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Whole No. 921.

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YELLOW CAKE.—Two cups of sugar, four eggs, one half cup of butter; one cup of sweet milk, three teaspoons baking powder, three cups of flour.

SWEET PICKLED PEACHES.—To seven pounds of peaches allow three and three quarter pounds of sugar, one quart of vinegar, two ounces of cloves, and two ounces of stick cinnamon. Pare the peaches and stick one or two cloves into each one. Boil the sugar and vinegar, with several sticks of cinnamon, for five minutes, then put in the peaches, when cooked thoroughly done, take them out. Boil the syrup, reducing it to nearly half, and pour it over the peaches.

BOILED EGGS.—The nicest way to boil them, according to my idea, is to put them into a stew pan of cold water and place it over a brisk fire. As soon as the water boils, the eggs are sufficiently cooked. There must be enough of the water to cover the eggs. Another nice way is to put them into boiling water, cover them closely, and let them remain about six minutes, having the dish removed from the stove. The lady in the story probably put them into a tin pail with a cover on it, and then dropped the pail in a kettle of boiling water. They are nice cooked that way.

POACHED EGGS.—Poached eggs are those boiled without the shell on. The water should be boiling when they are dropped in, and the saucepan should then be drawn to the back of the stove where it will not quite boil. Let the eggs remain in it for about ten minutes, when they will be thick and creamy. If the water is allowed to boil, the eggs will be tough; and if it is not hot enough they will be ragged. More care is really required in poaching eggs than in cooking them in any other way; but when well poached they are so easily digested that they are especially suitable for invalids. They are usually served on slices of toast, or on daintily toasted crackers.

TOMATO SALAD.—Choose, smooth, red tomatoes, peel them and cut them in halves. Beat two eggs, and add a small teaspoon salt, two of sugar, a pinch of red or black pepper and three tablespoons of vinegar. Let it boil until it thickens, stirring constantly, then set it away in an earthen dish, in a cool place. Put the tomatoes, also, where they will be cool. When the dressing is cold, dip each piece of tomato in vinegar and lay it on a platter, then dip the dressing in spoonful upon it. It will be like jelly.

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CHICKEN SOUP.—Take all the bones of a chicken, crack them, and add the dark meat; cover with water and stew for three or four hours. Flavour with some thinly-cut lemon peel; salt to taste, add a little sage tied in a piece of muslin.

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POACHED EGGS.—Poached eggs are those boiled without the shell on. The water should be boiling when they are dropped in, and the saucepan should then be drawn to the back of the stove where it will not quite boil. Let the eggs remain in it for about ten minutes, when they will be thick and creamy. If the water is allowed to boil, the eggs will be tough; and if it is not hot enough they will be ragged. More care is really required in poaching eggs than in cooking them in any other way; but when well poached they are so easily digested that they are especially suitable for invalids. They are usually served on slices of toast, or on daintily toasted crackers.

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AN INTERESTING REPORT.
The Inland Revenue Department has recently issued a bulletin of about thirty pages, which is devoted exclusively to the subject of baking powder, and which shows that the majority of the goods in the market are adulterated and unfit for use. Prof. A. McGill, who has had charge of this important work for the Government, says that "imperial baking powder is an excellent powder." A word to the sensible housekeeper should be sufficient.

SPICED BEEF.—Chop two pounds of beef and a small piece of suet together. Season with pepper, salt, and sweet herbs. Add two raw eggs, half a pint of grated bread crumbs, two tablespoonsful of butter, and scup stick to moisten. Work in a roll with flour to keep together, and bake in a p. n. Slice when cold.

HENRY A. ARCHER, of Fairfield Me., suffered from a severe cough, spitting of blood, weakness of lung and general debility. He was pronounced him in consumption. His health was completely restored by the use of WISTAR'S BALSAM OF WILD CHERRY.

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Notes of the Week.

DR. ALLAN MENZIES, of Abernethy, has been appointed Professor of Biblical Criticism at St. Andrews. Dr. Menzies is a thoroughly equipped scholar, and belongs to the more advanced wing. Probably Dr. Gloag was thought too old, but the Church of Scotland has not within her ranks such another example of high desert and scant reward in the field of scholarship.

THE Rev. P. T. Stanford, recently elected to the pastorate of one of the Birmingham churches, is a pure negro, as black as a coal; he was born a slave in Virginia in 1859, and after the civil war was taken up by the Quakers, became a boot-black, was converted under Mr. Moody's teaching, obtained a situation as a servant, and worked his way up to the pulpit. He speaks good English as well as, it is said, five other languages.

ADDRESSING the Glasgow Church of Scotland Presbytery on Jewish Missions, Rev. D. Spence, of Constantinople, stated that he had found the national prejudices among the Jews had been broken down, so that the people now came freely to the missionaries as such. A number had openly embraced Christianity, and large numbers were intellectually persuaded of the truth. The first missionary to the Jews, Rev. J. Edwards, of Breslau, is still alive.

THE Rev. Dr. Black, of Inverness, has been preaching in the Scotch Church in Paris for two Sundays. He has also been visiting several of the McAll Mission stations, and addressed the audience through an interpreter. These meetings have much interested him. He was also present at the weekly prayer meeting at the American Church, and at the McAll Mission Hall, 23 Rue Royale. His cheery presence, his kind, earnest words, and hearty sympathy have been much appreciated.

AT a meeting of Nonconformist ministers on behalf of the London Dock strikers the Rev. John McNeill said: As a man, a Scotchman, and the son of a navy and dock labourer, it was difficult for him to refrain from showing his hand altogether. He epigrammatically defined his position as "John Burns plus the Shorter Catechism," and assured timid Christians that the dockmen were not Bill Sikeses plus the bull dog. He believed John Burns was not far from the kingdom of heaven, and he was not sure that all the dock directors were in it.

BISHOP GOE'S latest move against the secular system of national education in Victoria was to order the reading of a manifesto on the subject from all the Anglican pulpits in his diocese. Next morning the press of the city reminded the bishop that this mode of attacking the Education Act is perilously akin to that adopted by the Roman Catholic clergy of denouncing any institution they disapprove of from the altar. Dr. Goe's movement gives infinite secret satisfaction to the Roman Catholic archbishop, who is astute enough to perceive that if successful it must lead to the endowment of Catholic schools and the entire break-up of the national system.

THE latest achievement of the Panslavist Committee at Moscow is the promulgation of the following programme printed on small leaflets and largely circulated in the Balkan States: Russia will no longer allow the Catholic propaganda carried on in the Balkan Peninsula by Austria; second, Russia will annex so-called Russian Galicia; third, Transylvania and some districts in Southern Hungary and Bukovina will be given to Roumania; fourth, Bosnia, Slavonia and some Hungarian districts will go to Serbia; fifth, the Roumanians shall replace their present Protestant dynasty by an Orthodox one; sixth, the Servian throne shall be offered to Prince Nicholas, of Montenegro; seventh, the armies of Greece, Serbia, Roumania and Bulgaria shall swear allegiance to the Czar; eighth, all Orthodox Churches to be subordinated to the Russian Church; ninth, Catholics and Protestants to be expelled from all the Balkan countries; tenth, the Bulgarian Church to be united with the Greek Church.

IN opposing, in Arbroath Presbytery, the overture to give Presbyteries power to go beyond their own bounds in electing members of Assembly, Rev. Andrew Douglas remarked that the effect of the overture would be to increase the powers which at present rested in the hands of a few people in Edinburgh. Anybody who knew what the General Assembly was knew that it did not come up to the standard of a purely deliberative assembly. In seconding Mr. Douglas' motion for the rejection of the overture, Rev. A. R. Gibson, of Carnoustie, said the Church of Scotland was a democratic Church. Let it remain so, as when it ceased to be a democratic Church it would perish. The motion was carried by a majority of one.

AT Immanuel Church, Eastbourne, on a recent Sunday, Mr. Sydney Gedge, M.P., read the lessons and preached the sermon, which was on behalf of the Church Missionary Society. Mr. Gedge was robed as a clergyman, and his discourse was based on the missionary labours of St. Paul. A leading layman of the diocese of London, it is stated, has undertaken to call the Primate's attention to Mr. Gedge's conduct in preaching in the pulpit of a schismatic body, and to move, if necessary, in the House of Laymen, that he has forfeited his right to sit in that assembly. It is not stated that the parliamentary preached unsound doctrine. In the layman's eyes the offence consisted in the member's preaching at all. Perhaps Mr. Gedge and the laymen were on opposite sides politically.

THE Red River Settlement begun by Lord Selkirk, was visited recently by Lady Selkirk, a daughter-in-law of its founder. She went to Kildonan and attended the service, which was conducted by Professor Hart. The *Winnipeg Free Press* says: That was a happy meeting at the old Kildonan church on Sunday, when the daughter-in-law of the benevolent and enterprising nobleman who established the Selkirk Settlement in the early years of the century, met face to face with the survivors and descendant of those brave pioneers. The latter will retain kindly recollections of the amiable lady who came so far to visit them, while she will carry away with her a deep satisfaction in witnessing with her own eyes the success which has attended the bold attempt at colonization made so long ago by Lord Selkirk.

MR. GEORGE DUNCAN, an elder in Rev. John McNeill's congregation, Regent Square, continues to offer large sums to congregations on condition that they raise a like amount and free themselves from debt. One of the last to receive his generous help has been Mr. Curry's congregation at Bermondsey, to whom he promised \$1,250, and they have set themselves to raise a like amount. Mr. Duncan gave \$2,000 to the Canterbury congregation, and Mr. James Goodman presented them with \$3,500 which he had advanced when the church was built. A letter was read in the Presbytery from Rev. John Patterson, the minister at Canterbury, thanking these generous donors on behalf of the congregation. It was mentioned that Mr. Goodman had either given or raised \$14,000 of the \$25,000 which the church at Canterbury cost.

THE *Christian Leader* says: The stealthy steps taken by the Jesuit conspirators in Canada to achieve the end which they have now secured are worth recalling in order to show that Rome has not changed its methods, and also to put Protestants on their guard. First, in 1871 the Jesuits in the city of Quebec were incorporated—no one taking exception to the Act. This paved the way for the Act of 1887, which incorporated the Jesuits in the whole Province of Quebec; and next came the grand climax in the shape of that Jesuit Estates Act, of 1888, which has now been enrolled on the statute-book in the teeth of the indignant remonstrances and appeals to the Constitution of the entire Protestant population of the Dominion. The onlooker may be pardoned if he suggests to the Canadian Protestants that they have themselves to thank for the trouble that has come upon them and for the disgrace of conceding to the conspirators of the Society of Jesus a status in the Dominion which is rightly denied to them in every Roman Catholic country of Europe. A heavy penalty will be exacted from the sleepy-headed custodiers of religious liberty in Canada.

THE *British Weekly* tells this story: "Dr. Philetus Dobbs" gives an amusing account of a Sunday school he visited "on the other side of the world." The superintendent tapped the bell, without uttering a word, and the chorister arose and led the singing. Another tap brought another man to his feet, who read a chapter of the Bible. At a third tap a prayer was offered, and so it went on. He said to one of the teachers: "Things move on very quietly here. I noticed that you got to work at the lessons very soon." "Yes," said the teacher, "that is what I came here for." "I noticed also that the superintendent did not say a word." "He can't," replied the teacher, "he is dumb. We selected him because he couldn't talk, and we have had plenty of time for the lesson ever since. The last superintendent we had nearly talked us to death."

THE death of the Rev. Dr. Alexander N. Somerville, senior minister of Anderston Free Church, Glasgow, was recently announced. He was ordained to the ministry in 1837, and received the highest honour his denomination could bestow upon him in 1886, when he was elected Moderator of the Free Church Assembly. Although for a long time pastor of Anderston Free Church, he was known throughout the world as the Scottish evangelist. His labours in that capacity were so great that several years ago his church released him from pulpit or parochial work, and allowed him to travel wherever he chose. He visited Canada, the United States, Australia, as well as many Asian and European countries, planting missions, stirring up weak churches, and winning converts to Christ. Even his great age did not impair his activity, for up to the last he was constantly going about doing good. Dr. Somerville has been called the "modern Saint Andrew." He spared himself no discomfort or labour in his chosen task of spreading a knowledge of the Gospel in dark places. He was not what might be termed an eloquent preacher, but he unfolded the truth in a manner that carried conviction with it, and his kindly manner, dignified bearing and intense earnestness charmed every one. Those who were privileged to hear him will not soon forget his appearance or his words, and by his death one of the most unique figures in Scottish ecclesiastical circles of the day has been removed.

PRINCIPAL GRANT, who has returned from a trip to the Northwest, speaks out strongly on the treatment awarded the Metlahkahtla Indians. Of Mr. Duncan, the missionary, he says: He is certain to fight against powerful forces, and if you throw stones at dogs they will bark and, if they dare, bite. How could he be popular with whiskey sellers who were not allowed into his prosperous settlement, or with their friends? How could he be popular with ruffians, whose aim was to debauch Indian girls, to whom Lord Dufferin paid so high a compliment? Would even traders be fond of him, who used to make cent per cent. out of the Indians, and who saw them trading with Victoria to the extent of \$100,000 a year? How easy to set stories afloat and how many ready to industriously circulate them! But these foes could not have prevailed against him. It is when he is wounded and in the house of his friends that the bravest has to succumb. The culmination of human sin was reached when leading men in Church and State combined against the Lord, and when Pharisees (the lordly ecclesiastics) and Sadducees (the place-loving officials of the day) combined against his followers. Wrong has been done to him and to his Indians, and in my opinion the Government of the Dominion should appoint an independent commission to inquire into all the facts. No country can afford to do injustice to its poorest wards or its grandest men. An independent commission is more needed in that than in the matter of French schools. Long before Mr. Duncan left Metlahkahtla I wrote, calling attention to the facts. These were partly questioned, partly denied then, and all warnings scouted. I am only sorry I did not call louder, and that others, especially men in British Columbia, did not join in the call. But I am quite clear that an honest effort should be made to give Mr. Duncan and his Indians their own again.

Our Contributors.

THE RUN-TO-EVERYTHING FAMILY.

BY KNOXONIAN.

The Run-to-Everything family may be found in nearly every village and small town in Ontario, but they are found in the largest numbers in places populated by the third or fourth generation of Canadians.

Negatively considered, the Run-to-Everything family are noted for not liking their home. Like Sam Jones, they hate a quiet time. It kills the members of this family to stay long on one spot, especially if that spot is around home. They cannot read. Thinking is an exercise never known in the family. They have nothing to think with. Their conversation consists of a few com-nonplaces about the last thing they were at, or the next place they are going to.

Positively considered, the principal characteristic of the Run-to-Everything family is that they run to something every evening and often during the day. You may always count on seeing them at everything that is free. The Salvation Army supplied a long-felt want to these people. Now they can go to the barracks every night when there is nothing else to go to. Heretofore they were not sure of a place of resort for every evening except when special services were going on in some of the churches.

Old Mr. Run-to-Everything is not a bad old man in the sense of being vicious. In fact he has not energy enough, or brains enough, to do anything brilliant for the devil. His strong points are loafing in public places and talking to little knots of people about affairs. He is always found in court, especially the Police Court. He attends council meetings, and meetings of all kinds regularly. Next day his chief employment consists in addressing other citizens on the points discussed at last night's meeting. Nothing pleases him so much as to gather a little crowd around him and have a discussion about affairs of State. The old man has always had a weakness for taking care of the Empire. Indeed he has been known to devote his whole time to public affairs when his wife was unable to leave her room and the children had the measles. So devoted a public servant is old Mr. Run-to-Everything that he would go to a political meeting or an indignation meeting on the Jesuit question, if his wife were seriously ill and there was not a bite to eat in the house or a stick to put in the stove. Such devotion to public duty deserves a sound-kicking.

Old Mrs. Run-to-Everything is the best member of the family. Had she gotten anything like a square chance she would have made an excellent wife. Married to a moving clod, she soon became discouraged and discouragement sank into despair. The good woman made two serious mistakes, and these mistakes were made at critical points. The first was in marrying a lazy man, and the second in allowing her children to contract the habit of running to everything when they were young. Of course it would not be easy for her to keep her children at home when their father set such an example before them, but she did not try. Like many another mistaken mamma, she thought that the only way for the children to enjoy themselves was to go some place. The possibility of having a good time at home never occurred to her. Her children grew up to think that they could be happy only when they were on the run. They ran. To them life was worth living only when there was some place to go to every night. Their home was a kind of half-way house in which they rested between runs.

Bill Run-to-Everything, the eldest son, was not a bad kind of a fellow in his way. In his boyhood the village was small and there was almost nothing to run to, and he did not contract the habit so badly as the younger members of the family. With a good training, Bill might have become a useful young man, but it is impossible for anything useful to grow up in a Run-to-Everything family. The younger boys put in their time by running from school and to everything that came along, from Barnum's Circus down to the last dog fight. Shows of all kinds, matches of all kinds, races of all kinds. Crowds of all kinds were always and everywhere patronized by the boys of this family. The boys soon became about as useless as their father.

The girls of the Run-to-Everything family were the most useless of all. Their mother thought they could enjoy themselves only when they were going some place, and, mother-like, she worked herself half to death to let them go some place. The result was that they knew nothing and could do nothing. Their characteristics were small talk, an inane giggle, and a weakness in the upper story that would make it rather dangerous for them to come into the vicinity of an idiot asylum anywhere near the time that a female patient had escaped.

One of the worst things about the habit of running to everything is that it makes a family cheap, and cheapness hurts a family as much as anything on this side of downright wickedness. A young man who rates himself cheap need never be surprised if his employer rates him in the same way. A young woman who rates herself cheap need not wonder if her neighbours take her at her own valuation, or perhaps a trifle lower. There is nothing, we repeat, on this side of immorality that will cheapen a family or an individual faster than running to every kind of a meeting, every kind of an entertainment, every kind of a show that can be got up in a country village.

Far be it from us to say that anybody should shut himself up and live the life of a hermit. That is the other extreme. Between running to everything and going to nothing there is a golden mean, as there always is between extremes. At

this season of the year judicious families will, as far as practicable, arrange for giving a certain number of evenings each week to church duties, a certain number to social duties, and as many as possible to home pleasures and mental improvement. Public men will find any arrangement very difficult, but the effort, yes, even the desire, to make such an arrangement will do them good. A course of reading for the winter should be included in every plan. More anon.

THE Gnostic HERESY.—ITS RISE, PROGRESS AND EFFECTS.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. T. HENNING.

The light of the glorious Gospel had scarcely begun to illumine and gladden a benighted world, when the corrupt and darkened minds of men, who "loved darkness rather than light" sought to obscure its lustre and to mar its blessed effects. Christianity, as a universal religion, embracing as its great and benevolent end, the complete moral conquest of the world, had to encounter not only the Judaism of its native regions and the Paganism of the western world, but had likewise to contend with the Asiatic religions, which had already penetrated Palestine. Orientalism, in its most extended sense, had made considerable progress towards the west, even previous to the advent of Christ. At this early period, whatever may have been the cause, there existed a marked similarity in the religion of the caste-divided population on the shores of the Ganges, and the same artificial state of society in the valley of the Nile. It is certain that the genuine Indian mysticism first established a permanent western settlement in the deserts of Egypt. Its first combination seems to have been with the Judaism of Alexandria, and to have arisen from the dreamy Platonism, which, in the schools of that city, had been grafted on the Mosaic Institutes. The form in which Christianity first encountered the widespread Orientalism was, we consider, Gnosticism, whose full growth as a system was doubtless of a later date; but its elements were already floating about in the different western countries of Asia, and succeeded finally in working their way into the very vitals of the religion of Christ.

In a brief review of the rise, progress and effects of this pernicious heresy, we propose to give in the first place a short historical sketch of its early prevalence, and secondly, grouping together the principal tenets of this system, if system it can be called. We shall next attempt to trace up Gnosticism to its source, and lastly, point out some of the baneful effects which it produced on the opinions and practices of the primitive Church.

