continue to preach in Regent Square Church morning and evening as usual until the middle of November. No hall has yet been taken for his evening services, the most likely one being Exeter Hall, although Mr. McNeill would prefer a building in the north of London. Mr. McNeill hopes to discharge, early in the New Year, at least a portion of the duties assigned to him as one of the Synod evangelists. Birmingham, Walsall, Berwick, Alnwick and Wooler are spoken of as possible spheres of operation. On a recent Sunday evening, when giving out the notices, he said he should be in the vestry on Monday evening to see any who wished conversation with him. He was sorry he had been unable to visit people, but they could come and visit him. He was not much at home—in fact, his wife had said she should come and see him one of these Monday evenings herself.

DR. W. G. BLAIKIE'S letter to the Rev. Andrew A. Bonar, D.D., on the recent manifesto of the orthodox party in the Free Church of Scotland, will be widely welcomed as an explanation of the votes he gave in the last Assembly on the cases of Drs. Bruce and Dods. He points out that Dr. Bonar and those who think with him take "a very serious and most unwarrantable position" in refusing to tolerate any view of inspiration save their own, and adds that no one has a right to assume that God will frame His revelation according to what he should wish for and desire. "This were rationalism pure and simple." On one of the points of complaint against Dr. Dods, Professor Blaikie says: "You may be very sure that the vast mass of our thoughtful people believe, in whatever terms it may be put, that there are very strange points in the morality of the Old Testament. Don't let us go into hysterics over this. . . . It is a delicate task to reconcile Old Testament morality in some points with the inspiration of Scripture."

THE first social gathering of the Association of North London Choirs was held in Highbury Church recently and was in every way a success. Tea and coffee having been served the chair was taken by Mr. Wales, the president, supported by Principal Dykes, Dr. Edmond, Revs. J. T. McGaw, P. Carmichael, R. E. Welch, Douglass Reid, and several well-known elders. Rev. A. Ramsay, of Highgate, spoke of the "ministry of the choirs," in the service of song, and said the pulpit, choir and organ should all be placed together in the churches, and if the heat was generated there by the minister and choir, it would spread a warmth all over the building, and the spiritual power would be deepened. Mr. Spencer Curwen spoke of the importance of pronunciation in singing. Dr. Edmond genially and appropriately wound up a most enjoyable evening, the proceedings being interspersed with capital singing.

THE annual meeting for 1890 of the Ontario branch of the Dominion Alliance will be held in Richmond Hall, Toronto, on Thursday and Friday, December 11 and 12, commencing at ten a.m. This year's meeting promises to be an interesting one, as three very important matters will doubtless be fully discussed. They will be: (1) The question of immediate and general organization to secure as largely as possible the benefits of the municipal prohibition acts placed upon our Provincial statutes last year; (2) the question of applying to the Ontario Legislature at its approaching session for still further measures of prohibitory legislation; (3) the question of definite and aggressive political action at the forthcoming general elections for the Dominion Parliament. Ministers of all denominations and temperance workers from all parts of the country are expected to attend the meeting. Reduced rates will probably be given on all the railroads entering Toronto.

IN the recent fight against disreputable civic government by Tammany Hall in New York, the effort to secure its defeat met with failure. The anomaly of the principal city in the United States being controlled by the worst elements has been allowed to continue. The explanation is given by Dr. Howard Crosby in the following terms: The contest to-day is clearly drawn on the lines of virtue against vice. Formerly there have been three-cornered fights, but the issue this time is nothing else than between vice and virtue. The trouble I have found for virtue in this city is the apathy of good men. One man is influenced by fear of losing custom, another by personal apprehensions, still another by lack of interest. There are in New York about 30,000 men who do not vote, and they are those who, speaking generally, would vote on the right side if they took the trouble to exercise their right of suffrage. In one campaign I canvassed Fifth Avenue for a distance of a mile and a-half, and in that stretch I found only twenty-seven persons who voted.

IN Geneva there are two theological schools. The National Faculty, which, since 1873, constitutes a part of the university, is entirely manned with radical and advanced thinkers. They command a large number of stipendia and fellowships, many of these endowments dating back to the Reformation. The number of students in recent years has been as low as eleven, but last term it rose to thirty-one. The rationalistic faculties of Switzerland have the same experience that those of Germany have, namely, that in spite of scholarships and other financial aids students will not flock to schools of pronounced neological tendencies. The annals of Heidelberg and Jena, the chief seats of radical theological thought in the Fatherland, during recent years, are significant and instructive in this regard. While Leipzig, Erlangen and other schools of positive tendencies have hundreds of theological students, these two have little more than a baker's dozen. In Geneva an opposition institution, the Free Church Theological School, was established in 1832 by Gausson, Merle d'Aubigné and others, and it is thoroughly conservative and orthodox in character. The attendance is fifty and more, and the course is rather practical than theoretical.

Our Contributors.

ON HAVING TOO MUCH OF A GOOD THING.

BY KNOXONIAN.

No doubt the majority of American people think that a high protective tariff is a good thing. If they thought otherwise the tariff would not be there. The other day, however, they made it fairly evident that they think there may be too much of a good thing in the way of protection. They want a pretty high wall around their country but Mr. McKinley made the wall rather too high. Perhaps our neighbours want a gap left in the wall through which you can push Canadian barley and eggs and several other Canadian products that are good for the American constitution. Possibly they want the wall left so low that a good Canadian horse can jump over it at a reasonable figure. In Europe they manufacture lovely goods for ladies' wear. Nothing like them can be made in this new world for many a day. The American ladies like to wear these fine goods but being prudent women they do not wish to ruin their husbands and fathers financially by paying the increased prices imposed by the McKinley Bill. The chances are that a good many of them told their husbands to vote against McKinley and a man nearly always does what his wife tells him if he is sure to make money by it. The result was that Mr. McKinley and a large number of his friends were sent out into the cold to meditate on the danger of over-doing things. Mr. McKinley now knows, if he never knew before, that it is possible to have too much of a good thing. We don't believe a high protective tariff is a good thing, but we are trying to look at the matter from Mr. McKinley's standpoint.

Our neighbours are a progressive people but they have a slow constitution. They can't make the will of the people operate on a Government as fast as we can. In England an adverse vote like that given last week would send a Government out in twenty-four hours. The members would hardly have time to take private letters from their intelligent constituents out of the pigeon holes of their desks. In Canada a Government beaten at the polls by over a hundred majority would not be given more time than seemed necessary to make suitable provision for its friends. It is very touching to see a dying Government providing for its friends at the expense of the country. An American Government goes as slow as Mowat. The only point of difference is that an American Government doesn't go when the people tell it to go and Mr. Mowat doesn't go because the people didn't tell him.

Mr. McKinley deserves credit for one thing. He has given the world the best illustration furnished for many years of the danger of over-doing things. The illustration cost him and his friends a good deal but the fees in the school of experience have always been high. He has shown once more that it is a wise thing to let well-enough alone. Again we are reminded—thanks to Mr. McKinley—that it is quite easy to have too much of a good thing.

Liberty of speech is a good thing, but it is quite easy to have too much of it. If you don't think so go to some tea-meeting at which there are seven speakers, four of whom are asked to make a "few remarks" on nothing, forty minutes long, lest they be offended, and three of whom have prepared long speeches as unsuitable as holy water in an Orange lodge. Then come the votes of thanks. When you leave that meeting about eleven o'clock if you don't feel that it is quite easy to have too much of a good thing you must have an enormous capacity for being out late.

It must be a fearful thing to have to stand silently by and see your rights trampled upon, your character assailed, your property stolen, or your family abused. It must be dreadful to have to keep silent and see tyranny triumph—see the wrong triumph over the right and the strong trample down the weak. A good man would rather die fighting for liberty of speech than wear a muzzle. Liberty of speech is one of God's greatest blessings and yet the fact remains that more harm is done by evil speaking than in any other way in the world. The tongue does more harm than whiskey. What more need one say?

Freedom of the press is a good thing. Apart from positive advantages no one can tell how much good the press does in a negative way. Who can estimate the number of rascals that are restrained by fear of exposure in the press? Who can tell the number of would-be tyrants that are kept in their place by a wholesome dread of the newspapers. Everywhere—in Church as well as in State—there are small big men whose insolence would be insufferable were it not that the newspaper lash can be laid on them. There are always people in the State who would be Neros if they dare; scaly fellows who would be Tweeds if they had the opportunity. There are a few men in every Church who denounce the Pope at Rome while they strain every nerve to be popes at home. There are schemers, wire-pullers, selfish unscrupulous manipulators in Zion as well as in Cæsar's arena and the press does more to keep such people right than their religion does. Type does more to restrain them than conscience. Estimated only by its negative force for good freedom of the press is a good thing, but does any one need to be told that it is easy to have too much of this good thing? The press is in more danger from overdoing than from anything else. Impertinent interference with private affairs; cowardly onslaughts on private individuals, prompted by business rivalry or personal hate; hypocritical championing of causes; enterprise that is

beastly cruel as well as impertinent, grossly unfair criticism—these and a few other bad qualities can do the press more harm than the rack and the thumb-screw can. A free press is one of the best things we have but it is very easy to have too much of that good thing.

Reading is a good thing but it is quite possible to read too much. The amount assimilated is the real test of reading—not the number of books skimmed.

Rational amusement is a good thing but when amusement is made a business it becomes an evil and dangerous thing. There are few creatures in this world more to be pitied than a human being constantly in search of something to amuse him.

It is a good thing for a young man to go and see his *intended* occasionally but if he goes every night and stays until the old gentleman comes in and winds up the clock, and the old lady goes out to the front gate and says she is looking for the morning paper he is making too much of a good thing.

An *occasional joke* is a good thing but a professional joker is a nuisance. To be worth anything a joke must have seriousness and solidity behind it.

A *heartly laugh* is a good thing but a person who laughs at everything is not more than one remove from an idiot.

Yes, it is quite easy to have too much of a good thing. Even a prayer or a sermon may be far too long. One of the good things to know in this world is to know when to stop.

How often have you seen the best thing spoiled by being carried a little too far.

OUTPOURINGS OF THE SPIRIT.*

The above is the title of a new work on the subject of Revival, by the Rev. W. A. McKay, B.A., Woodstock. The subject is one of such great, living and practical interest that it keeps constantly turning up in our Christian literature, as well as our Christian lifework. It is satisfactory to find it in this latest contribution handled with so much intensity, discrimination and practical urgency. If the book has faults they are mainly those almost inseparable from the brevity (p. 141) so desirable in a work intended for the wide circulation it is to be hoped this will receive. Its interest and completeness would have been greatly enhanced by some account of recent as well as remoter revivals in the United States and Canada. Ample recognition of the glorious visitation of divine grace has much to do with their extension and recurrence. The interests of vital religion have suffered quite as much from over caution in this respect as the opposite. The first chapter of the book discusses the nature of true revival, the next six briefly and graphically sketch various prominent scenes of this nature in Bible times, then in England, Scotland, Ireland and America. The remaining three deal with the practical aspects of the question. As we might expect, there is much that is instructive, and stimulating for the preacher and for the people of God at large, the thought upon revival possibilities and methods in the home and the congregation are especially suggestive and impressive. Would that they could be pondered in every congregation and in every home. Especially should this book be read and candidly pondered by those Christians who from some cause or other have found themselves disposed to turn away from the subject. We venture to think that few even of such would find Mr. McKay's treatment of the question unsatisfactory. At page 19 he says: "There has been so much defective, if not erroneous, teaching, so much fanatical excitement and so much hollow profession connected with some so-called revivals that many earnest but sober-minded Christians have acquired a distaste for the very word 'revival.' But let us beware of rejecting the genuine gold because of its worthless counterfeit. . . . How careful also should we be lest we discountenance a real work of grace because of some things which may occasionally accompany it! . . .

Connected with many revivals there has been much of an emotional and spasmodical character. But these are only incidental. The adventitious is not to be confounded with the essential. We do not despise the great river because of the sticks and straws that may occasionally float on its surface. The greatest possible evil is a deadly insensibility. The storm is preferable to the parching drought. Better, if that were necessary, to have noisy animal excitement than that the sterile wastes of worldliness should not be transformed into the fruitful gardens of the Lord. Notwithstanding incidental excesses, there is such a thing as a true revival of religion. The psalmist when he prayed: "Wilt Thou not revive us again?" was not guilty of presumption and mockery; nor the prophet when he cried: "O Lord, revive Thy work," etc. Should not such seasons be objects of intense desire, fervent prayer and earnest effort on the part of God's people? It may indeed be said that the Church should always be awake and thoroughly in earnest. We readily admit the 'should be,' but who will claim that the Church is so at the present time? It is not a question of duty or privilege, but of fact. With the murderous liquor traffic legalized by the votes of church members, in full blast on every side of us; with Romanism so aggressive; with the spirit of worldliness so prevailing; with immoralities of various forms eating, like a cancer, into the very heart of the community; with the overwhelming majority of our young

men never inside a Christian Church, and only five per cent. of these members of the Church; with our prayer-meetings so small, and with a liberality amounting to less than one-seventh of a cent a day from each communicant for the evangelization of a thousand million heathen, who will say that we have no need of revival, no need of revival in temperance, truthfulness, uprightness? The time may come when the Church will be all on fire of earnestness; when every heart will be stout and every arm will be strong in conflict against evil; when Sabbath assemblies will be crowded and the prayer-meetings times of refreshing; when Church members, full of the spirit of their Master, will rise above the large greeds and little givings of former days, and, like Araunah, as a king gives unto a king, pouring out their treasures as brave warriors do their blood; and giving, or at least striving to give, after the measure of Him who, that we and a lost world might not perish, gave His only begotten Son. But the time is not yet."

As to our responsibility, page 128: "We are apt to regard a religious revival as a miracle or as some arbitrary manifestation of the Almighty power, given in His own time about any reference to any action of His Church as a preparation for it. There is no use trying to 'work up a revival,' we often hear said. 'A revival,' it is urged, 'depends upon the sovereign will of God, and we are not to move until there are unmistakable signs that God is about to commence a work of salvation, but we run before we are sent, and injure the cause of religion.' All such reasoning is based on an erroneous conception of the divine method. Undoubtedly a revival is a work of God, otherwise we need not pray: 'O Lord, revive Thy work.' But God works through means in the spiritual as in the natural world; and He has ordained that His people shall be co-workers with Him in extending His kingdom. They are to plant and to water, in order that He may give the increase. It is the Spirit that quickens believers and converts sinners, and the Spirit is given not in any arbitrary manner or without regard to human will, but in answer to prayer and to render human agency successful. A revival is thus in an important sense the result of means employed by the Church. If the Church is seeking a revival she must 'awake and put on her strength'; she must stir herself to take hold of God. Isaiah said: 'As soon as Zion travailed she brought forth children,' and it is true of the Church to-day."

The means to gain this all-important end our author very clearly describes as (1) preaching of the good old Gospel plainly and earnestly, (2) backed up by holiness of life, accompanied by (3) fervent prayer and (4) bold and loving personal efforts to bring souls to Christ. As in the first three centuries "all at it and always at it," with the results of bringing the known world to the feet of Jesus. Why should not this be repeated in this age of steam and electricity and of ripe Christian experience and accumulated wealth on a yet grander scale? The opportunities and the exigencies of the hour combine with the divine commands and promises to urge the holy enterprise. Who will say it may not be done? Who will say it should not be done? Then why shall it not be done? Let the situation be solemnly faced, and what will the verdict be? "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. lix. 12). Also for the sloth, selfishness and unbelief of the day, are they not sufficient without going farther to account for the failures? We may close this notice with the repetition of our author's aim: "it is not to promulgate any special theory of revivals. Our object will be attained if we succeed only in imparting useful information, removing unseemly prejudices and awakening a more widespread and earnest cry for a work of grace throughout the land." In all of which we wish him Godspeed. W. M. R.

FRAGMENTARY NOTES.

HALIFAX, N. S.

Among the large number of individuals who are advised to "go to Halifax," this correspondent found himself among the number, and yet, unlike many other places, it is a place where one would rather stay than leave, not altogether for the sake of filthy lucre but for the many attractions which the old capital of Nova Scotia holds out to those in search of pleasure and amusement. These are varied and numerous. To the lovers of sports there is always football, cricket, and the splendid Basin at Bedford, where the oarsman can exercise his muscle. Those who have a taste for military life can have it gratified to the very utmost, as the red coats are to be seen on the streets marching to the music of fife and drum. Halifax is equal to any other city in proportion to its size in providing benevolent institutions which it liberally supports. They have their dispensary Sunday, to which all denominations contribute, and whatever may be the difference on other points all are agreed on this, and quite a respectable sum was realized about a week ago when collections were taken up in all the churches for this very deserving object.

The city shows many signs of substantial progress and prosperity. The many new and handsome residences which have been erected, or in course of erection, are sufficient evidence of this. Educational interests are not neglected here Dalhousie College is making its power felt in the Maritime Provinces, and under the Presidency of Rev. Dr. Forrest is

* OUTPOURINGS OF THE SPIRIT. By Rev. W. A. McKay, B.A., Woodstock. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)

making rapid strides. The college sustained a loss in the removal of Dr. Alexander to Toronto University, but this has been compensated for by the appointment of Dr. McMechan, a son of one of our most respected and honoured ministers, the Rev. James McMechan of Port Perry, Ontario. Other eminent professors still remain, among whom are Professor McGregor, who has attained to more than a local reputation and whose abilities in his department are likely to be more widely recognized. President Forrest is following the good example set him in the West, by raising an endowment fund for Dalhousie, to which institution the Maritime Provinces owe so much. It has been freely endowed in the past by the liberality of Mr. Munro of New York, a former Nova Scotian, who has done much for the cause of education in his native province.

Presbyterianism is strong in this city, and except St. Mathew's, at present without a stated pastor, the pulpits are all manned by able, scholarly men, who, should occasion arise, will be found at their post to defend the principles and doctrines of our time-honoured Zion. It is probable that before this appears in print, that St. Mathew's congregation will have called a pastor, as on a late occasion the opinion of the congregation was taken and it was decided to call Rev. A. J. Mowat of Fredericton. Mr. Mowat is known to be among the first preachers in the Maritime Provinces, and, should he accept, he will be a very important addition to the pulpit power of Halifax.

PARK STREET CHURCH.

This is one of the prosperous congregations of the city. Established in 1843 by a number of Presbyterian families, its growth has been steady and in its present location the new church is an ornament to the part of the city where it stands. At first the Church was known as "Poplar Grove Church," and its first minister was the Rev. P. G. McGregor, (afterwards Dr. McGregor) under whose pastorate the Church grew and strengthened. Dr. McGregor's throat failed, and in 1867 he was appointed agent of the Church, and all know how valuable were his services in this capacity. He is affectionately remembered by all who came in contact with him as well as by the people of all denominations. The Rev. Allan Simpson, the present pastor, was called in 1868 to succeed Mr. McGregor, and a better choice could not have been made. As Presbyterianism was still growing, a number of families from Poplar Grove and Chalmers Church united and formed what is now Fort Massey Church in the south end of the city. Notwithstanding the old congregation prospered. About five years ago the congregation erected a handsome new church on North Park Street and bade an affectionate farewell to old Poplar Grove. A large share of the cost of the new building was borne by two members of the Church, the late Thomas Bayne and John McNeal. The change of locality has proved to be in the best interests of the congregation and the cause of Presbyterianism in the city. Quite a number of liberal, real-hearted Presbyterians were connected with this congregation, among whom might be mentioned C. D. Hunter, the founder of the "Hunter Church Building Fund" and who, besides, contributed liberally in support of missions and all the schemes of the Church: There are about 150 families, and over 300 communicants in connection with this congregation and over 300 scholars on the roll of the Sunday school. The stipend paid is \$1,750 with a manse, and the contributions for all purposes about \$5,000. As already stated the pastor of the Church is the Rev. Allan Simpson, a man much beloved by his congregation, and the public generally. He is a thoughtful, original preacher, and although he is now, I think, the oldest minister in point of service in our Church here, still he is quite young looking and would hardly be said to have reached middle life. He is a native of Prince Edward Island and certainly reflects credit on the "Garden Province." The service in Park St. Church last Sabbath evening was conducted by the Rev. Mr. Fowler of Scotland, who by his sermons since his arrival in Halifax has made a most favourable impression. There was a large congregation present and the discourse was of such a racy and telling character as to arrest and hold the closest attention. Mr. Fowler has a plain, but rather abrupt manner, but at times rises to real eloquence. We have need of such preachers in Canada, and plenty of room for them.

