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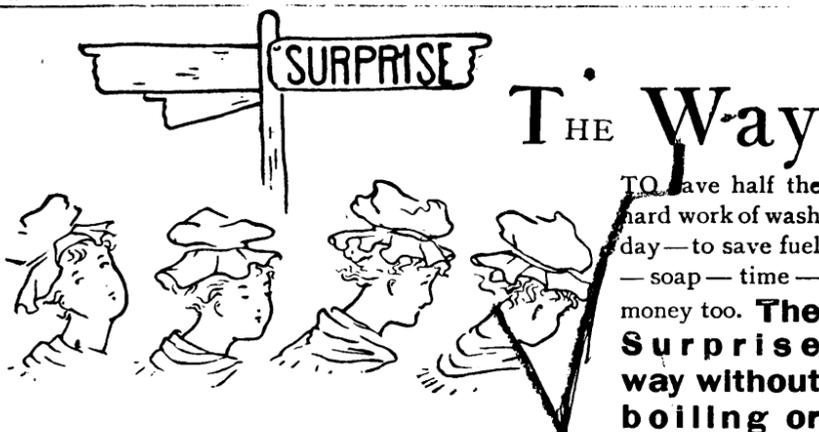
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Sparkles.

A LITTLE innocent misunderstanding is sometimes very useful in helping one over a hard place. "Mabel," said the teacher, "you may spell 'kitten.'" "K-double-i-ten," said Mabel. "Kitten has two i's, then, has it?" "Yes, ma'am; our kitten has."

FIRST Baggage Smasher: Say, Jake, I'm thinkin' it 'ud be money in our pockets if we begin handlin' trunks more kearful. Jake: Why wud it? Because the more we smash 'em the bigger and stronger and heavier they make 'em. I've struck three this mornin' made out o' regular boiler iron. Me back's most broke.

SEEING her son coming in with his fishing-pole, said Mrs. Smithers: "Been fishing again, you wicked boy; how many times have I told you not to go fishing on Sunday?" "But, mother," said the boy, "I didn't catch anything." "That's just it," exclaimed Mrs. S.; "and here it is almost dinner time, and not a thing in the house to eat but bread and butter."

"HELLO, Penjab," said one reporter. "Looking for a sensation?" "No, I discovered one last night." "How?" "By stepping on a tack while I was walking with the baby."

"LOOK here, this piece of meat don't suit me. It is from the back of the animal's neck," said a man to a German butcher. "Mine frien', all dot peef vat I sells is put of dot neck. Dere vos nodding put horns in front of dot neck."

SCRIBBLER: I am going to make trouble for that fellow, Pennibis. Here he has published one of my poems over his own signature. Scrawley: I wouldn't make any fuss, old man. If he can stand it, you ought to.

Teacher (reading): Let down your sable shade, O night, and hide this sad earth from my sight. That's poetry. How would you express the same idea in prose? Well, Johnny? Johnny: Pull down the blind.

REPORTER: I have been assigned to interview a number of noted men on the subject of books which have most influenced them. Great Author: I understand. Reporter: My question is this—What book has been to you the greatest stimulus to mental activity? Great Author: An empty pocket-book.

It is no wonder that invalids lose faith in all specifics, when so many worthless medicines are advertised to cure various diseases, but which, when tried, are "found wanting." We have yet to learn, however, of the first failure of DR. WISTAR'S BALSAM OF WILD CHERRY to cure coughs and pulmonary disease.

MR. SPURGEON is said to have used the following illustration in a good missionary sermon. It was about a poacher. Said the owner of the land: "You must not fish here." "I am not fishing," was the cool reply. "Why you have a rod and line," added the indignant landlord. "I know I have," answered the poacher, "but I am merely trying to drown a worm."

MRS. WICKSTAFF: My dear, this ribbon you have brought home for Fido is a shade too light. Wickstaff: All right, I'll try it over. Mrs. Wickstaff (the next day): My dear, I'm sorry, but the ribbon you have brought home to-day is a shade too dark. Wickstaff, (wearily): Then wait until to-morrow, and I'll change the dog.

PUPILS who learn "by ear" without thought as to the meaning of things contrive to afford a good deal of amusement to their teachers. Recently a teacher in a grammar school asked one of her boys, "What is the meaning of 'topaz?'" "A topaz," said the boy, "is where the mules walk when they're drawing a canal boat."

YOUNG Wife (with innocent pride): I made this pudding myself, Harold. Young Husband (consoling): Never mind, Imogene; don't grieve. Nobody will ever know it but me.

"I THINK," said the editor in a wearied tone, "that I will drop journalism and take to astronomy." "Why?" "Well, astronomers always seem to have more space than they know what to do with."

A BOY who could not be made to understand what "conscience" meant, was asked at last: "What is it that gives you an uncomfortable feeling when you have done something wrong?" "Father's cane," was the answer.

"DEAR me, I hope it ain't serious," said old Mrs. Bunker. "What's the matter?" "Ethel says in her letter that she and her husband had a row on the lake on Saturday afternoon." "Pooh! that ain't row r-o-w. It's row, r-o-w."



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It was to meet these two objections that the Compound Investment Policy was introduced by the North American Life. The peculiar features of this form of policy are applicable to all Semi-Tontine policies and fifteen and twenty payment life and fifteen and twenty year endowments, with, respectively, fifteen and twenty years' Investment Periods.

After the policy had existed for ten years, should death occur previous to the expiration of the Investment Period of fifteen or twenty years, a dividend will be paid with the face of the policy, consisting of the 11th and each subsequent premium.

It is also guaranteed that after the policy has existed for ten years the 11th and subsequent premiums will be lent, if required, the insured paying thereon interest annually at the rate of 6 per cent. If insured should die before completion of the Investment Period, no deduction is made from the face value of the policy, as the guaranteed dividend cancels the amount of the loan.

If the Compound Investment Policy be on the payment life plan, should the insured survive to the end of the Investment Period, the following options are secured by the policy, any one of which may be selected, and which may then be most suitable under the circumstances of the holder of the policy:

- 1st. Surrender the policy to the Company, and in lieu thereof receive its full cash value. OR 2nd. Withdraw the investment dividend in cash and in addition have a paid up policy for its full face value, payable at death. OR 3rd. If insured in good health, use the cash dividend to increase such paid-up policy. OR 4th. Leave the whole amount of cash with the Company, and in lieu thereof receive an annual income for life. OR 5th. Take a paid-up policy for the full face value and in addition use the cash investment dividend to purchase an annual income for life. If there is any debt against the policy, that will first be deducted from the cash investment dividend. Upon application at the Head Office or to any of the Company's agents, information respecting the Company's investment plans of insurance will be given; or, if you forward your address and state your next birthday, the Company will send you particulars.

WM. McCABE, Managing Director, Head Office, 22 to 28 King St. W., Toronto.

# THE CANADA PRESBYTERIAN.

VOL. 20.

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No. 39.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to requests for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of report, and all necessary statistics of our Sabbath Schools, as well as preparing the forms asked for by the General Assembly. Price of Class Rolls 60 cents per copy. Price of School Registers 30 cents each. Address—

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## Notes of the Week.

A SHORT "Historical Handbook" of the Presbyterians in England, by the Rev. A. H. Drysdale, now in the press, is about to be issued from the Publication Office of the English Presbyterian Church. It is to be the text-book in the subject of the "Higher Instruction" classes next winter.

THE *Christian Leader* says: The Rev. John Smith, M.A., of Edinburgh, who has arrived home from America, says that Mr. Moody has been much impressed by the invitation from Scotland, and is desirous of accepting it if certain obstacles can be overcome. Mr. Smith finds our cousins ahead of us in practical organization, but behind us in freshness of thought. Everything at Northfield delighted him, including the baseball.

A LARGE mission party in connection with the Irish Presbyterian Church will sail for India next month. Rev. John Bell and Mr. George W. Blair go out for the first time, the latter as missionary to the Jungle Tribes. Rev. G. P. Taylor and Mrs. Taylor return after furlough; Rev. William Beatty goes back for five years' further service; Mrs. Steele rejoins her husband, and Miss Gillespie her parents; Miss Beatty and Miss Montgomery go out as Zenana missionaries. Rev. William Hunter has just been designated to China by the Belfast Presbytery.

THE Chautauqua Literary and Scientific Circle begins its fourteenth year this autumn. The course for 1891-92 is essentially American, including the history, government, literature and social institutions of the United States. Each member who joins has his work definitely mapped out for him, and receives carefully-prepared suggestions for reading. Over 170,000 persons have been enrolled at the central office in Buffalo, N. Y., since the beginning in 1878, but even this large number is small in comparison with the multitudes yet to be reached.

THE *British Weekly* says: It is just twenty years since the Rev. Dr. W. M. Taylor left this country to minister in New York; and on a recent Sunday evening the reverend gentleman preached to his old congregation in Trinity Church, Bootle. The building was crowded to the doors. Dr. Taylor took his text from Revelation ii. 13, and said that in all circumstances it was possible to be a Christian; though in some instances it was more difficult than in others; and that the greater the hardships endured in this world the grander would be the reward in the life to come. Dr. Taylor has returned to New York.

WHEN Queen Anne's Bounty was started, in 1703, it is said that there were no fewer than nearly 6,000 Church of England clergy living on less than \$5 a week. According to a circular distributed a few days ago, 18,000 out of 21,000 parochial clergy in England and Wales "receive incomes from their profession utterly insufficient for even a moderate maintenance of themselves and families." Four hundred of these unfortunates are "beneficed" with incomes under \$250 a year; 3,600 under \$750; there are 7,000 curates whose average income is \$650 without a parsonage house; while 7,000 clergy more have "utterly insufficient" incomes.

WHEN the "holy coat" was exhibited at Treves in 1844, Johann Ronge protested against the imposture and withdrew from the Romish Church. So now it is stated that there is much discussion going on in Catholic and Protestant circles in Berlin and other Prussian cities on account of the fact just made public that Professor Winschild of Leipsic, who belongs to one of the most noted Catholic families of that city, has announced his conversion to Protestantism owing to his disbelief in the authenticity of the garment known as the Holy Coat, which is now on exhibition in the cathedral at Treves, and his conscientious scruples against supporting a Church that would lend its sanction to such an exhibition.

AN exchange says: Mr. T. P. Dorman, a Northampton brewer and a Churchman, is making himself conspicuous. He had promised \$250 towards the restoration of St. Edmund's Church; but because a petition to the licensing magistrates, urging them to reduce the number of public-houses in the town, lay in the church porch for signature, he refuses to fulfil his promise. "You," says he to the vicar, "petitioned against my legitimate business, and I shall withdraw my support from your Church." The vicar made a dignified reply, in which he declared that the conception of duty which would lead one to consider that because Mr. Dorman had promised a contribution to his Church, he should forbid his temperance workers to act, was simply degrading, and utterly unworthy of any minister or layman.