I. HISTORICAL NOTICE OF THE Gnostics.

The Gnostics date their rise from the very origin of Christianity. They can be clearly traced in the times of the apostles, being expressly opposed by the Apostle John; for Cerinthus as well as the Nicolaitans appears to have imbibed their doctrines. Perhaps they may not have been very numerous, nor very influential till a later period, and hence some erroneously place their first appearance in the time of Adrian. Irenæus states that they did not "prevail" till the early part of the second century, and speaking of two of their leaders Basilides and Carpocrates, says their impure followers are not to be numbered, springing up like mushrooms; and Epiphanius asserts that they burst out of the earth together, at one time, like mushrooms, the lurking places of many scorpions.

Hegesippus, who lived during the reign of Adrian, says that when the sacred company of the apostles was departed, and the generation that heard their divine preaching was gone, then the conspiracy of impious deceit had its open beginning; then to the preaching of the truth did they dare to oppose their knowledge falsely so called. The original documents belonging to those times, mostly perished in the Dioclesian persecution, but there is sufficient proof of the general eruption of Gnostic principles about the year 120, when they came forth from their obscurity into open day. They continued extensively to prevail for about a century and a half. The principles of Gnosticism were revived in the fourth century, and as a sentiment or feeling, if not as a heretical system, Gnosticism survived in the Church for many ages, entailing upon it effects which, after the lapse of eighteen hundred years are still discernible.

Prior to the existence of the Christian heresies bearing this name, certain professors of the Oriental Philosophy applied to themselves the term Gnostics, to express their more perfect knowledge of the divine nature. "That they assumed this vaunting appellation before their tenets were transferred to the Christians," says Brucker, "may be concluded, from this circumstance that we find it among the Christians not appropriated as a distinct title to any single sect, but made use of as a general denomination of those sects which, after the example of the Pagan philosophy, professed to have arrived at the perfect knowledge of God. The Pagan origin of the word is intimated in 1 Tim. vi. 20; Col. ii. 8. Mosheim thinks that, in the first century, men, infected with Gnostic heresies, began to erect societies distinct from other Christian Ecclesiastical History (Vol. I. p. 110)." Titmaun thinks nothing was known of Gnosticism until the second century. Brucker (Historical Critical Philosophy) thinks that their tenets existed in the Eastern school, long before the rise of the Gnostic sects in the Christian Church under Basilides, Valentinus and others. The Fathers, as shown by Lardner, seem never to have doubted as to the nature of the references made by

Paul. The learned Budeus argues that the grand fountain of the Gnostic sects was in the mass of Jewish traditions drawn mostly from the East, and afterwards collected into a written system. Vitringa shows that John referred to those heresies which received a permanent form in the system of Basilides and Valentinus.

While the Oriental philosophy as such, says Bæcher, was the *magna parens* of Gnosticism, it is yet true that this latter system was a compound of influences and features from East, West, North and South, Persians and Chaldeans, Jews, Greeks and Christians. If it had one parent it had many godfathers. Every system of philosophy met at Alexandria, the philosophical arena and show ground of the world, the point of admixture between the doctrines of the eastern and western nations, the scene of the marriage of Platonism with the doctrines of the Jews and the opinions of the East in the writings of Philo. The seeds of what may be called the Christian Gnostic Philosophy were sown in the first century in soil well prepared for their reception; by the spread of Oriental notions they took root and sprung up, but did not become fully ripe until the second century.

II. LEADING PRINCIPLES OR DOCTRINES OF THE Gnostics.

This leads us to give some account of the Gnostic doctrines, though we shall attempt to classify only such of these as were acknowledged by nearly all the different sects into which they were divided.

The genius and the very soul of Gnosticism was mystery; its end and object was to purify its followers from the corruptions of matter and to raise them to a higher scale of being, suited only to those who were to become perfect by knowledge. The great elementary principle which pervaded the whole religious systems of the East, and which gives a key to many parts of the Gnostic system, was the inherent purity, the divinity of mind or spirit, the inalienable evil of its antagonist—matter. Hence arose their fundamental tenet.

1. That the Creator of the world, or Demiurgus, was not the same with the supreme God, the Author of good and the Father of Christ—that the visible world, with its material elements, jarring, one upon another, and its organized and animated orders, perishable and corruptible, and its intelligent races, degenerate and wretched, is altogether unworthy of the Supreme and Infinite Power, or, as He was called, the Father Unknown. They held that this material world was, in fact, the work of inferior and imperfect beings (or of one such being), themselves removed by many stages of filiation from the Supreme Deity—that he exercised an ill-fated and precarious empire over this troubled sphere, where man—unhappy man—finds his present lot to be cast.

2. A second principle which they held was that all subordinate intelligences derive existence by efflux or emanation from the first Father, or first principle, or Bythos, as He was sometimes called. This primal Deity, who had dwelt aloof in His unapproachable majesty, the unspeakable, the nameless, the self-existing, by an operation purely mental, or by acting upon himself, produced other beings of different sexes, from whom, by a series of descents, more or less numerous, according to different schemes, several pairs of beings were formed, who were called *æons*, from the periods of their existence before time was, or *emanations*, from the mode of their production. The system of emanations held by some of them seems to have resembled that of concentric circles; the *æons* gradually deteriorating as they approached nearer and nearer to the extremity of the pleroma. Beyond this pleroma was matter, inert and powerless, though co-eternal with the Supreme God, and like Him, without beginning. At length one of the *æons*, passing the limits of the pleroma, and meeting with matter, created the world after the form and model of an ideal world, which existed in the pleroma, or mind of the supreme God.

3. Farther, to redeem the souls of men from their entanglement in *malign and hostile matter*—the source of moral as well as physical evil—Christ, the Logos, Redeemer was sent into the world. He was to emancipate them from the tyranny of this evil principle; and by revealing to them the true God, who was hitherto unknown, to fit them, by a perfection and sublimity of knowledge to enter the divine pleroma—to re-ascend to their source and merge for ever in the boundless ocean of light and life.

4. In agreement with the doctrine of the utter malignity of matter—a doctrine which is the very corner-stone of Gnosticism—they either denied that Christ had a real body at all, and held that He was an unsubstantial phantom; or granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons* called Christ descended from the pleroma upon Him at His baptism. Before His death He broke off His temporary association with the perishable body of Jesus, and surrendered it to the impotent resentment of Pilate and of the Jews.

5. They denied, too, the resurrection of the body and the final judgment; for as evil resided in matter essentially, the rising of the body would only encumber the spirit. By the resurrection they supposed that either a moral change on the minds of men was intended, or the ascent of the soul to the abodes of celestial glory after its disengagement from the body.

6. Many of them asserted that the books of the Old Testament proceeded from the imperfect being who created the world and superintended the Jewish people; though it was but a "side principle," a principle at first advanced for the opposing the Christian Church, that Jehovah, the God of the Jews, was not the Supreme Deity, but on the contrary His foe and the usurper of his power.

SIR EDWIN ARNOLD, BUDDHISM, AND THE FUTURE LIFE.

In "The Light of Asia" we do not of course, charge the author with taking more than the license of a poet and literary artist; but in much of his epic-picture of the life and teachings of Buddha he has unquestionably taken this license. This is shown not so much in his account of the ethics and vaunted spiritual wisdom of Guatama; though even here poetic appreciation has run into extravagance. A system of ethics, to be salutary, ought to be based on a motive higher than the satisfaction to the individual derived from the exercise of virtue. In the case of well-constituted minds, to exercise self-denial and do good deeds are acts which are no doubt self-pleasing. But these acts, to be worth anything, must have the sanction of law and be done from an intelligent sense of duty. What sense of duty can a man feel whose religion, if it escapes ceremonialism, inculcates no loftier ideal than a contemplative human being, who, if he attains the bliss of Nirvana, enjoys it in the repose of unconsciousness? Again, moral excellence is to be commended, but only where it represents a virtue we have put into exercise, not where it is merely set up for admiration. In Buddha's philosophy his followers are exhorted to cultivate "right aims, right views, right thinking," etc., but chiefly that they may realize that sorrow is inherent in human life, and that happiness, if not wisdom, is attained by deliverance from conscious existence. What is this but a gospel of despair? How much is humanity helped by finding out that life is a struggle and a burden, when no source here of comfort or deliverance is revealed, and no prospect is held out of a hereafter?

Nor do we find treasure-houses of wisdom in either Brahminical or Zoroastrian gospels. In none of these ancient religions do we find the resemblance to Christianity worth a moment's consideration. Here and there, it is true, there are beautiful and often touching passages that seem to recall the words of the Master, but for the most part they are the mere expressions of humanity's weakness and need, without the healing balm of Divine sympathy and succour. In nothing more is there a sharper contrast between these lauded Eastern religions and Christianity than in the doctrine of a future life. Particularly is this the case with the religion of Buddha. What is it to renounce the world and cultivate the ideal virtues of gentleness and calm, if these graces have no future field for their exercise than a state of torpor qualified by annihilation? To do Sir Edwin Arnold justice, it must be said that this is not his reading of Buddha's gospel: both his moral sense and his literary faculty revolt from such an interpretation of Guatama's creed. But will what is known of the doctrinal system of Buddhism bear out Sir Edwin's poetical rendering of it? We venture to doubt it. Is it affirmed that it recognizes a Supreme Being, and teaches that man has a soul and has relations with that Being? Does it inculcate belief in a personal immortality, or has it practically anything to say of a future life? "When the soul enters Nirvana, is it not extinguished like a lamp blown out?"

Sir Edwin Arnold does his best to read a future life, if not immortality, into the creed of Buddha. It is this, together with his apotheosis of the ethics of Buddhism, that gives the special charm to "The Light of Asia." Elsewhere, however, he admits that man is not by any means convinced as yet of his immortality. Does not this seem to hint that Buddhism, at least, has failed to inculcate the doctrine? As if in doubt on the point, Sir Edwin has written a thoughtful essay advocating, upon natural grounds, the reasonable hope of a future life. The little brochure—"Death and Afterwards"—is, we fear, not so well known as its merits deserve. With the reader's permission, we shall utilize the little space we have left in its examination. We do so the more readily as there is not only a peculiar fascination in the subject, but there is an idyllic grace in the way in which it is presented.

"If we were all sure," says Sir Edwin, "what a difference it would make! A simple 'yes,' pronounced by the edict of immensely developed science; one word from the lips of some clearly accredited herald sent on convincing authority, would turn nine-tenths of the sorrows of earth into glorious joys, and abolish quite as large a proportion of the faults and vices of mankind." Can we doubt this? Yet is there not a purpose in leaving man, as a responsible moral agent, in the dark, free to work out his salvation as the Deity evidently intended, through the exercise of faith and trust? Revelation, it has been well said, does not affect to provide mathematical demonstration of immortality. It will give assurance of a future life only upon its own terms. It has been the divine purpose, evidently, that we should know here only such an amount of truth as Omniscience saw was best for us; and, read in the light of revelation, the arguments for a future life afford powerful confirmation of those derived from reason.

Independently of Christian revelation, it is interesting to enquire how belief in a future life originated. Can we say that it is more than an intuition, an instinct? Can we go further and claim it as "one of the primary certainties of the human mind?" "No safe logic proves it," exclaims Sir Edwin Arnold, "and no entirely accepted voice from some farther world proclaims it. There is a restless instinct, an unquenchable hope, a silent discontent with the very best of transitory pleasures, which perpetually disturb our scepticism or shake our resignation; but only a few feel quite certain that they will never cease to exist." Yet on the other hand, our author points out,

there are assurances, "worth nothing, perhaps, philosophically, and rendered no wh't more valuable if one had studied all the creeds and mastered all the systems of earth, which none of all these can give or take away." The conviction that death does not end all lies deep in the foundation of human nature. Does our reason delude us when we wonder why matter and motion, which the scientists tell us are indestructible, should be preserved, if consciousness and intelligence, when the earthly career is over, are to be blotted out? Besides the universal recoil from the very thought of extinction, there are abundant reasons for deeming it utterly inconsistent with the apparent scheme of things. Why, it is asked, are we endowed with aspirations and longings if it is not intended that we should have the means of satisfying them? Man, admittedly, is endowed with powers far beyond the necessary requirements of this earthly existence; why? if not that the time and field will come for their ample employment. Our innate sense of justice, which calls for compensation in another world for inequalities in the present life, has supplied another and by no means insufficient argument for a future existence. Why is it, in this world, that any of us are content to suffer pain, hardship, ingratitude, neglect, wrong? How is it that we resign ourselves so submissively to disappointment, and rebel not when deprived of the things others enjoy or are possessed of? Is it not in the hope that the inequalities of the moral government in the present sphere will be redressed in the next? What consoles us for partings here if not the assurance of reunions hereafter?

But let us return to our author. "Disjoined from all conventional assertions and religious dogmas," says Sir Edwin, "there are some reflections [about the future life] which may be worth inditing, rather as suggestions to other minds than argument; rather as indications of fresh paths of thought than as presuming to guide along them." These he proceeds to set forth. We can but briefly refer to them. The first is the great mistake of refusing to believe in the continuity of individual life because of its incomprehensibility. "Existence around us," he goes on to say, "illuminated by modern sciences, is full of antecedently incredible occurrences; one more or less makes no logical difference. Does anybody find the doctrine of the Incarnation incredible? The nearest rose-brab may rebuke him, since he will see there the aphides, which in their wingless state produce without union creatures like themselves; and these again, though uncoupled, bring forth fresh broods, down to the tenth or eleventh generation; when, behold! winged males and females suddenly result and pair." "Miracles" are cheap enough! "Another consideration having some force is that we should find ourselves speculating about this matter at all. All the other aspirations of infancy, youth and manhood turn out more or less, as time rolls, to have been prophecies. . . . There is a significance like the breath of a perpetual whisper from nature in the way in which the theme of his own immortality teases and haunts a man. Note also that he discusses it least and decides about it most dogmatically in those diviner moments when the breath of a high impulse sweeps away work-a-day doubts and selfishnesses. What a blow to the philosophy of negation is the sailor leaping from the taffrail of his ship into an angry sea to save his comrade or to perish with him! He has never read either Plato or Schopenhauer—perhaps not even that heavenly verse, 'Whoso loseth his life for My sake, the same shall save it.' But arguments which are as far beyond philosophy as the unconscious life is deeper than the conscious sufficiently persuade him to plunge."

On the subject of death not staying, but hastening, the development of the individual, Sir Edwin has a fine thought or two with which we must now conclude. "Birth," he remarks, "gave to each of us much; death may give very much more. It may give us subtler senses to behold colours we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organized society and a governed, multiform State. Where does nature show signs of breaking off her magic, that she should stop at the five organs and the sixty or seventy elements? Are we free to spread over the face of this little earth and never freed to spread through the solar system and beyond it? If death ends the man and cosmic convulsions finish off all the constellations, then we arrive at the insane conception of a universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions."

But we cannot continue to draw upon these beautiful re-settings of the "intimations of immortality." As men's minds rise into higher planes of thought and science continues its revelations, they will not be the final word, even in the religion of nature. We could wish that they formed a part of the actual gospel of Buddhism, so barren is it of comfort in the presence of death. Then might we extol the ethics of its founder, and see in his precepts something of more value than the "renunciation" of home and home's sanctities and a sombre loathing of life. Our thanks are not the less due or less unfeignedly accorded to Sir Edwin Arnold. He has given us a glowing picture of a land of vivid colour, of bright flowers, and glad sunshine. A land of song, he has also made it a land of romance. His poetic sympathies and fervid genius have lit up for Western readers an old historic faith. Would that that faith were more worthy the heart-trust of its Eastern disciples, or that, discarding Krishna, they might receive the Christ.—*G. Mercer Adam, in The Week.*

PULPIT SUPPLY.

MR. EDITOR,—For many years the question of supplying vacant congregations has occupied our Church courts, and though a great many schemes have been proposed, and changes made, yet I cannot see that there has been any improvement effected. I know that it is impossible to devise any scheme which will be entirely satisfactory to every congregation, yet I think that there is room for improvement. The question is often asked why churches are so long vacant. Some blame the congregation and say that it is too hard to please; whilst others blame the management of the committee. Now my experience is that in many cases congregations are not to blame. Of course there is very little difficulty in the wealthy churches, where the prospect of a good salary brings many applications for a hearing from suitable ministers. I do not cast any reflections upon these clergymen for trying to better their condition. But in country charges where the stipend is small the case is different. When one of these is vacant there are no applicants from settled pastors, and the choice must be made from those sent by the Presbytery. Now in the congregation with which I am connected, which has been vacant for two years, we have had no opportunity to give a call to a minister, though our people are anxious to have a settled pastor. Whether it be the fault of the Convener or that the rules prevent it, I do not know; but I can assure you that we have not had a chance to give a call to any minister who was in a position to accept it. It seems that the only thing that has been attended to is to send some one to preach to us on Sabbath. Most of those are students, and when a probationer comes for only one Sabbath, coming on Saturday night and going away on Monday morning, we have no opportunity to get acquainted with him or to find out anything about him.

Then we have reason to complain of the students sent. It seems that any young man who offers his services is employed, though he may have had no training nor qualification for the work. We have had boys sent who were utterly unfit to conduct the services. Why send them? Would it not be better to allow some of our elders to take charges for a Sabbath than to employ these schoolboys who are only commencing their studies. In the old country the Church is rather restrictive, for they won't permit any one to preach until he is licensed, but here we go to the opposite extreme and as soon as a boy leaves the high school and enters the university he is considered fit enough to be sent out to vacant congregations. The result is that instead of doing good our congregations are injured; for intelligent people do not wish to go to a church where a boy attempts to teach what he is incapable of teaching. Now I think that students should not be sent out until they have put in at least one year in a theological college. Then a great injustice is done to probationers as well as to congregations. How absurd it is to make a man travel over the country preaching one Sabbath in each place. It is a great expense and does no good. The probationer should be sent two or three Sabbaths to one place, so as to enable the people and him to get acquainted; then if each be satisfied a settlement could be made. As it is many probationers get discouraged and retire, whilst the vacant congregations dwindle so that they become unable to pay a sufficient salary. Hoping that some member of the Assembly may devise some scheme to obviate these evils, I am

A MEMBER OF A VACANT CHURCH.

A THOUSAND-YEAR-OLD STORY.

Here is a story told a thousand years ago by the monks of St. Gaul, which charmingly shows how much good common sense was possessed by the boys' hero, Charlemagne:

When the victorious Karl, after a long absence, returned to Gaul, he sent out for the boys whom he had entrusted to Clement, and bade them show him their compositions and poems. The boys of middle station brought him theirs, sweetened beyond all expectation with every charm of wisdom, but the highborn showed only quite poor and useless stuff. Then Karl, the wise king, following the example of the eternal Judge, placed the good workers upon his right hand and spoke to them as follows: "Many thanks, my sons, that you have taken such pains to carry out my orders to the best of your ability and to your own profit. Try now to reach perfection, and I will give you splendid bishoprics and monasteries, and you shall be highly honoured in my sight."

Thereupon he turned his face in wrath against those upon his left, smote their consciences with his fiery glance, and burst out in terrible scorn in these words: "You highborn sons and of princes, you pretty, dainty little gentlemen who count upon your birth and your wealth, you have disregarded my orders and your own reputations—have neglected your studies and spent your time in high living, in games, or idleness, or foolish occupations." Then he raised his majestic head and his unconquered right hand to heaven, and cried, in a voice of thunder and with his usual oath: "By the Lord of heaven, I care little for your noble birth, and your pretty looks, though others like them so fine. And let me promise this: If you do not make haste to make good your former negligence by careful diligence, never think to get any favours from Karl."

DR. CÆSAR, of Tranent, as secretary of the Scottish Bible Society, informed Dundee Presbytery that its operations extended over Scotland, and that applications for Bibles had even been received from Canada and India. It is able to supply ministers with copies at less than prime cost; and the circulation now amounts to 20,000 annually.

Pastor and People.

PRESENT SERVICE.

A rock-bound lichen long'd to pierce the sky,
Like spear of grass that grew beside its bed,
The grass sigh'd low for petals rosy red,
The rose for wayward wings of butterfly
Which tried to reach the lark's ecstatic cry;
A child sighs long for sword and martial tread,
The earth-chained man for freedom with the dead,
For higher bliss immortal spirits try,
While angels press—to hymn their wisest love—
Where dread archangels throneward bend the knee.
But God said—"Children, duty is the price,
And life of use the gate that leads above,
The lichen's present service done for Me,
Is incense sweet as angel's sacrifice."