Pine Hill College was opened by a very able lecture by Professor Pollok, D.D., in Chalmers Church which was well filled on the occasion. It would seem to be a mistake, as is the custom in some places, to have these lectures given in college halls, since usually they are unsuitable and are not in central localities. If they are intended only for professors and students there is no use inviting the public, but if they are intended for the members of our Churches generally they should be given in some central church where the people can be accommodated.

At a recent lecture in Toronto a lady member of one of our Churches told me that the only word she heard distinctly was the word "God." Buildings with good acoustic properties should be selected for these occasions and it is imperative that those who contribute to the support of such institutions should be induced to attend. The lectures delivered on these occasions are generally among the best efforts of the lecturer, and care should be taken that as many as possible should have the opportunity to hear them.

It may not be out of place here to notice an event which caused much interest not only to the Presbyterian community, but to a very wide social circle, especially among the music-loving portion of society, that is the marriage of Miss Edith

Burns, second eldest daughter of the Rev. Dr. Burns, of this city, to Mr. McKay, of Dundee, Scotland, which took place in Fort Massey Church. Although admission was by ticket the edifice was packed, and the ceremony was performed by the father of the bride in a new gown given him by the congregation for the occasion, and who was assisted by the Rev. Professor Currie, D.D., and Rev. President Forrest, D.D., both members of the Session of Fort Massey Church. The happy couple sailed for Scotland and will reside at Broughty Ferry, a suburb of Dundee.

Halifax, Nov., 1890.

COREAN MOUNTAIN LORE.

This title is suggested by the familiar subject of folk-lore. I wish to string a few facts together, bearing on the language of the Koreans, gathered partly from Mons. Ridel's Korean Dictionary, and partly from conversations with Koreans, to show how largely mountains have influenced the national life in Corea.

Originally the mountains were evidently associated in Corea, as elsewhere, with "wildness." The outlaws who preyed upon society had their homes or their fastnesses there, and a man of the mountains was supposed to be of wilder aspect than the dwellers in the plains. We see this idea represented in the mummers of to-day, who in spring and autumn amuse the children by their disfigured faces, wild dresses and wilder antics, and who are known as the wild men or the fantastic men of the mountains. In those days mountain residence indicated stress of circumstances; and, in fact, the same word means mountaineer and tiger—the tiger being the mountaineer *par excellence*, and styled also the King of the Mountains. A change came when the population overflowed in the plains. There was nothing for it but to take to the hills, as the pressure of warlike tribes made emigration impossible. The first beginning was, of course, made by the very needy; and we find a word which means "the toil or travail of the mountain," and which tells us of fuel-cutting, of herb-gathering, and of laborious efforts in the way of earning a livelihood. Then came deliberate farming, and we find names for the little plots of arable land, perched sometimes in seemingly inaccessible places, where only necessity, and the most determined industry born of it, could induce a settlement, or win a living from the unpromising soil. There were still inaccessible parts, and parts too barren to repay even this most poverty-stricken industry; and these soon began to be consecrated to religion. With the instinct of beauty, which in almost every creed has been more or less associated with religion, the Buddhist priest built his temple as it were an eagle's eyrie. With the temple came the hermit, clothing coarsely and faring on herbs, a student of nature, and sometimes even a book-worm. Mons. Ridel (Korean Dictionary, page 373, san-rim) gives an interesting illustration of the natural declension which has taken place all the world over in this respect, and the ultimate connection between hermit and humbug. Originally the hermit was indeed a philosopher who had seen something of the hollowness of life in cities, and who retired to the wilderness to muse over the mysteries of mind and matter, and above all to construct a life on a true ideal. Then came the day of make-believe when books were paraded and lofty airs assumed, and philosophic jargon indulged in. Finally, the thing became a "profession," and the sons of the rich took to it and made it ridiculous; till in modern Corea, hermit, which means simply "mountain and forest," has become a soubriquet for the good-for-nothing son, the *dilettante* of the family. In process of time, as trade arose, and towns became centres of wealth, we find the town population itself overflowing upon the mountains—not as settlers, however, but as pleasure-seekers. The Koreans have something to show for their extraordinary conceit. They were civilized long before we were; and—some Westerners will be slow to believe it—they do not stand second to us even now in what we deem one of the most indisputable blossoms of civilization—a love of nature and of beautiful scenery. They have a perfect wealth of words which go to prove this. Thus you have all manner of terms for the residences of these summer tourists—the lodge, the villa, the hall, the prospect, the belvédère, the peak, the pavilion, and such like. You have all manner of poetical combinations, as mountain and water, and mountain and forest. You have rich choice words for the green of spring and for the wondrous glory of crimson which marks their autumn, as it does ours, in the Manchurian Hills; while you have a special word for winter sight-seeing, where the glory lies in the virgin snow. You have a rich vocabulary indicating their familiarity with every conceivable feature of mountains in their almost perpendicular cliffs, in their beetling brows, in their "one myriad one thousand" jagged peaks, in their deep, dark shadows, in their countless ramifications. While the wilder features clearly impose most on the imagination, the cool shade of the dells is not forgotten, nor the beauty and quietness of those sequestered flowery spots where nature surpasses herself to show her wealth. Ultimately we find not only hamlets and villages, but even cities with the prefix of mountain. Then, all through their history there was the mountain fort. The men who have given their name to Corea began their national existence by the conquest of this province of Manchuria, the southern part of which they held securely for many centuries. They have left abundant evidence in the number and position of their fortresses that they must

have cost the Tane emperor some trouble to drive them out, and they did not forget their art on the other side of the Jaloo. But, indeed, the country—now named from them Corea—was a fighting country before they saw it; and the several kingdoms into which it was anciently divided have quite as "famous" a page to show in this respect as the westerns themselves. But the fort in the wilderness, in the wilder parts of the mountains, has always been in requisition as a place of refuge in days of defeat and civil war. To one of these long-famed fastnesses of nature the king, we are told, was hurried lately to escape the embroglio in which he is so unhappily placed through the conflicting interests of the Japanese, the Celestial, and the Western. The mountains, of course, all through the chequered history of the "Little Kingdom," have heard the voice of the huntsman. The game is what is reckoned of the noblest. The tiger is, as we have said, the prince or king of the mountain; the tiger-hunter, therefore, is a kind of king amongst huntsmen, and when the French had their little war with Corea, it is said as many as three thousand of these sharp-shooters were called out by royal proclamation to assist in exterminating the foreigner. Then you have the leopard, the bear, the wolf, the wild boar, the fox, *et id genus omne*, not to speak of more innocent sport in deer and hare and winged game. They have some touches of Norman civilization in the matter of hunting nomenclature. They used both hound and falcon. We have glimpses of early German life, as revealed in Freitag's "Die Ahnen," as we read of the huntsman who attacked the noblest game, lance in hand, and whose lance in the flanks of a wounded animal doubtless formed his title to the spoil—the "flesh of the mountain"; as it was called. Then we read much of the wild produce of the mountain as honey, its wild fruits, its inexhaustible supply of roots and herbs suitable for the cuisine, its wealth of medicinal herbs, and, above all, its ginseng—in regard to which last it is customary to pray to the Spirit of the Mountain to discover the whereabouts of its choicest varieties. A spice is added to the romance of the herb-gatherer's life as we read of the "mountain serpents," by which they mean any snake of uncommon dimensions and more than average deadliness. And yet, withal, they have a word which means a "penchant for the mountain," and which is the same passion in Corea as that which in these days has brought the epithet "mad" into such frequent association with the Alp-climbing Englishman. That Corea is a beautiful country appears everywhere from its vocabulary; and it speaks home to us with its ferns, its hazel, its hawthorne, its countless flowers of every shade, promising deserved fame to the fortunate botanist who shall be first to make known its wealth. But to the Korean the over-towering interest of the mountains lies in the fact that his graves are there. As the religion of the country is simply Confucianism outdone, the deceased ancestors are therefore the "Luck-bringers;" and as the deceased have their heaven, or at least their frequent place of Assembly at the graves, the blessing and the frown of the dead come alike from the hills. Thus "the place on the mount" is one of the many honorary words for "tomb." A "mountain lawsuit" means a plea about a tomb, prior settlement establishing a right which was occasionally encroached upon by the landless in their necessity. The "toil or travail of the mountain," besides the meaning given above, is also the act of interment—the painful ascent and the laborious work on the grave itself. The "shadow of the mountain" is happiness which comes from a tomb well placed. Mountain passion, or a craving for the mountain, is the longing to obtain a happy site in death (not the word given above as signifying a love for hill-climbing). So there is the "lot of the mountain," speaking of the acts of divination by which a happy tomb is secured, and in a secondary sense meaning the lucky tomb itself. They speak also of the "science of the mountains," which means knowledge of their forms and directions (on which depends the *fung shui* of the country); and also the science of the tombs—*i.e.*, the seeking of a lucky site. The first thing my Korean companion speaks of in scenery is the "aspect of the mountains," as on this depends the happiness of the dead and of the living. We need not wonder, therefore, that there is a "chant" in which they sing the praises of the mountains; that there is much sacrificing in "high places;" that the tombs are called "mountain gardens;" that there is in every well-to-do family a "guardian of the mountains," *i.e.*, of the tombs; and that the very rain itself brings its blessings not from heaven, but from the hills.—*Rev. John Macintyre, M.A., Neuchwang, Manchuria.*

CAN TRUST HIM.

A teacher said the other day: "Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?

A mother said once: "I can leave any letter I write open on my desk, and if I am called away, no matter for how long, I am certain Nellie will never try to read a word of it. These things couldn't be said of every boy and girl.

These children are honest. They do right, not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. This is what we should all and always do—live as in God's presence, and do what will please Him.

Catarrh indicates impure blood, and to cure it, take Hood's Sarsaparilla, which purifies the blood. Sold by all druggists.

Pastor and People.

THE GREAT SUNDAY SCHOOL HYMN.

BY REV. DUNCAN MORRISON, D.D.

ENGLISH HYMN.

There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day:
O, how they sweetly sing,
Worthy is our Saviour King;
Loud let His praises ring,
Praise, praise for aye.

Come to this happy land,
Come, come away;
Why will ye doubting stand,
Why still delay?
O, we shall happy be
When from sin and sorrow free,
Lord, we shall live with Thee,
Blest, blest for aye.

Bright in that happy land
Beams every eye,
Kept by a Father's hand,
Love cannot die:
On then to glory run;
Be a crown and kingdom won;
And, bright, above the sun,
Reign, reign for aye.

LATIN TRANSLATION.

Est felix patria
Hinc, hinc, longe;
Stant sancti gloria
Clamor die.
O quam suave canant,
Regis decus celebrant;
Laudes ejus resonant,
Laus, laus aen.

Venite gloriam;
Nunc, nunc veni,
Ad urbem auream;
Cur dubii?
Purgati tenebris,
Repleti luminis,
Beati erimus
Per secula.

In clara hac terrâ,
Quâ oculus lucet,
Et omnis mens pura,
Pater ducet.
Venite Dominum,
Venite stephanum,
Regnare in eum,
Per secula.

The author of "The Happy Land" is Mr. Andrew Young, an elder of the Greenside Parish Church, Edinburgh, and a successful Sabbath school worker, though over four-score years. He has lost nothing of his early interest in children, and not long since he took part in a service got up for them in Albert Hall, Edinburgh.

The hymn was written in 1838, and so it reached its jubilee in 1888, rolled up its fiftieth year of blessed work; the results of which eternity alone can unfold. Mr. Young embraced the occasion of his hymn's jubilee to issue through the press—Religious Tract Society—an illuminated card containing the hymn; and so in this quiet way gave a new impetus to a song which has proved to be of great blessing to the world.

No hymn that we know of has met with greater honour; no one has stirred the depths of social life among the English-speaking race and coloured the thought of the rising generation to such an extent as

There is a happy land
Far, far away, etc.

The fact that it has been translated into nineteen different languages and that it is to be found in all the hymnals pertaining to Sabbath schools that we know, is evidence of its great popularity and unfading power.

But how came such a hymn to be written? What English model had the poet for such verse? What put it into the head of that quiet elder of Greenside Parish Church, Edinburgh, to write in terms so bright and felicitous, reminding us of the steady, well-measured tramp of a military escort accompanied with the tip of the drum or the touch of the cymbal? In the sharp, well-balanced *ictus* of some of the old Greek tragedies, the strophe and the antistrophe of Sophocles or Euripides we have something like a parallel to this hymn, but how came Mr. Young to take such a model or fall upon such a model? The secret of the power of this hymn is certainly not in the thought, beautiful as that is, for there is nothing new here—nothing striking or evangelical here. And so we raise the question: How came this author to alight upon a form of verse that has given to the hymn, commonplace as the thought may be, such an amazing popularity?

The answer is that though the thought is commonplace, it is the greatest and grandest that can take possession of the soul, and secondly, it was written in adaptation to an old Indian melody that blended with the music of the forest long before Sabbath schools were ever dreamed of. It was written very much as the hymn was written:—

Oh for a closer walk with God, etc.

From time to time the poet Cowper heard an old cobbler whose window looked into the garden where the "Task" and other poems were chiefly written, humming over the old tune

Ludlow while he stitched and drew his rosin ends. Hearing that soft, sad strain from day to day, his thoughts, that had recently taken a melancholy turn, found, at length, expression in that great hymn which the Church will not let die as long as there are sad hearts to be cheered and holy aspirations to be satisfied. In a similar manner was Mr. Young guided in his verse in giving expression to his hymn, which has taken the heart of Christendom. That old Indian melody to which we refer—the song of the Aborigines, the theme of their joy and the vehicle of their superstition—had at length made its way to Edinburgh. This Mr. Young one night happened to hear in a drawing-room, concerning which an anonymous writer says in substance that his musical ear was arrested by its bright and strongly-marked phrases. It took possession of him, and it was repeated again and again. He found no relief until his thoughts and feelings took rhythmic form. Hence the birth of this celebrated hymn.

Another link in the chain of its history—a Mr. Gall, an intimate friend of Mr. Young, and a member of the publishing firm of Gall & Inglis, casually heard it performed, and so it came into print. It met a want, for there were few hymns for children fifty-three years ago. It has done a great work. It has been translated, as has been said, into nineteen different languages. My readers have sung it, and many have been blessed thereby, and its mission is not yet ended. It has never brought the author a penny, but how great is his reward! Who can contemplate its history without saying: God is here of a truth? It has been a power in the youthful heart, and it has been a power in the heart of men—men cold, cynical, logical—refusing to listen to the preacher, but not insensible to the truer logic of the heart. All ranks and conditions of men, the rich and poor, the learned and the unlearned, have been moved by its bright and striking monotones. What an illustration of this in the case of Thackeray as given by Professor David Masson. Walking one day in a slum district in London, this gifted writer, dealing so much in romance, but often finding truth stranger than fiction, he suddenly came upon a band of gutter children sitting on the pavement. Sallow was their look, dirty and torn their raiment, but they were singing. And what was the song of those sad children?

There is a happy land
Far, far away.

He drew nearer to the children and the tender-hearted cynic burst into tears.

A WORD TO MOTHERS ABOUT BOYS.

Some of you have probably seen an old "St. Nicholas" picture with the legend,

I am my mamma's lady-girl,
And I must sit quite still.

It is not impossible to make a lady-boy. Many mothers have done it. But it does not pay. You will find plenty ready made; far more than the world has the slightest use for.

Live largely. Do not force your gallon boy into a gill measure unless you desire dynamite results.

In any large nature you will find more faculties packed away for future use than a boy can comprehend. Here and there the inner man bursts out in great disproportion to any known cause, and if you are a timid mother you think the end of all things is at hand. Wait a bit. Great explosions of temper are hard to bear, but like thunderstorms they make a wide, clear space all about, and health-giving breezes follow along with sunshine. Take courage.

Let your boy run and climb. Of course you are afraid: all mothers are. But that has nothing to do with it. Patched clothes, bruises and scratches are more becoming to a boy than flabby muscles, and a visible fear of hurting himself. I knew a little fellow who was encouraged to climb a ladder to the top of the house when he could just reach from rung to rung. "Hold on," the father said, "and be careful where you step." And he never thought of falling. Years afterward he attributed his clear-headed fearlessness to his somewhat heroic training.

Do you never see a boy who must never do this or that, never run too fast, never get tired, never soil hands or clothes—a boy to whom dirt is as sinful as a lie?

Perhaps you would be interested in such a boy grown to negative manhood.

"My boy," said an old lady to her neighbour, "never made any trouble. I could set him down anywhere, and he'd set and set."

"And he's never done anything but set for forty year," commented the neighbour rehearsing the story.

Let your boy play baseball and football, and work out the animal in him. If he is too daring, encourage him. He likes to see you gasp. The thing that you do not oppose will soon lose all the charm of forbidden fruit. The conceit will work itself clear before long. All ferments are frothy at a certain stage, and bottling is unsafe. There is great apparent waste in Nature's methods. She frequently supplies a barrel of energy to a pint of accomplishment. She is generous with boys because she is fond of them. Do not be afraid to follow her lead.

Boys alone are but sorry savages—yet here again is Nature ready with her remedy. She knows very well what she is about when she sets them in families, boys and girls together.

You have all seen boys who were cooped up from other boys, like a sort of tame flock kept from wild beasts. You

have doubtless seen them grow to manhood in leading strings, without the slightest knowledge of the material they have to deal with in the world.

While your boy is under your control let him come in contact with his kind, and learn how to deal with them, and how to be dealt with. His follies will be pruned with a sharper knife than you would dare use. His words will be proved by his deeds. He will take the consequences of his actions.

Perhaps he lords it over a younger brother at home. Let him try it with one of his own size. Of course he will be hurt. In the fields, Nature puts poison and antidote side by side. Teach him to bear things manly.

Thank God that it is not often in your power to destroy his self-respect, though I have seen mothers whose lives were spent in the attempt. A boy is proud to keep back tears. Self-control can grow on very poor soil if you give it a start.

If your boy learns to skate, to swim, to row a boat, do not be like a hen flapping on the bank because her one duckling has taken to the water.

Make sharp distinctions between things and principles, if you are rearing men. Your boy must be made of very poor stuff if you cannot teach him to be truthful, upright and loyal. Preach to him the gospel of affirmation, not negation. Get his confidence at all hazards, and keep it. Know all his follies, all his sins by his own willing disclosures; but do not confound the two. Teach him to require of you all knowledge; and get it that you may impart it to him. All knowledge is safe from fathers' and mothers' lips. Fill his mind, his heart, his soul so full of good, and of all high and holy ambitions, that nothing evil can find a crevice to creep in at.

You may have years of doubt. It is not well. God does not make even a tree in a dozen years. Is not your boy of more value than many trees? Sow your seed in hope, and wait lovingly, as well as patiently, for both the early and the later rain.—*Alyn Yates Keith, in Sunday School Times.*

HUMILITY.

A sense of unworthiness is very desirable and commendable. Some of you are destitute of it. I dare say you think it a mean and miserable thing. You suppose it would injure your manliness, lower your self-respect and dampen your courage. Dear friends, the manliness which feeds on sin is a poisonous fungus, which grows out of the rottenness of a corrupt heart. May it be taken away from us!

I commend a sense of our unworthiness because it is a sense of what is true. When a man thinks himself unworthy before the Lord, his thoughts are right. When he feels that he could not be saved by the merit of his own works, for his works are faulty and defiled, then he judges according to fact. Whatever result a thought may have upon us, whether it makes us happy or makes us sad, this is a secondary matter; the main point with an honest mind must always be: Is it true? If it be a truthful thought, I ought at once to entertain it, cost me what it may.

In the next place, note that a deep sense of unworthiness is no proof that a man has grossly sinned. It may be viewed in quite the opposite light; if the man had been heinously wicked, his conscience would have lost its sensitiveness, and he would not in all probability have felt his unworthiness so keenly. Do not judge men by their estimates of themselves; or if you do, take this as your guide, that he that humbly himself is to be exalted, and he that exalteth himself is to be abased. He that is great is little. Let him that is little to himself be all the greater with you. God loveth not those who boast; He hath filled the hungry with good things, but the rich He hath sent empty away.