THE Skye correspondent of the *British Weekly* writes: The sacrament of the Lord's Supper was dispensed recently at the Free Church station of Arnisort in this island. At the conclusion of the service on the following Monday Major McLeod from Dalkeith—well known in the Free Assembly—made a vehement speech against disestablishment, denouncing the Free Church majority. He was thanked by Mrs. McPherson, the Skye poetess. Many of the people—even strong Constitutionalists went home disgusted at such an unseemly ending of a solemn occasion, and were much displeased that the ministers present should permit such a scene in the absence of the Moderator of Session through indisposition. The general feeling, however, is that no reply is necessary, that the speech answered itself.

A REGULAR correspondent of the Belfast *Witness* remarks that we are rapidly drawing near a very important landmark. The 1st of July, 1893, will be the two hundred and fiftieth anniversary of the first meeting of the Westminster Assembly. I do not know whether there will be any thought of commemorating the occasion in any way, but it is no harm to remind the readers of the *Witness* of the fact. What marvellous changes have come about during the quarter of a millennium which has passed since that memorable Saturday, July 1, 1543, when Dr. William Tisbe, the Prolocutor, rose in the pulpit of Westminster Abbey to preach from John xiv. 18, the opening sermon of the Assembly, before the "vast congregation," which, we are told, had gathered beneath the fretted roof of that grand old pile! A review of the ecclesiastical history of the period would be wonderfully interesting.

THE late Archbishop Magee, when confronted by printed reports of his *extempore* sermons, frequently declared that the reporters misrepresented him. The following, related by a newspaper correspondent, may serve to show that the reporters were not always to blame: I was invited by the bishop, in the course of my professional career, to allow the bishop to see a proof of some impromptu references on Socialism he made at an Oddfellows' gathering in St. Johns Church a couple of years before he died. I was ushered through the groined monastic cellarage of the old Abbot's lodgings, now the entrance hall of the palace, and into the bishop's study. "Pray be seated," said Dr. Magee, "you'll pardon me worrying you about that address, but in one or two utterances I was so carried away that I fear what I meant to say softly will read as ugly as the preacher is himself."

THE *British Weekly* says: Readers of the many comments which have appeared on Mrs. Besant and the Blavatsky wonders must have noted the strange moderation and respect with which the miracles claimed by the Theosophists were talked of. The *Daily Chronicle* has worked vigorously in collecting interesting matter on the subject, and the *Pall Mall Gazette* has followed suit. The *Spectator* seems on its way to a defence of Roman Catholic miracles. In the days when Tyndall and Huxley were real leaders of thought, these claims would have been met with merciless scorn, if not by something worse. What does this signify? We should like to think that it means a rising of the repressed soul towards the supernatural, as, after all, its one hope. Any movement in that direction is Christian. But no doubt it is the result in part of a growing feeling that scientific men have not given scientific treatment to obscure processes and problems. The speech of Professor Lodge at the British Association is only one of many signs in this direction. One may believe in miracles of this kind, and yet class them with "the blowing clover and the falling rain" of Emerson's famous first speech. We are inclined, however, to think that this does not account for all, and that the time is opportune for preaching the one true supernaturalism.

THE London *Times* recently had a long letter signed "A Firm of London Solicitors," detailing the rescue by one of its members of a nun who had written to him from a convent in the north of France stating that the place was a *gaol* from which she could not escape. The mother superior, after letting him meet her in her presence without liberty to converse in English, withdrew her again on a pretext. Immediately he heard screams; and finding himself locked in, he got out by a second door, and after breaking through another reached the lady, whom he found being maltreated by four nuns. He managed to get her out with him, and off to England. She had been sent from convent to convent, having been in no fewer than fifteen. The escaped nun is a Miss Ellen Golding, known in the convent as Dame Marie Raymonde, and is now staying with her brother-in-law, M. de Meilhac, a professor of French at Beverley, East Yorkshire. She became a convert to Romanism at the age of twenty-three, having been charmed by the exquisite music in a chapel in London. She often desired to abandon convent life, but was prevented by the heads of the convents. Being highly accomplished she brought them money by her teaching, and she is alleged to have made over large means to them. Ten years ago an attempt by her brother-in-law to get her out was frustrated, letters, the writing in which she now fails to identify, being sent to him telling of her happiness.

THE foreign correspondent of the Glasgow *Herald* calls attention to the curious circumstance that the policy of the court of Rome is very variable as to the authentication of miracles and relics. A brevet of validity can be obtained easily enough for apparitions and other such things when they occur in the Southern Republics of America, in Spain or in the wild districts of Galicia. But in countries—such as Italy and France—where the civil authorities order alleged cases of miracles to be enquired into by magistrates and policemen, nothing ever happens that will satisfy the Roman Curia. Not long ago a Roman boy swore that he met a beautiful mystic lady every night on the Appian Way, and he displayed handfuls of bright little shells, which he affirmed that the lady had bestowed upon him. The superstitious began to get excited. They bought the shells at a high price; and, what is more, some of them went forth after dark with the boy, and saw the apparition with their own eyes. Then a cardinal shook his venerable head, and remarked that this was an age of wonders. Next a police official appeared and shook his head too, but after a different fashion. He had set a watch on the boy; had discovered that he was in league with another boy owning a magic lantern; and, further, that the pretty shells had been purloined from a conchology shop. Then the two boys were marched off for punishment, and the venerable cardinal betook himself to the seaside for a change of air.

## Our Contributors.

## SERMON REVERIES.

## DOWN THE CARIBBEAN.

## PRESBYTERIANISM ON THE PACIFIC COAST.

BY KNOXONIAN.

Columbia is a Presbytery of grand scenery and magnificent distances. Its eastern boundary is crossed in the mountains near Revelstoke. It is bounded on the north, I suppose, by Alaska, on the south by the United States, and on the west by the Pacific Ocean. Viewed from the standpoint of square miles, Columbia is perhaps the largest Presbytery that is or ever was or ever will be in America. The territory it covers must be about as large as the whole Province of Ontario.

These long distances must be trying to the finances of a Presbyter. If the Presbytery meets at Vancouver or New Westminster, the pastor at Kamloops, as cultivated, genial and accomplished a gentleman as can be found in the ministry of the Church, must travel 250 miles to attend the meeting. If a minister in Sarnia or Windsor, in Kingston or Brockville, had to travel to Toronto to attend Presbytery and pay his own expenses we would probably hear about it. But not one of the places named is as far from Toronto as Kamloops is from Vancouver. Even a Victoria minister has to travel eighty miles, spend three days and spoil ten dollars to attend Presbytery in any place outside of his own city except Nanaimo. And yet I venture to say that these brethren on the Coast attend Presbytery meetings more regularly than some Eastern men who have nothing to do but put on their hats and walk into the court.

All told we have twenty-three congregations in the Presbytery of Columbia and the number will no doubt rapidly increase. I had the pleasure of seeing half-a-dozen of them and can speak only of those that it was my privilege to come more or less in contact with. I say privilege advisedly, for to meet warm-hearted, generous, active, loyal Presbyterians is always a privilege.

## VANCOUVER CITY

has three congregations. Whether this youthful city really needs three is a question that must be left to the Presbytery of the bounds. As none of them get anything from the public funds of the Church, the matter is a purely local one. Considerable latitude in such matters may be taken with perfect safety in a community that grows from one house to a population of 13,000 in five years. St. Andrews congregation, the only one of the three I had the pleasure of seeing, is a liberal, progressive, highly intelligent body of people. Their place of worship would be an ornament to any Eastern city, and its handsome style of architecture and comfortable, elegant, and well furnished audience room are quite equalled by the advantages of its situation. Placed on the brow of the hill on which the city is built, between the business part and residential West End, near the C. P. R. and other leading hotels, within easy reach of the hotels and boarding houses where the bachelors congregate and the private houses in which prominent citizens dwell, St. Andrews must always hold its own and a little more. Mr. McLaren has seen his cause grow from a small beginning to its present influential position, and like most ministers with growing congregations he seems contented and happy. He took the risks and went three thousand miles when there was little to go to, and nobody will grudge him the fine position he now enjoys.

## NANAIMO,

the coal city on Vancouver Island, thirty miles straight west from Vancouver City, has one Presbyterian congregation. I had the pleasure of being present at the induction of a minister there, and if the attendance and interest seen at the induction can be taken as an earnest of what is to come, Brother McRae is going to have a good time in Nanaimo. No doubt there will be plenty of work, but what are ministers for if not for work? There are few of us so handsome that it would pay any congregation to keep us for our good looks. Not many ministers are so entertaining that a congregation could give them a salary for their society. There is plenty of work for a minister in Nanaimo and there is plenty of work anywhere. An earnest man will always find his work.

I expected to finish in this paper what I had to say on the Presbyterianism of the coast, but the weather is hot and long articles and long sermons should be avoided when the mercury is away up. Next week I hope to move on to Victoria and New Westminster and may have something to say on the Chinese question. This may be a good place to remark that a Presbyterian minister cannot travel from Toronto to the coast without being powerfully impressed with two things. One of these is the fact that Providence has assigned us as extensive and hopeful a Home Mission field as can be found in the world, and the other is that, all things considered, the Church has done her Home Mission work well. The field through which I passed begins at Gravenhurst and ends on the western side of Vancouver Island, a distance of over 3,000 miles, and between these points there are few if any settlements in which a Presbyterian missionary or minister is not found, at least in summer. For the splendid results obtained the Church can never tell how much it owes Findlay and Robertson, who direct operations on the field, and Warden and Cochrane who plan the campaigns and help to find the sinews of war. Beyond all doubt our Home Mission work has been well done. No fair man can go over the ground and come to any other conclusion. The Presbyterians of Old Canada have found the supplies with a commendable degree of liberality, but in many cases they were doing nothing more than sending the Gospel after their own children.

## NO. I.

There is a spirit of unrest and worldliness within us, which, if the sermon be not of that continuous interest we like so much, is apt to spring into action and take possession of our minds, to the sad detriment of the train of thought engendered by the preacher's previous words. No matter how good and well-balanced the mind of the listener may be, I imagine there is now and then, throughout an ordinary sermon, one or more of these wanderings of the mind among the forests of imagination. Now these lapses, while detrimental to the proper digestion of the sermon, would be intensely interesting studies to those inclined for such things. Any others, of course, may read these reveries as they appear from time to time, but should they not desire to do so, why they will miss a reflection perhaps of their own thoughts as they whirl around during the course of the Sunday a.m. or p.m. sermon. These reveries are surely not sinful, else we all sin in this respect grievously; rather let us while indulging in them strive to elevate the tone and bring it nearly into tune with the discourse.