Toronto, September 19, 1889.

A. Cox.

FRUITS OF FAMILY WORSHIP

TRAIN UP A CHILD IN THE WAY HE SHOULD GO. PROVERBS XXII. 6.

The much-neglected duty of family worship has in its possibilities for good which a simple striking incident may help careless parents to realize, as well as encourage those who are faithful. It is found in connection with the above text in an admirable collection of "Old Testament Anecdotes," which with companion volume on the New Testament has recently been published by Messrs. Armstrong & Son, of New York.

The opening scene is a dark one in every respect. At midnight in one of the inaccessible ravines in the Black Forest a century ago, a strange auction is in progress. The place was lighted by torches, which cast a ghastly glare through the darkness of the Abyss. Savage-looking men, armed to the teeth, were sitting in a circle, while one stood in the midst, holding up articles for sale. It was a gang of brigands who had that evening robbed a stage coach. According to their custom, they were engaged in selling the stolen articles among themselves. After a good many pieces of dress and travelling bags had been disposed of, and while the glass and the bottle were going from hand to hand, and each member of the company vied with his neighbour in making unseemly jokes and setting the Assembly in a roar, a New Testament was held up last of all. The man who acted as auctioneer introduced this 'article' with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that he should read a chapter for their edification. This was unanimously applauded, and the auctioneer, turning up a page at random, began reading in a voice of mock-devotion. While the company were greatly amused at this sacrilegious scoffing, it was not observed that one of them, a middle-aged man, who was one of the eldest members of the gang and used to be foremost in their crimes and in their debauchery, became silent, and clasping his hands on his knees, was absorbed in deep thought. The passage which the auctioneer had read was the same which that man's father had read thirty years ago at family worship on the day when he, to escape the hands of the police, fled from the parental dwelling, never to return again. At the sound of the words which he remembered so well, the happy family circle, of which he had been a member, rose to his fancy. In his imagination he saw them all seated round the breakfast-table which was covered with the blessings of a new day. He saw his venerable old father sitting with the open Bible reading the chapter which was to prepare them for prayer. He saw his tender-hearted mother sitting by his father's side, attentively listening to the Word of God. He saw himself with his brothers and sisters joining in the devotional exercises, which entreated for them the guidance, protection and blessing of God during the day. He saw it all as clearly before his mind as if it had happened that morning. Since leaving home he had never opened a Bible, never offered up a prayer, never heard a single word which reminded him of God and eternity. But now, at this moment, it was as if his soul woke out of a long sleep of thirty years—as if the snow of a long, long winter melted away on a sudden at the sound of that well-known Bible word; and all the words which his good father had spoken to him from his childhood, and all the lessons, admonitions and prayers of his pious mother—which then were scornfully given to the winds, now came flying back to his memory, as the winter crop bursts forth through the snow when the vernal sun unshackles the fields, and causes the hidden life to rise from the long dreary grave. Perfectly absorbed in those hallowed recollections, he forgot all that was round him, heard nothing of all the scoffing, laughing and blaspheming that was passing in his presence, until on a sudden he was waked out of his reverie by a rude tip on the shoulder, which was accompanied by the question: "Now, old dreamer, what will you give for that book? You need it more than any of us, for you are undoubtedly the biggest sinner under the firmament?" "So I am," he answered, struck to the very bottom of his heart by the truth which he recognized in that rough joke. "Give me the book. I will pay its full price." The next day the brigands dispersed through the neighbourhood to turn their bargains into money. The man who bought the Bible went also on his errand, but he directed his steps to no receiving house. He repaired to a lonely place where he spent the whole day in the agonies of unspeakable remorse, and

but for the consoling words which his Bible held out to him, he would certainly have made away with himself. But God had mercy on that repenting sinner, and sent a message of mercy and peace to his heart. The next day on entering a village where he resolved to speak to a minister, he heard that the gang was overtaken the night before by a detachment of soldiers, and taken to prison. His resolution was confirmed now all the more. He told the minister the whole of his life's story, and requested him to direct him to the police office where he gave himself up to the hands of justice. This proof of the sincerity of his repentance saved his life. His comrades were all put to death, but he obtained a reprieve from the Grand Duke, to whom his story was reported. After an imprisonment of some years he was set free on account of his exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household till he died in peace, praising Jesus Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.

W. M. R.

MOCK CHARACTERS.

Mock characters, like false light, are worse than darkness. There is any number of skin-deep saints in the world at all times; and sheep's clothing and long robes are always in great demand in the market. Indeed, we all use cosmetics of the moral kind to remove freckles or wrinkles. To meet the respectable, smooth-shaved, decorous, venerable ornaments of society we sometimes see, you would not suspect that any slanders could find birth against men so soft-spoken, so frank and so confidential. But they do. Raven black and dead eyes, and drawn down corners of the mouth, and an unexceptionable tie, don't always stand for godliness. *Cucullus non facit monachum*—"The cowl does not make the friar." That highly respectable board of directors, so hale, loud spoken, well fed, seem, every man of them, fit for prizes at an exhibition of commercial moralities; still they are in trouble about loans, or contracts, or prospectuses. That manufacturer sings loud in his pew on Sundays, but makes thirty-five inches to the yard on Mondays; and that prosperous shopkeeper has strangely dark windows; and does that one believe his own puffs? The millennium has not come yet, and can hardly be hoped for, by appearances, at any very short date. Somehow, the bottles do not show the same strawberries all the way down in all cases; and jockeys sometimes forget to tell a horse's faults; and there have been books written on adulterations and tricks in trade; and men's words or writings are not always the unclouded expression of their thoughts. And yet to meet men, how nearly perfect they seem; in their suavity, innocence and sentiments. There are a good many Siberian crabs, and apples of Sodom, and huge pears that look like honey and eat like wood. We have our panics, and thousand liquidations, and a hundred millions of railway stock unproductive, and bankruptcy court revelations. The crop of knaves and half knaves is by no means extinct. There is a dark side to a good many things beside the moon; and has not the sun its spots, not to speak of eclipses that happen pretty widely throughout the universe?

Be you, young man, a contrast to all this. Character that is only a mask is beneath you, and mere conventional goodness is a lie of the devil. Determine from the first, to be transparent and truthful to God and your fellows, let Mephistopheles say what he likes. It is better, after all, to have the universe on your side than against you. Curses, like chickens, come home to roost; and so do falsities, if not outwardly, yet in your soul. I pray you don't offer a prophet's chamber in your conscience to Satan. Life is sacred; keep it so. We are born for a purpose, and can serve it only as we serve God. Humanity is a whole, not a mere mob of generations, and has a destiny in which every one has a set part. The little moment of our being is great enough to live well in and leave true work behind it. Play the man, not the trickster. Evelyn saw men at Leghorn staking their liberty for life in mad gambling, and, having lost, presently led off into slavery. He who has to do with a lie stakes his soul, and loses in any case. Character, pure and noble, chimes in with the eternal harmonies; but falsehood is a hideous clangour, now and forever. What any life, however humble, can do, is a secret with God; it may widen its influence through ages, or it may leave a trace seen only by him. But if valiantly, earnestly, nobly lived, by the light of God's truth and laws, it is holy forever. The City of God slowly rises through the ages, and every true life is a living stone in some of its palaces. You were made for God, young man, from eternity, and no lie is of him, be it in trade or profession, in act or in work. Insincerities are marks on the devil's tally and so are all hypocrisies and shams. Let your character be real, the shining warp and woof of each day working out the part God has set you in the great loom of Time.—Cunningham Geikie, D.D.

A GOOD ARGUMENT.

In that beautiful part of Germany which borders on the Rhine there is a noble castle, which lifts its old grey towers above the ancient forest, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood,

"Are you not afraid of offending God," said the Baron, "by speaking in this way?"

The foreigner answered, with cool indifference, that he knew nothing about God, for he had never seen Him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said: "My son drew that!"

"He must be a clever youth," replied the Frenchman blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guest many rare plants and flowers, and, on being asked who had the management of the garden, the father said with proud satisfaction: "My son; and he knows every plant, almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took his visitor to the village, and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expenso.

"What a happy man you must be," said the Frenchman, "to have such a son!"

"How do you know I have a son?" asked the baron, with a grave face.

"Why, because I have seen his works, and I am sure he must be both clever and good, or he never could have done all you have shown me."

"But you have never seen him," returned the baron.

"No; but I already know him very well, because I can form a just estimate of him from his works."

"I am surprised," said the baron in a quiet tone; "and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the shy, and shedding its glories over one of the greatest countries in the world, and I behold a mighty river at my feet, and a vast range of woods and pastures and orchards and vineyards and cattle and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the baron.

"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various works, how does it happen that you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"

THE UNFAILING HAND.

A traveller following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide, holding on to the rock with one hand, extended his other hand over the precipice for the traveller to step upon and pass round the jutting rock. He hesitated, but the guide said: "That hand never lost a man." He stepped upon the hand and passed on safely.

The child of God who takes the Saviour as His guide in this world of darkness and danger, has the help of an unfailing hand. Who that has ever trusted Him has been disappointed? He stretches out His hand for our help and deliverance. He holds us by His right hand in the midst of danger. And He has said: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." "That hand never lost a man; blessed are they who can lie safely within its hollow, protected by its almighty grasp."—*Episcopal Recorder*.

HIS FATHERLINESS.

By the mystery of the incarnation our whole being is fringed on every side with fatherliness indescribable; our little lives, which seem sometimes so stricken, so abandoned, so tired, are objects of unfathomable love. It is recently recorded of a little lad in a London hospital, upon whom it was necessary to perform a surgical operation, and to whom it was impossible, owing to heart-weakness, to administer chloroform, that his father said to him: "Do you think you can bear it, my son?" "Yes, father," he replied, "if you will hold my hand." That is a picture-lesson of the position of the believer in the midst of the perplexing trials of life. The operation is inevitable, the anodyne is unattainable, a fine and noble soul can only be made perfect through suffering; but God, in the incarnate, ever-present Jesus, and as a loving, interested friend, holds the hand of the believer with the firm grasp of sympathizing omnipotence.—*Congregational Magazine*.

MURMURING.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil of discontent has entered into the soul, nothing is right. Even the "angels' food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me."

Our Young Folks.

AN ACROSTIC.

BY R. A. T., TORONTO.

Father, to us Thy Spirit give,
As for Thee we try to live,
Teach us what to do and say,
How to serve Thee every day,
Every moment, every hour,
Resting in thy love and power.

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D.

THE GODLY MAN'S LOOKOUT FOR THE FUTURE.

He is confident as to the final issue, Phil. i. 6.
He rejoices in prospect of a crown, 2 Tim. iv. 8.
Until that time he expects deliverance, 2 Tim. iv. 18.
He is promised an all-helpful presence, Heb. xiii. 5, 6.
He has held out to his heart and hand :
God's grace, 2 Cor. xii. 19 ; 2 Cor. ix. 8.
Daily strength, Deut. xxiii. 25.
Everlasting upholding arms, Deut. xxiii. 27.
Everlasting love, Jer. xxxi. 3 ; Rev. iii. 9.
A covenant of peace that shall never be broken,
Isa. liv. 10.
A mercy that shall never depart from him, 2 Sam.
vii. 14, 15.
Peace to keep his heart in quietness, Phil. iv. 6, 7.
A joy that is perennial and satisfying, Psa. xliii. 4.
A hope that cannot perish, 1 Tim. i. 1 ; Psa. lxxi.
25.
He shall reap with joy the harvest he put in here, Psa.
cxvii. 5.
He shall come home with joy, Isa. li. 11.
He expects Christ's coming, Rev. xxii. 7, 12, 20 ; Titus
ii. 13.

WHO BUILT THE HOUSE?

The house was in a pond. People passed along the road in full sight of it, but never saw it. Boys came and caught frogs and chased turtles and captured blood-suckers, but did not notice it. In plain sight it was not twenty feet from the shore. The roof was covered with a thatch of rushes to keep out the rain. Within there was one room, a cosy bed-room, with a bed of dried grass as soft as down. The walls were of mud. There were no pictures hanging on them, nor were there stove, chair, table or dish in the mansion. There were no windows ; there was no chimney ; and the door, the only door, was under water.

This house had a very wet cellar ; in fact, it was always full of water.

The ducks often swam close to the house, plunging their broad bills deep into the mud, and sometimes diving out of sight, but they never tried to enter. The frogs sat on the large lily leaves near by and croaked long and loud, but not one went in. The turtles sometimes climbed to the roof to sun themselves, but they never went inside. The meadow mice had little houses of their own, and laid no claim to this. No one of these pond people claimed it. Who then was the owner? Who built the house.

One day one of the boys discovered the house. At first he thought it was an old bushel basket turned upside down, but as he looked more carefully he saw that something must have built it right where it was. He wondered when it was done and who did it. He lived close to the pond, and could see the whole of it from his chamber window, but he had never seen this building before. Almost every day after school he played in the old field near the pond, and yet he had never noticed the building. He had made up his mind to examine it carefully, and, if possible, solve the mystery that surrounded it.

The mud and water were so deep that he dared not wade out ; and he had no boat. How should he reach the little mud island, on the edge of which it stood? After thinking some time, he went to the lumber pile and took several boards and brought them to the shore. These he laid across the tussocks of pond grass until he had a bridge leading right up to the curious building. It was a very narrow and exceedingly shaky bridge. It bent and tipped as the boy stepped upon it. In his hand he held a long stick, which he thrust down into the mud to steady himself. In this way he sidled along, carefully balancing, step by step, until he was almost there. Once he stuck the stick so far down that he had to give quite a hard pull in drawing it out, and when it did come he almost tipped over backward.

Step by step he moved slowly on, and at last reached the house. Once there he examined it with a great deal of wonder. It was so strongly made, so nicely thatched, so perfectly rounded ! With a stick he rapped gently on the roof. There was a rustle, a plunge, and something darted through the water, and was gone. So quick and unexpected were the motions, that the boy could not decide whether it was a fish or an animal. As he examined the dwelling, he saw leading from the under-water door a pathway in the soft mud, on the bottom of the pond. Following it with his eyes, he noticed that it led far out into the deep water. He resolved to watch the path, hoping to have a longer look at the stranger.

For several days he watched, but saw nothing unusual. At last, one evening, just at twilight, he saw, swimming slowly up the pathway, its nose barely showing above water, a brown animal. Hardly daring to move, for fear of frightening it, he stole forward to get a good, long look. Nearer and nearer swam the animal to the water cottage, till, diving through the doorway, it disappeared.

This, then, was the owner, the builder of the queer little mud house, with its roof of rushes and its cellar full of water. So it was not the ducks, the mice, the turtles nor the frogs that built the house, but the big, brown muskrat.

As the boy went home he said to himself :

"I am glad I watched and waited till I found out what it was. It pays to keep one's eyes open."

JENNIE'S HAPPY YEAR.

"I remember," said the doctor's wife, "the day that Jennie Marshall first came to school. There were but ten of us, and we were like other girls. Our fathers paid our way through school, and we thought we never could endure it when it leaked out that Mrs. Vance was going to take a charity scholar, a poor clergyman's orphan to prepare for teaching.

"Betty Kenneth declared she would never see her ; she 'would pass her as though she were the blank wall,' which we thought a fine revenge on the girl for being poor. We all resolved to do the same.

"But when the day came, Mrs. Vance led in a thin little cripple, with an appealing face and hump upon her back.

"This is Jennie Marshall," she said. There was a moment's pause, and then Betty marched straight up and kissed her, and we all followed her. Mrs. Vance looked surprised and pleased, but she soon led the new scholar out, and then we stared at each other.

"I can't make war on cripples," said the roughest girl in the class.

"Betty's face was red, and she spoke vehemently. 'I know what we will do ! She thinks of her deformity all of the time ; I see it in her face. We must make her forget it. Do you hear, girls ? It is a little thing for us to do—make her forget it !'

"If a teacher told us to do this, we should probably have disobeyed her ; but Betty was the wildest among us. We were ready to follow her.

"We all went to work. We took Jennie into all our clubs ; we told her all our secrets. Not a word or a look ever touched on her deformity, or hinted that there was any difference between us.

"If she had been a whining, priggish girl, our good intentions might have been thrown away ; but she was an affectionate little soul, ready to laugh at all our jokes. I fancy she was little used to jokes or fun. People had kept that terrible hump in her mind always, as though that was to be the chief thing in life for her.

"She was not clever at her books, but Betty found out that she could embroider exquisitely. Then we asked Mrs. Vance to offer a prize for needlework with the others, and Jennie, of course, took it.

"She had a voice fine and tender as a lark's, and Betty always contrived that people who could understand it should hear her sing. I have seen old men come to her with their eyes wet with tears, and thank her for her songs. Even when we had tableaux, we contrived that Jennie's lovely, sad face should be seen among the others.

"What was the end of it? O, it was not like a story or a play, with some great blessing coming in at the close. It was a severe winter, and several of the girls had heavy colds, two of them pneumonia. Jennie was one. She was not strong enough to fight against it. She was the only one who died.

"Yes, her poor little story came to a sudden end. We all saw her on that last day. Betty even whispered to her a great secret. 'You can tell the other girls when you are well,' she said, nodding.

"Jennie laughed ; but she looked at each of us as we kissed her in a queer, steady way.

"I never was so happy in my life, girls,' she whispered, 'as here with you. Never. I wish I could stay—'

"That was all ; but when we looked at her dead face the next day, there was a quiet smile on it.

"Betty's little effort had made the last year of the tired child's life peaceful and bright, and I thought that she surely had carried some of its happiness up with her to the home where her deformity could not follow her."

WE WILL NOT.

It takes character to say "No." I have a friend who says the first thing she would teach a boy, if she had one, would be to say "No."

The three Hebrew children said : "We will not serve thy gods ;" and there they rested. They had nothing to do with the results. If the king threw them into the fiery furnace that was his business ; and it was God's business to look after the fire when they were thrown into it. They simply said and acted "No ; we will not." dare to say, "No !"

We are too apt to think what the result will be if we say "No." All we have to do is to decide what is right, and stand by it ; and if we do not do this we are not worthy to be called by His name.

MARY.

Her father lived in Bleecker Street. That was all that the bevy of bright girls at the church sociable knew about her. They didn't know her name or her father's business, but they knew that she came to the Sunday school and to the evening meetings, and that she lived in Bleecker Street. Of course they "didn't know what to say to her," and so they didn't say anything to her, not even "good afternoon."

She was plainly, but neatly attired ; her face had a sweet, long suffering expression on it, and if the sunshine of prosperity had been within and around her, she might have been beautiful. She sat quietly in one corner, looking on, and evidently enjoying all she saw.

Her face lighted up as a middle-aged lady entered the church parlours and approached her. "I'm so glad you came, Mary," said the lady ; "it will do you good to get away from the sick room a little while." Then Mary was introduced to a girl of her own age, who wore one of those little Maltese crosses, *In His Name*, and for the brief further time she stayed was companioned and happy.

Mary's father had seen better days, but sickness and adversity had overtaken him, and he had drifted into a tenement house in Bleecker Street, where this church visitor had found his family. The mother was an invalid, and Mary was her nurse and the stay of the household. She had been gathered by the visitor into the Sabbath school, and encouraged to attend the evening meetings and come to the church socials.

What did she think about as she sat there, looking on before her friend came? Did she wonder if the gay girls who glanced at her, and "passed by on the other side," were in their hearts followers of the meek and lowly Jesus? Did Paul's exhortation, "Be courteous," come to her mind? Did she hear the Saviour saying to those on the left hand, "I was a stranger, and ye took me not in?" Probably none of these things occurred to her ; but they did occur to a young man who noted her patient face, her modest air, and who had many a time wondered at the neglect shown to this gentle and sweet girl, simply because she lived in Bleecker Street.

"Man's inhumanity to man" has often been the subject of eloquent discourse. May not something be said of woman's inhumanity to woman?