I commend this sense of unworthiness because it has a tendency to make a man kind to others. He who thinks himself everybody thinks another man nobody. If a man be proud, he will say: "I am a man under authority, having soldiers under me; and I am not to be worried by having sick boys to look after." Sympathy, tenderness and the valuation of others are strangers in the house of the proud; but they take up their abode with those who think themselves unworthy. Beloved, it is well to think little of yourselves, for then you will have more thought to spare for the sorrows of others. The great man, the very great man, the highly-deserving man, the person who is right honourable and worshipful personage, rides rough shod over his fellows and crushes them without compunction if they lie in his way and may hinder his design; but the consciously unworthy man, the man who feels that he owes everything to the mercy of God, and must still depend upon that mercy and that mercy only, will be tender and gentle towards this fellow-sinner and speak comfortably unto them.

We commend again this sense of unworthiness because it makes a man lowly towards the Saviour. Of all things that are contemptible, a proud bearing towards the Lord Jesus is the most hateful; yet it is by no means unusual. Some seem to fancy that Jesus is their servant, at their beck and call; and they talk about His salvation as though He ought to give it, and they could claim it for themselves and all mankind. Our right state of heart, when dealing with our Lord Jesus, is that of the penitent washing His feet with tears, or of the leper who fell at His feet and worshipped Him. If we would come to the Saviour of sinners, we must come as sinners. We must come as humble petitioners, and not as those who proudly fancy that they have a claim upon the grace of God.

A sense of unworthiness is exceedingly useful, because it puts a man where God can bless him.—*C. H. Spurgeon.*

CLEVER WOMEN

quite realize that by the great law of progress something is always being brought out to make life pleasanter. The latest thing introduced is the "Health" undervest for ladies, made from the very finest Australian wool, and which every good doctor in Canada agrees is a perfect safeguard against cold, whilst being at the same time well fitting, warm and luxurious. When you go down town step into any first-class dry-goods house and ask to see these goods. If you do not see the word "Health" plainly stamped on the article, don't buy it, as it will not be the genuine article.

Our Young Folks.

THE LITTLE BELL IN THE HEART.

My heart keeps knocking all the day!
What does it mean? What would it say?
My heart keeps knocking all the night!
Child, hast thou thought of this aright?
So long it has knocked, now loud, now low;
Hast thou thought what it means by knocking so?

My child, 'tis a lively little bell,
The dear God's gift, who loves thee well,
On the door of the soul by Him 'tis hung,
And by His hand it still is wrung;
And He stands without and waits to see
Whether within He will welcome be;
And still keeps knocking, in hopes to win
The welcome answer, "Come in! come in!"

So knocks thy heart now, day by day,
And when its strokes have died away,
And all its knockings on earth are o'er,
It will knock itself at heaven's door,
And stand without, and wait and see
Whether within it will welcome be,
And here Him say: "Come, dearest guest!
I found in thy bosom a holy rest.
As thou hast done, be it done to thee;
Come into the joys of eternity!"

—From the German.

HAVING SOME FUN.

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sledding, snow-balling and fun generally.

"What is it?" asked several at once.

"You shall see," said Charlie. "Who's got a saw?"

"I have. So have I," replied three of the boys.

"Get them; and you and Fred and Nathan each get an axe, and I will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use saws, axes and shovels could be in the play. But Charlie was a favourite with all, and they fully believed in his promises, and were soon back again for the fun.

"Now," said he, "Widow Bradley has gone to sit up all night with a sick child. A man hauled her some wood to-day, and I heard her tell him that unless she could get some one to saw it to-night she would have nothing to make a fire with in the morning. Now, boys, it will be just as easy for us to saw, split and pile up her wood as to make a snow-man on her doorstep, and the surprise of the first will be better than that of the last. What say you, boys?"

One or two of the boys objected, and could not see the fun, but the majority went for it with the inward satisfaction and joy that always results from well-doing.

It did not take long for seven smart, healthy boys to split and pile up that load of wood, and to shovel a good path from doorstep to woodpile. They felt great pleasure and satisfaction over their fun, and then all went to a neighbouring carpenter's shop, where shavings could be had for carrying away, and each brought an armful; then they went home with light and joyful hearts.

The next morning, when the poor, weary widow returned from watching at the sick bed, and saw what had been done, she was astonished, and tears of gratitude ran down her cheeks. She wondered who had done the kindly deed; and when afterward told, her fervent invocation: "God bless the boys!" would have richly repaid them could they have heard it.

YOUNG MAN, THIS IS FOR YOU.

1. Save a part of your weekly earnings, even if it be no more than a quarter of a dollar, and put your savings monthly in a savings' bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popin-jays; his table may be plain and wholesome, and the whizz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruit or vegetables; he may have to abjure the club-room, the theatre, and the gambling-hell; and to reverence the Sabbath day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulder and you need propping up.

OBEYING PLEASANTLY.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so too—so he came to his aunt and said:—

"Aunt Mary, can I go up to the top of the house to fly my kite?"

His aunt wished to do everything that was proper to please him, but she thought this was very unsafe, so she said:—

"No, Harry, my boy; I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right!" shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to the store this morning?" said Harry, one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"O, yes, Harry," said his uncle; "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother; "I want you to go out with me; you shall go to the store another time."

"All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was: "All right." He never asked: "Why can't I?" or "Why mustn't I?" Harry had not only learned to obey, but he had learned to obey in good humour.

THE LONGEST DAY.

It is quite important when speaking of the longest day in the year to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and a-half hours in length.

At Spitzbergen the longest day is three and a-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and a-half hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas, one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal it is sixteen.

HANDSOME IS THAT HANDSOME DOES.

"She is about the plainest woman I ever saw," said my friend; "but her face radiates so much sunshine that I never think of her looks."

And it was so true. No one who came within the magnetic influence of her sunny spirit ever gave a more than passing thought to the fact of her extreme plainness of feature and awkwardness of form.

She had been a homely child, and they had called her Grace—such a misnomer. Poor little thing! No one went into raptures over her beauty, and said sweet things to her as they did to her pretty sister, Maud. It had been a heavy cross to the shy child, and during the years of young maidenhood, when other girls were showered with the gallant attentions so flattering to their girlish pride, she was always the one who was "left out of things." But Grace had a wise mother, who tenderly and judiciously showed her young daughter how she might win love and hold it in spite of physical defects—that she must first gain a golden heart, which would ensure a bright, sunshiny face that would win scores of friends. Grace Brown is a plain woman still, but she is also a very attractive woman, with a devoted husband, three or four pretty children and a multitude of friends.

So don't worry, girls, if there is something awry in your features—the worry will only make it worse. It is perfectly natural for you to desire to be beautiful, but if nature has denied you that blessing, why, just make the best of what you have, and cultivate the grace of self-forgetfulness and a sunshiny face.

"THE GIRL WITH A TASTE FOR MUSIC."

This attractive series of papers to be published in *The Youth's Companion* will interest every girl. The contributors include the famous singers—Madame Albani, Miss Emma Juch, Madame Lilian Nordica, Miss Emma Nevada and Miss Marie Van Zandt.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 30,
1890.

JESUS RISEN.

{ Luke 24
1-12.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. xv. 20.

INTRODUCTORY.

When Christ died on the cross care was taken to ascertain that He was really dead. The legs of the two malefactors were broken by the soldiers. Coming to the body of Jesus, they did not fracture His limbs, but to be sure that He was dead a soldier thrust a spear into His side. From the wound there flowed blood and water, an evidence of death. The centurion told Pilate that Jesus was dead, who, at the request of Joseph of Arimathea, a disciple of Christ, gave up the body for burial. Joseph placed it in his own new tomb which had never been used. Spices were placed along with the body to prevent its decomposition while it remained there over the Jewish Sabbath.

I. The Empty Tomb.—The fact that even the last tributes of respect to the dead were delayed till the dawn of the first day of the week shows how strict the Jewish people were in their Sabbath keeping. The pious women and the disciples, during that trying day, rested, in obedience to the divine command. At the first streak of dawn on the following morning, the first Christian Sabbath, Mary Magdalene, Joanna, Mary, the mother of James, and other women went early to the rock-hewn tomb where the body had been placed on the Friday afternoon. They were the first visitors to the sepulchre. They anticipated the disciples. It was their purpose to anoint and embalm the body for burial. They came prepared with the aromatic spices generally used for such occasions. Deep as was their devotion to the Saviour and strong as was their faith in Him, it is evident from their purpose that they did not expect His immediate resurrection. They and the disciples at the time may have expected His return in some spiritual manner not plain to their minds. At all events they did not anticipate the resurrection that had taken place before their arrival at the tomb. The Jewish rulers, who had heard no doubt something about Christ's rising from the dead, though they did not believe it, thought it possible that the disciples would resort to fraudulent means. They imagined it possible that these disciples would steal the body from the tomb and then spread the report that Jesus had come to life again. To prevent this the large stone, rolled up against the entrance, had a seal set upon it. They also got Pilate to place a guard of soldiers, so that no one could come near. Of these precautions the women were no doubt ignorant, and as they approached they wondered who would roll away the stone that they might enter the tomb. When they approached the grave they found the entrance unobstructed and the stone rolled away. This was not done by human hands. An angel had been sent to remove the stone. A greater marvel still awaits them. The way into the sepulchre is open, but the grave is empty. When they entered in they found not the body of the Lord Jesus." This title with which we are now so familiar is here employed for the first time in the New Testament. The absence of the body caused them perplexity. They could not understand it. The thought that Jesus had come to life again did not occur to them. They thought that the gardener who had charge of the place had removed the body, and they wished to know to what place it had been conveyed. While they stood wondering two shining ones appear to them. Here Luke describes them as two men who "stood by them in shining garments." The other evangelists state that these messengers were angels. This Luke conveys when he describes their raiment. It was shining, emblematic of the purity of their character and of the splendour of the place whence they had come.

II. The Angels' Testimony.—When the women saw these angelic beings they were at first afraid. The circumstances were peculiar. They had come to anoint the body of Jesus, and they find it gone, and here are these mysterious beings standing beside them. The first words spoken by the angels were words of comfort and hope. "Why seek ye the living among the dead?" Here was an intimation that Jesus was alive. The grave was not the place to seek for Him. This was also a faint remonstrance. They who loved Him so devotedly and believed in Him should have had confidence in the promises of His rising again, so clearly expressed on several occasions. Then comes the direct announcement of His resurrection: "He is not here, but is risen." Again there is an appeal to their memory. They are told to remember His own words foretelling His resurrection which He had spoken to them where they dwelt in Galilee. These words are repeated by the angel: "The Son of Man must be delivered into the hands of sinful men, and be crucified and the third day rise again." These words brought to their recollection that Jesus had foretold His death and resurrection. They remembered His words. Now that the women were convinced of the resurrection they hastened to convey the glad tidings to the eleven, that is, to the circle of the disciples. Now they are called apostles, that is, messengers and personal witnesses of the truth to which they testify. When first the news was brought to them that Christ had risen they were incredulous. The words of the women "seemed to them as idle tales, and they believed them not." They were not prepared for an announcement which to them seemed so unexpected and so unlikely. Peter and John, however, at once set out with the purpose of finding out for themselves the truth of what they had just heard. John reached the grave first, but Peter was the first to enter it. There he beheld the clothes in which the lifeless body had been wrapped. They had been cast aside and were left lying. The fact was now made plain to Peter. He could no longer doubt, but the mystery to him is only the greater. It is said that he departed, wondering in himself at that which was come to pass. The resurrection of Christ is one of the best-attested facts of history. His enemies unwittingly contributed to the confirmation of the fact. The utmost precautions were taken to guard the tomb, and after the resurrection they became unwilling witnesses of the fact. They could not deny it, but they constructed a clumsy falsehood to account for the deserted tomb, to the effect that the Roman sentinels fell asleep at their posts, and that the disciples had taken the opportunity to steal the body. The disciples did not look for Christ's rising again, but they were convinced by actual personal contact with the risen Saviour, and even the one whose unbelief was strongest was at length constrained to cry: "My Lord, and my God." They maintained an unbroken testimony to the fact, and suffered martyrdom rather than deny Christ.

PRACTICAL SUGGESTIONS.

No fact connected with the life and work of Christ is more clearly established than that of His resurrection. No fact is more perfectly or completely attested.

The resurrection of Christ is the completion and crowning of His atoning work. His sacrifice was accepted and approved by the Father, by whose mighty power He was raised from the dead.

Christ's resurrection is the pledge and the proof of the rising again from the dead of all who believe in Him.

Those who would share in the blessed resurrection must first, through Christ, rise from the state of death in trespasses and sins. They must lay hold on eternal life.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 19th, 1890.

IT affords us much pleasure to be able to announce that arrangements have been completed for a series of able and interesting papers on the stirring religious and ethical questions of the time. All the contributors to the series are men of distinction and writers of eminence, whose names are household words in the Churches of America and Europe. Following is the list of writers and subjects:—

Professor George P. Fisher, D.D., of Yale Divinity School, New Haven, Conn., author of "Universal History," "Discussion in History and Theology," etc. *Subject*—"MODERN SCIENTIFIC RESEARCH AND SCEPTICISM."

Cunningham Gekkie, D.D., of Bournemouth, England, author of "Life of Christ," etc. *Subject*—"REACHING THE MASSES."

Theodore Cuyler, D.D., of Brooklyn, N. Y. *Subject*—"CHRISTIANITY IN THE HOME."

Rev. J. H. W. Stueckenberg, D.D., LL.D., of Berlin, Germany. *Subject*—"THE CHURCH AND SOCIALISM."

Rev. Charles H. Parkhurst, D.D., of New York. *Subject*—"THE CHURCH AND THE STATE."

Senator Edmond de Pressense, D.D., of Paris, France. *Subject*—"SIGNS OF A RELIGIOUS REVIVAL IN FRANCE."

Professor Philip Schaff, D.D., LL.D., of Union Theological Seminary, New York, author of "History of the Christian Church," etc. *Subject*—"PRESENT PHASES OF ULTRAMONTANISM IN EUROPE."

Rev. W. G. Blaikie, D.D., LL.D., of Edinburgh, Scotland. *Subject*—"To be announced."

Rev. Arthur T. Pierson, D.D., of Philadelphia, Pa., author of "The Crisis of Missions," etc. *Subject*—"TENDENCIES OF MODERN DOUBT."

Rev. J. Monroe Gibson, D.D., of London, England. *Subject*—"CHRISTIANITY AND TRADITIONALISM."

Rev. Edwin P. Ingersoll, of Brooklyn, N. Y. *Subject*—"THE CHURCH AND POPULAR AMUSEMENTS."

Principal William Caven, D.D., of Knox College, Toronto. *Subject*—"AN ADEQUATE SUPPLY OF MINISTERS."

In addition to the above it may also be stated that those regular contributors to these pages whose papers have in the past been so highly appreciated will continue to address our readers from time to time, while a number of men prominent in the Canadian Church will write on themes of permanent and practical interest in a manner that will be found elevating and profitable.

THE preposterous claims of the Roman Catholic Church are seen in its declarations made from time to time on the validity of what are known as mixed marriages. The question is receiving some attention in Quebec Province at present. The idea that a Roman Catholic man and woman married by a "heretical," that is a Protestant, clergyman, incur damnation by so doing is worthy of the Middle Ages. It is gravely put forth even now in the Province of Quebec.

WHAT kind of people must those be who deluged the County Attorney, the Crown counsel, the prisoner's counsel and the officers of the court and the prisoner with letters during and after the famous trial at Woodstock? We have not heard that Mr. Justice MacMahon was favoured, but no doubt his Lordship had his share. The condemned man's mail, we understand, was something marvellous. Is it not humiliating that in a country dotted with churches and schoolhouses there should be so many fools, so many cranks, so many persons of morbid, mawkish taste? The pastor and the school-master have done much for Ontario. There remains a good deal of territory yet badly in need of cultivation.

SO much has been said against the Hon. Mr. Mercier in Ontario that it is very difficult to make many people believe that the Quebec premier can do any good thing. Nevertheless the fact is

that at the present moment he is engaged in a struggle with some of his own supporters on the Lunatic Asylum question. The Castors want the asylums managed by the Church and the premier wants them put under Government control and inspection, as the Ontario asylums are. Thoughtful people are asking this question: How many of those who persistently, vehemently and, in some instances, violently denounced the Quebec Premier when they thought he was wrong, will now help him even by a word of encouragement when he is undoubtedly right? How many?

SENSIBLE people of good taste might do a great deal in the way of repressing the idiots and cranks who disgrace the country and make fools of themselves in every excitement, especially excitement caused by crime. Thousands of good citizens have a weakness for paying too much attention to "odd" people. The "odd" people are often vain, conceited notoriety-hunters, who are willing to do anything for a little notice. In a quiet time they have little chance, but when an excitement of any kind rises they make hay while the sun shines. If every person who tries to connect himself in some way with an awful occurrence like the Woodstock tragedy were soundly snubbed for his pains, the number of fools and cranks in the country would soon decrease. If people who plume themselves on being "odd" were repressed or even treated with silent contempt, the nuisance would be partly abated.

POLITICS make some queer complications. Many Canadians would like to rejoice at the overthrow of McKinleyism but their joy is restrained by the fact that Tammany Hall helped to put down Mr. McKinley and his tariff. The clergy and many of the best citizens of New York of both parties united in a desperate struggle against Tammany but Tammany won. By force of circumstances a large number of the clergy of New York City had to fight in favour of a tariff that is doing Canada no small amount of injury and the worst elements of the city did their best against that tariff. Verily self-government brings some queer companionships. Our neighbour the *Globe* would like to throw up its cap over the downfall of McKinleyism but the *Globe* through war and peace has always been the steadfast friend of the Republican party. In life's great battle we cannot always select our comrades.

THE British and Foreign Bible Society has done much for the circulation of the Scriptures in every land. Civil freedom has opened the way for the distribution of the Bible, and efforts have not been wanting to commend the word of God to the Italian people. While Bible societies are deserving of liberal support, it is at the same time gratifying to observe that enterprising Italians are endeavouring to provide editions of the Scriptures for the use of their fellow-countrymen. Some time ago the editor of *Il Secolo*, published in Milan, commenced the issue of an illustrated edition of the Bible in weekly parts at one cent each. The venture has met with much success, the publication having reached a circulation of 17,000 copies. A Jewish firm in Milan has commenced the issue of the New Testament in Italian, with Gustave Doré's illustrations. This also has been favourably received. Another evidence of reviving religious interest in Italy is seen in the announcement of a "Life of Jesus," on evangelical lines, by a prominent member of the Italian Parliament.

THE *Winnipeg Free Press* has this to say on a subject that will stand and should receive some discussion:—

Mr. Justice MacMahon, before whom the Birchall trial was being held, characterized the cross-examination of one of the witnesses as cruel. There are some cross-examinations which would stand a harder name than that, even to the extent of calling them brutal. Some lawyers seem to think it is their privilege to brow beat and insult a witness, without the least regard for decency. No person, by the mere fact of entering a witness-box, forfeits his right to the same consideration that he would exact under any other condition; and if not protected in that right by the court he would be justified in asserting it for himself. It is quite a mistaken notion to suppose that any citizen of a free country is obliged to lay aside his manliness at the door as he goes into a court-room.

It has long been a mystery to respectable citizens whose duties occasionally take them to court how some grave judges allow witnesses to be grossly insulted by lawyers who try to make up for their lack of ability or the badness of their case by vile insinuations, cowardly insinuations, or ruffianism of one kind or another. The Hon. William McDougall once said that the reason he seldom noticed newspaper abuse was because he cared as little for a blackguard writing in the third storey of a newspaper

office as for a blackguard standing on the ground. Perhaps the reason why some judges allow such latitude in cross examination is because they think a ruffian in a gown and white neck-tie is not worthy of any more notice than a ruffian in his shirt sleeves in a bar-room. Neither he is, but a court of justice is not the place for displays of ruffianism.