Last Sunday a.m. the sermon was preached from the text: "What I do thou knowest not now but thou shalt know hereafter," John xiii. 7, and the interest therein was fairly well sustained notwithstanding the fact that it was warm and the attendance was very small. I followed the preacher fairly, he not magnetizing to a great extent. The thought uppermost in his mind appeared to be the blind devotion with which the Christian should accept every trial and temptation, loss of father, mother, friends, wealth, etc., etc., all to be borne with that fortitude so characteristic of the Christ-like faith, because thou shalt know hereafter. Such a line of dissertation, of course, while pleasing and indeed proper in degree, grows wearisome when drawn out through a sermon's length, and thereupon I fell into a reverie anent the average speaking ability of our Toronto clergy. I think probably the finest sermon ever preached in the pulpit of fine sermons, St. James Square, was preached by the Rev. Mr. Smith, of Auld Reekie, on Abraham's intercession for the cities of the plain. I thought over the fact of our extra Canadian bumptiousness regarding our preachers and preaching, and here was a young man, evidently an ordinary Scotchman, whose powers were described in one word, and that aptly, viz.: electrical. His powers were marvellous and were used for every effect they were worth. I was just coming over the names of some of our lights, such as——, when the sermon I should have been listening to broke in with a diatribe against false philosophy, etc. Now this philosophy, of which we hear so much and about which some of the best informed, I fear, know least, is a wonderful thing. I asked a fourth-year university man the other day to define the clearest meaning given of "the science of sciences," and he said Prof. B—— was not sure himself of what he exactly believed regarding cause, effect, and being. And so on I meandered during that sermon. A remark referring to our noble Queen's Park (that is, what is left of it) set me off on a new tack. What necessity for instance is there for cutting up that beautiful piece behind the college into building lots. The actual money realized will surely appear very small ten years hence, when our breathing spots are rendered more necessary than ever. That is a most beautiful portion of the park, the noble elms and beeches; who can cast an eye up these noble trunks into the leafy branches without a sigh of exquisite pleasure? and a lounge beneath these beautiful giants is not to be thought of without very comfortable feelings. Yes, and all to go, and that right early. Let us hope that every rod of the balance will be spared, that the university will become beautified by the removal of those old kitchens and "gardens" facing the back, that a new lawn will face the north, that a drive direct from College Street with a circle on either side of the front lawn will be among the early possibilities of our grand old park.

I had by this time quite forgotten the preacher. True, he had now and then awakened me from my open-eyed slumber, but not effectually. His peroration was laboured, but not very much so. You know it is not everyone who can manage this exquisite and necessary part of a speech perfectly. In fact there are very many who do not know how to close up their remarks with the necessary relish for the listener. No matter how well the sermon has been preached, it can be spoiled by unnecessary dawdling at the close. The different threads should be smartly and deftly picked up and brought to a climax, and the climax should be delivered with sufficient spirit and feeling to convey the impression to the mind of the listener of complete satiety. Not that I set up for a professor of elocution, far from it, but I well remember when at school being taught writing by Mr. L—— who wrote an execrable hand himself. He was nevertheless a good teacher. Same with public speaking and preaching; the poorest speakers make oftentimes fairly good critics. The pastor of this church is a splendid speaker, yet pays absolutely no attention to the finale, and when you think he is in the middle of a branch of the subject, he thinks he is done, which particular difference of thoughts is not satisfactory, to say the least. Our Presbyterian ministers are nevertheless a splendidly educated and eloquent body of men, notwithstanding the fact that elocution does not enter enough into their collegiate training. Thank God for their fearless advocacy of right against wrong anywhere and everywhere when opportunity affords.

CURLY TOPP.

BY REV. JOHN MACKIE, M.A.

ST. CROIX.

It was in 1494, on his second voyage, that Columbus discovered the Virgin group and this more southern island of Santa Cruz or St. Croix, or the Holy Cross. At that time they were peopled by the Caribs, the savage aborigines of all the West Indian Islands, and after whom the sea has been named, the Caribbean. What befell them we know not. Mayhap, maltreated and massacred, or carried as a new and valuable cargo to the markets of Spain, or fled in terror and hidden in the depths of Brazilian primeval forests, or scattered on the llanos and mesas of Venezuela, they left but their name behind them. Certain it is that when foot of European touched their shores again, no human being was found; not even the track of beast in the tangled luxuriance; nor a sound of living creature was heard, save the melancholy cry of the wild sea-mew. From 1666 however, rescued from buccaneers that had taken possession, they were grouped by the British under their own, the Danish and the Spanish Governments. The central islands belong to the Danes and St. Croix, fifty miles distant from them, and properly speaking not of them, is the residence of the Governor and the seat of authority. The island is twenty-four miles long, and nearly eight miles broad, with an area of about 110 square miles and a population upward of 30,000, of whom only about 2,000 are whites. Very pleasing it looks from the sea—consisting of a long series of mounds leaning upon hillocks, and the hillocks looking up to the hills; some in the dark green of the young sugar plants; others in the greenish gold of the ripened cane; while others that are recently reaped are clad in russet; and some wear the darker hue of the up-turned furrow. On the crest of the hills are lines of palms, looking in the distance like soldiers in battle array, ready to rush down on the hostile invader. The ravines, running like veins in all directions, are clothed with a thick foliage of green of every shade, interspersed with patches of autumn tints. Beautiful houses are dotted over the scene, generally square in shape, of two storeys high, with verandahs all round, both below and above, and shaded with clumps of evergreen vines. On the summit of the nearest hill to each is a tower-like structure, surrounded with a wall. This is the wind-mill, which every estate possesses for crushing the cane and making the sugar.

Now we are anchored in the bay in front of a pretty little village, built at the foot of the hills, which here with a widening gradual slope reach down to the shore. The most prominent feature is a square church-tower, with corner turrets, from which is ringing out over the peaceful waters either a welcome to their port or a call to prayer, and which awakens many a holy memory and whispers "Home! Sweet Home." On the left is a mimic battery built out on the rocks, mounted with several playthings, behind which two sentries keep pacing to and fro, as if on important duty. A boat flying the Danish colours comes out for the mails and returns in a deluge, the first rain they have had for nearly six months; and surely thrice welcome must it be to the Crucians, though not by no means to us eagerly anxious to set foot on shore and touch a world where all things are new.

And yet all things were not new. The school-room walls were hung with maps from Scotland; the class books were Chambers' Educational Series; the language spoken and read was English; the feelings of loyalty in the hearts of all, teachers and scholars, was decidedly English; and the names of the children were those that are most familiar in English households. And all this though a Danish island! The Principal, a coloured man, received us with that courtesy that is ever the accompaniment of a cultured mind, and conducted us over the institution. The girls' department was visited first, where, under the superintendence of a coloured lady assisted by several monitresses, over seventy children from the age of six to thirteen were at the time receiving instruction in arithmetic. All turned to the door on our entrance making their salaam and saying in unison and a sweet ringing tone, "Good morning, sir!"

There was no rude staring; no taking advantage of a stranger's presence; but the most perfect manners and the most perfect order. Their proficiency was surprising; not a whit behind our own children of equal age. Their faces were of every shade, from the densest black to the almost white; and a neater, a prettier gathering of children we have seldom seen. On our way to the boys' department under the manifestly able superintendence of the Principal, assisted by several masters, we passed the alphabet class in an open corridor, where a little one of very grave countenance was for punishment learning his A B C on bended knees. Poor little chap! such a mite; and the stern trials of life begun so soon, tugging at the little heart and forcing the burning drops to fall over the long black lashes, and down the soft bronzy cheeks. On entering the class-room, we beheld no fewer than sixty boys seated at work. Instantly they rose to their feet, gave the military salute and wished "Good morning, sir." They were at their reading lesson—the story of heroic Grace Darling; and we listened with surprise and pleasure to a pronunciation and expression that an Inspector of our schools at home would designate excellent. Noble-looking boys they were; well built and graceful, with pleasant open faces. What will they be? God bless them every one! so will they, every one, be a power for good wherever their lot is cast in God's wide world. We examined the time-table

and were gratified to find that every day, a half-hour is devoted to religious instruction. The teachers are trained in the British Normal school at Antigua; have an increase every year of five per cent. on their salaries which the Government lays aside as a provision for the future; and an addition to their income at the end of every fifth year. The Roman Catholics have a school of their own of course; but Church schools receive neither directly nor indirectly any support from the Government. The Principal informed us that, notwithstanding the strongest and most unremitting exertions to prevent it, Roman Catholic children very generally attended the Public school because of the superior education imparted. All over the island, schools have been planted within easy reach of every family, and every child from six to fourteen years of age is compelled to attend them. On these schools the Government expends no less a sum than \$12,000 per annum. This paternal government does more. As a sound mind must belong to a sound body, it looks after the health of the people. Four medical practitioners are provided for the island, and besides these no others are allowed to practice the healing art. The dignity of the profession is thus maintained, and the simple, of whom there are more when feeling an ache than we sometimes suppose, are protected from villainous quackery. The health of the inhabitants is excellent, a fact, however, which rather a rash individual attributed not to the eminent skill of the medical men, but to the number, four, and ventured with no hesitation to predict that sickness and death itself would diminish if the government reduced the four to nought. Like many another, he knew not whereof he spake and therefore he spake with confidence.

Of churches there are also four, but of them the number is not restricted. Full liberty is given to everyone to worship in whatever mode commends itself to him; and this liberty has not as yet degenerated into license. There is first the Lutheran Church, which is virtually Presbyterian and is the State Church in the island. The morning service which is attended principally by the military and the government officials is conducted in the Danish language. At the other services which are largely attended the English language is used. Strange to say English is the language of the island, and even in the schools Danish is an optional subject and taught after the regular school hours, generally to a very small number that is looking forward to certain government appointments. Then there is the Roman Catholic Church dedicated to St. Patrick, and embowered in beautiful trees as ancient looking as the willows that may be seen lingering on some of the streets of the ancient city of Kingston, and which, it has been said, were brought from France by the first of her sons that camped on the shaggy shores of Cataracqui; and surrounded with graves curiously decorated with pink sea-shells and shaded with a variety of umbrageous palms. There are also the English and Moravian Churches, each of which has a considerable following.

Yet, notwithstanding such ample provision, educational and religious, the Government has also to provide a body of police and a prison, the former greatly disliked and feared by a portion of the community, and the latter dreaded even as a temporary residence because of its many inconvenient arrangements and unsavoury and scanty fare. Very feelingly did our communicative guide discourse on the subject, and earnestly did he express the hope that we would pay a visit to Christianstadt, a small town on the other side of the island, where the Governor resides and pray him, in the interests of philanthropy, to abolish without delay both police and prison. He could not understand, as some people at home cannot understand, or will not, how clergymen can find satisfaction in the knowledge that magistrates and police are a terror to evil doers, and that punishment is felt to be pain and not to be pleasure.

The town which is called Frederickstadt, and has a population of barely 2,000, consists almost entirely of shingled houses. A few of them are spacious and nice-looking, but many of them are nothing better than huts, rough boards thrown together. Instead of glass in the windows, which would draw the heat and exclude the air, bits of muslin are stretched across, or rude shutters are put on as required. The tall bent cocoanut trees and broad-leafed bananas, which grow in the little back-yards attached to every cabin or cottage, are the only objects pleasing to the eye. The air is laden with a sweet perfume that comes from a kind of acacia, plentiful in the gardens belonging to the better class houses; but, with few exceptions, everything has suffered from the drought, which has continued, not for six months, but for well nigh twelve. Save a slight shower or two and the nightly dews, there has been nothing to refresh the earth all that time. Vegetables and fruit were failing, and flour ran up to famine prices because of our delay in reaching the island. The rain of last night was verily a gift from God.