FINISH IT.

When Samuel F. B. Morse, afterwards famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work.

Being anxious for the favourable opinion of his master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing he examined it critically, commended it in this and that particular, then handed it back, saying, "Very well, sir, very well. Go on and finish it."

"But it is finished," said the young artist.
"O, no!" said Mr. West, "look here, and here and here." And he put his fingers upon various unfinished places.

Mr. Morse saw the defects now that they were pointed out to him, and he devoted another week to remedying them. Then he carried the drawing again to the master. Mr. West was evidently much pleased, and lavished praises upon the work ; but at the end he handed it back, and said as before : "Very well, indeed, sir. Go on and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet ; you have not marked that muscle, nor the articulations of the finger joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time.

But the critic was not yet satisfied. The work was good, "very good indeed, remarkably clever," but it needed to be "finished."

"I cannot finish it," said Mr. Morse, in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings."

BE HONOURABLE.

Boys and young men sometimes start into life with the idea that one's success depends on sharpness and chicanery. They imagine if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth.

GOOD WORDS FOR BOYS.

An English writer says : "A gentleman must be polite, gentle, truthful and honest. And if a boy wishes to become a gentleman, and will rule his life by those four words, he will succeed. But he will find when he begins to try, that those four words, simple as they are, have deep meanings, and it may not be always easy for him to put them into daily practice."

These words are good for girls, too, if they want to become real ladies and not mere shams.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 2nd, 1889.

THE *Methodist Herald* of Minnesota, thus admonishes its clerical readers: "If titles increase set not your heart upon them, because the more there are the less they are worth."

THERE were 164 members added to Dr. John Hall's Church last year, ninety-two by profession of faith and 72 by certificate. The additions to Cooke's Church, Toronto, were 203; eighty by profession of faith and 123 by certificate—thirty-nine more than the number added to Dr. Hall's Church. Manifestly our youthful Toronto Irishman is not so far behind the great New York Irishman in doing the real work of the Church.

REFERRING to the growth of the Episcopal Church in America Canon Farrar says in a recent article—

I am told that it alone, or almost alone, of the religious communities in the Western Continent, is steadily, if slowly, adding to its numbers, lengthening its cords, and strengthening its stakes.

Now who could have loaded up the Canon in that way?

WE have all heard of the "Boy Evangelist," and the "Singing Evangelist," and the "Weeping Evangelist," and several other evangelists. It has been reserved for British Columbia to have the honour of finding a home for the "Cow Boy Evangelist." Now all these evangelists may be excellent people and may have done some useful work, but these titles do not increase their influence for good with anybody of reasonably good taste. Such names may attract the attention of vulgar, gaping people, but they do not help anybody to do the Lord's work among any class, and they disgust and repel many whose influence it is very desirable to have in favour of any religious movement.

WERE the *Christian Guardian* as sound in theology as it is sensible on all practical questions it might pass for a good Presbyterian journal. Our excellent neighbour says:—

There are some people who drift about from one church to another, and who seem to think they do a church a great favour by attending its services. They think they have a better claim to good seats than the people who support the church, and who pay for their sittings. People who will not put five cents into the collection are the people who commonly complain if the regular worshippers do not give up their seats to make room for them.

Not long ago we suggested that the first conference or convention that meets to discuss ecclesiastical topics should wrestle with this question: Have the people who build and furnish a church, and pay a minister for preaching in it as well as defray all the other expenses, any rights that a Rounder is bound to respect? Now we move that Bro. Dewart open the discussion by speaking as long as he wants to.

LORD RANDOLPH CHURCHILL defined his position on the Disestablishment question the other day in Wales. He considers the question one of principle, and that the proper attitude should be unbending and positive resistance.

Certainly on that question the Tory party sounded no uncertain note. To the Disestablishment of the Established Church, whether in Wales, in Scotland, or in England, Tories were bound to oppose an inflexible resistance. The maintenance of the connection of the State and religion was a cardinal principle in the creed of the Tory party. It was not a principle which admitted of any compromise or modification. It was a principle on which it was absolutely necessary to take up a most unbending and a most positive attitude.

Wiser men than Churchill have spoken in that way, and changed their opinions long before they died. About fifty years ago Gladstone published a strong plea in favour of State Churches, but he lived to disestablish the Irish Church, and if spared ten years

longer he may do some more work in the same line. If disestablishing any one of the three Churches named or the three taken together would make Randolph Churchill Prime Minister of England, the establishments would not be safe for an hour.

IT would be an unspeakably great blessing if a few Christian ladies in every congregation had the great joy experienced by a lady in one of the Chicago churches, whose good work is thus described in the *Interior*:

There is a Christian lady in this city who had the great joy, at a recent communion service, of seeing seven persons added to the Church as the result of efforts put forth by her, under God's blessing. Three of these were members of her Sabbath school class, and upon them she had exerted an influence for a considerable period of time. But the other four were newly found acquaintances, members of a family brought to the appreciation of the sweetness of fellowship with believers, through this Christian worker's kindly offices, beginning with a call upon the mother of the household.

Why should such joys be so exceptionable that they form the subject of newspaper comment? It is not said that this lady had any superior advantages to enable her to do such blessed work. Thousands of ladies may have opportunities equal to hers. No doubt she is a woman—woman is a better word than lady—of faith and prayer, but the principal difference between her and many other good women is that she tried to bring others to Christ while unfortunately many do not.

THERE seems to be considerable dissatisfaction in religious circles in London because the Protestant ministers of the city did not come forward more prominently during the recent strike of the dockyard labourers. The active peacemakers, the men who really deserve credit for the peaceful solution of the difficulty, are Cardinal Manning and a number of pronounced infidels. The *British Weekly* describes the situation in this way:

Here is the situation. We have a contest waged between capital and labour, in which the almost unanimous judgment of the public is decisively on the side of labour. In these strifes it is often possible for Christian men to take opposite views; nay, their judgment may be decidedly against the workers. Here, however, we have a simple issue and a terrible struggle. Both sides suffer, but on the one side there is inconvenience and loss of money; on the other, starvation. It is hard to get no dividend on capital invested; but who shall tell the devouring agony of mothers who watch the hunger of their little children.

Who are at the heads of the poor people who are making a righteous demand? Who are their voices, their interpreters, their ambassadors? Not the ministers of Jesus Christ. Not the magnates of the religious and philanthropic world. Not even Christian believers from the ranks of the sufferers. No; but men who, while they are not blatant or aggressive infidels, do nevertheless seriously and deliberately reject the religion of Jesus Christ—the true Friend of the People.

In the same article the *Weekly* says. "Cardinal Manning, bowed under the weight of more than eighty years, was the first to seek the blessing of the peace-maker, and although something has now been done in other quarters, he was the only one we could name last week." Many people ask, "Where was Spurgeon?" and sharp things are being said and written about the readiness with which ministers rush into any theological dispute, and the tardiness they displayed in coming to the aid of starving "dockers" in their fight for bread. At this distance and with our limited and second-hand knowledge of the facts, it is not well to be too positive, but it does seem as if the ministers of London have allowed a great opportunity to slip into the hands of Cardinal Manning and a number of leading infidels.

THE authorities in the city of New York are about to try whether the law can reach "faith-curers" who persuade sick people not to use remedies prescribed by competent physicians. A young woman suffering from typhoid fever died in that city the other day, and the physician who attended her has had a faith-cure brother arrested for not allowing his patient to take her medicine. The *Christian-at-Work* says:

She believed that she was "in the hands of the Lord, and if he saw fit to take her she would not interfere." Her fanatical friends gathered about her bedside and performed in her behalf what the doctor describes as "incantations," waving their hands over her, patting her on the body, and praying for her recovery, but giving no remedies.

The young woman died, of course, and the only consolation offered her surviving relations by the faith-curer was that her faith was not strong enough. Her brother, who had always treated her kindly, wished her to go to his house while ill, but she replied that his house was not holy enough for her. The *Christian-at-Work* says:

It certainly has become a question of some moment whether in a belief however sincere lives must continue to be sacrificed through neglect to call a physician or else to take his medicine when prescribed. Society owes something to itself in this matter, and it remains to be seen if the law is

powerless in the case. It is not so powerless in England. Not long ago a sect known as the "peculiar people" arose, whose ideas about the proper way of treating sickness were closely allied to those of our American "faith-curers." A death, plainly the result of neglect, occurred among the "peculiar people," and the fanatics who were responsible for it were indicted, tried and punished for manslaughter. It is high time that the courts take in hand all such cases as that noted above. Life is too precious to be sacrificed to a belief, however sincerely held, which not only proves futile in the matter of saving life, but which assumes to throw back the responsibility upon the poor patient as not possessing the requisite "faith." We punish people for attempting suicide, no less should those be punished who substitute foolish vagaries for the physician, and send people to eternity by neglecting the very means which Providence may have provided for their recovery.

It is hard to say how a New York court may treat such matters, but there need be no uncertainty about the manner in which they will be disposed of in Toronto should a test case arise. We have a number of old-fashioned judges up at Osgoode Hall who will not hesitate a moment to make a martyr of any faith-cure brother who does people to death by preventing them from taking proper remedies to preserve their lives.

THE SCHEME OF HIGHER RELIGIOUS INSTRUCTION.

SEVERAL of the Presbyterian Churches in other lands have had for years in operation a well-arranged scheme for the higher Christian education of youth. The Free Church of Scotland, the English and Irish Presbyterian Churches and the Australian Church have each in their own way given special attention to this most important branch of moral and religious training. The conditions of the present time call for well-organized work of this nature. In every age the proper religious training of the young has been held to be of vital importance. In no age has this been more necessary than the present. Opposition to revealed religion is more direct and much more generally diffused than in any preceding age. The young come in contact at various points with the irreligious tendencies of the time. They cannot, even if it were desirable, be kept like hot-house plants in an artificial atmosphere of seclusion. The best of all safeguards against the attacks of unbelief and the no less dangerous allurements of vicious indulgence is a thorough training in Bible truth. Home is eminently the sphere in which religious culture should be steadily maintained. The men and the women who are making their impress for good most felt in the religious and social activities of the time have received the rudiments of their culture in the pious homes of the land. It is no less true that the Church, adapting her methods of enlightenment to the constantly-varying conditions of human society, has in the training of youth a most important and hopeful field of effort, one that cannot be neglected without incurring the guilt of proving unfaithful to her trust. Her divine Lord has imposed this obligation in His parting counsels, "Feed My sheep. . . . Feed My lambs."

The plans adopted by the various Churches referred to are the same in all essentials. Their respective committees prescribe a course of study, hold examinations under well-defined conditions at stated times and award prizes to successful competitors. The Rev. T. F. Fotheringham, the indefatigable Convener of the General Assembly's Sabbath School Committee, after carefully investigating the Schemes of the various Churches, and corresponding with those intrusted with their management, elaborated an excellent plan, which was submitted to last Assembly and met with its cordial approval. The following recommendations appended to the report were adopted by the Assembly:

1. That a scheme similar to that of the "Welfare of Youth" of the Free Church of Scotland, be adopted for this church, and that it be committed to the care of the Sabbath School Committee.
2. That the scheme contained in this report be approved for the present year and recommended to the cordial support of ministers, sessions and Sabbath schools.
3. That the Convener of the Sabbath School Committee of each Presbytery, be a corresponding member of the General Assembly's Committee.
4. That the Committee be authorized to appoint examiners and arrange all necessary details of the scheme.
5. That the committee be authorized to solicit subscriptions from Sabbath Schools and individuals towards defraying the expenses of the work under its care.
6. That the Committee be instructed to prepare and announce the syllabus for 1890, not later than the 1st of March next. The scheme contained in the report to be used where desired for the ensuing year.

The scheme submitted embraces three departments: 1. Biblical, for which the subjects of study this year will be the International Sabbath School Lessons from July 1st to December 31st. In future the lessons for the whole year will be assigned. Seniors in this department in addition to the Sabbath school lessons, will also be examined on "The Life

of David," by Rev. Peter Thomson, M.A. The second department comprises doctrinal study. Juniors undergoing examination in this department will have to study "The Shorter Catechism," by Professor Salmond, D.D., questions 1-38, and be prepared to write out correctly in full the answer to any question in the first part, questions 1-53 inclusive. Seniors in this department will be required to pass an examination on the first hundred pages of "The Shorter Catechism," by Alexander Whyte, D.D., and be prepared to write out correctly in full any question in the Shorter Catechism. The third department of study is historical, and for this year the subject on which competitors will be examined is "The History of the Reformation," by Professor Withrow, and for seniors, "The Reformation," by Professor Lindsay, D.D., is prescribed. It is designed that in this department different subjects embracing Church History, Church Government, the Sacraments, Experimental Religion, Evidences of Christianity and History of Missions will be taken up from time to time. Essays form the one feature of the fourth department. The subject prescribed for this year is "Israel in the Time of Solomon."

Those under twelve years of age, though not absolutely excluded, are not encouraged to appear as candidates for examination. The juniors will comprise all candidates under sixteen years of age; intermediate, over sixteen and under twenty, and seniors, those over twenty. Though candidates are not limited as to the number of departments in which they can compete, it is wisely recommended that they confine themselves to one or at most two. They can select for themselves the one in which they desire to be examined. The essay is open to juniors, intermediate and senior competitors. For the two former its length is limited to 5,000 words, while the seniors can enlarge to 10,000 words if so disposed. The essays must be forwarded to the Convener not later than February 28, 1890. All young people desirous of taking part in the work prescribed should consult their ministers and Sabbath school teachers, who will be prepared to give all the needed counsel and information. The report says: "Candidates must enrol themselves by handing to their respective ministers, on or before January 1, 1890, their names, ages on March 1, 1890, and subject or subjects on which they propose to present themselves. The minister will then transmit the application at once to the corresponding member for his Presbytery."

This excellent scheme is cordially commended to the attention of parents, but chiefly to the young people themselves, for whose benefit it has been devised. They should lose no time in making up their minds to make the best of their opportunities. In more ways than one it will afford them great benefit. Spare time that might have been wasted will be filled in with useful preparation, and the study of the subjects they select will give them a clear insight into divine truth of the utmost moment. As a discipline the course of study will be valuable. It is hoped that many of the young people from one end of the Dominion to the other will make up their minds to take part in the first examination arranged for in the Scheme of Higher Religious Instruction.

THE OUTLOOK IN FRANCE.

THE elections in France were looked forward to with much interest by many besides the nation most deeply concerned in their results. In French affairs a crisis had arisen. Several issues of great importance were to be decided by the electors at the polls. The fate of the Republic was hanging in the balance. The question of war and peace was to a considerable extent involved. The formal question of revision of the Constitution was open for settlement, the influence of Ultramontanism was to a certain extent staked on the event, and the career of General Boulanger was to be virtually determined by the ballot-box. Though on account of so many second ballottings being yet required, the definite returns are at present far from complete, all doubt is now removed as to the stability of the Republic. France may be said to have emphatically endorsed her present form of Government, and Republican institutions are safe. A stable government, whatever its form, is indispensable for a nation's prosperity. The weakness of France for the last hundred years has been the lack of a government that received the people's confidence. This gave rise to uncertainty, and afforded encouragement to a succession of adventurers who aspired to rule France. The comparative success of the Third Republic has received a new demonstration by being sustained at the polls in the face of the opposition it has had to encounter since General Boulanger emerged

as a prominent political figure. Its survival of recent attacks has increased its prestige, and although it is the unexpected that happens, especially in France, it is reasonable to hope that its stability will now be better assured than it has been since its formation. The fact that it has successfully borne the strain to which it has been put will greatly strengthen the hopes of its friends, draw to its side the indifferent and materially check the hostility of its opponents. The thrifty peasantry and traders in cities and towns are averse to political change, and their influence will now be more firmly than before directed to the maintenance of existing institutions. The feeling is general in France and out of it that the Republic is safe.

Had the issue of the French elections been different from what it is, we should have had a perplexing variety of war rumours. A Franco-Russian alliance might have been formed, which, should it occur, would be a formidable menace to the Triple Alliance, which is supposed to have considerable influence in the maintenance of European peace. That the elections in France have rendered war impossible would be a too sanguine conclusion, and one that facts do not warrant, but there is little doubt that the triumph of Boulanger would have precipitated the conflict that so many regard as inevitable. Events make it plain that the mass of the French people are not so strongly bent on a war of revenge as has been so often asserted of late. Their preference is for peace, not war. It has been hinted that a war between France and Germany—but especially between France and Italy—would be rather agreeable than otherwise at the Vatican, because in the turmoil the Papacy might find an opportunity of regaining its much-coveted temporal sovereignty. The impression is general that papal influence was on the side of the enemies of the Republic, and this is borne out by the fact that immediately before the election a member of the French Cabinet issued a circular to the clergy forbidding them to take part in the political conflict. From the result Ultramontanism can only take cold comfort. If priestly influence has lost its hold on rural France, Vatican hopes have received a rude shock.

For years General Boulanger and his friends have been busy preparing the way for his advent to supreme power. Every device known to indefatigable schemers has been employed. Three or four years ago his praises were sung by a subsidized press, and even New York journals opened their columns to eulogies of the brave general. In office and out of it he and his heterogeneous friends have tried every scheme to keep him before the popular gaze and to advance his interests. The end of his adventurous career, so far as his designs on supreme power are concerned has come, and he will cease to be feared or caressed. The setting of his star will not be deeply regretted anywhere. His affected heroism has been so tarnished that it is no longer respected. Moral influence he never had, and his sorry personality has fully exposed by the recent trial at which he proudly declined to be present. Incompetent and brazen audacity may sometimes do much but it has its limits, and the man on horseback can now betake himself to the obscurity he is best fitted to adorn.

If France avails herself of the opportunity now afforded for advancing civil and religious liberty, she has yet a hopeful future before her.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This periodical presents its readers every week with the best and most varied literature of the day.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—The monthly advent of this carefully conducted little magazine brightens every home it enters.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This first-class publication every week supplies varied, instructive, and entertaining reading matter, handsomely illustrated, to the many thousands who give it a cordial welcome.

THE OLD TESTAMENT STUDENT. (New York: C. Venton Patterson Publishing Co.)—To all students of the Sacred Scriptures this ably conducted monthly, specially devoted to Biblical learning, will prove instructive and valuable.

A GLIMPSE into a Jesuit Novitiate is given in *Blackwood's Magazine* for September by one who was for eight years closely connected with the society, and left it on friendly terms, so that no bias is imported into the straightforward description given of the Jesuit training.

ST. NICHOLAS. (New York: The Century Co.)—This splendid monthly, specially designed for the instruction and entertainment of youthful readers, keeps the high place it has justly earned for itself. Its varied contents are suited to different tastes, but nothing that right feeling and a fastidious taste could object to ever finds a place in its pages. Reading matter and illustrations are of the best.

THE BYSTANDER. A monthly review of current events, Canadian and general. (Toronto: Hunter, Rose & Co.)—Though the name of the distinguished writer, who in the person of "The Bystander," gives his luminous and trenchant opinions on current events, does not appear on the title-page or anywhere else in this resuscitated monthly, all reading Canadians well know that the pungent force and felicitous diction flow from the pen of Goldwin Smith. Whether the reader agrees with the opinions expressed or not he must perforce read on and will growl or applaud either as he agrees or coincides with the distinguished publicist's views. The *Bystander* is certain to meet with a large measure of success.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The new number of *Scribner* is an unusually attractive one, as a brief reference to its principal features will show. Joseph Thompson tells in a most interesting manner "How I Crossed Masai-Land." Several writers make contributions to a paper on "Electricity in War." Other finely illustrated papers are "A Summer in Iceland," by Charles Sprague Smith, of Columbia College, and "The Life of Benvenuto Cellini," by Edward J. Lovell. N. S. Schaler writes on "The Common Roads," and Donald D. Mitchell has "A Scattering Shot at Some Ruralities," having, among other things, reference to the present condition of farm life in New England. Robert Louis Stevenson's serial fiction, the "Master of Ballantrae," is concluded this month, and Harold Frederic's new story, "In the Valley," is continued. Short stories and poems of excellent quality find a place in the present number.