ONE of the problems that every good Presbyterian should be trying to solve is how to reach the people—the whole body of the people—with facts, arguments and appeals in regard to the Schemes of the Church—especially our Mission Schemes. All the people do not read Church papers. Comparatively few attend missionary meetings. The few who do attend are usually those who are doing their duty already. Many ministers do not preach on the Schemes. If the duty and privilege of sending the Gospel where it is not preached were faithfully and affectionately set before the people, the great majority of them would respond. Those who have the claims of missions set before them in that way respond liberally and there is no reason to believe the others would not be equally willing. Would it not be wise to learn something from politicians about reaching the people? Gladstone lately delivered half-a-dozen speeches in Scotland that will be read by every Liberal in the land of cakes and by tens of thousands in the colonies. He reached the people. When the Ontario elections of 1886 and of the present year were coming on, Mr. Mowat issued an address that moved the Liberal battalions mightily from the Ottawa River to Lake Huron. He reached the people. Is there no similar way of reaching the people in regard to missions? Won't somebody make a speech on home missions, and somebody else one on foreign missions that will move the people when they read them at their fire-sides all over the country? Would anybody try and make an estimate of the number of people in an ordinary congregation that contribute to mission work? What we want is the whole people reached. This is wanted for the sake of the people themselves as well as for the sake of the work. When all the people are reached, though individual contributions may be small, the aggregate is always good.

A SLASHING article in the *Montreal Star* on the state of the Aged and Infirm Ministers' Fund, in which the wealthy members of the Presbyterian Church are charged with insincerity, hypocrisy and several other bad things, was no doubt intended to benefit the fund, but it will most likely have a contrary effect. Everybody who knows anything about Presbyterian people knows they cannot be scolded into doing their duty. There may be some special reason or reasons why this fund is not supported as liberally as the other funds of the Church. The Widows' and Orphans' Fund has been well sustained, and might be increased. No one can deny that of late, all things considered, the Church has dealt generously with her theological halls. As compared with fifteen or twenty years ago, our people give liberally to missions. There must be some reason or reasons why the people make the Aged and Infirm Ministers' Fund an exception. Instead of denouncing the people it would be much wiser to appoint a special commission at the next meeting of Assembly to investigate the causes that prevent the fund from being well sustained. The Methodists are pursuing this course in regard to their fund, and their course is usually a wise one in matters of money. Mr. Burns and Mr. J. K. Macdonald ought to be able to give expert evidence by this time. One thing is sufficiently clear. If a commission cannot do any good, calling rich men names will never mend matters. It has never been shown that men in moderate circumstances support the fund any more generously than the rich. Let a commission be appointed, composed largely of business men who will go to work in a business way, and find out exactly what the people are thinking and saying about the working of this particular fund. When the Church knows exactly how the land lies, then something may be done to remedy the evil. The only way to make the fund a success is to remove the causes that make it a failure.

A WASTED LIFE.

AN unusual concurrence of circumstances has given to the doings and fate of the unhappy young man who perished on the scaffold last week a world-wide notoriety. The events that led up to the crime for which he suffered, the unearthing of the murder, the character of the young man against whom the awful charge was made, his social standing and relationships contributed to the great, not to

say morbid, interest that the case has excited throughout. The trial was conducted with great ability and with the utmost fairness. Its result was eagerly looked for, and when it was ascertained that the death penalty had been pronounced steps were at once taken to secure if possible a commutation of the sentence. All this tended to keep alive a certain degree of interest in the fate of Reginald Birchall. It may be added that what is known as journalistic enterprise also helped to whet the appetite of the public. The murderer of F. C. Benwell has obtained a degree of notoriety that has hitherto at least been exceptional.

It is melancholy beyond expression to think of a young man who under favourable circumstances began what might have been an honourable and useful career coming at the early age of twenty-four to an end so painfully tragic. There is nothing strikingly novel in the eternal truths which by lurid contrast the gallows in Woodstock gaol-yard so sternly emphasizes. It was unfortunate for the boy when his father died that he was deprived of home with its good influences, safeguards and restraints. At that critical period in a lad's life when he reaches the parting of the ways, it is of the utmost moment that he choose aright. If he is to make of his life the best it is possible of becoming, then he must will to do the right and shun evil. It will not do to be passive. Instinctively too many choose the wrong turn where the pathways to good and evil separate. A lazy indifference is almost certain to lead on to the downward way. It was so in Birchall's case. From that time onward he went from bad to worse. Once more his tragic fate gives emphasis to the danger of evil companionship. The jovial, good-natured, careless, impulsive boy will always find the admiration and encouragement that is highly injurious. When in his twentieth year he went as a nominal student to Oxford, he naturally took to the reckless set whose chief object is revelry and roystering. He was evidently oblivious of any high purpose in life, and he plunged into wild and reprehensible extravagance, which, had he possessed the means, was in itself utterly foolish. Not having the money to spend on the follies in which he delighted his course was simply criminal. The one golden opportunity of his life, that of availing himself of the advantages that study at Oxford would afford, was insanely thrown away. His wild career at that venerable seat of learning was cut short by ignominious expulsion. From that time onward his course was that of a characterless, adventurous trickster.

The sacredness of truth in itself essentially right and indispensable to upright character was wholly wanting in Birchall. Lying was to him a pastime in which he gloried. The habit remained with him, and when he realized the consequences of the crime for which he suffered, he endeavoured, with a degree of clumsiness unlooked for in the case of an expert, to evade condemnation by a series of falsehoods that only revealed the desperation to which he was reduced. He was not hanged for lying, but if he had had that horror of falsehood that belongs to a manly nature he would not have yielded to the temptations to which he so easily fell a prey. Falsehood and nobility of nature are entirely incompatible.

One other lesson that comes from the Woodstock scaffold is that it is dangerous as it is degrading to attempt to live by one's wits. Aversion to honest and honourable work ruins many lives. The scheme in which Birchall last engaged is from the nature of the case thoroughly disreputable. The farm pupil business is simply a fraud. Those fitted for agricultural work need no middlemen whose only object is to obtain money from their dupes. Young Englishmen or others who desire to follow the occupation of farming in Canada have only to engage with a respectable farmer to gain a useful, practical experience, which the money needlessly paid to so-called agents would help them to turn to account for themselves. The Birchall episode has for the present at least compelled the gentry who lived by the pupil-farming business to withdraw and seek a livelihood by less discredited methods.

Now that the young life, steeped in folly and crime, has been extinguished on the gallows, Birchall's doings will sink into the oblivion they merit. For a time he has occupied a share of public attention that has been astonishing. His sad career has ended ignominiously and may its evil effects end with it.

RELIGIOUS DISSENT IN RUSSIA.

IT has been stated that the Greek Church, the established form of religion in the Russian empire, has become so corrupt, so lifeless and formal, that it has almost ceased to exercise a benefi-

cial influence on the hearts and lives of the people. It may be described as more superstitious than religious. Being the established religion, and as dissent is barely tolerated it is needless to add that it is largely employed as an adjunct of the State machinery, and at present it is used more than ever before as an instrument for crushing out if possible some of the discontent so rife throughout the Russian empire. Every means is employed to retain the people within the fold of the Greek Church, and every device resorted to to prevent those desirous of doing so from leaving its fold. Notwithstanding the many advantages on the side of the Greek Church in Russia and the many obstacles in the way of dissent, the latter has nevertheless shown a measure of vitality that is under the circumstances remarkable. The largest body of Russian dissenters are the Stundists, an appellation derived from the German *Stunde*, used in the sense of set times for the observance of worship.

The Russian Stundists do not belong to a compact Church organization. They have no publicly authorized creed or uniform mode of service. They are, however, in thorough sympathy with evangelical Christianity. Their antagonism to the Greek Church originated in the failure of that Church to meet their spiritual needs, and the growth within it of superstitious observances. All that the Greek Church has in common with the Roman Catholic Church, such as auricular confession, penance, fasts, prayers for the dead, prayers to the Virgin Mary and to angels and saints, images, relics, etc., they earnestly protest against. They accept the Scriptures of the Old and New Testaments as the only rule of faith and practice. They believe that the Scriptures are inspired by the Holy Ghost and they reject the Apocrypha. The prevailing mode of worship among them is simple in the extreme. They are averse to liturgical forms. They retain the ordinances of Baptism and the Lord's Supper, but in regard to the former they are divided in opinion as to the proper subjects of the ordinance. A large number follow the view of the Baptists and maintain that only adult baptism should be observed, while the others hold that children ought not to be excluded from the sacrament. The Stundists have no ministry in the sense in which it is understood among us. They have no class set apart specially for the work. They elect presbyters or elders who preside at the religious services and who take the spiritual oversight of the community. These are set apart by the laying on of hands. Russian Stundists have no churches. They hold their meetings in each other's houses, and the services are simple yet fervent. Wooden benches surround the room and in the centre is a table on which are placed a copy of the Scriptures and the hymns used in their worship. The presbyter usually gives the address, but remarks are sometimes made by those present. In the selection of presbyters it is stated to be their object to appoint "the most godly men they have, versed in the Scriptures, able in speech, of sound views, leaders of men."

The great body of the Russian Stundists belong to the humbler class, mostly peasants, though a number of skilled mechanics are found in their ranks. They are suspected of being communistic in their sympathies, which suspicion, however, so far as it has political significance, is not supposed to be well founded. One of their leaders when examined by the authorities regarding his belief, declared that "it is forbidden to touch strong drink; it is forbidden to enrich ourselves at others' expense. We are to help one another—not ourselves." It is only about thirty years since the Stundist movement originated among a German colony settled near the river Bourg. It has spread extensively in the south and west of European Russia, and its adherents number over 100,000. Their profession of faith has evidently an elevating influence over their lives. They dress neatly and becomingly while discarding ornament and display. In contrast with the orthodox Russian peasantry, they are cleanly in their habits. It is the object of all to be able to read the Scriptures for themselves. They are progressive in their ideas, and are no longer content to remain in the dull and degraded ways into which so many of the Russian peasants have fallen.

The Russian Government, which of late has been assuming harsher forms of despotism in Church and State, is now subjecting the dissenters from the National Greek Church to greater disabilities than those under which they were formerly placed. In fact in some quarters these harmless people, from whom much good is to be expected, are made the victims of a relentless persecution, a course of procedure as foolish as it is cruel, for persecution has never yet been able to repress a vital religious force,

Books and Magazines.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—This splendid monthly has deservedly attained to a phenomenal success. Its readers have presented to them in each issue a great variety of valuable, instructive and entertaining material. Its tone is unexceptional.

KNOWLEDGE. (New York: John Alden.)—This is a weekly magazine "devoted to supplying information such as one seeks in his 'cyclopaedia,' and fails to find there, because it is not up to date. 'The world moves,' and the most important questions that want answering are of to-day, not of yesterday." It is published at a very cheap rate.

BOOK NEWS. (Philadelphia: John Wanamaker.)—This useful magazine comes every month and tells you all about the new books, gives you pictures from some of them, always has a bit of poetry, and a portrait of some writer in whom you are interested, and, in addition, short reviews of the more conspicuous among the latest publications.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The November number introduces an interesting part of Sir Daniel Wilson's convocation address. It is followed by the first instalment of a paper on "Art in Literature," by A. H. Morrison—an able and excellent criticism. There are several other contributions of marked ability all bearing directly on some important phase of educational work.

THE PULPIT. (Buffalo: The Lakeside Publishing Co.)—Among other matter it contains sermons by Rev. Dr. Taylor on "The Fertilizing River;" Rev. G. J. Burchett on "Moral Obligations not Diminished by Incorrect Views of Christ;" Rev. W. M. Statham on "Mutual Benevolence;" Rev. Alexander McLaren on "Christ's Plane of Life;" Rev. Dr. Mellor on "Guaranteeing the Faith;" Rev. Prof. Johnson on "A Psalm of Exile;" Rev. M. Brokenshire on "Signs and Their Significance."

THE ARENA. (Boston: The Arena Publishing Co.)—The *Arena* for November true to its purpose gives place in its pages to discussions of popular, scientific, social and religious questions from various standpoints. There is a paper on "The Future of the American Drama," by the late Dion Boucicault. Dr. Cyrus Bartol writes on "Sex in Mid." There is a variety of contributions on social and religious and literary subjects, and a symposium on "Destitution in Boston," to which Edward Everett Hale, Rabbi Schindler, Rev. O. P. Gifford and Rev. W. D. Bliss contribute.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—The opening paper, carefully written and full of accurate scientific information, is by Prof. J. F. Hoyes Panton, M.A., F.G.S., on "The Yellowstone Park." The Rev. D. M. Ramsay, B.D., discusses "Weiss' Theory of the Gospels." Dr. Thompson, of Saratoga, contributes an able paper on "The Miracles of our Lord," based on Professor Laidlaw's recent work. Other papers are "Men for Frontier Service," by T. Robertson, missionary superintendent in the North-West; "Longfellow's Shorter Poems," by Jessie Cameron; and "John Henry Newman as a Writer."

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The prominent papers in the November number are: "Zephaniah," by Professor Terry, D.D.; "A Plan for the Study of the Book of Acts," by Professor G. B. Stevens, D.D.; "The Prophecy Concerning Immanuel," by Professor E. L. Curtis; "Expository Preaching," by Professor Franklin W. Fisk, D.D.; "Contentment and Fellowship: or, Paul's Teaching Regarding Property," by Rev. Edward T. Root. "The Life and Times of Christ" is continued, and there is a symposium "On Some Great Bible Questions, Especially Inspiration," to which a number of prominent divines contribute.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: MacMillan & Co.)—The November number of this popular magazine is very attractive. The papers are interesting and the illustrations are numerous and finely finished. The opening paper by F. Stee is on "Winchester College." Mrs. Jenne contributes "Children's Happy evenings." "A Holiday in South Africa," by Mr. Kelly affords scope for excellent descriptive writing. Professor Percy F. Franklin writes learnedly and interestingly on "Microscopic Labourers and How They Serve Us." "A Royal Surgical Nurse," a short story "Sonia," and F. Marion Crawford's new serial "The Witch of Prague" are interesting features of the number.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The first number of the new volume of this fine academic monthly is fully up to the best of its predecessors. The opening paper is a sermon by the Rev. Dr. Watson, of Huntingdon, on "The Gospel Free and Effectual." The symposium on "The Westminster Confession" has Principal MacVicar for sole contributor, but then he is a host in himself. Prof. Scrimger, during his recent European pilgrimage, picked up "a genuine papal bull issued from the Church of Santa Maria Maggiore at Rome, by Clement XIII., in the third year of his pontificate, A.D. 1761," of which he interestingly writes. Mr. Frew details his journey "To British Columbia." Another very attractive paper in this number is Prof. Campbell's thoughtful inaugural lecture on "The Personal Revelation."

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for November opens with a strong article by Secretary Dr. Ellinwood on the "Duty of Christendom to the Jews." Dr. A. T. Pierson follows with a powerful paper on "The Wonderful Story of Madagascar." Dr. Pizer, of Washington, shows that God allots the inheritances of nations. The article on the Congo missions by Mr. Laffin and Miss Clark is fresh, reliable and full. The shorter papers are full of interest, and the translations from foreign missionary magazines highly instructive. The Intelligence and Correspondence Departments are full of good reading. Dr. George F. Herrick gives a graphic paper in the International Section on "The Turkish Empire." Dr. Ellinwood treats of Brazil and South American missions in the Monthly Concert with a thorough knowledge of the subject. Annual reports of more than a dozen missionary societies, and a monthly bulletin of latest news from the entire mission field, rounds out a number that cannot fail to interest, inform and inspire the friends of missions everywhere.

Choice Literature.

HE THOUGHT IT EARNEST.

(Concluded.)

"Horrors!" Danforth broke out, in spite of himself. "What horrors? You see, since my 'season' was postponed last year on account of my aunt's death, it hardly matters; and it even might be more fitting to take the initiative plunge in London."

"This is my sentence," shuddered Danforth. "You are going there, where there is all the toggery of estates, and swarms of stags, and long family picture galleries; and any chance I might have had is flown while you speak!"

"Is not that a hypothetical impossibility?" she laughed. "A thing that perhaps does not exist at all can hardly fly!" She threw back her head and whistled to the mocking-bird.

"For goodness' sake, be serious, Winifred!" he cried. Her eyes fell to his face at the sound of his agonized voice, and she grew sombre; an unwonted change that fairly startled him. Her glance distinctly implored him to leave the theme of his love for her once for all. But before she spoke he was kneeling beside her, begging and commanding alternately, determined to overcome all objections to his offer, logically or otherwise.

She drew back, and looked at him in slightly scowling amazement.

"Be reasonable, Mr. Danforth," she faltered. "I must insist upon being believed; I cannot love you. You know that I never encouraged you."

"Why should you encourage a man who adores you from the first?"

"Did you expect me to ask you not to call? Think it over, and get the better of it, by yourself. I will not hear any more concerning that wonderful heart of yours!"

"And I will not take a refusal!" he declared eagerly. Winifred's eyes flashed at the boast; but she checked the words about to rise to her lips.

"I mean what I say," she replied. "But I will not say all I might. I will not retaliate a bit for the annoyance you have given me."

"You do not mean this," he persisted, desperately. "I shall surely win you!"

To this she answered, suddenly rising in spite of his grasp of her hand: "Ah! I have something to show you."

She brought a purple velvet oval case, with a heavy gold clasp, which she opened by a touch. She held the case out to him, and he saw that it contained the photograph of a handsome young man.

Danforth shook his head. "You only want to try me," he exclaimed. "I am as good every way as he is, and I love you as no one else can! I know you are merely playing with me, Winifred!"

She raised the picture close to her face, blushed, and then quickly kissed it. She turned back to the Rose parlour. Danforth bore the torture in silence; and the girl, standing beside the centre-table, laden with pink and white roses, moved very softly as she caressed them.

A day or two afterward Danforth and Stanton met at one of the clubs. They were each profoundly surprised to see the other looking hopelessly indifferent. Stanton was gray of cheek, and Danforth looked taller.

"I say," remarked a busybody, "you two fellows make it December. Why don't you bow to each other gladly?"

Someone else beside the man he addressed always answered Moffat's personalities. So, in a moment, Powell, who was big and young, but looked dyed, and who was not sensitive, said:—

"Our *enfant terrible* is at it again. Moffie, don't you know that those poor wights are neck and neck in a race for Miss Warely's hand?"

Danforth looked hard at Stanton, and remarked, in a withering manner:—

"Is it not strange that Stanton should be so incommunicative respecting his success in that race?"

Stanton turned to Danforth. "Success?" he queried, with a gaze of genuine astonishment.

Upon this Danforth reflected, and then approached his rival, saying, in a low voice:—

"Won't you give me a word, privately, about a matter which puzzles me?"

They withdrew from the others. But Danforth was so jealous that he divulged very little as to the cause of his bewilderment.

"I have excellent reason," he began, with an effort, "for thinking that Miss Winifred Warely cares more about you than about anyone else."

"Did she say so?" Stanton doggedly enquired.

"Not exactly."

"What grounds have you, then—"

"Well, I shan't tell you," the other interrupted, quarrelsomely. "Of course I am sure enough (and it is all I need to think of) that she does not care for me."

"I will reciprocate your frankness," sighed Stanton, apparently eating his cigar. "She does not care for me, either; and I am as miserable as—possible!"

"It is mighty hard to believe you," confessed Danforth, eying his companion in an amused way. "Do you mean to go to London?"

"What?"

"She is going. By the by," Danforth ejaculated, "don't you wish we had the faculty of falling in love with one of those nice plain girls?"

"You need—we both need—to recover self-respect!" Stanton returned. "We are looking and talking and shall soon behave, like fools."

They dragged themselves to the door of the club speechlessly, and parted frigidly.

Early the next afternoon Stanton made up his mind to pursue his courtship with as much courage as if he had not been cruelly snubbed. There might be something in the strange opinion Danforth entertained about Winifred's really caring for him. As he entered the square hall of the Warely's house, Winifred's younger sister (a lame girl of fifteen) happened to meet him. She carried a crystal bowl of delicate white roses.

"Ah, Mr. Stanton?"

"Good-day, Aimée!" he replied, cheerily, thorough assuming his part of gay, confident wooer.

"You're early, begging your pardon," she went on; "and catch me putting the last vase into Winifred's parlour. Don't you want to see how pretty it looks? I take care of the flowers for it was my idea in the first place to have them on one of her birthdays."