As we sailed away from the peaceful shore, and dusky, simple people, the heart wishes its best wish for them, that they may truly know and increasingly enjoy God's own Best Gift—the Bread that never fails, and the Water that is a well within, springing up into everlasting life.

THE CAUSE OF MISSIONS.

BY MRS. D. MACFARLANE, LACHUTE, P. Q.

to every creature;” 3. The privileges we ourselves enjoy in a Christian country, which makes our responsibility the greater; 4. The final triumph promised in the Bible. In whichever of those views we contemplate the cause we find ample ground for calling forth our most zealous and ardent exertion in its behalf. But it is in watching the success of the Gospel in those mission fields we occupy that we derive peculiar ground for increased ardour in our missionary career; but as a review of the past is useful only as it enables us to act with advantage for the future, so the first lesson taught us is not to be daunted in our efforts for the spread of the Gospel either by opposition or persecution. Nowhere is this more strikingly exemplified than in our mission to the New Hebrides. Think of the grand, noble lives that were sacrificed in the isle of Eromanga ere the standard of the cross was planted. Surely in taking this example alone, would it be too much for us to say that it comes under the head of the final triumph just mentioned? And glance for a moment at that little gem of the sea, Trinidad, and ponder its small beginning when our missionary, Morton, gave his first lesson to three little coolie boys sitting on a doorstep. And in directing our eyes toward our mission field of India, should not a tenfold degree of energy be infused into our exertions by the recollection of the cruelties of this nation? Here we behold millions of our race yet in darkness, a land where Satan's seat is firmly fixed, deeply planted and rooted, where still the Ganges continues to receive its victims, still the glare of the hateful fires which their monstrous superstition keep lighted up. Still we have the 22,000,000 child widows. Still the closed zenanas with their scenes of sufferings, but we turn from the dark side of the picture and thank God that India has heard the voice of peace, “Arise, shine, for thy light has come,” that light by which all those multiplied abominations have been dragged forth. Would that we could say put down forever, and by which her idols may yet crumble to the dust.

China, with her teeming millions, has long presented a grand sphere for action. We might dwell on the China Inland Mission, but we hasten on to our own field, Formosa, which has prospered beyond our most sanguine expectations. In South Formosa there are 1,200 communicants. Our mission in Honan is well started, from which we hope much. It is a cheering thought to know that the Gospel is at work in every nation of the world except one, that is Thibet. We come now to our own Home Mission field, which stretches from the coast of Newfoundland to the shores of British Columbia, and really I think there has been less done in this field considering we have had the Gospel for upwards of a century than in the foreign fields. It is true we have 10,000 French Protestants in the Dominion, but what is that out of one million and a-half.

And here we may draw our second lesson, not to be timid in directly assailing error, for the strongholds of error have never been smiled into ruins and never will. All the artillery of truth must be brought to thunder against them. We must, as in days of old, agitate. Luther, writing on this subject, said: I implore you by no means ever to believe the cause of Christ can be defended without noise, resistance and offence, and dearly as we may love peace let it not be that peace which partakes of the stillness of death nor a compromise with corruption. In regard to our mission stations we have in the North-West 615, but so great is the tide of immigration that our societies do not keep pace with the necessities of this great land, and many parts of the country are still destitute of religious service, and Satan never was more active than at present. Certainly more active than we are. And if we decline to increase our efforts and forces, Presbyterianism will not maintain her ground, and if we long to bring heathen nations to the faith we must preserve the fountain of missions. In short there is necessity laid upon us. There is distress in this new country, and we cannot refuse to hear its cry. It is the distress of ignorance when the mind is starved or fed only on husks, or is degraded into a servant of the body. Our missionary students who fill those stations do not leave us room to doubt that they are men of God and have a fitness for the work, and that they are impelled by one feeling and exhibit in their manner the fruit of one motive. Cheerfully they submit to difficulties and trials incidental to their work, and do so without murmuring, as not to be compared with the glory of the work to which God has called them. Can it be a question for one moment if such labourers are not worthy of greater hire? Lastly I would glance briefly at the name applied to this department of Church work—our Home Mission field. No name could have been chosen either by accident or design more beautiful. It is suggestive of patriotism, and here I would ask the question in what does true patriotism consist? Does it consist in admiration of our country which leads us to prefer it to every other on the face of the globe without grounding our admiration on any solid principle or in holding it up as a pattern of excellence, or in our flashing indignation of the eye when any one points to some flaw in its constitution? Most assuredly not. True patriotism does not overlook the evils that prevail nor refuse to exert itself to remove them that the country which we love may shine forth in true, untarnished beauty.

We find this principle of patriotism has been consecrated in Scripture by many noble examples and closely allied to missionary work. Paul wept when he saw the city given wholly over to idolatry, and the inscription to the unknown God, that God he was seeking to make known, and he not only wept a few idle tears and offered up a few indolent

prayers; he daily disputed with them in the market-place, showing us that he mixed effort with sentiment. And Jeremiah, he was a patriot every inch of him. A man of noble sensibility, he loved his country, the land of his fathers and his fathers' grave; he thought of what his country had become and what it ought to have been. He thought of the privileges it had enjoyed and the fearful abuse of those privileges. He looked on the city which had once been full of people, but was now desolate, and he asked the question in the sadness of sympathy and sorrow, Is there no balm in Gilead, is there no Physician there? In that same spirit should we exercise our patriotism.

There are many parts of our land still in the darkness of ignorance and error, and for long we have been unmindful of the claims they had upon us. I believe, however, that missionary effort is becoming more general, that this state of things is passing away and more effort is being put forth for converting our fellow-countrymen. One of the questions asked of the delegates to the great London Conference was, What means are employed by you for inspiring a missionary spirit among your people? and the answer was, Our monthly sermons and our Woman's Missionary Societies. It is a solemn thought that upon our Woman's Missionary Societies rests in part the responsibility of carrying the Gospel to the heathen world. It is a thought that should make every woman of our land a sharp-shooter in the Christian army.

Still if we can place the standard of the cross in places where it never waved before it matters not whether we went forward as a society or each one running for himself, if all are stimulated by a common principle, all inspired by the last command of our Saviour, all animated by the promise of final triumph. But let us never forget that the work in all its parts is the work of the Lord, that work which when on earth nothing could tempt Him to resign. Satan asked Him to resign this work for the kingdoms of this world and the glory of them, and He rejected the offer with disdain, and is now seated on His Father's throne commanding a far greater view than from that high mountain. There is nothing in this universe he would give in exchange for one single soul, be it that of an African, Chinaman or Indian. The path then for us is very plain. Move forward using the means God has appointed. I never stand in a meeting like this but I feel that the spirits of those martyrs who fell in this cause are near us, around us, over us, urging us on; yea, more, that the great Master Himself is bending down from the throne of His glory pointing to the sacrifice He offered, saying: “How much owest thou Thy Lord?” pointing to the throne He has prepared on high, saying: “Occupy till I come.” Fight the good fight, wear your weapons of warfare till the time of your rest shall come, and when your work is over I will send My messenger to set thee free, and thou shalt return as a warrior from the field. Look up, then, for the fields both at home and abroad are white unto the harvest, and that harvest shall be reaped, for He the Lord hath said it, and when those regenerated tribes shall come, some from the east, north, west, south and the isles of the sea, may it be the happy lot of each individual in this assembly to join then in singing the glorious song of “Harvest Home.”

THE WALDENSIAN CHURCH.

MR. EDITOR,—Some time ago I stated in THE CANADA PRESBYTERIAN that Dr. Prochet, Convener of the Italian Evangelization Committee of the Waldensian Church, had written to me, very urgently asking me to try to get some help for it in Canada. I have done something to help his desire. Thus far, I have been able to send him about \$100 to the givers of which, as well as to myself, he has returned most hearty thanks. I intend setting out again before long, on a voyage of collection. There will be Waldensian ministers at the Presbyterian Council in Toronto next year. They will of course visit other places in Canada, but only among the principal ones, to collect in aid of their Church. I shall visit places which they are not likely to visit. In the meantime, it will give me much pleasure to receive and forward, to Dr. Prochet, help for our Waldensian sister in her noble work of carrying the pure Gospel over all Italy. Dr. Prochet, in his last letter to me, says that during the past year 400 were added to the full membership of the Church, and 700 to her catechumens. As he is speaking of mission work, I take for granted that these numbers represent fruits of the Italian Evangelization work of the Waldensian Church in Italy. Some say that she is not aggressive. She is, on the contrary, very aggressive according to her ability.

Woodbridge, Ont.

T. FENWICK.

“THE LORD'S DAY AND THE LORD'S SERVANTS.”

MR. EDITOR,—Permit me to draw the attention of our ministers to a paragraph on page 40 of the “Acts and Proceedings” of our last General Assembly. I refer to the one which intimates the wish of Mr. J. T. Morton, of London, England, to present to each minister of our Church a copy of the Rev. J. Lilley's prize essay on “The Sabbath.” The essay covers 280 pages, and is entitled “The Lord's Day and the Lord's Servants.” Mr. David Morrice, of Montreal, has generously undertaken to bear the cost of postage.

The books, I believe, have arrived by this mail; at least I have received my copy. In order to ensure correctness I forwarded to Mr. Morton certified copies of the Rolls of Synods submitted to the last General Assembly, with all necessary explanations. A copy of the book has been posted in England to each name and address upon those rolls. It may be that a few changes have taken place since the rolls were made up. Where these have occurred it would be well for the ministers interested to enquire at their former post-office addresses so as to prevent losses. Should any of the ministers, after due enquiry, fail to receive their copies, will they please communicate the fact to me?

JOHN NICHOLS.

Montreal, September 21, 1891.

The cause of missions may be considered under four distinct heads: 1. The grand foundation upon which it rests; 2. The last command of our Saviour, “Go preach the Gospel

## Pastor and People.

### WORSHIP.

O Light, O Dayspring from on high,  
O Sun, who knoweth no decline,  
O "Morning Star," who radiantly  
O'er this dark world didst rise and shine,  
I sink before Thy glories bright,  
And worship Thee, Eternal Light.

O Shepherd good, whose watchful care  
Doth all Thy flock in safety keep;  
O Shepherd good, who freely gav'st  
Thy life-blood for the wandering sheep;  
O Friend, all other friends above,  
I worship Thee with fervent love.

O Living Water, springing up,  
Thou canst the fainting heart restore;  
To Thee each longing soul may come,  
And freely drink, and thirst no more.  
I bless the fulness of Thy power,  
And worship Thee from hour to hour.