THE CENTURY. (New York: The Century Co.)—The October number of this standard illustrated monthly completes the nineteenth year of its publication. It has made steady advancement, and in artistic excellence its illustrations are unrivalled. The chief papers of the number are "In East Siberia Silver Mines," by George Kennan; "Moliere and Shakspeare," by C. Coquelin, the famous French actor. "Lincoln," by John G. Nicolay and John Hay, Lincoln's private secretaries. "Italian Old Masters;" "Three Jewish Kings," by Edward L. Wilson. "The Pretty Girls in the West;" "Maria Mitchell's Reminiscences of the Herschells." Educational subjects are ably discussed by various experts. Joel Chandler's "The Old Bascom Place," is concluded. Young E. Allison, Maurice Thompson and George W. Cable contribute characteristic short stories, and several poets of distinction are among the contributors to the number. Topics of the Time, Open Letters, etc., appear as usual.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The *Atlantic Monthly* for October opens with a generous instalment of Mr. Bynner's serial, "The Begum's Daughter." "A Non-Combatant's War Reminiscences," by J. R. Kendrick, contains fresh statements with regard to the social and political condition of South Carolina before and during the war, and many incidents of peculiar interest. Another of Mr. Fiske's exceedingly valuable and readable papers on the period of the American Revolution is devoted to the "The Monmouth and Newport Campaigns." William Cranston Lawton contributes an article on "The Closing Scenes of the Iliad." A valuable article is an account of "The Government and its Creditors," by Mr. Henry Loomis Nelson. Agnes Repplier, in an article entitled "Fiction in the Pulpit," takes strong exception to the theory that a novel should be in any respect didactic or have any moral purpose. A paper which just now will be read with great interest by a large circle of readers is one upon the late President Woolsey, by Prof. J. H. Thayer, of Harvard. It is an admirable description of a thoroughly admirable man. The short story of the number is a negro tale entitled "Dave's Neckliss," a harrowing narrative of slavery times, by Charles W. Chesnutt. Sophia Kirk contributes a paper on "Prismatics," which discusses colour and poetry. L. D. Morgan writes of "Ladies and Learning," with reference to the old idea entertained concerning the education of women and the much broader and truer ideas which now prevail. There are three poems in the number, reviews of some important new books, and the usual variety in the Contributors' Club.

Choice Literature.

AN UNSUNG HERO.

A PHYSICIAN'S STORY.

ADAPTED FROM THE GERMAN.

The fair, false waves shone on in dazzling calm, the ship rocked gently, making no perceptible headway. The sultriness was becoming unendurable. A strange languour and depression pervaded the air. Suddenly the silence was broken by the sound of excited voices, which I recognized as those of the Captain and Dr. Claas. The old lady pricked up her ears.

"If I mistake not," said she, "they are quarrelling over your *protege*, the interesting sailor. Go and see. As for me, I have enough of this. I go below."

To my intense relief the venerable gossip prepared to depart, and rising, I began walking the deck, going a little nearer the excited speakers.

"For the last time, sir," the Captain was saying in angry tones, "I repeat, that such conduct is entirely unbecoming, and against my wishes. Yesterday you lead one of my men on to an act of romantic foolhardiness, and to day, without consulting me, you send him below to his hammock to recover from the consequences of this eccentric and absurd experiment. Why sir, you are exceeding your authority. You are encouraging insubordination. Once more, sir, it cannot be allowed!"

"Allow me to say, Captain," said Dr. Claas, with great self-control, "that there was no leading on in the matter, whatever. As I call this gentleman to witness (turning towards me), the man having overheard us as we discussed the subject on the deck, not dreaming that he would hear, or at least comprehend, what we were saying, came forward and offered himself for the experiment—an act which no one man in a hundred would be capable of, sir. Yes, sir; came of his own free will, and submitted to a painful and even dangerous operation to save a human life in no way connected with his own. And I say it is due to him that he should be protected from the consequences almost sure to ensue from any unusual strain upon his strength. To send him aloft to repair a broken yard under a sky like this, after such a loss of blood, would be simply brutal, sir."

The doctor's earnest speech had its effect upon the testy but kind-hearted officer, and after some further efforts on our united parts, the captain returned to the quarter-deck in a somewhat mollified mood.

At the suggestion of Dr. Claas I went below to look after Tom. The brave fellow lay stretched in his hammock in the close, small cabin, in a troubled sleep. The open collar of his blouse exposed to view a throat and chest of statuesque proportions; his curling brown hair was matted over his forehead; his face, haggard, beneath its deep bronze hue, wore a look of gentleness and suffering.

The interest I had felt from the start in this fine specimen of Nature's noblemen had mounted to enthusiasm, and I was impatient to know more of the man and of his relations with the woman, seemingly so far removed from his own sphere in life, upon whom his appearance had produced so startling an effect. But as I stood looking down upon him, noting his irregular respiration, and the contractions that from time to time passed over his features, I realized that even of a physique like Tom's too much might be demanded. The enervating climate, and, as I had every reason to suspect, some strong mental excitement, had diminished the man's power of endurance, and it was certain that Dr. Claas' solicitude was only too well-founded.

Not to disturb the sleeper I would have withdrawn noiselessly, but at the moment Tom stirred, and opening his eyes gazed at me with a bewildered stare. His glance was uncertain, his lips trembled, as with fever.

"What time is it?" he asked, feebly. "Have I slept long?"

"It is twelve," I answered. "You have slept two hours, and can lie and rest as long as you feel like it. It is the captain's order. How are you feeling?" I added, seating myself on the blue-painted chest that doubtless contained the sailor's worldly possessions.

"Better, now," answered Tom; "but a while ago my legs would scarcely bear me, and my head whirled round like a rusty capstan. It is powerful kind o' you, sir, to come an' ask after me. An' how is the little chap gettin' on?" he added, his voice softening suddenly.

"Very well indeed, Tom. I have just been with Dr. Claas to see him, and unless we are much mistaken, the tide has turned and the boy will recover. And if he does, Tom, it is to you he owes his life."

Words cannot picture the look that transfigured the sailor's sun-bronzed countenance—a look of deep and perfect content. He kept his eyes on the ceiling over his head for some time, his lips smiling like a child's.

"Good!" I heard him whisper. "That does me good to hear. The boy will live, and she will be happy. Good!"

But after a while he turned to me again.

"Mebbe," he began, doubtfully—"mebbe you mought a-guessed from what you saw, that the little chap's mother an' me wasn't no strangers, sir; and if ye don't mind lis'enin' I'd like to tell you how things is, an' was, sir, for I wouldn't have ye go to think harm of her, not knowin'."

I assured Tom that I was only too glad to listen to his story if it would not fatigue him too much in the telling.

"No, sir," he said; "it'll be a powerful relief to get it off my mind, along of her that mought be misjudged, if ye didn't know the true facts. No, sir; Nell—that's her—Nell an' me is no strangers. We was born an' brought up in a little village ye likely never heard of, away down on the coast o' Maine. Ay, different as things is now, our folks was neighbours, and Nell and me was playmates an' friends as long ago as I can remember, tho' her folks was better off than mine, an' Nell had a better chance at books an' the like. So when I grew up an' began to foller the sea, like my father an' gran'father aforeme, it come about quite natural that I should begin to look on Nell as my sweetheart, an' she on me. Every time I got home from a voyage I found her prettier an' sweeter, an' fonder of me; leastways I thought so then. She was a beauty in them days, sir, as ye can judge for yourself now, tho' she's changed powerful, poor girl! But in them times she led the fleet, sir. The city folks that come down to the coast

o' summers took a deal o' notice of Nell—she was that proud an' sperrited, an' could hold her own with the best, her father bein' a retired cap'n and had made his pile, but warn't in no way stuck up' an' favoured me, poor sailor tho' I was. Well, sir, there come a time when I was started off' on a three years' cruise. It was pretty tough, that was, but we was to be married when it was over, an' with that look ahead, sir, bein' young, an' ambitious, the time passed pretty quick. It's a rough life, a sailor's, as every man knows, an' I'm free to own as I've been a bit wild in my time, sir, but as I'm a livin' man to-day, I was true to Nell all through that three years' cruise. Whenever we made port instead o' foolin' away my money with the rest, I was hangin' round shops at bazars, a-pickin' up pretty things for Nell—silk handkerchers, an' carved boxes an' fans, an' all kinds o' furrin' notions that women love. Nell never got to see 'em, sir; they're stowed away in that there blue chest as you're a-settin' on this minute, for, as mebbe you've guessed by this time, when we made port I found Nell married an' gone—ay, sir, married to a fine gentleman from the city, an' gone to live amongst his kind of folks. Ay," he added, with a husky laugh, "if I'd got home a month sooner, I mought a-danced at her weddin'!"

"They are all alike, Tom," I said, as he paused, my cynicisms reviving; "unworthy of a true man's love and trust."

Tom turned his clear blue eyes upon me wonderingly.

"Lord bless ye, sir," he said warmly, "ye ain't to lay no blame on her! It's me as was a fool, for thinkin' myself good enough for a girl like Nell, that had been brought up so different, an' could hold her own with the best on 'em, along of her father bein' a retired captain. An' I forgot to mention that the old man was dead, or mebbe it moughtn't a-happened; tho' I do know as it would have made any odds. No, sir, I never laid no blame on to her, tho' I own as it hit me hard an' sent me a-careerin' over the world like a ship that's lost rudder an' compass. It's goin' on seven year, since it happened, sir, an' I'd begun to git in a way used to it tho' it sorter took me afresh when the ship was homeward bound an' I remembered as no one was a-waitin' and a-watchin' for me, my folks bein' dead an' gone long ago—when there was she a-comin' on board this here ship, sir, a lone woman at her age—she's only twenty-six, sir, an' lookin' so peaked, an' a holdin' on for dear life to that there little youngster as a stout breeze might blow away! An' now you know how it is, sir; an' why I was willin' to do what I done: not for a strange woman (though I ain't sure as I wouldn't a-done the same), but for the little woman that was to a-been my wife; the little woman I ain't never forgot, an' never shall forget, tho' she never can be aught to a rough sailor like me."

"But she asked for you, Tom, this morning. She wishes to see you," I said.

Tom laid his bandaged arm across his face, but his deepening colour did not escape me, and I saw how the burly frame was shaken with sudden emotion.

"No, sir," he said huskily, after some moments. "No, sir, it's better not. Tell her I say it's better not. Tell her she's free and welcome to all I done, an' if 'twas to do over again she'd be free an' welcome to the last drop o' my heart's blood, so be the little chap was flourishin', an' she was happy. An' tell her," he continued softly, "if so be as she should say anything to you, about what's past an' gone, that I ain't never harboured nothin' agin her, first or last, an' wishes her well an' happy wherever she may be."

There was silence in the little cabin—a silence like that of a church. My confidence in human worth was strengthened. This unlettered sailor was a man before whom Diogenes might well have extinguished his lantern, as I did mine. I was compelled to believe again in human love—a love so perfect that it becomes a religion. I pressed the sailor's horny palm in silent acknowledgment.

But what was this?

In my interest in Tom's narration I had not observed the gradual darkening of the cabin; but now all motion seemed suddenly and strangely suspended. The ship shuddered through all her timbers, as though held in the grasp of a Titanic hand that was about to crush her to powder; then a hollow, thunderous sound made itself heard; black masses of water foamed at the port-holes, and the vessel was whirled to and fro and about, as in a whirlpool.

It needed not Tom's sudden excited cry to tell me the meaning of this. I knew intuitively that we were at the mercy of a hurricane.

At the first sound Tom had leaped from his hammock, and flung open the door. Above the roar of the elements could be heard a confusion of voices, a hurried rush of feet, then clear and distinct came the captain's voice shouting through his trumpet.

"All hands on deck!"

Instantly Tom sprang towards the stairs, turning only to say as I would have followed him:

"No passengers allowed on deck! Take care of yourself and keep cool, sir! The 'Sea-Gull' has out-riden many a storm. Ay, ay, sir!" he shouted back, as the trumpet-call sounded again.

I tried to detain him, to speak some words of caution and protest. My voice was drowned by the storm, and Tom shook off my hand with a laugh. With one spring he mounted the stairs and lifted the hatchway. The storm dashed against his brave, smiling face; he shook the spray from his hair, waved his hand to me and vanished, leaving the hatchway fall behind him. In vain I endeavoured to raise it; in vain I beat upon it, and called Tom's name. My feeble efforts amounted to nothing, and in deep anxiety and dread I turned away.

Stumbling and pitching along the narrow, dark gang-way I managed to reach the passenger saloon. There, panic reigned.

Women and children with faces convulsed with terror, lay stretched upon the floor, clutching frantically at the thick carpet, or at any object within their grasp. Men staggered about aimlessly, crying, cursing or praying, in a frenzy of fear. Having first made my way to the state-room of our little patient, and with the aid of cushions and pillows made the position of mother and child as secure as possible, I turned my attention to the women and children in the saloon. There was very little that could be done, for every attempt at speech was drowned in the awful tumult, and exhaustion soon put an end to my efforts, and stretched me helpless in their midst.

The hours went by on leaden feet. The "Sea-Gull" wrestled bravely with her mighty enemy at times sinking upon her side until the topmast kissed the crest of the engulfing waves, then like the bird whose name she bore, mounting and hovering on their summit, only to plunge again into

the yawning abyss of waters. Of what was passing outside and above us we knew nothing, being in darkness, except as the ship rose for an instant, vouchsafing brief glimpses of the furious sea, and hearing only the tumult of the elements, with now and then a rush of feet, or the faint trumpet-call of the captain.

But I did not forget Tom. With a shudder I recalled that open vein so insecurely protected for such an emergency; with a thrill of sincere admiration I remembered his look of eager daring as he sprang into the storm to meet his duty, and it might be, his death.

Toward sunset the hurricane seemed to have expended its power, and though the ship continued to pitch frightfully, the passengers dragged themselves to their respective state-rooms, myself among the rest; and against my own will, for I meant to seize the first possibility of reaching the deck, I sank from sheer exhaustion into a sleep which lasted until day-break. As soon as I was conscious I left my room and hastened on deck. The sea was still heavy, but of the fearful hurricane there remained only a fine stiff breeze that drove the ship bravely on toward her goal.

Almost the first person I saw was Dr. Claas, who was coming in search of me.

"At sight of his face a sharp pang went through me. 'We are safe, yes,' he said, seizing my hand; 'but the storm had its victim.'"

"Tom!" I barely whispered.

"Yes, Tom!"

It seemed that at the very height of the storm, one of the sails became loose from its fastenings, and sweeping the deck caused the ship to careen dangerously to leeward. The captain called for volunteers to climb the topmast and cut away the sail. It was a perilous undertaking in such a wind. Of all the crew only one man came forward. It was Tom. Firm and sure he made the ascent, and cut away the ropes; the sail flew swiftly off over the frothing sea, and the ship righted herself at once.

Hand over hand, swinging himself gallantly from yard to yard, the brave fellow descended; but when half way down he was seen to miss his grasp, to clutch at the ropes, to fall heavily to the deck.

In his violent efforts the bandage had been torn from his wrist, and Tom had fainted from loss of blood. It being impossible to open the hatchways in such a sea, some attempt at a bandage was made, and the insensible sailor placed in as secure a position as it was possible. But it was hours before Dr. Claas could reach him, and then only to find himself too late.

The sun was setting when, wrapped in the ship's flag, a tribute rendered to his heroic worth and splendid seamanship, the dead sailor was consigned to his unmarked grave.

No dead monarch, lying in kingly state, ever called forth deeper or sincerer reverence and regret than showed itself in the faces of those who stood with uncovered heads about the still form that had held so gallant and true a spirit.

In low tones the captain read the burial service; for a moment each head was bent in silent prayer; then, at a signal, there was a swift gliding of ropes, a splash, and the laughing waves closed above all that was mortal of the humble hero of this simple tale.

MANNERS IN THE PUBLIC SCHOOLS.

We are hearing a good deal just now of the need of other kinds of training than mere literary training in the schools. There is a loud demand, not only for manual, but for moral and religious training—something very hard to get in a satisfactory shape, because its efficiency must largely depend on the character of the teacher. It is not every teacher who can make himself or herself a moral or religious influence, or even furnish a proper vehicle for moral or religious instruction. But there is a branch of ethics which might be taught in every school, and which ought to be taught in every school, but is grossly neglected to the great national detriment—we mean what is called manners or "minor morals." In this field it is safe to say our common schools do nothing, or next to nothing, and there is none within their reach in which they might do so much.

We are not now talking of the kind of demeanour in ordinary intercourse known as "politeness," though this is terribly deficient in nearly all our boys and girls. Little or nothing is done in the schools to combat the mischievous delusion that suavity of manner is a confession of social or other inferiority, and that in order to preserve his self-respect and maintain his republican equality, an American has to be sarly or indifferent, after the manner of hotel clerks or expressmen, and too often salesmen and "sales-ladies" in stores. The result is, that we have probably the worst-mannered children in the civilized world. And the result of this neglect of the schools is to give a great many young people a dull, unready air—that is, they avoid quick responsiveness, lest it should seem like servile eagerness to please, and the habit of dilatory answering ends in giving an appearance of dulness and stupidity. One of the great uses of schools is to fortify the children of the State against whatever is evil and deteriorating in the political or economical condition of their lives. One of the great uses of American schools should be to fortify American boys and girls against the bad influence, either in mind or manners, of the passion for equality pushed to extremes, and the still more corrupting passion for notoriety fostered by the newspapers.

One of the defects in our civilization to which attention is now being called by the preparation for the Exposition is the filthy and squalid condition of our streets and by-ways and the surroundings of our houses. Every one who has seen a foreign capital anticipates with more or less shame the arrival in New York of people who are accustomed to the comfort and cleanliness of London or Paris or Vienna. No doubt much of this filth and squalor is due to defective municipal administration. But, unfortunately, it is not New York alone which suffers from it. Similar nuisances are to be encountered in every town and

village in the State, and no merely legislative or official remedy will be effectual without a reform in popular habits, which must begin in the schools.

It is not easy to teach neatness to grown men and women, but it is possible to infuse into children a horror of the anti-social practice which helps a great deal to disfigure and vulgarize our cities, and especially this city, of throwing down refuse of whatever nature—peanut shells, bits of paper, ends of cigarettes and cigars, old shoes, hats, ashes, saliva or other excretions—in places frequented by or seen by one's fellow-citizens, such as streets, roads, lanes, sidewalks, public stairways, etc. Our indifference to this practice, which appears to be the result of a long familiarity, is incomprehensible to foreigners. It disappeared from European countries completely fully one hundred years ago. It is now found nowhere in the Eastern hemisphere except in Turkish or other Mussulman towns and cities, and is looked upon as the sure sign of a low civilization. It is considered in every European city a grievous offence against a man's neighbours to make any public display of filth, or to sit down quietly in the presence of filth or rubbish of any description. A horror of it might be taught to every child in the public schools by any average teacher. To instil it should be one of a teacher's first duties, for it must be remembered that the chief observable superiority of the civilized man over the savage lies in the greater cleanliness of his person and dwelling. Nothing about an Indian encampment is so revolting as the indifference of the inhabitants about their garbage and refuse. If they get it outside their door, it is the most they strive for. When it is remembered that two-thirds, probably, of the houses, stores, and offices in this city deposit their sweepings in the streets, and follow them in many cases with the slops, one has a humiliating sense of our nearness to the Crow or the Apache in some of our social usages. No child should leave the public schools without having a dread of refuse ground into him. He should be taught to hate the sight of unswept streets or sidewalks, of saliva-stained marble or granite, of ashes and refuse of every description, and especially of bits of newspapers and ends of cigars, as signs of gross selfishness and a low social tone.—*N. Y. Nation.*

THE CRITIC'S FUNCTION.