Aimée was of the company of sweet and charming lame girls, and had been well-named. She was limping over to the room while she spoke, and Stanton followed her, quaking.

"What? Can I come into her Rose parlour?" he said. "I have heard about it as a delightful spot, reserved for the gods."

She set down the bowl of flowers and faced him, looking up with a noiseless laugh.

"You have not been in this parlour for a long time," she mischievously replied. "Two weeks!"

"Oh, now you are guying me, that I may be still weaker in spirit for my battle with your sister!" Stanton expostulated, looking at Aimée reproachfully.

"What have you called about? Your words are alarming," the young girl replied.

"To ask her to marry me," was his terse confession. "Just the old request, made a few days ago with disastrous results."

She shrugged her shoulders and laughed airily. "One has to be rather quick and penetrating with Winifred," she remarked. "Aren't the roses exquisite! I would give you a bud, but it would be likely to make my sister captious; she sometimes so relishes being captious, and heading the way one don't want her to go."

"Aimée, tell me; you have seen my adoration this summer, and have been a good friend all along; do you think I have any chance?"

She was about to reply when a servant brought word that Winifred would see him.

He was ushered into the great drawing-room where he had last expostulated with the beauty.

She sat tying a large peach-blow ribbon at the neck of her silvery skye-terrier. She nodded pleasantly, but her hands were too much occupied for her to extend one of them.

"Pray sit down," said she. "You have come in time to admire Ravel. He was a new trick. He can take medicine with docility, finding the bottle and spoon, and bringing them to me! Keep very still and I will show you."

"I have heard you are thinking of going to London this winter," he returned, scorning to look at the dog.

"You speak as if it would be madness. We only want to do what will be most amusing," she retorted.

"One would fancy that the society devoted to you here would be enough. Do please have your 'coming out' ball in your own land," cried Stanton.

"What can my country care?" laughed Winifred.

"You are to be one of its brightest triumphs," he announced.

"You will see what your country will think and say."

"When I am in some foreign castle?" she threw back, letting Acrobat Ravel drop to the floor, and fingering the châtelaine which dangled in a cascade of filigree at her side.

"As my wife."

Her shell-pink fingers trembled on the châtelaine; but she did not look up.

"In more senses than one, where is your title entitling you to my hand?" asked she.

Stanton started angrily. "What a heartless answer," he declared.

"Oh, come, rather than be personal, let us amuse ourselves with the dog," she laughed. "He is very good sport."

"I hate and detest Ravel, and may break his neck," Stanton warmly replied.

"As they say you broke our Louis Quinze chair?" Winifred slyly reminded him.

"Won't you at least tell me that your decision as to my offer is not irrevocably made. This is a graver and deeper matter with me than you seem to believe. Won't you tell me that you are in doubt as to whether you can love me or not?"

She blushed and looked angry.

"Of course, my mind is made up about a matter which concerns me so much!" she cried. She calmed down in a moment to her frolicsome manner. "You lords of creation poke fun at a woman's easily changing her mind: yet you are obliged to use all your skill to make her do it."

Stanton leaned his forehead on his hand, and beat the carpet with the tortoise-shell cane with which Winifred had been training the terrier. He looked as if, after a little further delay, he intended to give up the struggle for existence, in the face of his miseries.

"I know I'm utterly unreasonable to ask you to take any one at your first step into life," he admitted. "Perhaps you better tell me you don't love me, in bald terms; it may restore my senses."

"Well—that can't be done at this moment," she rejoined, hesitating, and looking at him covertly. Then she rose impatiently, and boxed Ravel's ears for sitting on a plush sofa.

Stanton went to her side, still with a weary air, and stood there.

"Winifred!"

"Poor, vexed soul!" she mocked; and all at once declaimed:—

Speak! speak! thou fearful guest!
Why dost thou haunt me?

Stanton was boiling with rage; but he cried:—

"To ask you if you hate me!"

"Yes, yes, yes," scoffed Winifred, recklessly.

"Then from this hour you will never see me!" Stanton scolded.

Winifred was not distressed, and, with a brilliant stare, retorted:—

"Rubbish!"

He dashed out of the room. Looking at him from the threshold of the Rose parlour, as he rushed toward the front door, was Aimée.

"Mr. Stanton!" she called.

He faintly answered that he could not stop.

"But you must," she returned, "I have something very particular to say to you."

He hesitated, was "lost" and joined her; and she took him by the hand and led him into the parlour. When there

she picked up the purple case beside the white roses on the centre-table, touched the spring on the clasp, and observed:—

"The photograph you sent me—Winifred kidnapped it, and enshrined it in this way."

Stanton gave one glance at the picture and disappeared. Bursting into the drawing-room, he found what he supposed to be a gray crepe and white lace curtain carelessly tossed upon the sofa; but it was really Winifred with Ravel's nose anxiously at her ear. She was crying. Hearing Stanton she started upright.

"What in the world has happened?" she sobbed.

He looked radiant, and almost laughed as he exclaimed:—

"Aimée showed me the photograph!"

She became motionless, even to her tears.

"Then Aimée is nearly as provoking as you are!" she pouted.

"Never mind—I am wild with delight, if provoking! Now, why could not you let me find out that you loved me ages ago?" objected Stanton, who was none of those dainty people satisfied with success alone, and was not inclined to permit nonsense, even from a paragon.

Winifred turned her face away, much injured.

"I was in love with the photograph!" she averred, quite excluding him.

He laughed, and sat down beside her unasked.

"You wanted to see me 'wholly in earnest,'" she complained, apparently in high dudgeon; but Stanton had grown wondrous wise and did not care. "And here you've been taking all I have said for earnest. I never saw such a self-contradictory being as you are! Weren't you ever teased before I dawned upon you, and do you think you can grow out of being a goose?"

She received only admiring glances in exchange for her attacks.

"Mamma will put a stop to it all," she tauntingly threatened. "She wants me to stir up both hemispheres, and end with a pat from Queen Victoria!" She looked at him, dimpling.

"You have such a fearful temper, haven't you?" she added.

"Yes, more or less," he at last found voice to say; "but what I am does not interest me so much as what you are. You will find my temper toward you nothing alarming. You—"

what Stanton said further would sound too flattering to any one who had never known Winifred Warely!—*Rose Hawthorne Lathrop, in the Independent.*

DEEP SEA RESEARCHES.

The Austrian journal, the *Reichswehr*, gives an account of the Austrian deep-sea expedition, which was undertaken for six weeks in the steamship *Pola*, under the command of Captain Mörk. Among the staff were Joseph Lukach for physical research, Dr. Natterer for chemical, and Professors Grobben and Dr. Marenzeller for the geological section. The part of the sea selected for operation was the Sicilian-Ionian, as far as the coast of Tripoli, the *Pola* leaving Corfu on the 14th of August and returning to the same place on 13th September. In a distance of 1,707 sea miles 47 larger observing stations were visited, at each of which the depth of water was sounded, the temperature of the surface and of the ground water taken, and samples of water from the middle strata tested, as to the specific gravity, proportion of salt, analyses of gases, and easily decomposed organic substances. By means of photographic apparatus some interesting results were also obtained respecting the colours of the sea. The 42 soundings taken gave a maximum depth of 3,700 metres, and it has been established that the part of deepest depression in the Ionian Sea does not lie, as has been hitherto believed, in the direction of east to west, but of north to south. Besides this, an increase of temperature was noticed towards the east, and the proportion of salts is very different in the Eastern Mediterranean from that in the Western.

A DOCTOR'S CONFESSION.

"Humbug? Of course it is. The so-called science of medicine is a humbug and has been from the time of Hippocrates to the present. Why the biggest crank in the Indian tribes is the medicine man."

"Very frank was the admission, especially so when it came from one of the biggest young physicians of the city, one whose practice is among the thousands, though he has been graduated but a few years," says the *Buffalo Courier*.

"Very cosy was his office, too, with its cheerful grate fire, its Queen Anne furniture and its many lounges and easy-chairs. He stirred the fire lazily, lighted a fresh cigar, and went on."

"Take the prescriptions laid down in the books and what do you find? Poisons mainly, and nauseating stuffs that would make a healthy man an invalid. Why in the world science should go to poisons for its remedies cannot tell, nor can I find any one who can."

"How does a doctor know the effect of his medicine?" he asked. "He calls, prescribes, and goes away. The only way to judge would be to stand over the bed and watch the patient. This cannot be done. So, really, I don't know how he is to tell what good or hurt he does. Sometime ago, you remember, the *Boston Globe* sent out a reporter with a stated set of symptoms. He went to eleven prominent physicians and brought back eleven different prescriptions. This just shows how much science there is in medicine."

There are local diseases of various characters for which nature provides positive remedies. They may not be included in the regular physician's list, perhaps, because of their simplicity, but the evidence of their curative power is beyond dispute. Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons, every year, write as does H. J. Gardiner, of Pontiac, R.I., August 7, 1890:—

"A few years ago I suffered more than probably ever will be known outside of myself, with kidney and liver complaint. It is the old story—I visited doctor after doctor, but to no avail. I was at Newport, and Dr. Blackman recommended Warner's Safe Cure. I commenced the use of it, and found relief immediately. Altogether I took three bottles, and I truthfully state that it cured me."

FULFILMENT.

Twice hath the winter sallied from his lair
In seeming triumph, and as quick retired
Into the north again. So things desired,
And loved, still linger in St. Martin's care.
The flowers have vanished, and the woods are bare;
But, all around, stray forms, by autumn fired,
Still glow like flowers; and many a thought, inspired
By summer, yet is fit for later wear.
Fit and unfit—since nought consists with Time!
For 'twixt this being and what is to be
(Brief space where even pleasure holds his breath)
All's incomplete. Life's but a faulty rhyme
Conned half-contentedly o'er land and sea,
Till cometh the divine creator—Death!

—C. Mair, in *The Week*.

HOW SUICIDES ARE MADE.

It is commonly believed that the tendency to suicide, like the tendency to madness, runs in families, and that is no doubt true. But the strongest-minded and clearest-headed man in the world has the possibility of suicide in him. On the other hand, the disposition to madness and suicide, which is so decided a characteristic of some families, is, in many cases, easily to be kept at bay by resolution and intelligence on the part of particular individuals. So that, in most cases, if the story of a suicide be read from the very beginning, the full responsibility must be placed on the victim himself. In our own time the pressure of highly civilized environment urges men in the direction of brain weariness and so of disgust with life. But it is to be borne in mind that no man is compelled to enter into the keenest competition of his age. The brain is fairly mature before the age of twenty-five; and before that age few educated men are married, and fewer still are irrevocably committed to a particular calling or way of life. A young man of average intelligence is then quite able to judge his own intellectual force and staying power, and he is also able to take into consideration the history of his family and his inherited tendencies. It is incumbent upon him at that stage to take stock of his mental and physical resources exactly as he takes stock of his capital. If his available money amount to no more than one or two thousand pounds he would consider himself a madman were he to embark in a business requiring a capital of half a million. But is he not just as much a madman if, with a mind of merely average powers, he enters upon a line of life requiring an intellect of the strongest and clearest order and mental endurance of the most persistent kind? A young man acting thus invites brain worry, invites chronic dyspepsia, invites sleeplessness; throws the door wide open for the entrance of all the physiological foes that destroy health and drive sanity out of the home.—*The Hospital*.

TORONTO CONSERVATORY OF MUSIC.

The interest shown by the pupils and their friends in the students' recitals, given on Saturday afternoons in the lecture-room of the Y.M.C.A. building, is well maintained this year. All have been well attended, and the recital on Saturday last was no exception to the rule. The various items on the programme, which we give underneath in full, were rendered in a very intelligent and careful manner: Piano—"Nel cor Piu" (variations), Beethoven—Miss Clara Rolph. Piano—Sonata, A minor (first movement), Mozart—Miss Bella Geddes. Vocal—"Go and Forget," Adams—Miss Lizzie Wallace. Piano—"Spinnerlied," Mendelssohn—Miss Mamie J. Hogg. Vocal—"The New Kingdom," Tours—Miss Kate Elder. Piano—Sonata, F major (last movement), Mozart—Miss Edith McLean. Piano—"Wiegenlied," Op. 16, No. 2, Rubinstein—Miss Florence Moore. Vocal—"Three Wishes," Pinski—Mr. John Heslop. Piano—Sonata, Op. 27, No. 2 (last movement, presto agitato), Beethoven—Miss Julia McBrien.

LADIES, MAKE THE EXPERIMENT.

Men and women who refuse to try new ideas or new articles virtually combine to make the world stand still, and check the advancement of those things which conduce to happiness, comfort and the getting of more into an ordinary life. Sweeping improvements—such as the telegraph, steam, electricity—push themselves in at all odds; and, although it may not be suspected, a household article is doing the very same by its judicious, convincing, argumentative advertising. We refer to Pearlina—the very name is becoming a household word, which means cleanliness with ease and comfort. We would suggest to those of our readers who do not use Pearlina to make an experiment with it. Surely such rapid growth as it is enjoying must be due to merit, and yet it is old enough to have been buried out of sight long since did it not continue to please and satisfy those who use it. It claims much by way of reducing drudgery and saving of wear and tear, and if it fulfils its promises, the more it claims the better; and the sooner you know all about it, the sooner you will share in the benefits afforded by a purely scientific household article.

IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

THE MISSIONARY WORLD.

JEWISH MISSIONS.

In a paper in the current number of the *Missionary Review* Dr. Ellinwood says: It must be confessed that the Christian Church at large has seemed to be apathetic in regard to Jewish missions, but it has been rather the apathy of despair than of indifference. There has been too great a readiness to "turn unto the Gentiles" and to consider the engrafted "wild olive" the real tree. At the London Missionary Conference of 1888, Mr. James E. Mathieson quoted the late Dr. Schwartz as saying: "You Gentile Christians take all the sweet promises to yourselves, but you leave all the curses to the poor Jews." And in continuing, Mr. Mathieson alluded to a custom of the Scotch ecclesiastical bodies of rising at the close of their sessions (though they usually sit in prayer), and singing with marked solemnity: "Pray for the peace of Jerusalem: they shall prosper that love thee," etc. "But they do not mean Jerusalem," he added, "and they do not mean the Jews: they mean the Established Church and the Free Church of Scotland." Is not this something like "robbery for burnt offering?"

But, however, the Church, as a whole, may have neglected her duty, there have always been those who have God's chosen people in their hearts. Count Zinzendorf, the founder of the Moravian Missions, took a warm interest in the Jews, and he had the great joy, in 1735, of seeing a prominent Jewish rabbi become a member of the Moravian Church, and a successful missionary among his people. "Everywhere," says Dr. Fleming, Secretary of the London Society for promoting Christianity among the Jews, "he won the esteem of the Jews, and not long since a gift was sent to the Moravian Church at Herrnhut by a Jewish family who cherished the traditions of blessing through Rabbi Lieberkühn."

The London Society, above named, has been at work for over eighty years. Nor is it alone. There are altogether eight Jewish missionary societies in England, five in Scotland, and one in Ireland. Together these employ 312 agents. On the Continent of Europe, the societies number twenty-seven. America has seven, with thirty-four agents. Thus forty-eight societies with 377 agents are striving to win God's ancient people to their own Messiah. That their labours have not been wholly in vain is shown by the estimated fact that 100,000 Jews have been baptized in the last seventy-five years, and that with their children the number of believers may be set down at 250,000. Among these have been many distinguished men.

Though these numbers are not relatively great, yet it is believed that the breaking down on both sides of an unrelenting prejudice has been a far greater result and one which opens the way for blessed in-gatherings in the time to come.

There are certainly some valid grounds of hope for the Jews, even aside from the Divine promises. They are less tenacious of their old faith than they were formerly. Though still more or less clannish, yet they are more than ever disposed to break down barriers and be like other people. They are getting tired of the real or imagined stigma and reproach attached to their name. Each successive generation cares less for the old shibboleths and more for the privileges of social life without distinction of race.

It is seen that the prophetic situation is awkward. If the Messiah has come, who, and what was He? If He has not come, when will He appear? If sacrifice symbolized a promised Redeemer why is it not kept up? Why is the Moslem permitted to hold, century after century, the only place of sacrifice, unless to show that its meaning is done away and its necessity gone? Perhaps it is in despair over such questions as these that multitudes of Jews are driven to Agnosticism.

More and more Jews observe our Sabbath as a day of rest, and their Sabbath schools inevitably tend toward Christian ways. It is well nigh impossible to prevent their children from coming into sympathy with the Christian institutions and customs which prevail around them.

Two or three years ago a liberal-minded and philanthropic Jew in Italy offered an immense sum of money to be devoted to the education of children in Russia, and recommended that Jews and Christians be educated together. His idea was that the race distinction should be ignored, and that the young of his people should be allowed to become absorbed in the national life whenever they might be, and that gradually the distinction between Jew and Gentile should disappear. It may be that social absorption, intermarriage, the assimilating influence of the common school, the fading out of the Jewish pride and prejudice of race are to be factors in God's plan of recovery. Doubtless, they will have a part to act, but God's express will is that the Gospel shall be faithfully preached meanwhile, and that prayer be offered for His people.

Surely the Christian Church owes it to itself to present no higher consideration to promote the spiritual enlightenment of the Jews. We ourselves need this effort, if only to remind us continually how much we owe to the race that gave us the Saviour of mankind—if only to keep fresh in memory the great missionary whom the Jewish race gave as the Apostle to us Gentiles. Our indebtedness for the Chief of the apostles will never be paid. The Gentile world, with its Christian institutions, is a monument of the great fact that it is possible to overcome the most inveterate Jewish prejudice, and to win the stoutest Pharisaic heart to Christ. If Paul could be converted and could convert thousands of others of his own faith, the Christian Church has no right to despair. Jewish synagogues were the first cradles of the nascent Church in all lands. They opened their doors to the apostles for the planting of the first germs of truth, and Jewish converts everywhere gave character and steadiness to the ignorant Gentile Church.

But, how shall the Jews of our time be reached? The London Society, as the result of eighty years of experience, answers this question under the following heads: By striving to win their confidence by removing prejudice. Never speak sneeringly or disparaging of them; overcome the habit in ourselves and others. Manifest sympathy with them as a nation and as individuals. Win confidence by medical missions. By preaching the Gospel as the apostles preached it—proving from their own Scriptures that Christ is the promised Messiah. By encouraging a diligent, candid, and prayerful study of the whole Bible—the Old and the New Testament in their connection. By educating Jewish children. In a school supported by the Society, in Palestine Place, London, where 595 Jewish boys have been educated, the master, after twenty-eight years of service, does not know of one pupil, who, after pursuing a full course, has relapsed into Judaism. By assisting poor Jewish youth to obtain positions and encouraging them in seeking a subsistence. By training promising young men as missionaries. It should not be forgotten, as an encouragement, that the Jews are worshippers of our God, have a large portion of our Bible, are sharers of our civilization, speak our language, and are—or ought to be—our friends as well as neighbours, and are even before us, heirs of the covenant of promise!

AFRICA.

Letters from the missionaries in Uganda say that King Mwanga has been almost wholly stripped of the despotic power which he and his fathers for centuries have exercised. He is now of little importance in his own country—white influences are in ascendancy. The king can get nothing that he does not ask for from his chiefs, who are under the control of the Protestant or Catholic religion. This is a great change for the young king, who awhile ago killed a bishop, imprisoned white missionaries, and slaughtered native Christians by the score. No heathen are allowed to hold any office in the new Government. Many of them are permitted to remain in the land, but there is not a chief among them. The great offices, of which there are about six very important ones, have been equally divided between the two Christian parties.

There has been great danger of serious clashing between the Protestant and Catholic sects. By the advice of both Catholic and Protestant missionaries they have, however, decided to bury their differences and work together for the good of the country. There is still considerable bad feeling and jealousy, but there seems to be no prospect now of the open rupture that recently threatened. The parties have taken an oath, signed by their leaders, agreeing that whatever their disputes may be they will not spill one another's blood, but will depend upon sober arguments and arbitration to settle all their quarrels.