O Bread of Life, who doth Thyself  
To all Thy faithful members give,  
In sweet and awful mystery,  
That they of Thee may eat and live.  
All language fails, all words are weak,  
Oh, see the praise I cannot speak.

O Way, O Only Way to God,  
Thou art indeed the heavenly Door,  
By whom if any enter in,  
They safely dwell forevermore;  
My grateful spirit night and day  
Doth worship Thee, O Living Way.

O Word, who camest to this earth  
In matchless truth and matchless grace,  
O Faithful Witness, tried and true,  
O Brightness of the Father's face,  
O Truth, O Source of Purity,  
I hide my face and worship Thee.

O Life of earth, O Life of Heaven,  
O blessed Life of Paradise,  
O Life, who vanquished sin and death,  
O Life, who caused the dead to rise,  
I bow Thy Majesty before  
And worship Thee in silent awe.

O Love, I have no words, no voice,  
Thy sacred sweetness to disclose;  
Thy power and beauty still expand,  
Till this poor throbbing heart o'erflows,  
My bursting soul would soar above  
To fitly praise Thee, perfect Love.

—Caroline Tickner.

### THE SALOON.

The saloon is in peril, and is making unremitting and mighty efforts to save itself. A large body of intelligent, upright and humane men who wield great and increasing influence, because they are worthy of it, are determined that the ruinous traffic in liquor shall be put under restraint and be reduced. These are men to be feared, for they are held in high esteem, and the longer they live the more they have the confidence of the community. Christian women, thoroughly aroused by the inexpressible injuries inflicted upon the home by the rumshops, are organized and active and earnest in an endeavour to close the doors of the saloon as far as possible. To meet these adversaries, equipped with intelligence, wisdom and virtue, moved with a holy indignation and Christ-like pity of the perishing, there has been, especially during the past two years, a concurrent if not concerted endeavour of the liquor dealers to obtain possession of town, village, city and State offices. Saloon keepers have plenty of time to attend to politics. They instal a man behind the bar to sell their wares, and are free to roam about and talk politics and attend to public affairs. They are as a class a body of political loafers. When facts do not serve their ends they manufacture such as will. They are diligently looking after their political interests. At such a time good men who apprehend the enormous evils attending the traffic in intoxicants ought not to be silent. They ought to say, and to mean it when they say, that they will not vote for the candidates of the saloon, and have determined no longer to even seem to acquiesce in the political rule of the liquor trade. The concerted effort of the saloon ought to be met by a concerted opposition on the part of all who value that which true men hold dear.

The warfare is largely with the Church of Christ. It is plainly declared to be a battle between the saloons and the Churches. The Churches have been the mainstay and the mainspring of the temperance movements of the century. The drinking customs of society have been largely modified by the instructions and efforts of Christian bodies. Destroy the Church, take it out of the conflict, and the body of opponents of the drink-evil would be so small as to give no anxiety to the liquor dealers. It is for every Christian to decide what side shall have his vote. It is for him to decide whether he will vote for or against the saloon. He must do one or the other. He will not have the opportunity to vote for candidates who do not represent one or the other side of this contest. The saloon will be potentially present in every nominating convention, and the candidates will be either for or against its desires and purposes.

What, then, is the saloon? To take low ground, the first item of an answer is that it is one of the most potent factors in depreciating the value of a man's home, his house and lot, and one of the most potent in degrading the character of a

neighbourhood and reducing the value of real estate in its vicinity. The indisposition to live near a saloon increases and will continue to increase. Men who take wine, or brandy, or beer, or some intoxicant every day, will purchase adjoining property to keep out the saloon, or will avoid a neighbourhood where there are saloons. Even manufacturers of liquors and men who deal in them, in seeking for a home turn away from a locality because it is near a saloon. Facts can be readily supplied to prove these points.

From a political point of view it is to be said that the saloon has never anywhere furnished an intelligent, progressive, righteous, economical and efficient government. From its inherent nature it never will. The average saloon is ignorant, indolent, vicious, and dishonest. There are few exceptions. There has never been a reformation in the liquor traffic, and never can be. The only reformation a liquor dealer experiences is abandoning the trade as essentially and incurably evil. There is a comparatively innocent sale of wines and distilled spirits, but it is not to be found in the saloon. As a political factor, this element always has been, is now, and of necessity always will be, a degrading, dishonest and polluting one. The saloon is to-day the mainstay of that which is most corrupt in American politics, and as well of that which is most thoughtless, negligent, and inefficient. The saloon in power always has been, always will be there for the sake of the money it can get through office-holding, and to wield corrupt and corrupting political forces.

Unspeakingly serious are the facts that the saloons of the United States send 80,000 youths annually down into drunkards' graves; that wherever they exist they afflict more families and slay more bodies than war and pestilence; that they are the chief causes of pauperism, crime and insanity; that they are the chief law-breakers in every community and the resorts where crime centres and the places where men are stimulated to crimes of the worst character; that they are dens of profanity, lewdness, and ungodliness; that they are the open enemies of the Church of Christ and of almost every endeavour to improve the moral condition of men; that they are one of the chief foes of the home and fill thousands of homes with discomfort, poverty, brawling, violence, torturing anxiety and long continued suffering and anguish.

Either for or against that sort of thing Christian men are to vote this fall. There ought not to be any doubt on which side they will be found. In one locality the saloon seeks alliance with Republicans, in another with Democrats. It ought to be defeated in both. Honest differences of opinion can be settled and more wisely settled when the saloon is excluded from political power and put under restraint.—*Christian Intelligencer.*

### SAY WELL AND DO WELL.

A short time before Dean Stanley's death, he closed an eloquent sermon with a quaint verse, which greatly impressed his congregation. On being asked about it afterward, he said it was doubtful whether the lines were written by one of the earliest deans of Westminster or by one of the early Scotch reformers.

The Dean had come upon it by accident, and feeling that it expressed with singular felicity the true Christian proportion between doctrine and character, between good words and good works, he used it to point and adorn his sermon. It is as follows:—

Say well is good, but do well is better,  
Do well seems spirit, say well the letter;  
Say well is godly and helpeth to please,  
But do well lives godly, and gives the world ease;  
Say well to silence sometimes is bound,  
But do well is free on every ground.  
Say well has friends, some here, some there,  
But do well is welcome everywhere.  
By say well to many God's Word cleaves,  
But for lack of do well it often leaves.  
If say well and do well were bound in one frame,  
Then all were done, all were won and gotten were gain.

### THE ESSENCE OF CHRISTIAN FAITH.

When I see young men who can carry the Christian name and really illustrate so many of the features of Christian life, and yet make a positive denial of essential truth by their indifference to it, or by sacrificing the dearest interests of Christian truth, I am disheartened. I am not contending here for a sectarian theology. I am preaching to you on the broad lines of Catholic Christianity, and am trying to present to you the essence of Christian faith. I only wish that you will realize that Christianity, if it is anything, if it deserves any enduring place, if it has any exceptional claims, if it brings any word of comfort, if it has any voice of authority, rests upon the doctrine that Jesus Christ was delivered for our offences and raised again for our justification. It is not true that Christianity is a life and not a doctrine. It is a life because it is a doctrine. A religion that sees only the human side of Christ always calls Him Jesus; the religion that looks only upon the ethical states and preaches only the morality of life, a religion which holds that love is the greatest thing in the world and is satisfied with the sweetness and tenderness of Christian feeling, is a religion of which the best that you can say is that it is trying to keep the fruits of Christianity living, while it lays the axe at the root of the tree which bears them.—*President F. L. Patton.*

### DELICACY OF CHARACTER.

There is purity, beauty and sweetness about Christian character that should be regarded as delicate and sensitive, and that ought to be guarded with as wakeful and jealous an eye as the jewel of womanly modesty and virtue.

There is no estimating the potent influence wielded in a community by a pure and noble, a sweet and modest, a chaste and discreet woman.

But when the delicate aroma, the sweet modesty, the crown jewel of her character is tarnished or lost, how sad the truth that she is rarely if ever regarded as fit for anything but to be cast out, like worthless salt, and trodden under foot.

The angel of sweetness and goodness suddenly becomes transformed into a temptress fearfully stained and hideously deformed with sin. The depth of such a fall is sad to contemplate.

Once I was pure as the snow, but I fell,  
Fell like a snow-flake from heaven to hell;  
Fell to be trampled on as filth in the street,  
Fell to be scoffed at, spit on and beat,  
Pleading, cursing, begging to die,  
Selling my soul to whoever would buy;  
Dealing in shame for morsel of bread,  
Hating the living and fearing the dead.

How true the words of Christ, "but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men."

These words were not spoken in regard to the influence of woman for good or evil, but have a direct and primary application to the preserving and purifying influence of Christian character, and the possible loss of its saving virtue.

There is a purity and beauty in Christian character more delicate than the soft flush that overspreads the blushing cheek of the luscious peach; more exquisite than the beautiful and fantastic pictures sketched in frostwork upon the window panes on a cold and frosty morning; more gentle and beautiful than the glittering jewellery placed by the fingers of night upon the grass and flowers, so that they stand forth in the morning sunlight arrayed, as no queenly woman ever was, in pearls or diamonds.

But handle roughly the peach, and its flush is gone beyond the power of human hand to restore; for it never grows but once.

But touch with careless hand the window pane, and lo, the delicate tracery is spoiled beyond the power of pencil or brush to restore. Let but the fringe of your garments brush against the flowers so that the beads roll off, and you may sprinkle water upon them as much as you please, but never will the flowers appear as they did when the silent dews distilled upon them.

So there is a delicacy, a beauty, a purity, an aroma of Christian character that can never be restored when once touched, defiled or lost. A Christian who has once soiled and spotted the garments of his profession may seek to make them white again, but he can never restore them to their virgin purity and whiteness, even were he to wash them in tears.

Any loss of purity, of wholesome influence, of the savour of Christian example, is a loss that can never be made good in this world.

Let the disciple of Christ have salt in himself, and keep himself unspotted from the world.

### THE MIRACLE OF GRACE.

How often in the Christian Church we see the transforming power of a noble and inspiring purpose exemplified. A human being who has hitherto been a useless member of society and dragged out a miserable existence in idleness, lounging about the streets, suddenly finds something to do—something to live for. The Spirit of God touches his heart and thrills him with a holy desire to do something, however humbly, to make men happier and better; and how wonderful the change! It is almost a transfiguration. It is as though some instrument of music had lain idle and useless, covered with dust, suddenly breathed celestial melodies and harmonies at the touch of a master's hand.

Blessed is he who, though a dog in human eyes, is thus joined by faith and fellowship to a living God!—*Arthur T. Pierson.*

### RELIGION'S PLACE.

When the weeds are thick and high, the corn has a sickly growth. So when the worldly pleasures fill the mind, the divine life in the soul has a sickly growth. When the thoughts are upon the party instead of upon a prayer-meeting, upon the rules of etiquette instead of upon the law of God, upon the vanities of life instead of upon its realities, there is little growth in grace and little comfort in religious experience. Religion has a place for polite social life, but it must not usurp the first place in the heart. That belongs to God.