The last quarter of the nineteenth century seems likely to be known in history as a period of critical rather than of creative activity in literature. The great writers of the Victorian age are dead, or have ceased to produce literature worthy of themselves. Of the bright galaxy of American authors that were in their prime twenty-five years ago, but three stars are still visible, and these have paled their fires. To speak less poetically, Lowell, Whittier, and Holmes alone survive, and from them no further achievement of the first quality is to be expected. In Germany and France the same is true—the great writers have gone; and while writers as great may be coming, they have not yet arrived, or are, at least, not recognized. In fiction alone is any considerable creative work done. But the critics grow apace. Their name is legion, their origin autochthonous, their spirit Ishmaelitic, their activity incessant, their prolificacy portentous. It is easy to flout them, as Disraeli did when, with biting sarcasm, he defined a critic as an author who has failed. A critic might retort that Byron showed his own confidence in his recipe by following it faithfully, but critics are notoriously meek under abuse. On the whole, the criticised flock of authors have had their revenge on the critics, most of whom would have been forgotten if they had not been "damned to everlasting fame" in some immortal work, as the fly is sometimes preserved in the precious drop of amber. But the critic is, after all, a useful animal. The author is often unjust to him, and he is still more often unjust to himself. Criticism is not fault-finding, though both critic and author are but too prone to forget this essential truth. A critic, as the etymology of the word implies, is a judge—one who weighs evidence, who impartially examines, discerns, separates, distinguishes. It is no less the office of the judge to acquit the innocent than to convict the guilty. It is a small part, and the most disagreeable part, of criticism to point out defects; is the more agreeable, as well as the more important, work to recognize beauties, and to help others to see them. The true critic is a *cicerone*, a guide, whose business it is to point out to others the points of interest, the strokes of genius, the felicitous achievements in literary art, in the work under review, and to assist others to form a just and intelligent judgment as to its total merits. Anybody can find fault—anybody, that is to say, who has a small soul, a feeble wit, and a bitter tongue. But to criticize, in the true sense, demands a large soul, a trained mind, a catholic taste, a receptive spirit. The just judge must sometimes pronounce sentence against an offender; the conscientious and faithful critic must sometimes speak scathing words of condemnation. Bad work must be pronounced what it is, for if criticism is not truthful it is nothing. But the true critic will be as hearty in recognizing good work as in condemning bad; his praises will be as freely bestowed as his blame; and he will always rejoice when his conscience absolves him from the duty of censure, and warrants him in inviting a warm but discriminating admiration for the work under review. A good critic will, above all things, shun indiscriminate praise or blame. He will regard guah as only one degree less culpable than alander; for to bear false witness in favour of one's neighbour is only one step above bearing false against him. In short, he will try to speak the truth, as any honest man should, neither less

nor more. It will, of course, be the truth, as he sees it, that he will speak—coloured more or less, unavoidably, by his peculiar training, prepossessions, and acquired beliefs. But better than this can no man do—except to recognize the limits of his intelligence, the fallibility of his judgment, and the equal presumptive honesty of those who differ from him. It is in this last point that many critics, otherwise well equipped, grievously fail.—*New York Examiner.*

MY QUEEN.

Where and how may we fittingly greet her,
What are the words our hearts would say,
We, so far we may never meet her,
Owing no long her gentle way?
Yet though our eyes may never behold her,
For the wide sea which rolls between,
We are content if, mayhap, it be told her
How that we love her, our Queen, our Queen.

She is distressed, for the times are waxed evil,
Strong grow the hordes leagued in envy and hate,
Muscovite, Arab, and dynamite-devil
Plot to encompass her empire's fate.
Would we could shield and counsel our lady
'Gainst dangers that menace and perils unseen
But whenever she calls she will find us ready,
Loving and loyal, our Queen, our Queen.

We will not dream of her haughty-appearing,
Queen but of those in the isle of her birth,
Scorning their love who, in forest and clearing,
Work out God's will in subduing the earth;
Should war clouds darken the sunlight upon her,
In that fierce tourney of bayonets keen,
Ride we in lists for the lady we honour,
Wearing her guerdon, our Queen, our Queen.

W. S. G.

THE FUTURE OF AFRICA.

Africa will tempt the avarice of every race on the globe within the next century. Within the next five centuries it may become one of the great factors of civilization, crowded with nationalities which may possibly hold the balance of political power and dictate the policy of the rest of Christendom. It is the only large area on the globe that remains unconquered. On its Mediterranean sea-coast are a few tangled tassels of the robe of civilization—Morocco, Algeria, Tripoli. On the west is the struggling Republic of Liberia, which has never received the credit it has so hardly earned. On the south the British have captured a few square miles with valuable harbours, and on the east are scattered hardy colonists with their herds of cattle. Still, Africa is comparatively unknown as yet. Fifty years ago it was the Dark Continent; but travellers have recently explored its inner depths in part, and come back with tales of inexhaustible resources, of mineral wealth, of a fertile soil capable of supplying breadstuffs to the people of the whole planet. The merely tentative commercial relations with Africa which now exist have resulted so favourably that pioneers are all agog with excitement. The dream of the future is a golden one and the prospect is alluring. The total value of exports and imports by the white men who live along its fringe of sea-coast is estimated at nearly \$400,000,000. British trade is worth \$125,000,000 of this sum, while France claims as her share something like \$100,000,000. The interest of Americans in Africa is so insignificant that it scarcely deserves mention. What bright and glorious visions will soon attract the genius of men to that last remnant of undeveloped territory! Within the next five hundred years that entire continent will become the heritage of enterprise. Great cities, huge manufacturing centres, will be found on its rivers, which resemble the Amazon and the Mississippi. Wheat fields, cotton fields, coffee plantations, will be found everywhere. Its forests of valuable timber will yield to the woodman's axe, and saw-mills on every stream will make the music of wealth and progress. Cables to the metropolis of Europe and America will record the discovery of new gold mines in the mountains and the prospects of the crops on the plains. The savage aborigines will be driven from their possessions or absorbed by the new civilization, and in the streets of some prosperous city on the Niger, the Chadda, the Congo or the Zambezi, on *fiète* days, will be heard the "Marseillaise" and "Hail Columbia," or the stirring melody which informs us that John Brown's soul is marching on. *New York Herald.*

Russia has lost her oldest journalist by the death of Krajewski, who died a few days ago at the age of eighty. Having studied at Moscow, he began life as a teacher of history to the Cadet Corps, but soon followed journalism. He managed successively the *Otetschestvennyy Snyiski* and the *Petersburg Wedomosti*, and founded in 1863 the *Globe*, which he soon made into the most important journal, and which soon made him a wealthy man. But six years ago it fell a prey to the enmity of Count Tolstoi. Since then Krajewski has lived retired at his villa, but he continued to take a keen interest in one public movement, namely, the sitting of the School Commission to raise the state of the people. He has left legacies to the schools in St. Petersburg, as also to the Universities of Moscow and Petersburg, where his two sons, now deceased, studied.

British and Foreign.

IN Glasgow Presbytery there is a continual increase in the Foreign Mission income.

AN international congress on Lord's Day questions will be held in Paris, Sept. 24 to 28.

DR. W. M. TAYLOR, of New York, took part in the service at Mr. Spurgeon's tabernacle on a recent Sunday.

MR. LAMOND, of Kelton, is giving a course of Sunday evening lectures on "Eminent Divines of the Present Century."

THE Rev. George S. Réaney, of Manchester, declares that the English Home Rule question is very much the drink question.

ONE of the victims of the Penicuik mining tragedy, John Walker, had been an elder in the parish church for eight years.

THE organ which was used in the Glasgow Exhibition last year has been placed in the new West Church, Cambuslang.

SIR JOHN GORRIE, it now appears, has no present intention of standing for a Scottish constituency, and is about to return immediately to Trinidad.

THE Rev. Neil Macleod, assistant, T'ree, has been recommended by the congregational committee for the vacant parish of Edderton, Ross-shire.

THE Rev. P. C. Stewart, Ladybank, has received six months' leave of absence from Cupar Presbytery to enable him to visit Australia and New Zealand.

THE Rev. Mr. Lorraine, of Peebles, has received another six months' leave of absence; his health has considerably improved, but he is still unfit for duty.

MR. JEFFREY proposes a joint missionary meeting of the Sunday schools in Glasgow South U. P. Presbytery, to bring them more in sympathy with missionary work.

THE principal clerk in Glasgow Presbytery is to receive \$600 a year, the assistant clerk, \$200. Rev. Gordon Clark proposes that the assistant clerk should be a layman.

THE late Rev. Anthony Yeoman, who died so suddenly while out walking, has left a will by which the bulk of his property will go eventually to the Sabbath school of Langholm Church.

THE Liverpool Orangemen have passed a resolution recording the strongest disapprobation and alarm at the promise of the Government to endow a Roman Catholic university in Ireland.

THE committees of the Protestant Alliance have issued a strong manifesto against the proposal to establish a Romish university for Ireland; it will meet with their determined opposition.

DR. W. A. MACFADYEN, B.A., Oxon, eldest son of Dr. Macfadyen, of Manchester, has sailed for Africa to enter on his appointment on the staff of Graaf Reinet College, Cape Colony.

THE first grand marriage in any place of worship at Airdrie took place lately in Wellwynd U. P. Church, when an Essex gentleman was wedded to Miss Isabella Goldie. Rev. John Paterson, B.D., officiated, and there was a full choral service.

KIRKCUDBRIGHT Presbytery, as the outcome of the recent conference on Religion and Morals, has resolved that a series of evangelistic services be held with a view to secure a spiritual awakening.

MR. J. CAMPBELL WHITE, of Overtoun, opened the medical mission buildings connected with the Wynd Church, Glasgow, recently. The large gathering was addressed by Dr. Torrance, of Tiberias.

DR. GEORGE MATHESON, along with Mr. Lindsay, the pastor, conducted special services in St. Andrew's Church, Kilmarnock, recently; hundreds were unable to obtain tickets to hear Dr. Matheson.

MR. GLAISTONE, replying to a request from Lord Balfour for an explanation of his St. Austell's speech, says he is content to let his previous declarations on the subject of Disestablishment stand as they are.

AN organized agitation is being started by the temperance reformers of Scotland to secure the speedy extension of the Public-House Closing Act of 1887 to those cities and burghs at present excluded from its operation.

DR. MACKENNAI, of Bowden, who preached and lectured in Toronto last week, is to make an extensive tour in America. He is to represent the Congregational Union at the Triennial Council of the Congregationalists at Worcester, Mass., in October.

THE committee of Dingwall Free Church Presbytery propose to hold a conference of the Highland Presbyteries in the end of October or beginning of November to consider the case of Dr. Dods and other doctrinal matters that now agitate the Church.

HAWICK is the only town in Scotland that has given leave to an electric lighting company to erect works; but it does so on condition that the price of the supply is moderate, and that the council has the option of taking over the works at valuation every seven years.

SIR ANDREW M'LEAN, at a great Band of Hope demonstration held at Dumbarton under the presidency of Mr. Campbell White, referred to the facility with which young people could obtain drink, and suggested the passing of a law prohibiting its sale to any one below twenty.

THE Rev. Benjamin Slight, of Ashurst Wood, East Grinstead, who has passed away when verging on his ninetieth year, was the oldest Congregational minister in England in active service; his ministerial career extended over sixty years, during which he held only two pastorates. The first was at Tunbridge Wells.

FOR some months Martyrs Congregation, Glasgow, have been successfully carrying on evangelistic work in a tent in Parson Street; the services at present are being conducted by Mr. J. M. Scroggie, evangelist. The tent holds 500, and is often crowded. Mr. M'Lauchlan, the pastor, is surrounded by a splendid staff of workers.

Ministers and Churches.

THE Rev. H. C. Ross has tendered his resignation as pastor of Knox Church, Ingersoll.

THE Rev. D. McKay, late pastor of East Paslinch Presbyterian Church, has moved to Guelph.

THE Rev. Dr. Moore, pastor of the Bank Street Presbyterian Church, Ottawa, has been ill, but is now recovering.

THE Rev. J. R. Craigie, Bobcaygeon, has returned from a trip to Scotland after being absent between three and four months.

THE Rev. Mr. Urquhart, of Chalmers Church, Danwich, has declined the call from Berrie village and Kincardine Township.

"W. J. S." sends \$20, per THE CANADA PRESBYTERIAN; for French Mission, \$10, and for Aged and Infirm Minister, \$10.

THE Rev. G. W. Mills, of Sunderland, has just returned from a three months' trip to the old world, which greatly benefited his health.

THE Rev. M. C. Rumball has accepted a call to the Presbyterian Church at High Bluff, N.-W.T., where he will be inducted this month.

THE Hon. and Rev. Reynolds Moreton, of Hamilton, and Rev. Dr. Wardrop, of Guelph, have begun evangelistic services in Knox Church, Ottawa, commencing Sunday last.

SUNDAY week, being Communion Sunday in the Presbyterian Church, Havelock, the Rev. Mr. McEwan, of Lakeland, occupied the pulpit of that Church both morning and evening.

FATHER CHINOUY lectured at Aylmer, Quebec, recently. He is now writing a book "Thirty Years in the Church of Christ," a contrast to his "Fifty Years in the Church of Rome."

THE Rev. James Fleck, pastor of Knox Presbyterian Church, Montreal, who has returned from a two months' trip in Europe, preached at both services in that church Sabbath week.

THE Rev. Dr. Kellogg has returned, evidently invigorated, from his Scandinavian trip. He occupied the pulpit of St. James Square Church last Sabbath, and preached with his accustomed clearness, force and impressiveness.

THE Elphin correspondent of the Perth Courier says that the Presbyterian congregation at that place has been growing so rapidly that at the last communion the building could not contain all the people. A shed for the accommodation of those attending the church has recently been built fifty-four feet long with a wing forty seven feet.

DR. COCHRANE has received from Dumfries St. Church, Paris, \$125, on account of the \$250 which the congregation have agreed to raise towards the support of a missionary in the North-West. This is in addition to their ordinary contribution to the Home Mission Fund. The congregation is greatly prospering under Mr. Cockburn's care.

THE governors have appointed the Rev. Thomas Macadam, of Strathroy, Professor of Logic, Mental and Moral Philosophy and Systematic Theology in Morrin College, Quebec. Morrin College is to be congratulated on the appointment made. Mr. Macadam is eminently qualified, by attainments, scholarship, and disposition for the chair to which he has been appointed.

THE Stratford Beacon says: The Rev. Mr. Tully, of Knox Church, Mitchell, is preaching a series of sermons on the second part of the "Pilgrim's Progress." The congregation seems to be very much interested in these discourses, and the large numbers of people who assemble in Knox Church every Sabbath evening testify to the fact that Mr. Tully is losing none of his popularity as a preacher in the town.

THE Rev. Joseph McCoy, late of Egmondville, Ont., has been inducted to the pastoral charge of Newcastle, N. B., Presbyterian Church. Rev. Messrs J. D. Murray, N. McKay and Fisher took part. The sermon was preached by Mr. Murray, who also presided. Rev. T. G. Johnston addressed the minister, and Rev. A. T. Thompson the people. Mr. McCoy enters on his new field of labour with the most hearty good-will of the people and with the most encouraging indications of success.

THE Moderator of Assembly, Principal Grant, is much sought after. To save himself and some of his brethren a little trouble, and perhaps disappointment, the Moderator thinks it well to intimate that every Sunday in the months of October and November is pre-engaged, as follows: Oct. 6th, Sherbrooke; Oct. 13th, Brampton; Oct. 20th, Strathroy; Oct. 27th, Belmont; Nov. 3rd, Smith's Falls; Nov. 10th, Brockville; Nov. 17th, Kingston; Nov. 24th, Kingston.

THE Rev. F. M. Dewey and his young wife were the recipients of many hearty tokens of good-will by the Stanley Street Church congregation, Montreal, last week. A large number of Mr. Dewey's congregation assembled and welcomed their pastor and his bride after their trip to the Old Country. Mr. James Koss presided. He read letters of apology from the Rev. Dean Carmichael and others. Sir William Dawson, Revs. Dr. Mackay and Wells, and Rev. Professor Scrimger made happy little speeches, to which Mr. Dewey replied. The lady members of the congregation presented Mrs. Dewey with a handsome bouquet. The choir enlivened the occasion.

THE special services in connection with the opening of the new organ in Knox Church, Owen Sound, were continued on Sabbath the 22nd Sept. The Rev. J. Allister Murray of St. Andrew's Church London, preached very able discourses. The service of sacred song in the evening was very much enjoyed; the theme being "the love of God in Christ," John iii. 16, which Mr. Murray handled in his felicitous and eloquent style. The congregations were very large, the church in the evening was crowded to its utmost capacity. The opening of this large and beautiful organ is another sign of the prosperity of Knox Church. Ninety new members have been added since the inducton of the present pastor about ten months ago.

THERE was a large congregation present in S. Andrew's Church, Quebec, the Sabbath after the recent calamity, when the pastor, the Rev. Mr. Love, preached a most affecting sermon on the disaster, in the course of which he said: Let this affliction not sit lightly on you, you do it not honour in the proper manner if your sorrows do not make you better Christians. They ought to make you better. They ought to make you love prayer more, love Christ more and love one another more. Death is doing his work amongst us, and shall we not make haste and get ready to die? Where the next blow shall fall God only knows. Oh, God, take none of us away unprepared!

THE Berlin Telegraph says: The Presbytery of Sarnia, in recognition of twenty-five years services as Presbytery clerk by the Rev. Geo. Cuthbertson, have unanimously agreed to give him some recognition of their appreciation of his long and faithful services, and of the esteem in which he is held by the members of the Court. It has been agreed to present Mr. Cuthbertson on the 10th of October with a handsome writing desk, and Mrs. Cuthbertson with a silver tea service. The London Presbytery, in which Mr. Cuthbertson served for twelve years, have also resolved to present him with a purse of money. The many friends of Mr. Cuthbertson in this county, and especially in the county of Woolwich, where he was once settled, will read this paragraph with much pleasure.

THE Aton Free Press says: The Rev. Wm. and Mrs. Meikle, Oakville, intend leaving the latter part of this week for a trip to the sunny south. The elders of the Presbyterian Church have very kindly granted Mr. Meikle a leave of absence for three months, thinking that the trip would prove beneficial to his wife, who has been out of health for some time past. On Sunday last he delivered two excellent sermons taking for his subject in the morning "Mercy" and in the evening his twin sister "Goodness." At the close of each sermon he made a few touching remarks referring to the kindness and the interest the people of his Church had shown their pastor and his wife. We hope their trip will be a pleasant one and that they will return both benefited by it.

THE Georgetown Herald says: On last Sunday evening Rev. A. H. Drumm, pastor of the Presbyterian Church here, preached for his people the last time, he expects, for three months. The reason for his leaving town for this time is now well known—the illness of Mrs. Drumm. There is a great deal of sympathy for Rev. Mr. Drumm outside his congregation, while the feeling of regret by his people is very keen indeed. After the sermon on Sunday evening, the reverend gentleman announced that Mr. Grant, the treasurer of the church, had, in behalf of the congregations of Limehouse and Georgetown, handed him a cheque for over \$300. Mr. Drumm was deeply affected at the thought of this act of kindness and was scarcely able to express his thanks to his people for it. Mr. Drumm left for Chatham on the morning train, Monday, where he will join Mrs. Drumm and proceed to Colorado.

IN the Bredalbane branch of the Presbyterian congregation at Virden a commodious new church was opened on Sunday week. The church is 30x50, with substantial stone foundation, and is a landmark on the plain overlooking the Assiniboine River. The Rev. A. Currie, of Virden, minister of the charge, deserves credit for his interest in providing religious services in this important settlement. The opening services were conducted with large congregations both in the forenoon and afternoon by Rev. Dr. Bryce, Winnipeg. On Monday afternoon at five the whole country-side for ten miles round turned out to the opening tea meeting, which was held in the Bredalbane school house, and on being served the successive relays retired to the church, which was filled to overflowing. Congratulatory addresses were delivered by Rev. A. Andrews, Methodist minister of Virden, Rev. D. Hodges, of Oak Lake, and Hon. D. McLean, the new Provincial Secretary. At eight o'clock, Dr. Bryce delivered his lecture on the "Story of the Earth," to the large audience present. Sunday and Monday were red letter days in the history of the Bredalbane settlement.