The Mohammedan party seems to be entirely defeated. Thus a remarkable change has been wrought in Uganda, where a while ago the Mohammedans ruled everything, and by their influence upon Mwanga and his successor, Karema, drove the whites out of the country and threatened to retard the progress of white enterprises and of all civilization in Central Africa for half a century to come. Now the Mohammedans have been driven from power in a series of bloody battles, their influence is entirely gone and the Arabs are fugitives, Uganda is a British protectorate, and the white missionaries, recently persecuted, are the power in the country. Never before was the prospect so bright for the rapid extension of European influence and commercial enterprise in the African lake region.

The importance of Zanzibar, as a key to Central Africa, was recognized early in the era of exploration. What New York is to the United States, what Liverpool is to Great Britain, Zanzibar is to Equatorial Africa. In his first expedition Stanley made it the base of operations, and he went there again, in 1879, to organize his second expedition. It lies on the east coast of Africa, seven degrees south of the equator. Its chief markets and the seat of the Government are on the island of Zanzibar, but the adjacent country on the mainland is also under the Sultan's dominion, and is also called Zanzibar. It is at this point that the caravans from the interior strike the coast, and from there the explorers, Burton, Grant, Stanley, Cameron and others, hired their carriers and set out on their expeditions, and to that place they returned, and came once more into communication with civilization. It was Stanley's first business, in organizing the Congo Free State, to establish a chain of stations extending from Zanzibar to Nyangwe and the lakes. Under the new arrangement with Germany and England, the latter country has acquired the right of "protecting" the Sultan of Zanzibar, which is one of the most valuable concessions granted her by Germany. The history of English rule in India shows how adroit she is in turning the office of protector to her own advantage.

The situation of Zanzibar was not likely to escape the attention of the slave-stealers. Their interests lay in making the road from the villages which they depopulated to the coast as short as possible. On the journey, however short it may be, many of their victims died from fatigue and exposure to the sun. Zanzibar was near, and it was also convenient. There the dealers came from Europe who had commissions from the Turks and Egyptians to supply them with slaves. There, too, vessels might be chartered to carry away the living booty to other ports. So Zanzibar early became a mart of commerce in the awful traffic. The efforts of Germany and England have largely suppressed this trade in Zanzibar, and under the protectorate of England we may be sure it will not be revived. The markets will now be better occupied by the trade in ivory.

Ministers and Churches.

THE Rev. J. C. Tibb will be inducted as minister of Ruth Street Presbyterian Church, Toronto, tomorrow evening.

THE Rev. R. P. Mackay, Parkdale, in a discourse last Sabbath gave an exposition of the principles of Presbyterianism.

THE pulpit of St. James Square Church was occupied on Sabbath morning last by Professor Thomson, and in the evening by Principal Caven.

THE Rev. Dr. Jackson, of Knox Church, Galt, has issued a little four page outline of "Studies of the Gospel by Luke." It is clear, comprehensive and brief.

THE Rev. Hugh Johnston, D.D., gave his illustrated lecture on "Scotland" in St. James Square Church lecture-room on the evening of Friday last to a highly appreciative audience.

THE Rev. Dr. Cochrane was announced to conduct the re-opening service in the First Presbyterian Church, Victoria, B.C., and also to lecture the same week on "Burns and Scottish Songs."

THE Rev. Professor Mowat, of Queen's University, preached two excellent sermons in St. John's Church, Almonte, Sabbath week. The Professor, says the *Gazette* of that town, is a very earnest, polished and attractive preacher.

THE next meeting of the Presbyterian Sabbath School Union will be held in St. James Square Church on Friday, 21st November, at 8 o'clock. The International Sabbath School Lesson, "Jesus Crucified" will be taught to a class by Mr. R. W. Murray.

LAST Sabbath evening week the Presbyterian church, Collingwood, was packed to its utmost capacity to hear Dr. Campbell lecture on "Purgatory." It created a great deal of talk in town. The Doctor takes little stock in Purgatory.

THE fifth lecture of the course being given in Central Church, Hamilton, school-room was delivered last week by Rev. G. Burnfield, B.D., the subject being, "A Night at Jerusalem." There was a good audience, and the lecture was most interesting. The lecturer described the journey from Joppa to Jerusalem—the country, the roads, means of travel and the people to be met.

THE Presbytery of Quebec has sustained a great loss by the removal in one day of Revs. A. Lee, of Sherbrooke, D. L. Dewar, of Scotstown, and G. R. Maxwell, of Three Rivers. These congregations are now vacant. Communications regarding these should be addressed to the Rev. A. T. Love, B.A., Quebec. Metis will become vacant in December.

THE Ladies' Society in connection with the Presbyterian Church at Johnson's Crossing held a very successful pie social in the hall at that place recently. There was a large attendance, including a number of visitors who drove out from Truro. The sale of pies was liberally patronized. A good literary and musical programme including a short address from Rev. T. Cumming on travels in Palestine was much appreciated.

A VERY successful social was held in the Presbyterian church, Barrie, under the auspices of the Mission Band. Mr. Hay occupied the chair, and a pleasing programme, consisting of music by the choir, solos by Misses Dymont and Forsyth, and Mr. Lane, a clarinet solo by Mr. English, a short speech by Rev. Mr. McLeod, and recitation, by Mrs. McKeggie, Miss Harper and Mr. Milden, made the evening both pleasant and profitable.

A CHATHAM contemporary states that at the First Presbyterian Church on the morning of Thanksgiving Day, Mr. Yellowlees, of Toronto, preached an excellent discourse. Mr. Yellowlees is a lay worker. At St. Andrew's in the evening service was held, and addresses were delivered by Rev. Mr. Murphy, of Holy Trinity; Rev. Mr. King, and Rev. Mr. Going, of North Chatham Methodist Church.

A LECTURE was delivered last week in the school-house attached to St. Andrew's Church, Toronto, by Professor Alexander, of the University, on the subject of "The Chief End of Man." The chair was occupied by Rev. D. J. Macdonnell, who introduced the lecturer to the audience. Professor Alexander, as was expected, treated his hearers to a really fine address. The lecturer was accorded a hearty vote of thanks at the conclusion.

THE Rev. J. R. Johnston, who is about to leave Alvinston, was on the evening of Thanksgiving Day presented with an address expressive of the high appreciation in which he is held by the congregation and the community among whom he so acceptably laboured. The address was accompanied by a handsome gold watch for himself, another for Mrs. Johnston and a purse of money. The presentation was made by Mr. M. McIntyre. Mr. Johnston made a suitable and affecting response.

A CHRISTIAN Endeavour Society in connection with the Presbyterian Church, Seaford, organized last March with thirty members, now numbers 104. Fifty-five of these are active members, and two, Rev. A. D. McDonald and D. D. Wilson, honorary members. The money raised by the society during the first six months amounted to over \$50. What was left of this fund after defraying a few necessary expenses was given to missionary purposes.

THE social under the auspices of Knox Church, Acton, Ladies' Aid came off last week in the town hall, and was well attended. After generous refreshments a very pleasant evening was spent listening to an address on "Our Pleasant Faces," by the Rev. W. Mullan, of Vergara, who had exchanged places with Rev. J. W. Rae. Mr. Mullan is always welcome to an Acton audience. His easy, off-hand style always leads up to some idea that is fine and touching. An address from Dr. Gifford and suitable music by the choir added to the evening's pleasure. Mr. D. Henderson occupied the chair in his usual acceptable manner. Proceeds, about \$25.

ARNOT LEISHMAN, the young son of Rev. J. Leishman, of Chester, who was accidentally shot on Thanksgiving Day, is progressing favourably. At a meeting of the united congregations of Angus and New Lowell, where the Rev. Mr. Leishman laboured for some years, Robert Paton, M.P.P., moved, seconded by William Gollon, that a letter of sympathy be sent to Mr. and Mrs. Leishman, expressing their warm feeling for the little lad who had been so unfortunate, and praying that he would soon be restored in health to his estimable parents. Many letters of sympathy have been received from ministers throughout the country during the past few days by Mr. and Mrs. Leishman.

THE Plattsburgh, N.Y., *Telegram* of November 8, says that the Rev. G. B. Howie, of Palestine, will lecture here on Monday and Tuesday evenings next. He comes among us very highly endorsed as an interesting and instructive speaker by eminent people on both sides of the Atlantic where he has invariably received the most flattering encomiums, having fully sustained the enviable reputation accorded him. All denominations flock to hear him and are equally impressed with his deeply spiritual eloquence and forcible presentation of Bible history and Oriental life. A rare treat is in store for all who may be privileged to listen to this distinguished student of Palestine.

ANNIVERSARY services were recently held in the Presbyterian Church, Crosshill, and were conducted by Rev. J. Campbell, M.A., of Listowel. The church was well filled both morning and evening, and the people listened with rapt attention to the excellent addresses given on that occasion. On the Monday evening following the service was held, which was a decided success—the best, in fact, ever held in that church. The speeches and recitations were both amusing and instructive. The music furnished by home talent was very good and well received. Proceeds of the evening were \$85. The chair was filled by the pastor, Rev. W. M. McKibbin, M.A., to the satisfaction of all present.

THE Rev. Mr. Mitchell, of Waterloo, has written to the management of Erskine Church, Hamilton, stating that he would be unable to accept the call to that church, now in course of preparation, and the matter has been dropped. Mr. Mitchell gives as his reason for declining that he has only been with the Waterloo congregation a little over a year, and that it would not be doing justice to his people to leave them now. The congregation at Waterloo has prospered greatly under the reverend gentleman's care, and the people there are deeply attached to their pastor. There will be a congregational meeting at Erskine Church on Wednesday evening to take steps towards securing a pastor and to consider other matters of importance to the congregation.

THE ladies of the Woman's Foreign Missionary Society of Knox Church, Shelburne, held a very successful "Thanksgiving Service" on Tuesday evening, 11th inst. There were selections of music by a choir of the ladies, assisted by the leader of the church choir, Mr. S. Irwin. Mrs. Colwell Graham acted as chairman. Rev. H. T. McTavish gave a pleasing address on "Missions." The pastor gave a brief history of the Society, and at the request of the president opened the envelopes containing the thank-offerings, read the text of Scripture accompanying, and offered the dedicatory prayer. Rev. D. C. Hunsack then followed with a most powerful persuasive missionary address, after which two ladies came forward and joined the Society. Total contributions of the evening amounted to \$20.

THE new Presbyterian Church at Cote St. Gabriel, in the north-west of the county of Terrebonne, in a glen among the Laurentian hills, known as Knox Church, is the most northerly Presbyterian Church in the Province of Quebec. The settlers there are chiefly Protestants for the North of Ireland, who went there fifty years ago. The dedication services were conducted recently by the Rev. R. Campbell, D.D., of St. Gabriel Church, Montreal, assisted by the pastor of the Church, Rev. S. McCusker. On the following Tuesday evening the opening services were concluded by a social gathering, which was attended not only by the people of the Church, but also by their friends of neighbouring congregations. Rev. Mr. McCusker occupied the chair, and addresses were delivered by Rev. Dr. Campbell, Rev. Mr. Brown, of the Lakefield Methodist Church, and Rev. Mr. Fynch, of the Methodist Church of Shawbridge and Morin. The building was opened free of debt.

THE St. Andrew's Church, Windsor, Young People's Literary Society held their first meeting for the season last week. Mr. McGregor, B.A., was elected president, and Miss Butterworth, vice-president. After thanking the Society for the honour of being selected president, Mr. McGregor read an address on the "Literary Society." The following was the programme: Piano solo, by Miss M. Bartlett; selection by the choir; recitation by Mr. Gault; solo by Mr. McDonald; selection by the choir; recitation by Mr. Gault; solo by Mr. McDonald and a piano solo by Miss Bartlett. The prospects for the success of the society are very bright. With such an energetic president and indefatigable staff of officers the meeting will no doubt partake of the old-time fervour.

THE ladies of the Presbyterian Church, Hemmingford, Quebec, gave their annual tea-meeting in the town hall recently. A substantial supper was served in the lower hall, and the good things on the table were highly relished by the guests. After supper the company assembled in the large hall, which was completely filled. The pastor, Rev. William Robertson, presided, and introduced the Rev. John Nichols, of St. Mark's Church, Montreal, who delivered a lecture on "Our Girls." In speaking of the spheres of employment which are now open for women, he said that while in sympathy with the movement, he feared that the women themselves would, in the end, be the sufferers; inasmuch as many of the positions which they were now filling formerly belonged to men, and for want of work the men could not afford to marry. He said the question was not now as it used to be: "What shall we do with our girls?" but rather: "What

shall we do with our boys?" The lecture was thoroughly practical, with a rich spice of good humour running through it, and eloquently delivered. It was appreciated by the audience, and was highly applauded. Several pieces of music were sung in the course of the evening by the congregational choir. The ladies realized \$75, which will be devoted to repairs on the church.

THE missionary re-union of the Brooklin Auxiliary of the Woman's Foreign Missionary Society, held on the evening of Thanksgiving Day, November 6th, in the Presbyterian Church, proved to be a very happy and enthusiastic affair. Liberal friends devised liberal things, and good gifts and a bountiful supper resulted. The church was well filled, and the exercises of the evening ably presided over by William Smith, M.P., of Columbus. Rev. G. C. Patterson, of St. Enoch's, Toronto, fully sustained his reputation as a man of strength, sound doctrine and great usefulness. Rev. J. Abraham, of Whitby, spoke with his usual comprehensiveness, information, and practical helpfulness. We wonder that the great mental whirlpool of Toronto has not drawn him into its vortex—Toronto, the "great Leviathan," that engulfs the needs of country and town. Rev. J. Harris represented the Missionary Society of the Church of England, Rev. G. Leech that of the Methodist, and addressed the meeting with true Christian courtesy. Hon. John Dryden spoke with great earnestness of the consecrated lives of missionaries, and made suggestions that we hope to see carried out. The musical part was well sustained by friends from Whitby, Scarborough, Uxbridge and the Church at home. The recitations by Miss E. Murray, of Whitby, were more than well received. The Woman's Foreign Missionary Society expressed their thanks through the chairman which were followed by earnest and grateful words from Elder Smith. The choir sang the doxology, closing a delightful evening. Proceeds \$121.85.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst., Rev. W. Frizzell, Moderator. An extract minute of the Presbytery of Kingston was read, declining to grant the translation of Rev. Dr. George, of Belleville. And authority was given to Rev. R. P. Mackay to moderate in another call from the congregation of West Church, when they may be ready for the same. Agreeably to application made, a moderation was granted for the congregations of Fairbank and Fisherville; and Rev. Walter Reid was appointed to preside therein. It was reported by Rev. R. P. Mackay that he had met with the congregation of Ruth Street Church and moderated in a call, which was given in favour of Rev. R. C. Tibb, B.A., who has laboured among them for months past. The call was signed by forty-two members and concurred in by twenty-seven adherents. Arrangements had been made at the previous meeting in regard to stipend. The call was sustained, and put into the hands of Mr. Tibb, when he accepted of it. The Presbytery then agreed to meet for his induction on Thursday, 20th inst., at eight p.m., the Moderator to preside, Rev. J. G. Stuart to preach, Rev. R. P. Mackay to deliver the charge, and Rev. W. A. Hunter to address the congregation. On behalf of the Session and congregation of Deer Park, Mr. Joseph Gibson applied for six months' leave of absence to their minister, Rev. G. E. Freeman, whose health has been failing again, as also for the appointment of Rev. W. Burns as Moderator of the Session during Mr. Freeman's absence. The two applications thus made were cordially granted, with expressions of sympathy toward Mr. Freeman, and earnest prayer for his speedy recovery. A letter was read from Rev. A. H. Drumm, tendering the resignation of his pastoral charge, stating as his reason for so doing that he found himself unable to overtake the work demanded of him. A committee was appointed to confer with him, and after their reporting thereon Rev. J. Argo was appointed to preach on an early Sabbath to the congregation of Georgetown and Limehouse, and cite them to appear for their interests at next ordinary meeting of Presbytery. It was reported by Rev. R. Glassford that he and Mr. Steen had met with nineteen members and twenty-six adherents of our Church at Port Credit, and had organized them as a regular congregation, under the jurisdiction of the Presbytery. The report of the Committee was approved of, and an interim Session was appointed for the new congregation. Schedules of apportionments for the Schemes of the Church were severally read and approved of, setting forth the amount of contributions to said schemes which might reasonably be expected from the congregations and mission stations throughout the bounds, and the Clerk was instructed to notify Sessions accordingly. Application was made by Rev. J. N. I. to be relieved of his appointment as Convener of the Presbytery's Committee on Sabbath Schools. The application was granted, and Rev. J. G. Stuart was appointed Convener instead. On behalf of a number of ministers and elders, a proposal to hold a conference on Missions, in connection with an early meeting of Presbytery, was brought up for consideration by Rev. Dr. McTavish. The proposal met with general acceptance, and after some discussion on minor points it was resolved to hold such a conference, both on Home and Foreign Missions, in connection with the meeting of Presbytery in December, that an invitation be extended to brethren in other Presbyteries, and that Revs. R. P. Mackay, D. J. Macdonnell, Dr. Parsons, Dr. McTavish and Messrs. J. A. Patterson, R. S. Goulay and J. Milne be appointed a committee to carry out the details and make all necessary preparation. Rev. Dr. Caven submitted and read a resolution, which was duly seconded and agreed to, and ordered to be transmitted to the Honourable, the Minister of Justice, the terms of which resolution are as follows: The most terrible punishment inflicted by the law is the deprivation of life. The death penalty, which in the case of murder, may be vindicated on grounds of Scripture, of justice and of the necessary protection of society, should, in all circumstances, be so carried out as to honour the law and produce the most salutary impression in regard to the sacredness of human life.

Nothing can more tend to lessen the moral effect of capital punishment, or indeed is more shocking than to select a person, as has sometimes been done, of hardened and debased character as the instrument of justice in so awfully solemn an act, or to persuade any man to take away the life of another by the inducement of a pecuniary reward. The Presbytery would strongly pronounce against the dishonour done to public justice in connecting any but reputable, recognized public officials with an act which is the supreme vindication of the majesty and authority of the law. The next ordinary meeting of Presbytery was appointed to be held on the second Tuesday of December at ten a.m.—R. MONTRATH, *Pres. Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met at Bowmanville on October 21, Rev. S. H. Eastman, Moderator. Mr. R. D. Fraser was appointed Clerk *pro tem* owing to the continued ill-health of Mr. Drummond. The call from Columbus and Brooklin to Mr. G. C. Patterson was set aside, as the Toronto Presbytery declined to grant his translation. A call from Ashburn and Utica in favour of Mr. R. B. Smith was presented and sustained, and provisional arrangements made for his induction on November 18; Mr. Chisholm to preach, Mr. Kippan to address the minister, and Mr. McMeehan the people. The remit on the Aged and Infirm Ministers' Fund was referred to a committee to consider the same and report at next regular meeting. The remit on the "marriage question" was approved. In response to an appeal made by the Assembly's Committee on Sabbath Observance the following motion was passed: "That sessions be again requested to take action at an early day in regard to the signing of petitions to be presented to the House of Commons urging the passing of an act to secure better Sabbath observance; that the co-operation of the other Churches in the various localities be sought; and that a petition signed by the Moderator and Clerk of Presbytery be also forwarded. An address on Systematic Benevolence presented by Mr. Fraser was adopted and ordered to be printed and circulated in the congregations of the Presbytery. A committee consisting of Messrs. McKee, Leslie, Fraser, Ballagh and McClellan was appointed to prepare answers to the Reasons of Protest and Appeal by Mr. McLaren and report at next regular meeting of Presbytery. Mr. Allan was appointed the delegate to address the Presbyterian Woman's Foreign Missionary Society's annual meeting, to be held in Whitby on the evening of the third Tuesday of January next.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met in Stratford on the 11th inst., Rev. J. M. Campbell, Moderator. Several items of routine business were disposed of. The following minute announced the death of Mrs. Thomas McPherson was ordered to be engrossed in the record: The members of Presbytery desire to record their deep sympathy with our venerable father, Rev. Thomas McPherson, in the great affliction through which he has been called to pass, in the loss of his dear wife, who has been the faithful and much beloved partner of his joys and sorrows during their long wedded life. Through her long life she ever manifested a deep interest in all that pertained to the advancement of the Master's kingdom, and especially in the more recent years took an active part in the formation of the Woman's Foreign Missionary Society within the Presbytery, and faithfully discharged the duties of treasurer so long as her health permitted. The earnest prayer of the brethren is that our heavenly Father who spared them so long to each other, will now, in His loving kindness, minister comfort and support to our afflicted father in his great bereavement. Mr. Turnbull reported that the call from Knox Church, Stratford, to Rev. Mr. Johnston, of Lindsay, had been declined, and asked for leave to again moderate in a call, which was granted. Mr. McKibbin was instructed to forward copies of lessons in higher religious instruction to the Sunday schools within the

32 Dyspepsia

HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

Dr. R. S. McCOMB, Philadelphia, says: "Used it in nervous dyspepsia, with success."