It is a matter of astonishment that so many women suffer in silence the troubles peculiar to their sex when Dr. Williams' Pink Pills are an unfailing cure. Suppressions, derangements, weakness, etc., especially yield to their treatment. Sold by all dealers or by mail on receipt of price (50¢ a box) by addressing Dr. Williams Med. Co., Brockville, Ont.

## Our Young Folks.

### A CHILD'S THOUGHT OF GOD.

They say that God lives very high,  
But if you look above the pines  
You cannot see our God; and why?

And if you dig down in the mines,  
You never see Him in the gold;  
Though from Him all that glory shines.

God is so good, He wears a fold  
Of heaven and earth across His face,  
Like secrets kept, for love untold.

But still I feel that His embrace  
Slides down by thrills through all things made  
Through sight and sound of every place.

As if my tender mother laid  
On my shut lids her tender pressure,  
Half-waking me at night, and said:  
"Who kissed you in the dark, dear guesser?"

—Elizabeth Barrett Browning.

### THERE IS NO PAST.

It was a favourite saying with Mother Henson, "There is no past." She was far along in years, with faculties undimmed by age, except that her eye had just lost somewhat of its lustre.

"Grandma," said Julia, her grand-daughter, a rosy girl of twelve, "what do you mean by saying so often, 'There is no past!'"

Grandma Henson paused a moment, and then replied: "When I was a little older than you are now I was overturned in a carriage and had my left arm sprained. In a few weeks it got well, and for forty-five years I forgot all about it. Then the lameness began to come back again, and whenever I take hold of any weight in a certain way the whole panorama—the day, the landscape, the carriage, those who were with me at the time of the accident, everything connected with it comes back to me and is as the present, and I say to myself: 'There is no past; it is all present.'"

"Do you see how your little sister Mary is learning to read? How she is teaching herself? Your Aunt Carrie did just that way. She would take her reader and sit down and read till she came to a strange word, and then spell it out loud and ask what it was. When Mary does just as my little Carrie did, those days all come back again, and I am in the midst of my little children, and I say to myself: 'There is no past; it is all present.'"

"When your father comes home from the office tired and worn, I see his father as he used to come home to me, and live over those happy days and forget for the time how long he has been gone from me. The past seems the present."

Julia grew more and more thoughtful as her grandmother went on, and at last she said: "You've had a great deal of trouble in your life, grandma; does that come back to you also?"

"Sometimes," replied Grandma Henson; "but I see how much good it has done me to have trouble, and so there is no sting in the remembrance of it. It hurts me most to see the consequences of the sins I have committed and the mistakes I have made, but even those I hope may have some good come out of them to me or somebody else. I have wasted many an hour in vain regret over mistakes and errors and sins, but I hope He that has promised to restore the years that the caterpillar hath eaten forgives and restores. He blots out our transgressions, and why should we remember them but only to forsake them? Yet their consequences remain with us through time and to all eternity. There is no past in one sense, it is all present."

Not long after this talk Mother Henson passed beyond the bounds of this life. Julia never forgot this conversation; and the enquiry kept rising to her lips as she engaged in her tasks or was tempted to do something of the propriety of which she was doubtful: "Do I wish to remember this when I am old? Can I carry the consequences of this act through all my life and beyond?"

### A LITTLE FOX.

It was in Sunday school among a large number of little children, that I saw one of the "little foxes that spoil the vines," and I thought I should like very much to catch it. Just think of it, children, a sly, cunning little fox running loose right in your midst. I want you to help me capture it. I wonder if you have ever seen it? It often gets in among the large children, and even troubles the grown people, but I think if the small boys and girls will help to take care of it, we can keep it away when they get older.

I will tell you how it acted. It came with a nice-looking boy. Somehow the little fellow did not seem to know that he had any such little fox with him. He didn't think about it. And right here I want to tell you that if you help to catch it you must not look at any other boy or girl, but simply keep watch of yourself.

The boy who had this fox in the first place did not know anything about the lesson, and he did not act as if he wanted to learn. He turned this way and that way, and once or twice tried to put his hat on. The little fox he carried began to bother another boy who was near him, so that the teacher was troubled and the fruit of the lesson seemed to be all eaten up by the fox.

I wondered if there would be anything left to take home. There were a good many other things that it did, but if you watch you will find out all about it for yourselves. Perhaps if I tell you its name you can catch it right away and stop the harm it is doing.

It is thoughtlessness. A long name for a little fox, but you will all know what it means.

Do try and see if you cannot keep it from going with you to any place.

Think about things, and that will put away the little fox and keep it from spoiling the good fruit you may have in your lives.

### HELPING THE MINISTER.

Wallace is seven years old. Ever since he was three he had been a Sabbath school boy. He loves Sabbath school, but till lately he has not liked going to Church.

It was so much pleasanter, he thought, to stay at home, as he was sometimes allowed, with mamma, who was an invalid, and listen to her stories from the Bible and *Our Little Ones*.

One day last spring a great change came into Wallace's life; his papa, a machinist, was suddenly killed.

When the next Sabbath came, Wallace asked: "Ma'n't I come home after Sabbath school, and stay with you?"

But this lonely, heart-broken mamma had the courage to say: "No, my son. Remember, papa will not be there to-day; and when the minister looks from his pulpit and sees his empty seat it may trouble him. I think he will like to see you in papa's place."

So, that morning, at the close of Sabbath school, the little man went at once upstairs and took the seat his father had occupied from week to week, with rare exceptions, for years back.

After service he hurried home to tell his mother: "I guess I helped him a little; 'cause he came and spoke to me."

Since then, every Sabbath, Wallace feels that he has a place to fill in the Church.

When sometimes the usher brings strangers to that pew, the little boy by the door, standing up, makes his slender figure very small that they may pass in, but never gives up "papa's seat" to anyone.

Not only the pastor but many of us, while our hearts ache with pity, feel confident that such a boy with such a mother will some day take his good father's place in the Church and in the world.

### NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her finger's ends are black with ink, and her shoes are not laced or buttoned-up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

### A BOY'S MANNER.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or one who had no opportunities, but to a young college student with ambition it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbours are waited on; a chair is torture if he thinks any one else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Oct. 11,  
1891.

### CHRIST FORETELLING HIS DEATH.

John xii.  
20-36.

GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto Me.—John xii. 32.

#### INTRODUCTORY.

After the raising of Lazarus, Jesus with His disciples withdrew a distance from the city, continuing His work of preaching the Gospel of the kingdom and working miracles of healing. He returned to Jerusalem a few days before the Passover and taught the people in the Temple court. To-day's lesson deals with one of His last appearances there before He was betrayed into the hands of His enemies.

I. **The Gentiles Coming to Christ.**—Greece was the great colonizing power of the ancient world. Many of the Greeks had gone eastward and some of them had been favourably impressed by the Jewish faith and were in the habit of going to Jerusalem during the observance of the appointed festivals. At this time several of them had heard of Jesus, and being moved with interest and curiosity they were desirous of seeing Him. They approached Philip, a native of Bethsaida, himself probably of Greek extraction as might be inferred from his name, which was Greek not Jewish. They stated to him their wish to see Jesus. Philip tells Andrew of their purpose and the two disciples inform the Master. The coming of these Greeks was an event of great significance. They may be viewed as representatives of the Gentile world in their need of Christ's saving grace. It is a testimony to Christ's attractive power, an evidence that the kingdom of God was to be of wide and all-embracing dimensions, that the preparatory period of the Jewish dispensation was nearing its end. It was moreover an illustration of Christ's willingness to receive all of whatever nation who sincerely seek Him.

II. **Christ's Reception of the Enquiring Greeks.**—To the Greeks, the disciples and all within hearing, Jesus said: "The hour is come that the Son of Man should be glorified." Popular expectations of Christ's assumption of worldly power may have been excited by recent events, as for instance, the triumphal entry into Jerusalem. Many may have supposed that the time had come. So it had, but in a sense far different from their expectations. He was to be exalted to royal dignity, but not on the thrones of this world. He was soon to be enthroned on the right hand of the Father in glory and in the hearts of all His people on the earth, but His was no earthly sovereignty, neither would His followers be invested with courtly rank and splendour. Through the gateway of suffering and death would He enter into His glory. He states with emphasis the general principle that only from death can the greatest results come. From His own death comes the life of all believers. Nature affords a fine illustration of the truth He stated: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The seed grain has the elements of life and fertility within itself, but it remains unproductive until it is planted in the soil. The original grain perishes but there springs from it some thirty, some sixty and some an hundred-fold. Jesus then makes an application of the general principle He has just stated. It is expressed in the form of a paradox. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This present life with all its joys and attractions is only temporary. It is not the highest form of life designed for mankind. Whoever makes it the chief purpose to live for the present makes a shipwreck of life. Its highest blessedness here is lost, and the still greater blessedness of the life beyond is missed. Those who consecrate life to the highest purpose, who may have to make sacrifices for Christ's sake by faith lay hold of Him, enter on eternal life and eternal blessedness. If Jew or Greek or any other nationality whatever desires to see Jesus and to serve Him they must follow Christ, in humiliation and self-sacrifice. Then he shall enjoy fellowship with Christ, and receive the honour that comes from God only.

III. **Christ the Enduring Centre of Attraction.**—The cross with its sufferings is casting its dark shadows over the soul of Jesus. "Now," He says, "is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name." Jesus, being possessed of a true body and a reasonable soul, naturally shrank from those sufferings He so clearly foresaw. His will and purpose were entirely subordinate to the will and purpose of the Father, therefore He prays, "Father, glorify Thy name." He was ready to glorify the Father by His death, thereby fulfilling the requirements of the divine law and manifesting the love of God for perishing mankind. In answer to His prayer a voice came from the excellent glory, a voice heard by those present, "I have both glorified it and will glorify it again." At His baptism, the transfiguration, and now on the eve of His sufferings, the voice from heaven attests His mission and expresses God's approval of His work. The people heard the voice, but they did not understand its meaning. Some thought it was only a noise resembling the sound of thunder, while others imagined that it was an angelic voice speaking to Him. It was for the people's sake, not for Jesus' sake, that the voice was heard. Now the hour of the world's judgment had come. Christ's death was the victory over Satan. His kingdom so potent for evil then received its death-blow, and the final victory assured. Then comes the golden text, "And I, if I be lifted up from the earth, will draw all men unto Me." He explained that this had reference to His death on the Cross. Christ crucified is the most attractive power. Even His enemies feel irresistibly drawn towards Him. Little children as well as learned sages feel the attraction of the crucified One. From the Old Testament Scriptures the people had been led to expect the coming of the Messiah, but they did not appear to be able to reconcile the facts of Christ's life, and especially the death He foretold with their limited and imperfect understanding of the Scriptures, therefore they ask with a tone of suspicion, "Who is this Son of Man?" They had gathered the impression that the Messiah's reign was to be perpetual, but they imagined that it would be an unbroken temporal reign, the same as any of the other worldly kingdoms, differing only in the perpetuity of His rule. The idea of dying and conquering in death had never entered their minds. When He plainly refers to His approaching departure, they exclaim, "We have heard out of the law that Christ abideth forever; and how sayest Thou, the Son of Man must be lifted up? Who is this Son of Man?" Jesus answers by counselling them to walk in the light while they had the light, to believe in the light, so that they might become the children of the light. So does He counsel us still, while the day of opportunity lasts.