THE anniversary services in the Presbyterian Church Oakwood, on Sunday afternoon week were largely attended. Rev. Mr. Johnson, of Lindsay, who conducted the services, gave a very interesting discourse on the fall of the first Adam, and the great deliverance wrought out by the second Adam, Jesus Christ. He showed that God deals with man individually, and also in the mass through representatives, these representatives being Adam and Jesus Christ. It was not man that was represented by Adam, but mankind. The tea meeting at the town hall on Monday evening was a fair success. The day being fine a great many turned out. Stirring addresses were given by the clergymen present. The Rev. Mr. McCall took the Jesuit question as his theme. He is surprised at the stand taken by so many Christian ministers against these Christian pioneers. Rev. Mr. Curtis expressed himself as being strongly in sympathy with the growing spirit of union among the different sections of the Christian Church. Rev. Mr. Patterson, of Cooke's Church, Toronto, was present according to previous announcement, and gave an address, says the Victoria Warder, which we seldom have an opportunity of hearing. Mr. Patterson usually says as much in five minutes as some men say in fifteen. Notwithstanding his rapidity of speech, he, to the delight of the audience, gave a somewhat lengthy address on the subject of "Love." He says the maxim that "When poverty comes in at the door, love flies out of the window," is false. He believes in man and wife going up the hill of life hand in hand. Mr. Smith, of Sonya, said a few words on the subject "Opportunities." The chair was ably filled by the Rev. Mr. Scott, of Cambray. The singing of the choir was excellent and contributed largely towards making the meeting a success.

THE following resolution was adopted by the Presbytery of Hamilton and sent to each Session within the bounds. It is to be considered at the next ordinary meeting in November: Whereas, the Jesuits' Estates Act has now become law; whereas, notwithstanding the opinions published as those of the law officers of England and others, the constitutionality of the Act of 1857, by which the Society of Jesus was incorporated within the Dominion of Canada, and the Act of 1858, by which that Society has been endowed with public money and public lands, is still doubtful in the opinion of very many who are thoroughly conversant with constitutional and national law; whereas, further, if it should be decided by the highest authority that these Acts are constitutional, they none the less clearly violate the principles of the religious equality of all churches, denominations and sects in the eye of the law; of the entire separation between Church and State; and of a free church in a free state; principles which are understood to obtain in the British North American Provinces as guaranteed by the laws of Great Britain: therefore, resolved, that this Presbytery pledges its support to every proper and constitutional effort to have the question of the constitutionality of these Acts submitted to the Supreme Court of Canada and British Privy Council. Also, that this Presbytery calls upon all those who look to it for guidance in matters affecting religious rights and privileges, energetically and resolutely, in concert if possible with their fellow-citizens of other churches, to bring their influence to bear on their representatives in Parliament to have these Acts so submitted; to aid in the movement which has been begun to secure Equal Rights for all, also, if it be found necessary, to have the Federal constitution so amended as to deliver the provinces of the Dominion from the interference of the Pope and the domination of the Roman Catholic clergy in the administration of civil affairs and to maintain the supremacy of the civil law in all civil matters; and not to rest until this work has been accomplished.

THE Rev. E. Wallace Waite, B.A., preached in St. Andrew's Church, London, last Sabbath, to very large congregations. The church was very full at the evening service when he delivered a discourse on the Spiritual Reign of Christ. He said pre-millennialism was a dream. We have Christ with us as the king of our outward life. We have the Holy Ghost with us. The work of enthroning Christ in the heart and conscience of the world is a work that demands vast resources of power. He had looked calmly in the face of the great question, "What was the power in which we hope to conquer?" He found the answer in the wondrous victories which shook the ancient world when its proud and polished capitals were made to ring with the story of the cross. The partial fulfilment of the prediction was in itself a pledge that the day would come when all the men on earth shall be brought to Christ. Eighteen centuries ago how insignificant in influence was Gospel truth in our world! What harvests had already sprung from the one grain—what majestic rivers had grown out of the little rill! The history of the past, the prophesies of inspiration, the fitness of Christianity to human nature, all assured him that the time would come when all men should be given to Christ. God had uttered His voice, and to the papacy was divided in council—the enemies of the Church were maddened as their every effort failed to shake the faith of the people in the Divine love and goodness of Jesus Christ. They had sent forth His servants to the ends of the earth. He had commanded, and where there was no written language Christian missionaries had built up a written tongue and had translated into it the story of the cross. The

crescent wanes, the cross advances, the word of the Lord was sure, difficulties were vanishing from every land, testimonies were coming that everywhere humanity could be bettered, and blessed, and enabled, and saved by the love and mercy which Christ had brought into the world. The end was coming, the moral midnight of the world was past—light was playing on the eastern hills, the glory of the coming day was breaking above the horizon here and there, and watchmen who had stood long upon the heights were calling to each other. The morning, the morning cometh.

'Tis coming on the hills of time,
And this old world is growing brighter,
We may not see its dawn sublime,
But high hopes make the heart throb lighter.

We may be dead and underground
Before it wakes the world in wonder
But we have felt it gathering round,
We have heard its voice of living thunder,
'Tis coming, yes, 'tis coming.

The sermon of which the above is only a brief outline, was listened to with the closest attention throughout. One remarkable feature of the services was the hearty congregational singing under the leadership of a well trained choir and splendid organ.

THE Alloa Advertiser in a recent issue contains the following: On Sabbath last, the Rev. Robt. Moodie, of the Presbyterian Church, Clackmannan, conducted the forenoon services in the Parish Church, Clackmannan, when there was a large congregation. Mr. Moodie is a son of the late Rev. D. Moodie, parish minister of Clackmannan, who was inducted 101 years ago but one day previous to the date of his son's preaching the sermon which is the subject of this notice. Mr. Moodie, who is at present on a visit to his native land, has spent the greater part of his life as an esteemed minister of the Presbyterian Church of Canada, and although grey hairs, and a somewhat faint but distinct voice, would seem to indicate that time has been laying its hand somewhat heavily upon him, his deportment is not that of an old man, but betokens all the firmness and vigour of youth. On Sunday, both the body of the church and the gallery were filled by an earnest congregation who listened with rapt attention to every word that proceeded from the lips of the preacher. His prayers were fervent and eloquent and his preaching, a pure, undimmed, and fearless exposition of Gospel truth. Selecting his text from Romans vi. 2—"Likewise reckon ye yourselves also dead indeed unto sin, but alive unto God, through Jesus Christ our Lord," the reverend gentleman preached an excellent discourse on personal holiness, bringing clearly before his hearers at the outset, that while the criminal law could condemn a man, it could not make him holy, and believers could not attain to sanctification any more than they could be justified by the works of the law. The text, he said, consisted of two parts—1. The grace given to believers in the twofold aspect of being dead unto sin and alive unto God; and (2), the urgent entreaty or injunction which the apostle lays upon believers that they should realize for themselves to what the grace of God has raised them. In conclusion, he said: Suffer me to say that although I am scarcely known to any one of you, this occasion is one which must ever be very memorable to me. It is to me a cause of thankfulness to Almighty God to be permitted to conduct Divine services in this church. In the past my thoughts have often turned to this, the place of my birth. In the far-off land in which the greater part of my life has been spent, I have thought what a privilege I would consider it to be permitted to stand in this place and preach in this church. In the Providence of God, my desire has been fulfilled. There is an aspect in which these services may be considered to be of public interest. Recently a church in the district was visited by a reverend gentleman who reminded the congregation of the pastor of long ago, and to-day you have a son preaching in the church in which his father was inducted 101 years ago nearly to a day. In such circumstances as these, one is led to think of the generations which have come and departed during that time, and the many changes that have taken place in the interval. The time that has elapsed has been marked by great progress in science, and the powers of nature have been utilized and adapted to the wants and conveniences of mankind. The time has also been one in which great progress has been made in social matters, and in which great activity has been shown in promoting the Gospel of God. Amid all these changes, let us remember that the glorious Gospel of our Lord Jesus Christ never changes; that He who is the Head of the Church is the same yesterday, to-day, and for ever, and that His fulness of power is inexhaustible. And as we think of changes that must come to ourselves, oh, let us be wise to seek an interest in that kingdom which endures for ever, and have that life which will have no end.

PRESBYTERY OF STRATFORD. An adjourned meeting of this Presbytery was held in Shakespeare on the 24th ult. The chief business was the ordination of Rev. K. Pyke to the office of the ministry and his induction to the pastoral charge of Shakespeare and Tavistock. His examinations in the subjects prescribed having been sustained; Mr. Pantou gave a narrative of the steps taken and called upon Mr. Perrie, who preached an excellent sermon from Matthew iii. 2, after which the usual questions were put to Mr. Pyke, which were satisfactorily answered by him, when by prayer and the laying on of hands by the Presbytery he was solemnly set apart to the sacred office, and in the usual form and manner inducted as the minister of the congregation. Messrs. Hamilton and Turnbull then addressed the minister and congregation respectively regarding their various duties. The congregation on retiring gave Mr. Pyke a very hearty welcome to their midst. The Presbytery then adjourned to meet in Knox Church, Stratford, at half-past ten a.m., on November 12. A. F. TULLY, *Pro. Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery met at Kingston and within Cooke's Church on the 17th inst. The attendance of members was small. Application was made by the congregation of Glenave, Harrowsmith and Wilton, for moderation in a call to a minister. The application was received and Mr. McMillan of Kingston appointed to attend to the matter. Mr. Millard submitted his resignation of the pastoral charge of Lansdowne, Fairfax and Land Bay, the resignation was laid on the table in the meantime and the Session and congregation cited to appear for their interests at an adjourned meeting of Presbytery to be held in Kingston on Tuesday the 8th of October next, at three o'clock in the afternoon. A call from the congregation of Melrose, Loosdale and Shannonville, in favour of Mr. James Rattray, B.A., was presented and read. Parties were heard in its support after which it was sustained and handed to Mr. Rattray for his decision. Having signified his acceptance of said call his ordination and induction were appointed to take place at Melrose on Thursday the 10th of October next, at half past two o'clock in the afternoon: Mr. McLean to preside, Mr. McKinnon to preach, Mr. Craig to address the minister, and Mr. Young the people. A circular from the Conveners of the Home Mission and Augmentation Committees was submitted and read, from which it appears that the amounts required from this Presbytery for the year 1889 for Home Missions is \$1,650, and for Augmentation \$1,150. On motion of Mr. Gray, duly seconded, it was agreed as follows:—The Presbytery instructs each pastor to take an early opportunity of laying before the people of his charge, the special claims of the Home Mission Committee and Augmentation, and urging them to special liberality in supporting these schemes, and as there is a considerable deficit in each fund on last year's operations it is recommended that a contribution be given to meet the deficit before October. It was further moved by Mr. Laird, seconded by Professor Fowler, and agreed to: That in view of the very small in-

crease in the stipends of Augmented congregations by themselves the Presbytery earnestly and hopefully recommends these congregations to take the subject into their early and serious consideration so as to be able to relieve the fund and thus encourage the efforts of the General Assembly in these important schemes. Mr. Hugh Walker, as member of the Session of St. Andrew's Church, Belleville, was added to the Presbytery's Home Mission Committee. The Presbytery adjourned to meet again on the eighth day of October next, in Cooke's Church, Kingston, at three o'clock in the afternoon, and thereafter in Belleville, and within St. Andrew's Church there at half-past seven o'clock in the evening.—A. YOUNG, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Egmondville on the 10th September. Sessions were enjoined to arrange for their own missionary meetings and to report at the January meeting of Presbytery. A conference on Sabbath School work is to be held during the evening sederunt of the meeting of Presbytery in January. On the recommendation of the Committee on Prison Reform it was agreed to take no action in the matter in the meantime. Mr. McMillan asked and obtained leave of absence for six months. Dr. Ure was appointed Moderator of his Session in his absence. The committee on rearrangement of a certain part of the field was re-appointed. Mr. Fletcher was appointed Convener of the Home Mission Committee in place of Mr. McCoy, and Mr. Musgrave was appointed Treasurer. Communications from Dr. Cochrane and Rev. D. J. Macdonnell were read respecting the amounts appointed to this Presbytery for Home Missions and augmentation of stipends. The matter was commended to the liberality of the congregation within the bounds. Permission was given to the congregations of Egmondville to procure their own supply till next meeting, and the Session of Bayfield and Berne was requested to procure probationers for their supply with a view of calling a minister. The scheme of higher religious instruction in Sabbath Schools was taken up and consideration thereof delayed till next meeting of Presbytery, with the request that the attention of Sabbath School teachers be called to it and their views respecting it ascertained. Committees were appointed to consider the remits of Assembly and report at next meeting. The following deliverance was adopted respecting the translation of Mr. McCoy: In agreeing to the translation of Rev. Mr. McCoy, M. A., from Egmondville in this Presbytery to the Presbytery of Miramichi in the Province of New Brunswick, the Presbytery of Huron cannot allow the occasion to pass without giving expression to their sense of the industry the conscientiousness, and success of their brother, whether as pastor of the congregation or member of the Presbytery in all the work committed to him, exhibiting a constancy and diligence and efficiency highly commendable. The Presbytery further desire that their brother shall in his new sphere of labour find himself surrounded by sympathising and co-operative people and that in the work of the Lord Jesus he shall be even more successful than in the past. Next regular meeting to be held in Clinton on second Tuesday of November.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF MANTANON. The above Presbytery met at Wingham on the 10th inst. Rev. K. Macdonald, Moderator. Elders' commissions were received Messrs MacLennan and MacKinnon were appointed auditors to examine the treasurer's books and report at next meeting. Mr. MacNabb reported that he had moderated in a call at Chalmers Church, Kincardine township, and Knox Church, Bervie, in favour of Rev. A. Urquhart of Dunwich, London Presbytery. The call was presented signed by 359 persons, stipend offered is \$860 and manse and glebe. Messrs. R. B. Campbell and W. Henderson supported the call and stated that it was unanimous and cordial. The call was sustained as a regular Gospel call and ordered to be transmitted to London Presbytery with reasons for translation. Mr. MacNabb was appointed to prosecute the call before the London Presbytery. Provisional arrangement was made for the induction of Mr. Urquhart, the Moderator to preside, Mr. Goides appointed to preach, Mr. Murray to address the minister, Mr. Sutherland to address the congregation in English and Mr. MacQueen in Gaelic, the time of meeting to be fixed by the Moderator. A petition from Huron Presbytery asking the sanction of the Presbytery to the sale of five acres of the glebe land for a cemetery was granted. The clerk was instructed to assess the congregation on the basis of families for the Assembly delegates fund. The Session records of Chalmers Church, Kincardine township, were attested as carefully and correctly kept. The claims of aid-receiving congregations were considered and grants asked for Pine River, Dungannon and Port Albert, Langside and Belgrave. Mr. Law asked that assessors be appointed to his session with a view to ordination of elders. Mr. Hutton of Wingham and Mr. Jamieson of East Wawanosh, were appointed. Mr. Ross reported that he had attended a meeting of the Presbytery of Bruce according to appointment, that the proposed scheme for the distribution of the mission field was favourably entertained, final action of that Presbytery to be taken at a future meeting. The thanks of the Presbytery was tendered to Mr. Ross for his diligence. Kirk Sessions were enjoined to make their own arrangements for holding missionary meetings. It was agreed that the question of holding a convention for the discussion of Sabbath School work, the state of religion, etc., be referred to the Sabbath School Committee with instructions to report at length at the December meeting. The clerk read a communication from Home Mission and Augmentation, setting forth that \$900 were required from the Presbytery for Home Mission and \$550 for Augmentation for this year. It was agreed to commend the Home Mission and Augmentation schemes to our people, instruct the clerk to allocate the amounts asked from the Presbytery among the congregations on the basis of families and urge the congregations to raise the sums respectively assigned them. Petitions ancient Sabbath observance to be presented to the House of Commons asking for further legislation regarding Sabbath observance were handed to members and Sessions were instructed to attend to the subscriptions of these petitions and return them to the Presbytery at next meeting. A proposed scheme for Presbyterial visitation of congregations was laid on the table till next meeting owing to the absence of Mr. Sutherland who had to retire before the close of the meeting. Mr. Ross referred to the proposed memorial of the late Rev. Prof. Young and offered to receive subscriptions thereto which was well received. The Presbytery adjourned to meet at Wingham on the 10th December.—JOHN MACNABB, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph held its usual bi-monthly meeting recently, in Knox Church, Guelph: Mr. D. Strachan, of Rockwood, Moderator. Two new candidates for the ministry were introduced, and conferred with by a committee appointed for the purpose, who subsequently reported, expressing their satisfaction with their views and recommending that they be certified to the proper authorities. The Committee on Finance reported an estimate of income and expenditure for the remainder of the current year and for the year following, and stating that a rate of six cents per family would be sufficient to raise the amount required. The rate recommended was adopted. The attention of the Presbytery having been called to the serious illness of Mr. Norris, of Glenallan, who had been unable to occupy his pulpit for some Sabbaths, and was likely to be unable to do so for some months to come, it was agreed to express sympathy with him in his affliction, an earnest desire for his recovery and a hearty willingness to come to the help of him and his congregation in their present trying circumstances. At a subsequent stage of the proceedings supply by the brethren was arranged for his pulpit over the next ordinary meeting. A report was presented from the Committee on the schemes of the Church, showing the position of the Presbytery relatively to other Presbyteries in the matter of Christian liberality, comparing the amounts raised last year for each of the schemes with the amount expected, and closing with a recommendation that a brief but compre-