Dr. W. S. LEONARD, Hinsdale, N.H., says:

"The best remedy for dyspepsia that has ever come under my notice."

Dr. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free. Runford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

bounds. Mr. Campbell reported having declared the pulpit of North and South Missouri vacant. Reports on statistics and the Aged and Infirm Ministers' Fund were presented by the Conveners of these committees. Messrs. Turnbull, Hamilton and D. Stewart were appointed to prepare a resolution anent the regulations of the Aged and Infirm Ministers' Fund, and report at next meeting. Messrs. Tully, Henderson, Dickson and Campbell were instructed to consider the regulations anent the Widows and Orphans' Fund, and report at next meeting. Both these committees were charged with the duty of preparing overtures if they deem it necessary. The Presbytery then adjourned, to meet in First Church, St. Mary's, on the third Tuesday of January, 1891, at half-past ten a.m.—A. F. TULLY, Pres. Clerk.

PINE HILL COLLEGE OPENING.

The opening proceedings of Pine Hill Theological College, at Chalmers' Church lately, attracted a large audience, including the students of the institution. The proceedings opened with a Scriptural reading and prayer by Rev. Dr. Forrest and Rev. Allan Simpson, after which Rev. Dr. Pollok, of the college staff, delivered a lecture on "Church Dogma and Church Life." Dogma, the lecturer said, referred not only to the theory but the practice of a religion and the earliest dogmas of the Church referred to practical matters—to Church life, to which he would direct attention. Everywhere were found pulpit Bibles, generally American editions and badly printed, with the Apocrypha right in the centre of them. These are published under influences that are anti-Puritan and anti-Presbyterian, and the confession says the books, not being of divine inspiration, are of no authority in the Church of God. The confession rather implies that this collection of writings should be read. Another serious abuse is the neglect of the psalter in many Churches. Our fathers, the lecturer said, had all the Psalms printed with plain musical sense and sang them from beginning to end. Now the use of Psalms is reduced to a minimum. The directory is full in its requirements in regard to the regular reading of the Scripture, and such reading is explained as worship in the highest sense. All must have observed how much the Word read or preached is counteracted by excessive sermon criticism. A preacher is to get a congregation to think above themselves, but they think about him and by their clerical knowledge or ignorance find a verdict by which he is acquitted or condemned. He may bring charges against themselves and they criticize how well or ill he does it. Generally, the greater the impudence in the public, the greater the admiration of the few, especially critics who think they know. Forty years ago a little modesty and no little diffidence were a passport to popular favour, but now it was changed. A deadening influence in worship is the introduction of elements borrowed from concerts and theatres. The lecturer was not opposed to reasonable improvements, as he had more than thirty years ago advocated the employment of instrumental aid where difficulty was felt in preserving the elements of time, tune, pitch, etc., but not a line should be played without the accompaniment of the human voice, and where instruments are not needed they should not be used. Congregations buy large organs and place them where they have no right to be. A matter of importance in Church life is the use of sacraments. With respect to baptism the teaching of the confession agrees with that of all Reformed Churches. Young people are full members of the Church and ought to be prepared by the Church for the sacrament of Christ's flesh and blood. The responsibility rests with parents, who are responsible to the Church office bearers. Closely connected with loose notions about the sacraments are opinions as to the ministry, and the lecturer went on to show to what extent they might be carried and how the face and form of the churches would be rendered like music halls. The government of the Church by Presbyteries is an apostolic institution, but the Church ought to employ all her members. Conference meetings, at which members could speak out their thoughts and feelings, ought to be held. The reverend gentleman touched on the subject of ordination, and spoke of the apartments added to the college building, and in concluding his able discourse said a greater and fairer view could be obtained beside the sepulchre of

58 More Biscuit

Can be made with each pound of Cleveland's Superior Baking Powder than with the same quantity of any other pure cream of tartar powder.

CLEVELAND BAKING POWDER CO., 81 & 83 Fulton St., NEW YORK.

Christ, and here all students of theology are expected to take their stand. In carrying out such views candid judgments and earnest support were expected.

Principal MacKnight, who occupied the chair, then introduced Rev. Mr. Fowler, of the Free Church of Scotland, who made a short address. He congratulated the students on the magnificent ideal situation and surroundings of the college and on their choice of the ministry. He advised them if they wished to be original, to stick to the Scripture and sink the shaft deep into the mine of truth. He thought the actions of the students in preaching during the summer recess was a good one, as it brought them into contact with the people. He urged them to take full advantage of it, and when they gave a message to do so courageously. Principal MacKnight then announced a hymn to be sung, and the meeting dispersed after prayer by Rev. Dr. Forrest.

There are up to the present twenty-six theological students at the institution.

OBITUARY.

THE LATE JOHN DAVIDSON.

On Saturday, the 13th of September, at ten o'clock in the morning, John Davidson of the sixth line of Plympton passed quietly away. Deceased was born in the autumn of 1813 in the County of Down, Ireland, and came to Canada in the year 1832. He stayed a year in the neighbourhood of Kingston but came to Plympton in 1833 and settled on Lot 11, 6th Concession, where he has lived ever since. In the early days, in common with many others, he went through all the hardships incident to early settlement, but he seems to have had more than his share on account of the lot on which he settled being little better than a swamp, which required not only to be cleared but drained.

Mr. Davidson was one of the founders of Knox Church, Camlachie, and one of the early deacons; he was also ordained an elder many years previous to his death and was a regular attendant on all meetings of Session as well as all congregational meetings. Under the ministry of Mr. McAlister of Sarnia, with which Plympton was then united, in order to form a pastoral charge he professed to have been brought to a knowledge of the truth, and forthwith became a communicant. Although a zealous and orthodox Christian, his work did not consist in loud boasting but in consistent working and living for Christ; visiting the widow and fatherless with the full basket, taking in the poor tramp, entertaining the stranger—none ever going away from his door hungry. He bore his father's name, was the youngest of four brothers. He was twice married, first in January, 1846, to Martha Houston, sister of James and Thomas Houston, by whom he had one son, his wife dying shortly after his son's birth. In December, 1850, he was again married, to Rachel Anderson, daughter of John Anderson, Roxboroughshire, Scotland, in whom he found a faithful partner the remainder of his days. He had no children by his second wife. The funeral took place on Monday, September 15th, at 2 p.m. The attendance, notwithstanding the busy time, was very large and representative. After a short and appropriate address by the Rev. George MacLennan of Camlachie, the remains were followed to the grave by over seventy well filled carriages. He was buried in the Presbyterian cemetery at Camlachie in the family plot where lie the remains of his first wife and those of his brother Robert and his wife. Deceased was seventy-seven at his demise. He leaves a feeble and sorrowing widow, one son, three grand children and a brother to mourn his loss. In his death Plympton has lost one of its pioneers, having lived continuously on the one farm for fifty-seven years, and Knox Church, Camlachie, one of its first members.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

British and Foreign.

THE first edition of "In Darkest England" reached 50,000.

ONE of the Presbyteries of South Australia overtures to become part of the Church in Victoria.

IN the Baptist Churches of Scotland eighty per cent. of the ministers and all the students are abstainers.

A VOLUME of sermons by the Rev. J. F. Ewing, of Toorak, Melbourne, with a memoir by Prof. Drummond, will be published presently.

THE Rev. Dr. Hately Waddell, Glasgow, preached his farewell sermon recently on retiring from his pastorate on account of advancing years and failing health.

A TRADING Presbyterian organ in Melbourne expresses deep regret that so many of the Churches resort to bazaars and other questionable means of raising money.

DR. A. K. H. BOYD contributes to the November *Blackwood* an account of the formulas and history of the "Euchologion," the book of common prayer issued by the Church Service Society. Dr. Boyd defends its order.

BRIHAM YOUNG and seventeen elders from Utah attended a conference in Glasgow recently. It was reported that thirteen Scottish converts had joined the Mormon Church during the last three months, making the number from Scotland about 200.

DR. JAMES MACGREGOR, of Edinburgh, assures a correspondent that while he has much sympathy with every movement for improving the church service on strictly Presbyterian lines, he has none with any movement in the direction of Episcopacy.

MR. BAIN, of Duthill, has summoned Abernethy Presbytery before the sheriff, who is asked to order them to order the heritors to put pursuer in possession of a habitable manse. The Presbytery, after a heated discussion, agreed to employ an agent to defend them.

THE Rev. John Dunlop, of Alyth, was found dead in bed in the manse of Mr. Rose, of Victoria Road Church, Dundee, whom he had been assisting at the communion on the previous day. He was apparently in his usual health when he retired to rest on Sunday night. He was ordained in 1866.

THE GREAT ENGLISH REMEDY, BEECHAM'S PILLS, For Bilious and Nervous Disorders. "Worth a Guinea a Box." FOR SALE BY ALL DRUGGISTS.

ASTHMA—DR. TAPP'S ASTHMALENE never fails; send us your address, we will mail you a FREE BOTTLE THE DR. TAPP BROS. M. CO., ROCHESTER, N.Y.

BAILEY'S Compound light-spreading REFLECTORS. A wonderful invention for lighting CHURCHES, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 100 Park Ave., Pittsburgh, Pa.

PRESBYTERIAN BOARD

—) or (—

Publication and Sabbath School Work

1334 Chestnut St., Philadelphia, Pa

LESSON HELPS, ILLUSTRATED PAPERS, 1891. Prices the lowest. Quality the best.

LESSON HELPS FOR TEACHERS.

THE WESTMINSTER TEACHER. Published in octavo form, 40 pages, monthly. One copy, per annum 60 cts. School subscriptions, to one address, each 50 "

THE WESTMINSTER TEACHER aims to furnish the best possible help for teachers. The explanation of the lessons is simple. Special attention is given to the practical teaching, the applying of the Scripture truth to the life of scholars. For the year to come it is the intention that this help shall be better in all respects than in any past year.

FOR SCHOLARS.

Price, \$12.00 per hundred, net. By mail, 15 cents per copy.

It is a Complete Manual for the Lessons of 1891. WESTMINSTER QUARTERLY. For Advanced Scholars.

WESTMINSTER QUESTION BOOK.

One copy, per annum, 20 cents. School Subscriptions, to one address, 100 copies, per year, \$12. or 12 cents a year for each scholar.

Westminster Primary Quarterly.

Prepared by Mrs. G. R. Alden ("Pansy") and illustrated. Designed especially to meet the wants of the Primary Classes. School Subscriptions, to one address, 100 copies, per year, \$8. or 8 cents a year for each scholar.

WESTMINSTER SERMON LEAF.

For intermediate scholars who study the International Lessons. Issued monthly, with each weekly lesson on a distinct leaf, to be separated if desired.

School Subscriptions, to one address, 100 copies, per year \$5.00 100 for six months 2.50

Or, five cents a year for each scholar.

Westminster Primary Lessons.

Prepared by Mrs. G. R. Alden ("Pansy") and illustrated. In the same form and at the same rate as the Westminster Lesson Leaf.

WESTMINSTER GERMAN LEAF.

At the same rate as the Westminster Lesson Leaf.

ILLUSTRATED PAPERS.

To suit the oldest as well as the youngest scholars.

FORWARD.

formerly issued as a monthly of 16 pages is now published as an illustrated semi-monthly paper of 12 pages. Designed especially for the older scholars.

School Subscriptions, to one address, Once a month, 100 copies, per year \$15.00 Twice 30.00

THE SABBATH-SCHOOL VISITOR.

Our illustrated paper of 4 pages published twice each month.

School Subscriptions, to one address, Once a month, 100 copies, per year \$10.00 Twice 20.00

Subscriptions to Forward, Visitor or Star may be for once a month or twice a month, as desired.

For single subscription price, see each paper.

The rates given above include postage on all periodicals. Samples of periodicals sent free. School subscriptions for any of these papers received for three, six, nine or twelve months, and for any number of copies at the yearly rates. Payment invariably required in advance.

Make remittances in check, draft or post office order. Orders and remittances should be addressed to

N. T. WILSON, 31 KING ST. WEST, TORONTO, ONT.

KENT BROS.' NEW CLOCK

Is the sight of Yonge Street. Its immense dials can be seen a couple of blocks away. It is therefore a decided convenience to the public. It will be illuminated at night, while the two life-size bronze Indians will still be faithful to their duty of striking the hours. We have erected this new sign because our former one (a much smaller one) was recently imitated by others.

Kent Bros., 168 Yonge St., Toronto, The Palace Jewellery Store

P.S.—Send for our Illustrated Catalogue, and also for our Holiday Annual, which will be issued December 1st.

Sustaining, Strength-Giving, Invigorating,

ALL THE NUTRITIOUS PROPERTIES OF PRIME BEEF ARE CONTAINED IN



A PERFECT SUBSTITUTE

FOR MEAT ITSELF.

Readily available to the Invalid, Dyspeptic, and all whose debilitated condition prevents the digestion of meat itself.

HEALTH FOR ALL!! 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. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAOR, Watertown, Mass. Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., 2 Postoffice Bldg., Lowell, Mass. 100 Doses One Dollar

PEOPLE WONDER



How is it possible for ST. LEON WATER to give such grand Relief. Because in defective digestion, so common, there is present in the stomach an unnatural ferment which produces a poisonous acid, enters the blood with the digested food, inflames the tender coatings, and poisons the system. Heartburn, Headaches, palpitation, Dizziness, Rheumatism, Neuralgia, Nervousness, General Debility, and complications often most dangerous follow. For a sure, certain, never-failing cure drink

St. Leon Mineral Water Before and after meals. Ask for Tourist's Season Ticket. Now is your time to rejuvenate at St. Leon.

THE ST. LEON MINERAL WATER CO. (LIMITED), - HEAD OFFICE - 101 1/2 KING STREET WEST, TORONTO. Branch Office at Tidy's Flower Depot, 164 Yonge Street.

THE INTERNATIONAL BUSINESS COLLEGE Corner College Street and Brunswick Avenue. J. M. MUGGROVE.

Parents, give your boys a chance. Don't send them out to fight the battle of life unprepared. It will be ten times easier for them to succeed in business if they first obtain a sound business education. It does not cost much, and will be of untold value all through their future lives.



OF IMPORTANCE TO YOU.

We request all those seeking medical relief to write us confidentially and learn for themselves of what

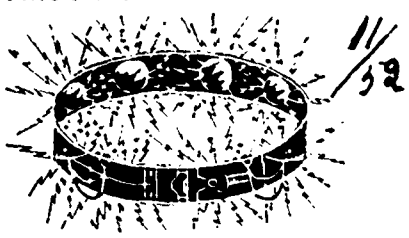
THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine" (which contains nothing but the advice to use hot water enemas) or other remedies with no anti-septic qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

W. RADAM MICROBE KILLER COMPANY, LTD. 200 KING ST. W., TORONTO, ONT.

Please mention this paper.

SELF-APPLICATION OF ELECTRICITY FOR MEDICAL PURPOSES, BY

THE DORENWEND ELECTRIC BELT AND ATTACHMENTS



The World's Best. All diseases curable by Electricity can be treated at home by the Dorenwend Appliances. The Dorenwend is the only Legitimate Electric Belt made which fulfills the requirements of Electro-medical Science. It is a complete BATTERY, it has an independent Battery, which generates a mild, continuous current of Electricity (without shocks), and can be regulated to suit the strongest man or the weakest child. It is a CURRENT OF QUANTITY, not merely a sensation current, and the Quantity Current is the greatest curative. It is a successful treatment for INDIGESTION, RHEUMATISM, NEURALGIA, SCIATICA, LUMBAGO, LIVER and KIDNEY TROUBLES, WEAKESS, SPINAL DISEASE, HEART TROUBLE, NERVOUS DEBILITY, PARALYSIS, VERTICAL FEMALE COMPLAINTS, IMPOTENCE, SEXUAL DECLINE, and all Diseases of the NERVOUS and MUSCULAR SYSTEMS. Remember that the DORENWEND BELT is the very latest invention in this line. It was invented by a competent electrician, and ranks as the best in the world. We defy any one to bring proof to the contrary. Do not class this Belt with the humbug combinations of leather and metal with which the country is being flooded. If you wish to experiment with cheap, useless articles buy these; but if you want to procure a genuine electric belt, and one that will be of benefit, get a Dorenwend Belt. Send name and address for illustrated book on Home Electro medical Treatment, and mention this paper.

The Dorenwend Electric Belt and Attachment Co., C. H. DORENWEND, Electrician, 103 YONGE STREET, TORONTO, CANADA.

The Dorenwend Belt is the only one that will stand expert examination. Others keep clear of it, while we solicit it.

G. N. W. TEL. CO.

Special Messengers Department.

MESSAGERS FURNISH INSTANTLY.

Notes delivered and Parcels carried to any part of the city

DAY OR NIGHT

Special rates quote for delivery of Cigar boxes, Handbills, Invitations, etc. Rates etc., apply General Office, or

2 KING ST. EAST, - - TORONTO TELEPHONE NO. 2244

Every Week. - Finely Illustrated. - 450,000 Subscribers.

THE YOUTH'S COMPANION

SPECIMEN COPIES AND FULL ANNOUNCEMENT SENT FREE.

Lord Coleridge of England.

The Chief Justice of England, Lord Coleridge, will prepare an Article for THE COMPANION, entitled SUCCESS AT THE BAR; OR, INCIDENTS IN THE LIVES OF FAMOUS LAWYERS.

The Marquis of Lorne, Princess Louise.

The Marquis of Lorne has contributed an extremely interesting account of Life among the Highland Peasantry of Scotland, illustrated by drawings made expressly for THE COMPANION by her Royal Highness the Princess Louise.

Sir Morell Mackenzie, M. D.,

the Eminent Surgeon, who attended the late Emperor Frederick, will contribute a Paper of a similar character, entitled INCIDENTS IN THE LIVES OF FAMOUS SURGEONS.

Free to New Subscribers who send \$1.75 now, will receive the paper to Jan. 1, 1891. FREE, and for a full year from that date.

This Offer includes the FIVE DOUBLE HOLIDAY NUMBERS and the ILLUSTRATED WEEKLY SUPPLEMENTS. Mention this Paper. Address,

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter.

A REVELATION AND A REVOLUTION

BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR.

A. WILFORD HALL, Ph. D., LL. D.

Health Without Medicine - Greatest Discovery of the Age!

J. F. O'Leary & Co.

WHAT DO YOU THINK OF IT?

FIRST STATEMENT. - Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pithy whatever.

SECOND STATEMENT. - We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints - even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blisters or Yellow Spots, Nervous and General Debility, etc., etc.

HOMELIEST TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE - MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON - Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 23rd as follows: "To J. J. WESLEY SIMPSON - Dear Sir, - A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."

THE MICROSCOPIC ECHO, containing Portrait of Dr. Hall, history of his most remarkable discovery, with scores of letters from Ministers, Doctors, Editors, and others attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 60 ADELAIDE STREET EAST TORONTO, CANADA.

RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

PERFECT DIGESTION.

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties to the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

Send for our BOOK OF ADVICE to RADWAY & CO., 419 St. James Street, MONTREAL.

HEALTH HINTS.

A STRONG POINT ON INFECTIONS. - This is given in the following concise way in the Sanitary Era: There is too much carelessness in letting children visit other children who are sick before it is definitely known whether they have an infectious disease or not. Even when it is announced of the sick child that "it has nothing but a slight sore throat," the prudent mother should hesitate before sending her child to the sick chamber and into a possible danger lying in ambush. Scarlet fever and diphtheria sometimes put off their characteristic appearance, and masquerade in the form of a "slight sore throat," retaining, however, their capability of communicating infection which may reproduce the diseases in their more usual and more frightful forms. The truth of this is emphasized every year in the histories of outbreaks in our own State.