#### PRACTICAL SUGGESTIONS.

We have heard much of the wondrous character and the wonderful work of Jesus that we ought to desire to see Him by faith alone.

The disciples guided the Greeks to Jesus, so the disciples now should be prepared to guide enquiring souls to Him.

The most blessed life on earth is that which is consecrated to the self-denying service of Christ and it leads to fullest sympathy and communion with Him.

Christ crucified is the centre of attraction to all people, of every kindred, tongue, or nation. He is the only hope of the world.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 30th, 1891.

WITH regret we noticed, too late for correction, an obvious error that inadvertently crept into an editorial paragraph in last week's issue. The unfortunate and unintended words, "doubtful or dishonest Methodist means" occur. Intelligent readers will at once see that these words neither harmonize with the sense nor sentiment of the paragraph. It is hardly necessary to add that in the Methodist Church there is as high a sense of personal and public honour as among any body of earnest Christians and upright citizens, and we most sincerely regret that an unintentional typographical slip should have conveyed a meaning so different from that intended.

A WRITER in the *Homiletic Monthly* has this to say in the "best parishioner" column:—

The best I have met was on my first station. It was in Muskoka, a new part of the country. Most of the people were very poor. The man with whom I made my home had a large family. His farm being new, he could not raise half his bread, yet he paid \$2 a month for the minister's salary, and made him a home free for the year, and when I was leaving the station I was \$17 short of my salary, which was only \$160 a year. He placed in my hand a parcel, and told me not to open it till I got on the train. When I did so, I found it was \$17, the amount of my deficiency. He had sold one of his two only cows a day or two before, no doubt to raise it. The man is wealthy to-day.

It might be worth somebody's while to find out who this parishioner is. Perhaps Mr. Findlay can throw some light on the question. Everybody will be glad to know that the good man has become wealthy.

THE House of Commons is making an effort to amend the law regulating election trials. THE CANADA PRESBYTERIAN has often shown up some of the cruelties of that law. Here is one of them. A decent, respectable, influential citizen of limited means is nominated by a convention as a candidate for parliamentary honours. Contrary to his own judgment and perhaps to the advice of his family and personal friends he consents. The party elect him. He has warned the workers to be careful not to break the election law but some of them break it. A few weeks after the contest the opposite party come down upon the member with a protest. A long, tedious, expensive, worrying trial takes place. The member is unseated and has to meet a bill of costs running anywhere from one to five thousand dollars. The miserable creature who took a dollar for his vote escapes but the man who, contrary to his own judgment, made sacrifices to serve his country is perhaps financially ruined. The savings of a lifetime are swept away by the bill of costs. The law punished the innocent and let the guilty go free. Can we reasonably expect high minded, honourable men of limited means to take such risks? The theory of law is that it punishes the guilty. Any change that makes the law less absurdly unjust and cruel will be a good thing.

IT is always hard for some people to come right down to the honest truth and candidly say we ourselves are to blame. The difficulty is illustrated at the present time by the efforts made every day to account for the Quebec and Ottawa scandals in some way other than charging them right home upon the people of Canada. One favourite method is to blame "party." Party government, it is contended, is the root of the evil. This kind of rubbish is not only common—it is fashionable with a certain class. It is considered evidence of superiority to patronizingly ascribe everything wrong in Canadian politics to "party." Party feeling runs just as high in England as in Canada, but does any party in England defend or condone official rascality. Scotchmen are keen politicians. The Tories and Liberals of the Land of

Cakes know better perhaps than any people in the world how to conduct an election or "heckle" a candidate. Political meetings are as largely attended in Scotland as in any part of the world. There is no people on earth that enjoy a first-class political debate more keenly than Scotchmen. But when were the people of Scotland found defending dishonesty? When did they try to shield a Cabinet Minister by acknowledging that he was an imbecile? It is a libel on the old land to say that party government makes "boodling" a necessity. The root of the trouble is in the people themselves. If they want to punish dishonesty they can do it. If they want clean government they can have it.

A LEADING English journal sneers at the Bill now before the Dominion Parliament forbidding Ministers to receive gifts from contractors. Such legislation, the journal in question thinks, is another illustration of the weakness youthful communities have for curing every ill by acts of parliament. Undoubtedly youthful, self-governed communities do suffer from just that weakness. Our American neighbours have the weakness badly. Their remedy for every evil is "pass a law." The laws pass easily enough but the evil often remains and laughs at the law. The Canadians imitate our neighbours in this regard. Many look upon legislation as the sovereign remedy for sin. The same weakness is often seen in the Church. The brother is afflicted with it who is always curing something by "bringing it up in the Presbytery." In the Presbytery esteemed brethren remedy evils by overturning the General Assembly. The remedy, if any action is taken, is generally a resolution whose precise value is often the paper on which it is printed. If laws are all we need to remove evil we have the decalogue, a law given by God Himself and comprehensive enough to forbid every sin, even the modern sin of boodling. Laws are useful things in their own place, but Canadians should know the Bible well enough to understand that laws are useless without moral power to enforce them. The people need to be toned up before laws can be of much use to them.

FIFTY years ago there was grave doubt in the minds of British statesmen as to whether Canadians should be entrusted with the power of governing themselves. The early settlers had come from different countries and had been brought up under different forms of government. Many of them were poor and many had not enjoyed the advantages of early education. There was much to attend to in this young country. The burdens were heavy enough without the burdens of self-government. It is quite easy to understand now how statesmen trained to statesmanship should doubt whether the early settlers had the intelligence, self-control, and business ability necessary for self-government. Half a century has passed and the old question of self-government comes up again. This time the question is: Have Canadians enough of moral power to govern themselves honestly? No one doubts the intelligence of the people. We know enough. The average of intelligence is high, perhaps as high as that of any country in the world. No one asserts that our system of government is not fairly good. The Confederation compact may not be perfect, but no system of government is perfect. There is no tyrannical power of any kind to contend against. The people have the power in their own hands. It is terribly humiliating to have to stop and ask the question: Is there enough of moral power in this country to govern it honestly? but that question must be faced before we have anything lasting in the way of improvement.

IT is very humiliating to have to acknowledge that the question which lies behind all the others raised by the Ottawa and Quebec scandals is whether there is enough of honesty left in the Canadian people to govern themselves. Thousands of teachers are teaching; thousands of preachers are preaching; dozens of colleges are in full blast and young men by the score go out of these institutions every year trailing their academic glory behind them. If there is one society or association in the country existing professedly for purposes of moral and religious reform there are fifty. The initials of these societies and associations have become so numerous that we must soon have a book explaining what they all stand for. Perhaps no country in the world of its size has so much machinery for moral reform purposes as Canada. And yet when all this machinery is running at full blast and with much

noise quite a number of the people seem to have some doubt as to whether it is wrong for a man to take money that does not belong to him. Many contend that thieving at Ottawa is palliated by thieving at Quebec. The tone of public morality is so low among many that "you're another" is amply sufficient as an answer to any charge. It is terribly humiliating but humiliation is the right feeling to have. No improvement will be worth a straw that does not begin with shame and humiliation.

THERE is much food for reflection in the following which we clip from the *Interior*—

Your session—if the Church be rich—will climb the top of the spire and scan the horizon of the sea-shore, or look clear across the sea, for a man to fill your pulpit, when there is a better man than you will call not ten miles away. As you see them far off they are mighty big men, tremendous fellows, four feet taller than Goliath and broad in proportion. The fact is you can not find a better man in the world, better friend, neighbour and citizen than you can find within three miles of your farm, or two blocks of your office—and if you can not get a preacher to suit you inside of your Presbytery, you will never find him though you roam the wide world all over.

As Abraham Lincoln would say that reminds us of a little story. Not long ago a large and influential congregation was vacant, we shall not say where. Within the bounds of the Presbytery and a few miles away was an excellent minister well known to the congregation. He would have filled the place and done the work admirably but apparently no one thought of him. He lived too near and had not the advantage of that peculiar enchantment which distance gives to the view. One day a city congregation called him and no sooner was he called than the neighbouring congregation began to wonder why they never thought of him. One of the objections made against the system by those who do not believe in it is that congregations seldom or never call a minister who lives near no matter how good he is, and often call inferior men simply because they are far away. Distance, objectors say, is one of the main factors in getting up a call.

## DR. VINCENT ON EXEGESIS.

IT is frequently asserted and generally believed that the age of chivalry has passed away. The grotesque features of the mediæval institution have certainly disappeared beyond recall, but whatever was real in it has survived and is not likely to perish from among men. The defence of the weak, the unfortunate, shielding from the oppression and tyranny of the strong, awaken a response in every generous heart as effectively now as in the days of Amadis de Gaul. In the attitude of Union Theological Seminary toward Dr. Briggs we have an evidence of present-day chivalry. The learned and aggressive professor has found most ardent defenders in the institution with which he is connected. The Seminary itself is on the defensive, and appears to lose no opportunity of justifying the position in relation to the Higher Criticism it has assumed. The opening address of Dr. Vincent on Exegesis is a strong effort, containing many excellent and true thoughts, but it is evident that in its preparation he had distinctly in his mind the bearing of the Briggs controversy on the interests of the Seminary. At another time a lecture on so important a theme would have been free from local apologetic.

With his definition of exegesis and the importance rightly attaching to it, few who are competent to form an opinion on the subject would care to quarrel. He says:—

In the logical order, in the order of fact, in the order of importance, exegesis precedes theology. This is the logical consequence of the position of the Evangelical Church respecting the Bible, namely, that the Bible contains a divine revelation which is man's only infallible rule of faith and practice. Theology rests upon revelation. Its function is to classify and systematize the material furnished by revelation. This much at least will be conceded, but it is doubtful if assent will be unanimous when he goes on to say, "It is true that the word of God is not in the Scriptures alone; that the terms 'Bible' and 'Word of God' are not synonymous. The latter term is never applied by Scripture to itself. The formula of the Reformation in its last days was not 'Scripture is the Word of God,' but 'Scripture contains the Word of God.'" If the Scriptures are not the Word of God, how shall the average reader be able to determine what is and what is not the Word of God? If learned critics differ widely in their efforts to discriminate between the divine and human in the Bible; and if they come to widely different conclusions, being guided largely by subjective reasons, how can ordinary people be expected to reach conclusions more satisfactory? If the Bible is

not the Word of God, but only contains it, the difficulty of determining with any degree of accuracy what is and what is not the Word of God would render nugatory the great purpose for which the Bible was given, namely, to be the rule of faith and practice, the unerring guide in the highest interests of human life. It would only give added force to another tendency that comes from another quarter, and is far from being destitute of influence, by removing the Bible from the sphere of practice and relegating it to the realm of speculation, or supplying a reason for neglecting it altogether. The distinction is a subtle one and too fine-spun for everyday use.