hensive circular be prepared showing the importance and claims of each to be read from the pulpits of congregations in the bounds at as early a date as possible. The Clerk was requested to prepare as in former years, a tabulated statement of the sum which each charge should raise towards the estimated expenditure for Church purposes during the current year. A letter was read from Dr. Laing introducing Mr. Galloway and recommending him to the sympathy, interest and confidence of the members. It was agreed to recognize Mr. Galloway as a Christian brother worthy of confidence, and to recommend him to the pastors and ruling elders of congregations he may visit, and who may give him an opportunity of lecturing and conducting public worship. Mr. Hamilton reported from the Committee on the Superintendence of Students stating the names of those from whom written exercises had been received, giving an outline of these and expressing satisfaction with them and recommending that the students be certified to the proper college authorities. The report was received and the recommendation adopted. Those who had not sent in written exercises were instructed to do so at an early day so that they may be examined with a view to the certifying of the writers as in the previous cases. An extract minute from the Presbytery of Quebec was read informing the Presbytery that Mr. Tait had been duly inducted into the pastoral charge of Chalmers Church, Quebec. Dr. Torrance was appointed to preach in St. Andrew's Church, Berlin, on the next Sabbath, and, *alt.* sermon, to declare the charge vacant in the usual way. Dr. Wardrope was appointed Moderator of Session during the vacancy. A resolution adopted by the congregation of Knox Church, West Puslinch, authorizing payment to Mr. Macaulay, their late pastor, of one hundred dollars out of the proportion that might come to them out of the proceeds of the sale of the church lot on Brock Road was read, when it was agreed that the payment of the sum mentioned be made. The Clerk reported that, according to appointment, he had preached in Duff's Church, East Puslinch, on the 18th of August and declared the charge vacant from that date. A communication was read from Mr. Gardiner, tendering his resignation of his present charge because of the state of his health, which rendered it imperative for him to seek a warmer climate. The Presbytery was informed that means had been taken to publish Mr. Gardiner's purpose to his people, and that at a meeting which had been held commissioners had been appointed in connection with the case. These were heard, who expressed the strong attachment which the congregation felt to their pastor, and spoke highly of the degree of prosperity enjoyed since he was settled among them. Mr. Gardiner was also heard. After deliberation it was resolved that the resignation be accepted, that sympathy be expressed with the congregation under the loss they are called upon to bear, and with Mr. Gardiner under his severe bodily affliction, with the prayer that God may soon restore him to health, and spare him for the work of the ministry in the future, in which he has had such marked success in the past. A committee was appointed to prepare a suitable minute and report at next meeting. Mr. Strachan was appointed to preach in Erasmus on the second Sabbath in October, and declare the charge vacant and to act as Moderator of Session during the vacancy. A request from the congregation of Knox Church, West Puslinch, that an application be made to the Home Mission Committee for a grant in aid was laid on the table in the meantime. The Committee appointed for the purpose submitted a suitable minute on the translation of Mr. Tait, late of St. Andrew's Church, Berlin, which was approved and adopted by the Presbytery, and ordered to be engrossed on the records, and the Clerk was instructed to send copies to all the parties interested. Arrangements were made for the triennial visitation of congregations, completing the course entered upon three years ago. A Committee of Presbytery was appointed to co-operate with the elders on vacancies procuring supply, and the amount determined which in its judgment should be paid to those called to fill the pulpits. It was also agreed to instruct the Clerk to apply to the Committee on Distribution for the appointment of probationers for four Sabbaths of the ensuing quarter to each of the vacancies in the bounds. Attention was called to the items of business sent down to Presbyteries by the Synod and General Assembly for their consideration, when a small committee was appointed to look into them and report. Mission stations were instructed to send in their reports in time to be presented to the Home Mission Committee, and the clerk was authorized to apply for the grant promised as augmentation to Hawkesville and Linwood, and to present the case of Cumock for favourable consideration. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of November, at the usual hour, half-past ten o'clock, forenoon.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held its regular quarterly meeting in St. Andrew's Church, Strathroy, on the 10th ult. Rev. Mr. Beamer, Moderator, in the chair. The committee appointed to confer with Mr. Rogers with a view to his entering Knox College as a student of Divinity, reported that after a careful examination of Mr. Rogers, they had pleasure and confidence in recommending him to the Senate of Knox College, leaving it with them to assign Mr. Rogers his place in the curriculum of study. The report was received and adopted. There was laid on the table and read a call to Mr. McIntock, of Mandaum and Vyner, from Guthrie's Church and stations, signed by eighty-two members and 107 adherents promising \$450 with fifty dollars for residence, and also two weeks' holiday. Mr. Tibb, who moderated in the call, reported that it was hearty and unanimous, and that the congregation contemplate the erection of a manse during the winter and spring. On motion of Dr. Thompson it was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, apply to the Assembly's Home Mission Committee for \$500 supplement, and cite the congregation of Mandaum and Vyner to appear for their interests at a meeting to be held in Sarnia, on 4th October next, at two p.m. Mr. Guthbertson was appointed to serve the citation. There was laid on the table and read an intimation of the appointment of Rev. Mr. McAdam, of Strathroy, as Professor of Systematic Theology and Philosophy in Morrin College, Quebec. The Presbytery expressed its gratification at the announcement and appointed Rev. Mr. Anderson to cite the congregation of Strathroy to appear for their interests at the meeting to be held in Sarnia on October 4, when the matter will be issued. Mr. Anderson, on behalf of the Committee on Statistics, gave in an interesting report. The Presbytery tendered their thanks to the committee and re-committed it to them with instructions to have the report published and distributed throughout the bounds of the Presbytery. Mr. Currie, Convener of the Presbytery's Home Mission Committee, submitted the half yearly report from 30th April to 1st October, intimating claims from the Assembly's Home Mission Committee due the Home Mission Stations and Supplemented congregations. Also a statement of work done during the six months with recommendations for the ensuing six months. The report was received, and after amending the recommendations, was adopted, and the Moderator instructed to sign the necessary schedules. It was agreed to apply for Mr. Uzelle, a catechist now labouring within the bounds of Chatham Presbytery, with a view of employing him during the winter months. In terms of application leave was granted the congregation of Mandaum to sell the old church property. A committee consisting of Messrs. Gordon, Mybury and McCallum were appointed to examine into arrears due at East Adelaide and report at next meeting. Next meeting of Presbytery was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday of December next at one p.m. Congregations were instructed to make their own arrangements for missionary meetings during the winter months and report at the March meeting. The Presbytery ascertaining that this is the twenty-fifth year of Mr. Guthbertson's service as Clerk of Presbytery, it was agreed, on motion of Dr. Thompson, to appoint a committee consisting of Dr. Thompson, Messrs. McAdam and Tibb, ministers; Mr. Gordon and Hon. Alexander Vidal, elders, to take steps to make suitable acknowledgment of the same to their respected Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 17, 1889.

THE ARK BROUGHT TO ZION

2 Sam 6: 1-17

GOLDEN TEXT.—The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Psa. lxxvii 2.

SHORTER CATECHISM.

Question 12.—At Sinai the covenant was renewed that God would be their God and they should be His people. What God required He expressed in the Ten Commandments, which He spoke, and which He wrote on two tables of stone. Christ and the apostles refer to these as containing the duty of man (Ex. xx 1 17; Deut. v. 6 21; Mark x. 19; Rom. xiii. 9). The moral law is summarily comprehended in them. (1) They include our duty to God and to man; (2) all other directions for conduct are embraced in them; (3) they require perfect obedience through all time and from every part of our nature, mind, affections, will, as well as in word and deed. The sum of the Ten Commandments is love—love to God, supreme love, with all our heart, with all our soul, with all our strength, with all our mind (Deut. vi. 5; x. 12; Matt. xxii. 37); and love to man, our neighbour, as ourselves (Lev. xix. 18; Matt. v. 43-48; xxii. 39; Rom. xiii. 9). Supreme love to God begets and includes love to man (1 John iii. 14; iv. 20). Love is the sum of the commandments (1) It is the highest form of, and therefore the only acceptable, obedience (John xxi. 15 17; 1 John ii. 5). (2) The law requires likeness to God; God is love (1 John iv. 8). (3) There is no obedience without love (Matt. v. 20; Deut. x. 12; Rom. xiii. 9). (4) Love must manifest itself in action and in the prescribed manner (1 John ii. 4; iv. 20; John vi. 29; xiv. 15, 21, 23).—A. A. Hodge, D. D.

INTRODUCTORY.

After the capture of Jerusalem David fortified the city and built for himself a palace of great splendour. The nation prospered under his energetic and wise rule. The enemies of Israel could no longer make their attacks with impunity. The Philistines had been twice decisively repulsed; peace and prosperity prevailed. It was now David's purpose to make Jerusalem the spiritual centre of the kingdom as well as the civil capital of the country, and to-day's lesson tells how he set about this important undertaking.

I. The Ark to be Brought to Jerusalem.—The Ark, constructed of the most precious materials, and the depository of the tables on which the Ten Commandments were engraved, the symbol of God's presence with His people, shadowing forth also His righteousness and mercy, had been taken into battle by Eli's sons and captured by the Philistines. Soon after it was given into the charge of the men of Kirjath-jearim, where it had remained ever since—a period of nearly seventy years. David now resolved to remove it to Jerusalem, and for this purpose he gathered the representatives of the various tribes, to the number of thirty thousand, and made preparations for the restoration of the Ark to its central position in the national life and worship. There the tribes of Israel would assemble thrice a year, and it was fitting that the religious services at the great festival seasons should be complete. "Baale of Judah" is understood to be another name for Kirjath-jearim. There David and his large retinue assembled for the purpose of bringing up the Ark with pomp and splendour. A new cart had been prepared for its removal. Uzzah and Ahio, sons of Abinadab, in whose care the Ark had been, took care of the cart on which it was carried. This method of carrying the Ark was contrary to God's express command, as will be seen by a reference to Numbers iv. 15 and xix. 9. It is this that explains the terrible occurrence that befel Uzzah. The procession advanced. At the outset gladness and rejoicing were great. David, himself a skilled musician, and those that accompanied him, played on all kinds of instruments, using among the Israelites at the time. They are here enumerated: harps, somewhat like those in use at the present day; psalteries; the psaltery is the same as the lute used by the Greeks and Romans, a ten-stringed instrument; timbrels, instruments like the drum and tambourine; cornets, horns; and cymbals the same as are used still.

II. Uzzah's Death.—The company went forward with mirth and gladness till the threshing-floor of Nachon was reached. The precise place where this sad calamity occurred cannot now be determined. The oxen drawing the cart stumbled, the Ark rolled as if it would fall, and Uzzah put forth his hand to steady it. As the Ark was to be regarded with the greatest awe, being the symbol of God's presence, it was presumption in Uzzah to touch it. King and people and priests had evidently forgotten the law relating to the most sacred things pertaining to public worship. This signal manifestation of the divine displeasure would make a deep impression on all who beheld it, and would not soon be forgotten. It is said that "David was displeased." It was not with God's judgment that he was displeased, but with himself. He took the lesson that sad event was intended to teach, home to himself. He felt he was to blame. He had countenanced neglect of God's commands concerning His service. "David was afraid of the Lord that day." He had transgressed, through inattention to God's precepts; he feared lest he might again transgress, and thus bring punishment on others as well as on himself.

III. The Ark in the House of Obed-Edom.—So the object for which David and the great multitude with him had set out, failed of accomplishment. The Ark was carried into the house of Obed-Edom, the Gittite. He was a Levite, and therefore a proper person to be entrusted with the care of the Ark; a Gittite—a native of Gath-rimmon, a Levitical city in Manasseh. Here the Ark remained for three months. God bestowed a blessing on the home where the Ark rested. It was welcomed as the symbol of God's presence, and the inmates of that home walked as in the light of God's countenance, therefore they enjoyed His blessing. God's blessing on the home where the Ark rested became manifest. Others besides themselves were aware of it. It was a matter of general observation and in due time it was told to David. He could now understand that God's law required obedience, and that when His worship was observed and His service was maintained, His blessing remained. The work of bringing the Ark to Jerusalem, so sadly interrupted three months before, is again resumed, and in due time it is brought to the place prepared for it in the city of David. With glad hearts and with much rejoicing the work is completed, and an important event in David's reign and in the nation's history has taken place. God's presence was with them, and He was publicly recognized as the Guardian of Israel.

PRACTICAL SUGGESTIONS.

There can be no real blessing without God's presence. He is now willing to dwell by His Spirit in the hearts and homes of His people.

The only way to enjoy God's presence is by carefully obeying Him. He is to be worshipped and served in the way He has appointed.

The judgments of God, like His goodness, are designed to lead us to repentance.

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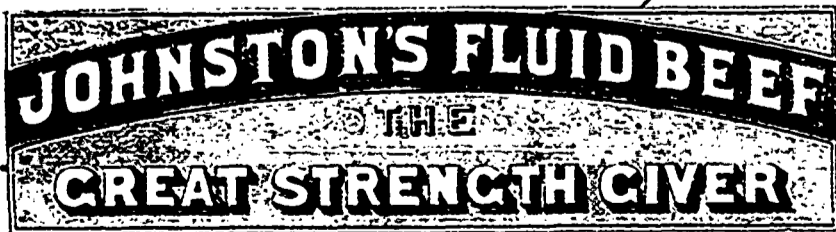
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THE MISSIONARY WORLD.

LETTER FROM INDORE.

The following letter from Rev. W. J. Fraser Campbell appears in the *Presbyterian Witness*: There is no lack of matter to write about, for I believe that almost any day's history would give something of interest to friends at home, so I propose just to tell about the little run, from which I am returning. The last Saturday in every month is a holiday. So taking the day train on Friday, and returning by the day train on Monday, I lose only the Entrance Class on Friday and the F. A. class on Monday. After my college classes were over on Friday, I took the train for Jaora, 94 miles. On the way I had the company of an old acquaintance, the native watch-maker in charge of the railway timepieces who rode with me about fourteen miles. He declares his belief that Christ is a true incarnation, but tries to avoid unpleasant practical conclusions by holding that the nine Hindoo incarnations were the same, and that Christ is simply the 10th foretold. He told me of his defence of Christ against an atheistic or agnostic officer of the railway—a Scotchman, I suppose, from his name I had also an argument with a rich Jain banker of Rutlam. At the last station before Jaora, the assistant station master is a young Brahman, of whom I have had great hopes. He used to speak up for Christianity before his fellow-Brahmans and probably does so still and professes faith in Christ, but it is not yet a faith sufficiently operative. At Jaora the present station master is a native Christian, and my visit was for the purpose of having a service with him and his family, and any others who might come. At the station I had a talk with a lady, whose husband is in the service of the Nawab, but is now at home on a short run, leaving her and the little children here. Poor thing, she is naturally very lonely. The station master had not sent her notice, and she could not remain as her children were already fretting to get home. After a conversation with the station master and a short service, I returned by the night train to Rutlam, and as our place in the city is two miles from the station it was eleven o'clock when I reached there, well tired, but not tired enough to prevent my sleep being broken by the barking of dogs, and the row of two of the sacred bulls which (are among the nuisances of native Hindoo cities, and the senseless bellow of a watchman shortly after I got to sleep, "Jagte raho," "Jagte-raho," "keep awake,"—the very thing I was so unwillingly compelled to do. On Saturday morning I conducted the dispensary service, and in the evening spoke at a *mela* (fair), spending the rest of the day between accounts, conversation with our few native Christian helpers, and at our site looking after hedges and the like. On Sabbath I conducted the morning and evening services, there being from eighty to 100 present at each. At the Sunday school time a Mahajan acquaintance was visiting me. In the interval I paid four visits:—One to a Rajpoot widow. Her son attends our boys' school, but lately she was frightened by being told that he would be made a Christian. The teacher who has been for years a professed believer, though not baptized, took the catechism, which is partly the means of the religious instruction, and read either the whole or part of it to her, with the result that, instead of withdrawing the boy from school, she declared herself much pleased, saying there was no evil in it, but much good, and finally arranged to receive a visit from me. In company with the teacher and one of our helpers, I sat on a mat on the verandah while she and one of her female friends sat inside the door, and an old Brahman and some other persons gathered with us on the verandah. She manifested much quickness in apprehending an argument, and seemed ready to approve of that which is right. After much conversation, and part of a *bhajan* (hymn), and a short prayer, we took our leave amid kindly expressions.

2. To a tailor and his household who seem to desire my visits. Besides himself, there were as usual his mother, another elderly woman who always seems to be there, but whose relationship I either never enquired or else forget, and a young woman whom I supposed to be his wife. Our conversation was mostly about proper prayer as contrasted with their telling of their beads and repetition of Ram, Ram, Ram, and about Christ as contrasted with Krishna.

3. To a young Mahajan who is one of the eleven chief men of the city, the Raja's advisers in some matters. He always seems very friendly and favourably disposed towards the truth. But "how hardly shall they that are rich!" etc. One of his younger brothers has married the daughter of a warm old friend who professed belief in the truth of Christianity, but died without openly embracing it in baptism.

4. To a Jan Sewak who declares his belief, and that his heart has been changed, but does not "forsake all" by being baptized. When the day was over I was almost too tired to sleep.

This morning at the railway station I paid a pastoral visit to the son of a native minister of the Free Church of Scotland mission who is employed as a telegraph signaller.

And so, with conversation and tract distribution on the way, ends my run to Rutlam.

HINDRANCES TO WORK IN MADAGASCAR.

Frequently the tidings which reach us from Madagascar give the bright side of the picture, but it must not be forgotten, writes the Rev. James Sibree, jr., that there is still in many places, away from the capital, difficulty, opposition, and even persecution in trying to carry on Christian work. Two recent instances of the kind may be here briefly described:—1. About a year or fourteen months ago a society of young preachers here in Antananarivo determined to send two of their number as native missionaries to distant and heathen parts of the country. One of these was sent to a village called Rangaranga, among the Betsimisaraka people, on the skirts of the great eastern belt of forest. Here the faithful and earnest work of the evangelist and his wife soon began to bear fruit. Within a few months many of the people learned to read, a large number of children were gathered together, the people—who seem to have been of a docile, childlike disposition—abandoned their heathen practices, gave up the drinking of *toaka* (the native spirits), and put themselves under the guidance of their friends and teachers. It seemed as if in a short time heathenism in that district would be overthrown, and a Christian congregation trained in the knowledge and service of God. But a few days before last Christmas time a message came to the evangelists from the governor of a Hova military post about three days' distance away, ordering him to bring the school children and most of the people up to the fort "to keep Christmas." This, however, the evangelist, knowing the temptations to which the people would be exposed, as well as the difficulty of at once getting together the necessary food for such an expedition, declined to do immediately, asking for a little time first. This, however, was peremptorily refused; soldiers were sent to apprehend the evangelist, he was treated with extreme harshness and kept in confinement, and eventually was obliged altogether to retire and his work was entirely broken up. And the man who acted so shamefully was only a few months before a fellow-preacher with the evangelist at one of the churches in the capital!

2. A few months ago one of the students at the London Missionary Society's College, an earnest and energetic young man, on completing his course of study was appointed as evangelist to an important central village about two days' journey west of the capital, in the Ambobelo district. For a time all went well; but for some months past the evangelist has been constantly pressed by the chief man of the place to join him in taking money from the people to allow their children to be free from attending school. This, of course, he refused to do; and on his continued refusal to be a party to breaking the laws referring to school attendance, as well as to making money by taking bribes, the big man has at length made the place so uncomfortable that the evangelist has been hindered in every way in doing his work, and has at length been withdrawn by the superintending missionary. In ways such as these, the great enemy of souls, and of all good work, continually stirs up his agents to hinder the advance of Christ's Kingdom in Madagascar. But, thank God, progress is being made. Many faithful and earnest men are labouring all over the country to bring their fellow-men under the power of the Gospel; many are being turned from darkness to light, and from the power of Satan unto God; and the kingdom that cometh not with observation is being slowly but surely built up, and shall prevail over all the powers of evil.

CHEAP MISSIONS.

The missions that are the most successful are not those carried on in the cheapest manner, and most of the so-called self-supporting missions have cost more in money in proportion to the number of heathen converts gained than those conducted in the usual way.

Let those who feel called to such a work as supporting themselves while they preach the Gospel as time and opportunity offer, go forth into the great harvest field; but in addition to these the Church of Christ is able and willing to support missionaries, that they may give their entire time to preaching the true Gospel.

But what kind of a support shall be furnished these missionaries?

Dr. Griffith John writes: I have very little sympathy with the "cheap mission" cry which is heard everywhere in these days, and I sincerely hope that the wise men among you will not allow themselves to be influenced by it.

this perfectly plain to you if space and time permitted. There is something extremely low and sickly in this treatment of the salary question. Some seem to look upon the old missionaries as so many paid agents, not one of whom is serving God for naught.

TOKYO.

Tokyo is the Mecca of Japan politically, strategically, educationally and commercially; it is fast becoming the religious Mecca. This must be so necessarily. With one or two exceptions, all the large mission schools and colleges are situated in Tokyo.

There are now not less than sixty Protestant churches in Tokyo. Nearly one-fifth of the whole Protestant membership in the empire live in Tokyo. The whole number in the empire is about 25,000. Most of the Christian publishing work is also done in Tokyo.



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Shortsighted, and to be pitied, is the woman who rejects this wonderful article—PEARLINE. Inconsiderate the one who does not supply her servants with it.

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(Copy.) STRATFORD, June 27th, 1889. Messrs. E. & C. GURNEY Co., Toronto.

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AYER'S APILLS are sugar-coated, safe and pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation.

AYER'S APILLS are far superior, as a cathartic, to any that are furnished by the pharmacopoeia. — Geo. P. Spencer, M. D., Unity, N. H.

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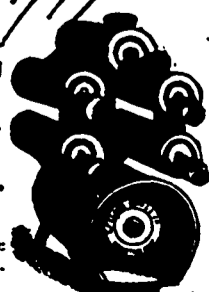


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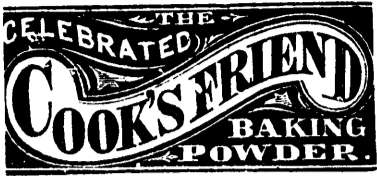
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DIED.

At Lyn, on Sabbath morning, September 15th, 1889, the Rev. John J. Richards, Presbyterian minister, aged 49 years.

MEETINGS OF PRESBYTERY.

GUELPH.—In Knox church, Guelph, on Tuesday, 19th November, at 10.30 a.m.

HURON.—At Clinton, on the 12th November, at 10 a.m.

KINGSTON.—In Cook's Church, Kingston, Monday, October 28th at 3 p.m.; and in St. Andrew's Church, Belleville, at 7.30 p.m.

LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, Dec. 10, at 11.15 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

WHITBY.—In Oshawa, on the 15th October, at half past ten o'clock.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

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