WINTER VENTILATION. - Provide means for the letting out or drawing off of the once-breathed, foul air, and letting in the fresh and pure. It is a very simple process. It costs a trifle to be sure to warm the fresh cold air from out of doors, but as we have said repeatedly on former occasions, it is better to pay a fuel bill for warming pure air than either a "butcher's" or a "doctor's bill." Provide at once an opening through the wall of every occupied room into a chimney flue that will be usually warm, or cut an opening into a stove pipe, if one pass through the room. This will draw off the foul air. Even if you use a grate or open fire, such an opening into the chimney above the grate will be very useful. If you have but one fire, probably a stove, in the dwelling, have a good-sized opening (say four by six inches) cut in the pipe, with a sliding door to partly close it in very cold weather when you have on a large fire. In many houses in severely cold weather, with this outward draft creating a vacuum within, enough pure air will come in through the cracks and crevices about windows, doors, etc. Often a window should be opened a little too. This is not a first-class method of ventilating, but if it alone were commonly practised it would prevent a vast amount of sickness and save very many lives. When there are outer or storm windows, have them so arranged as to open wide (the so-called small "ventilator" in the lower bar of the sash is hardly worth naming or using), and open all doors and windows once a day and flush the rooms. Do this for just a minute or two longer, daily, when the fires are good and walls all warm, and little or no discomfort will be felt, even by an infant.

WE understand there is one baking powder that does have all the ingredients published on its label, and that this guarantee is confirmed by the highest authorities in the land. This certainly is the right course, and housewives should note carefully the label, and be sure to obtain an article so clearly pure and wholesome.

THE QUEEN PAYS ALL EXPENSES.

The Queen's last "Free Trip to Europe," having excited such universal interest, the publishers of that popular magazine offer another and \$200 extra for expenses, to the person sending them the largest list of English words constructed from letters contained in the three words "British North America." Additional prizes consisting of Silver Tea Sets, China Dinner Sets, Gold Watches, French Music Boxes, Portiere Curtains, Silk Dresses, Mantel Clocks and many other useful and valuable articles will also be awarded in order of merit. A special prize of a Seal Skin Jacket to the lady, and a handsome Shetland pony to the girl or boy (delivered free in Canada or United States), sending the largest lists. Every one sending a list of not less than twenty words will receive a present. Send four 3-cent stamps for complete rules, illustrated catalogue of prizes, and sample number of the Queen.

Address, The Canadian Queen, Toronto, Canada.

Advertisement for Dr. Price's Cream Baking Powder, featuring a crown logo and the text 'Used in Millions of Homes - 40 Years the Standard.'

ADELINA PATTI-NICOLINI.
HOW SHE RETAINS HER
WONDERFULLY YOUTHFUL LOOKS.

The newspapers far and near have voiced the opinion of the public that Adelina Patti's marvelous power of apparently resisting the destroying angel of beauty, whose name is Time, is something akin to the miraculous. "Mme. Patti," says one paper, "is, as everyone knows, forty-seven years of age, but she has the figure and the complexion of a girl. Her skin is fair and without a blemish, and on the closest inspection no evidence of cosmetics appears. How she preserves it is a mystery." When Mrs. Harriet Hubbard Ayer read the above she smiled, and producing a file of thirty or more letters, all of which were not only signed but entirely in the handwriting of the great prima donna, Mrs. Ayer said: "For years Mme. Patti has used the Recamier Toilet Preparations, and to them she owes her truly remarkable skin. Here," said Mrs. Ayer, "is one very good example of Mme. Patti's letters to me on this subject," and I read the following:

"CRAIG-Y-NOS CASTLE, Oct. 13, 1887.

"MY DEAR MRS. AYER—There never has been anything equal in merit to the Recamier Preparations; my skin is so immensely improved by their use. I need not dread old age while these magic inventions of yours exist. I use Cream, Balm and Lotion every day of my life, and could not exist comfortably without them. Recamier Soap also is perfect. It far surpasses all toilet soaps. I hear that the Princess of Wales is delighted with the Recamier Preparations. I am convinced that they are the greatest boon ever invented. I could not comfortably endure a day without them.

"ADELINA PATTI-NICOLINI."

The articles mentioned in Mme. Patti's letter are known as Harriet Hubbard Ayer's Recamier Toilet Preparations, as follows:

Recamier Cream, for tan, sunburn, pimples, etc. Price \$1.50.

Recamier Balm, a beautifier pure and simple. Price \$1.50.

Recamier Almond Lotion, for freckles, moth and discolorations. Price \$1.50.

Recamier Powder, for toilet, nursery. Will stay on and does not make face shine. Prices—Large boxes \$1, small boxes 50c.

Recamier Soap—The best in the world. Prices—Scented 50c. Unscented 25c.

They are now for sale in Canada at New York prices.

If your Druggist or Dealer cannot supply you order direct from either of the Canada offices of the Recamier Mfg. Co., 374 St. Paul St., Montreal, P.Q., and 50 Wellington St. East, Toronto.

Send to Canada offices for circulars with full particulars, copies of endorsements, etc.

NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages.

SOOTHING, CLEANSING, HEALING.
Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as head-ache, partial deafness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of NASAL BALM. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of price (25 cents and \$1.00) by addressing

FULFORD & CO.,
Brockville, Ont.

CATARRH

NEVER FAILS
CURES COLD IN HEAD AND

Why I Never Married.

A wonderfully bright story of a most sensible "Old Maid," who could discern the dangers of a misalliance; a most wholesome article to place before our growing daughters.

Another good, sharp sermon for young ladies, written in a most entertaining style, by

"FELICIA HOLT,"

the pen-name of one of Philadelphia's best-known society women, is an article entitled:

Why is Flirting Wrong?

These, with other special features for our girls, will be found in the November number of

The Ladies' Home Journal

Now ready, on the News-stands, 10 Cents a Copy.

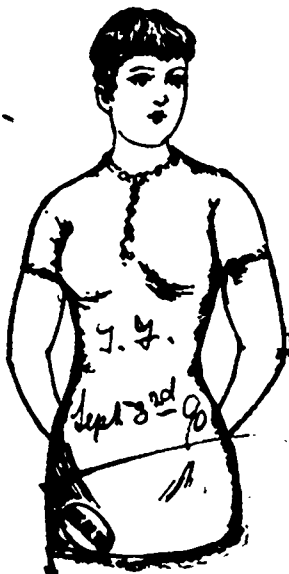
RUTH ASHMORE, in her Department of "Side Talks With Girls," presents some very crisp "talks" under such captions as:

"To be Easy in Conversation"; "Social Laws for Girls"
"For My Rosebuds of Marriage"; "Girls and the Stage."

For \$1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891, to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. Ramsey; also, "Kensington Art Designs," by Jane S. Clark, of London.

N. B.—This offer must positively be mentioned when sending your Subscription, or one year only will be given.

CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.



THIS PRETTY GIRL KNOWS
That a Health Brand Undervest is Comfort and Luxury combined.

The latest and best thing out. Just introduced. Ask to see them, but **REMEMBER** that unless you see the word "Health" plainly stamped on the Garment it won't be the right thing.

For sale by W. A. Murray & Co., Toronto; McLaren & Co., St. Catharines, and all other leading Dry Goods Houses.

CONSUMPTION SURELY * CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLEGMAN, M.D., 199 West Adelaide St., TORONTO, ONTARIO.

A BRILLIANT IDEA!

Try what "SUNLIGHT" SOAP will do next wash-day. Give up your own ideas of washing, and try the Easy, Clean, Economical way, by which you can save half the labour and all the steam and smell. Besides this you save fuel, you save the clothes, and do not injure the hands.

"SUNLIGHT" SOAP

Is death on dirt and grease, and will take out stains and mildew. Yet it is beautifully mild and softening to the skin.

These are some of the reasons why it has been awarded Five Gold Medals, and has the largest sale in the world.

TAKE NO OTHER.

over

Miscellaneous.

McLAREN'S



Equal in purity to the purest, and Best Value in the market. Thirty years' experience. Now better than ever. One trial will secure your continued patronage.

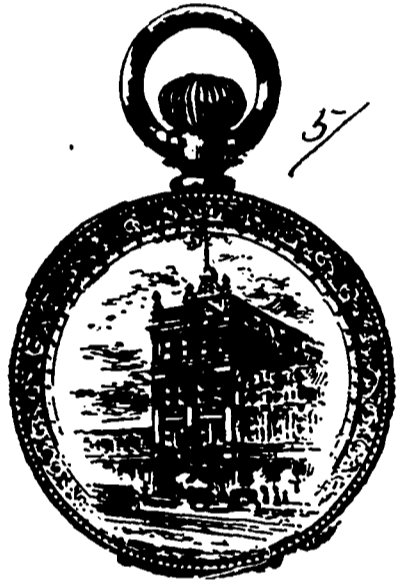
RETAILED EVERYWHERE



ROYAL YEAST

In Canada's Favorite Yeast Cakes. 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it.

WEDDING PRESENTS.



ALMOST every one is CALLED upon at SOME TIME or another to add to the HAPPINESS of others by presenting them with some TOKEN OF FRIENDSHIP or ESTEEM.

At such a time it would be well for you to EXAMINE our Large, NEW STOCK of

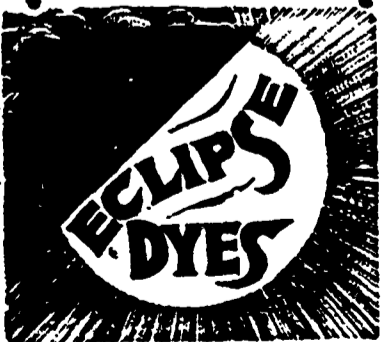
NOVELTIES,

Replete with articles SUITABLE for such PURPOSES at PRICES which are an INDUCEMENT to all.

JOHN WANLESS & Co.,

Manufacturing Jewellers, Watchmakers and Medalists. Established 1840. 173 YONGE STREET, TORONTO.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING.

Only Water required in Using.

10¢ a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer.

J. S. ROBERTSON & Co. MONTREAL

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the residence of Wm. Calder, 12 Russell street, Toronto, on Wednesday, November 12, by the Rev. Alex. Gilray, Rev. T. R. Shearer, B. A., of Routhwaite, Man., to Laura, daughter of the late Robert Gollare, Esq.

MEETINGS OF PRESBYTERY.

HARRIS.—At Harris, on Tuesday, November 25, at 11 a.m.

BRANFORD.—At Carberry, on the second Monday of December, at 7.30 p.m.

BROCKVILLE.—In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m.

GLENGARRY.—At Maxville, on Tuesday, 9th December, at 11 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LINDSAY.—At Wick, on the last Tuesday in November, at 10.30 a.m.

LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered.

MAITLAND.—At Wingham, on 9th December, at 11.15 a.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.

PARIS.—In First Church, Brantford, December 2, at 10.30 a.m.

PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.

REGINA.—At Wolsley, on the second Wednesday of December, at 10 a.m.

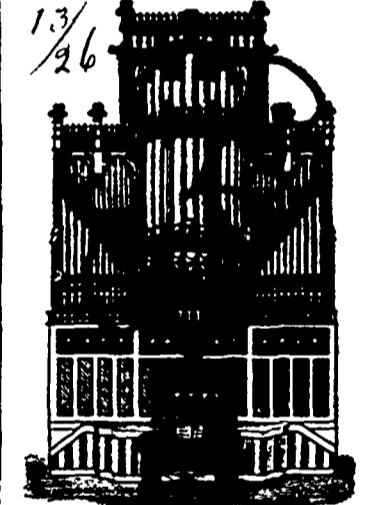
SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

SAUGEN.—In Guthrie Church, Harriston, on the 9th December, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

Minard's Liniment relieves Neuralgia.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. Telephone 679.



BELL CHURCH PIPE ORGANS

Fifth-class in every respect, and in prices from FIVE HUNDRED DOLLARS up. Specifications and designs submitted to intending purchasers on application. Bell Pianos and Reed Organs suitable for all purposes. Recognized as the Standard Instruments of the world. Send for

W. BELL & Co., GUELPH, ONT



Provident Life and Live Stock Association.

CHIEF OFFICE 43 QUEEN STREET EAST, TORONTO

INCORPORATED. A MUTUAL BENEFIT ASSOCIATION

IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED.

WILLIAM JONES, Managing Director.

Minard's Liniment for sale everywhere.

Miscellaneous.

AMERICAN FAIR.

334 Yonge St., Toronto. Telephone 2033.

The safest and best Lantern made at closest wholesale prices, usual price \$1, our close work 49c. It has hinged globe with guards. We will sell about half the tinware and coal scuttles sold in Toronto. Why? See our price list and catalogue.

A few prices here—The celebrated Clute cooker, 3 qt. 25c, 4 qt. 30c, former prices 90c and 75c. Ordinary six-gallon scuttles, strong, handsomely painted and gold banded 19c, large 24c, and large, with funnel, 33c. No. 7 and 8 boilers 99c each, No. 9 \$1.24. The best steam cooker made, heavy cast iron and patent copper bottom, No. 890c, No. 9 \$1.14. A few prices of baskets.—Unpeeled strong willow bushel baskets 25c, worth 75c; beautiful peeled white willow clothes baskets, medium size 50c, large 84c; hamper and all kinds of baskets, see them and the prices. One dollar here will go as far as two generally is our motto and we are making it good. Our work tables, \$1.24 and \$1.48 each, worth \$2.50 to \$3 are advertising themselves. The best makes of tubes, No. 3 55c, No. 2 60c, No. 1 70c; 60 ft. clothes lines, 10c; 3 doz. clothes pins for 5c, or box of 60 doz. for 25c. All laundry and toilet soaps at lowest wholesale prices, 3 lb. bar soap family, 10c; 10 cakes ruby for 25c; hammer, 15c, 17c and 19c. See our book department, school supplies, etc. Best leather school bags, 25c up to 29c, anywhere else, 25c to 45c.

Laundry and others notice! Mrs. Potts' Irons, 95c full set. Best made satin gloss starch 8c, in those beautiful boxes, worth 15c. Nonesuch stove polish 10c, worth 15c. Mirror pipe varnish 15c, worth 25c. These are a few samples of a great store filled with best of goods. Will be glad to see you whether you come to buy or look.

W. H. BENTLEY & CO.

C. C. RICHARDS & Co. Gets.—My daughter had a severe cold, and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine, and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in ten days.

Hantsport.

DESKS

Office, Library, Church and School Furniture

JOHN M. BLACKBURN & Co., 41 Colborne St., Toronto. And 162 St. James St., Montreal.

ESTERBROOK'S STEEL PENS.



Leading Nos., 14, 048, 130, 135, 239 For Sale by all Stationers, B. MILLER, SON & CO., Agts., Montreal

to C. A. FLEMING, Principal Northern Business College, Owen Sound, Ont. for information if you want the best Business Education obtainable in Canada.

IT WILL PAY YOU TO WRITE TO

Belleville Business College, BELLEVILLE, ONT.,

Which is the proper address of the best equipped Business College in Canada. No stair to climb. Rooms and offices on ground floor. Buildings owned, not rented. Beautiful grounds. Large gymnasium. Large circular sent free to any address. Direct as above.

MORVYN HOUSE, 350 JARVIS ST., TORONTO

Girls' School for Resident and Day Pupils. MISS LAY, PRINCIPAL. (Successor to Miss HAIGHT).

This School will re-open under the new management on TUESDAY, SEPTEMBER 9th. While Miss LAY will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvements, which will keep it in line with the progress of its kind. The PRINCIPAL will be Miss LAY. The SCHOOL is now in the best preparation for the advanced grades of the School. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES. After the 1st of AUGUST, MISS LAY will be at home to receive visitors on school business. Until that date, letters directed to the above address will be forwarded to her.

Miscellaneous.

INCORPORATED 1864. TORONTO. FROM G. W. ALLAN, President. CONSERVATORY OF MUSIC

In Affiliation with Trinity University. FOURTH YEAR. Over 1,300 Pupils last Three Years.

A NEW 100-PAGE CALENDAR

For Season 1890-91 will be ready early in November. Send for copy, mailed free to any address, to EDWARD FISHER, Musical Director, Corner Yonge Street and Wilton Avenue, Toronto

Incorporated 1860



TORONTO COLLEGE OF MUSIC (LIMITED.)

GEORGE GOODERHAM, Esq., President In Affiliation with Toronto University.

Musical Education in all Branches. For Prospectus apply to

F. H. TORRINGTON, Musical Director. 12 and 14 PEMBROKE ST.

Applications for West End Branch may be made to Mrs. Howson, 83 Brunswick Ave.

6/11/90 45/52 9/3

"Phonography is the desideratum of our day and the necessity of the age."

BARKER'S SHORT-HAND SCHOOL, 45 KING STREET EAST, TORONTO.

Circulars

THE CANADA Business College

HAMILTON, ONT.

The Leading College of Business and Shorthand in the Dominion. New illustrated catalogue free. Apply to Principal R. E. GALLAGHER, HAMILTON, ONT.

BRITISH AMERICAN ARCADE

YONGE ST. TORONTO.

The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers.

C. O'DEA, Secretary.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y., 52/52

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFF, Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N. Y. BELLS for Churches, Schools, etc., also Chimes and Pals. For more than half a century noted for superiority over all others.

CINCINNATI BELL FOUNDRY SUCCESSORS IN BUSINESS BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 2200 TESTIMONIALS.

NO DUTY ON CHURCH BELLS.

M'SHANE BELL FOUNDRY Highest Grade of Bells Chimes & Pals for Churches, Colleges, Tower Clocks, etc. Fully Warranted; satisfaction guaranteed. Send for price and catalogue. HENRY M'SHANE & Co., Baltimore, Md., U.S.

Mention this paper.

KEEP YOUR EYE AND ON THIS

"THE DOLLAR" KNITTING MACHINE

CREELEMAN BROS. GEORGETOWN, ONT.

12/52

Miscellaneous.

Stop that CHRONIC COUGH NOW!

For if you do not it may become consumptive. For Consumption, Scrophulous, General Debility and Wasting Diseases, there is nothing like

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES

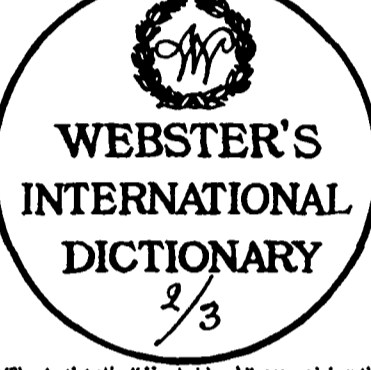
It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

SCOTT'S EMULSION

Is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

THE NEW WEBSTER JUST PUBLISHED—ENTIRELY NEW.



The Authentic "Unabridged," comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now Thoroughly Revised and Enlarged, and bears the name of Webster's International Dictionary.

Editorial work upon this revision has been in progress for over 10 Years.

Not less than One Hundred paid editorial laborers have been engaged upon it. Over \$300,000 expended in its preparation before the first copy was printed.

Critical comparison with any other Dictionary is invited. GET THE BEST. G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A.

Sold by all Booksellers. Illustrated pamphlet free.

Send at once for a FREE BOTTLE of valuable medicine. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure

FITS EPILEPSY OR FALLING SICKNESS

in every case where other remedies have failed. My reason for sending a free bottle is I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address:

W. G. BOND, M. C., 188 West Adelaide St. 45/52 Toronto, Ont.

WILL be found invaluable for Cholera Infantum, all Summer Complaints, children or adults. It is safe and reliable but will be retained in your medicine chest when everything else fails. 6 sizes 25 cts. up.

KNABE

5/3 PIANOS.

UNEQUALLED IN Tone, Touch, Workmanship and Durability

BALTIMORE, 22 and 24 East Baltimore Street. New York, 148 Fifth Ave. Washington, 817 Market Space.

GOURLEY, WINTER & LEEMING, Yonge St. Piano Rooms, 218 Yonge St., Toronto, Ont.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 150 YEARS, IS

Cockle's Pills

COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients, the pure extract of Flowers of Chamomile. They are found a most efficacious remedy for derangement of the digestive organs, and for obstructions and rapid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

WHOLESALE AGENTS: EVANS & SONS, LIMITED, MONTREAL.