Dr. Vincent lays much stress on the progressive character of Exegesis. He says that the legitimate facts of theology are external. Its deductions and classifications are not. It is based upon a progressive revelation, and is therefore a progressive science. Its deductions and classifications are affected by limitations of Scriptural knowledge, by false principles of interpretation, and by faulty exegesis. New light is ever breaking from Scripture. Hence the results of progressive exegesis must from time to time modify or correct such theological statements as are not identified with the eternal, fundamental truth of Scripture.

Elsewhere the learned lecturer formally illustrates the progressive character of Exegesis, and states that "every new revelation of science, history, or art will present itself to be co-ordinated with the utterances of the Bible." That revelation was progressive is a self-evident truism. As the Revised Version puts it, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He hath appointed heir of all things." But is not the canon of sacred Scripture complete? Outside of Mormonism is there any claim to special divine revelation since the Apocalypse was given to John in Patmos? Exegesis and theology may be progressive in the sense that ever-widening knowledge enables man to obtain a clearer understanding of the meaning of sacred Scripture, but that is the only sense in which it can be true. There is not a little plausibility in the talk about progressive theology, but as so much of it is entirely dependent on conjecture, supposition and individual bias, those of conservative leanings may be pardoned if they hesitate to follow some of the new guides that indicate a fondness for new and doubtful paths. It will continue true when the Higher Criticism has said its last word that the Christian whose learning may be of the widest will unite with the humblest believer in declaring, "Thy Word is a lamp unto my feet and a light unto my path."

Dr. Vincent treats his subject with great ability and conciseness. The points he makes are that Exegesis is necessary, critical, under which head he notices the distinction between the divine and human in revelation, and fully recognizes the influence of the Holy Spirit in the illumination of the mind that believably and devoutly studies the Sacred Word. His next points are that exegesis is progressive; that it must be modest and patient; and finally that it must be courageous. The transition from this latter point to a defence of the position Union Seminary has assumed is easy and natural. The spirit displayed throughout the lecture is admirable, and will no doubt tend in a measure to dispel some of the distrust with which that institution is in many quarters regarded.

MINISTERIAL EXPERIMENTS.

HOWEVER well equipped our theological institutions may be there are some things the young minister has to learn in the school of practical experience. The college life has its advantages as well as its pleasures. In itself with all its opportunities it has much to do with the moulding of the ministry, with its failure or its success. The mental training is of the greatest value. The stimulus to studious habits is readily recognized and the associations of academic life are cultivating and refining in their influence. A young man, however, does not acquire a large experience of actual life within the walls of college. He must live with men engaged in the real and stern work of life. The theory of ministerial work may be complete, but the carrying out of it is a matter of confessed difficulty. How few adequately realize the beautiful ideal of ministerial life and work of which they dreamed in the peaceful days of preparatory study. Occasional opportunities of preaching and more steady mission work are excellent means of training for the future pastorate. Not a few of our students have to endure hardness as good soldiers of Jesus Christ in difficult mission fields, but the steady, constant strain of pastoral labour is not felt as it will be afterward. There is a universal sympathy for the ardent and ingenu-

ous youth who devote his life to the ministry of the Gospel. In most places there is a cordial welcome for him, and if he does not receive all the encouragement he needs it is because the average purpose among his people but ill accords with his own. When he is full-fledged, the novelty is gone, and he is regarded with a cooler and more critical spirit. He has to ascertain his environment and in a measure accommodate himself to the sphere to which he has been called.

When a young minister comes face to face with the difficulties of his field of labour, his aim is to surmount them and work as effectively as he can. He longs and labours and prays that he may be made an able minister of the New Testament.

The best of men will come far short of their ideal, but no minister of the Gospel worthy of the name will permit himself to sink into a condition where a mere round of listless routine will be tolerable to him. He will think out plans and try experiments till he succeeds in bringing himself into full sympathy with his work and with the people to whom he ministers. A young minister out west has been giving in the current number of the *Andover Review* an account of the methods he has devised for making his ministry interesting and profitable. It has to be borne in mind that no man can lay down a cast-iron plan either for himself or others. The suppression of individuality, especially in a minister of the Gospel, is a great mistake, and a slavish imitation of others would be a greater mistake still. A copy is rarely as good as an original picture; at all events the market price of an original is much higher than the copyist can obtain for his work. The plans of others, however, may be suggestive, and may put one in the way of doing his best.

The young western minister sketched a system for one year's work. He made up his mind to give one month to each department. His sketch included the church membership, the Sunday school, the week-day service, the young people's society, the sermon, visitation, the minister's literary specialty, the minister's art specialty, and the recreation period. This he illustrates in detail, and to make his plan more intelligible, we give in his own words what he says about the Sabbath school, and the week-day service:—

The Sunday school was studied with the superintendent. The names of the pupils, with their classes, committed to memory. Discussions held with teachers as to methods of class instruction. Blackboard exercises introduced into the opening services of the school. And the entire school began the morning preaching service on Sunday in a series of short illustrated sermons on the attributes of Christ. Again take for example the month given to the week-day service. Letters were written to every member of the Church asking his attendance. Lists of subjects for the meetings were carefully studied. As many men as possible given something to do; not asked to do it, but assigned it, as if it was expected they would do it as a matter of course, because they were Church members. Special singing for the services was arranged; and special preparation given to each meeting, even to its minutest details of opening and closing. These two brief illustrations will indicate something of the way in which each group was treated.

Such a plan has manifest advantages, and likewise some disadvantages, and these the writer of the paper balances the one against the other with satisfaction because the disadvantages are outweighed by the benefits he derived by following out his design. He recommends the habit that several ministers follow, that of laying out a plan for a series of sermons on particular subjects, a plan that has much to commend its adoption. The plan need not be pursued with unbroken regularity, nor need it be announced, but it can be carried out according to circumstances. From the special study it entails, a well-defined plan will be helpful to the minister and profitable to the hearer. The writer gives as an outline of a series he prepared on "Christ the Reformer." In carrying it out he adopted a method that had among other things the merit of novelty at least to commend it. He enlisted the interest of individual members in his subject by assigning to them the task of obtaining information on special points bearing on the theme of discourse. In like manner he employed the members of the Christian Endeavour Society in looking up texts in which Christ was spoken of as the Saviour. All this showed that his particular minister was deeply interested in his work and was casting about him for the most likely means to interest others in it also. Whether other labourers in the vineyard could carry out these or similar methods depends on circumstances. At all events they are suggestive. Few things hamper a ministry more than settling down into a formal and perfunctory discharge of ministerial duties. Pulpit lamps, if they are to be kept brightly burning, need to be regularly and carefully trimmed and supplied with fresh oil. It is beaten oil that is required for sanctuary lights.

Books and Magazines.

A NEW strictly literary monthly, to be called *The Bookman*, will be launched in London next month. The founder and editor is Dr. Robertson Nicoll.

DR. WRIG MITCHELL, of Philadelphia, has put into narrative form the ripest result of a lifetime of specially trained observation of human nature. He calls his story "Characteristics," and the *Century* has secured it for the coming year. The editors consider it "more than a novel," made up as it is of part science, part poetry, and part the author's self.

A TRIBUTE to the Memory of Alexander Milne, by the Rev. R. P. H. Vail, D.D., delivered in the First Presbyterian Church, Stamford, Conn., sets forth the excellencies of character manifested by a worthy and somewhat prominent elder in the American Church. Mr. Milne was a native of Scotland, an energetic and successful business man, and one who was ready to embrace every opportunity of doing good. Dr. Vail's tribute is neat, tasteful and appreciative.

THE NARRATIVE of the Tenth International Christian Endeavour Convention, held at Minneapolis last July, gives an admirable view of the proceedings of that most interesting and instructive gathering. The principal addresses are fully outlined and a complete synopsis of the doings of the Convention is presented. The "Narrative" is neatly printed and is easy of reference. It is embellished with illustrations and numerous portraits, some of the latter, however, are not specially fitted to draw forth the enthusiastic admiration of the cultured art critic.

BITS FROM BLINKHONNY: or, The Bell o' the Manse. A Tale of Scottish Village Life between 1841 and 1851. By John Strathesk. New and revised edition. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—"Bits from Blinkhonny" first made John Strathesk famous. It is a book that deserves to keep its place well to the front of Scottish stories of recent times. Its delineations of character are graphic and true, and it is enlivened with strokes of humour redolent of the land of the heather. The author has profited by experience and possibly by hints of the critical fraternity, and has made this new edition most acceptable in every respect. It is issued in the publishers' shilling series.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.)—The September issue of this excellent monthly is a strong one. It opens with a thoughtful and practical paper on "The Claims and Expectations of the Church," by Dr. Thompson, of Sarnia. The summer session question is further and ably discussed by Prof. Scrimger and Principal Grant, and Rev. C. B. Ross, B.D., of Lachine, has an able but brief paper on "Recent Controversies on Religious Questions." The versatile and accomplished editor, Rev. J. A. Macdonald, contributes a sympathetic and appreciative paper on "John McNeill." Professor McLaren gives a full and most interesting account of Central India Mission, and in addition there are the customary features that are eagerly looked for and greatly relished in each succeeding number of the *Monthly*.

TIBBY'S TRYST: or, I will lift mine eyes unto the Hills. By Robina F. Hardy. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—A peculiar interest attaches to this work. It is the last that will come from the pen of the gifted authoress. Miss Hardy was an earnest and self-denying worker in the cause of the Gospel and of humanity. She was called from the scene of her earthly labours about the time this work was published. Her own personality, the melancholy interest attaching to it, and the intrinsic excellence and ability of the work itself unite in directing attention to a book which will be cherished as an enduring memorial of one who was held in high esteem for her works' sake. Another fact is that the late Mr. Wylie, the accomplished editor of the *Christian Leader*, published in Glasgow, ended his work by writing a brief commendatory notice of the book when it appeared. With all incidental circumstances however interesting, "Tibby's Tryst" has all incuding merits of its own.

MR. GLADSTONE: A Popular Biography. By E. A. Macdonald, author of the "Story of Stanley." (Edinburgh and London: Oliphant, Anderson & Ferrier.)—The design of this issue in the publishers' shilling series will best be gathered from the introductory sentences of the author's preface. He says: "This book is written, not for the critics to slash at, but for the people to read. It makes no pretensions to be a fresh contribution to what is already known about the great Liberal leader, nor does it profess to be a complete history of his times. So far as we are aware, no other record of his life, on really popular lines and at a popular price, has yet appeared; and this biography is intended to meet a felt want." It may be stated that the author has been remarkably successful in the treatment of his intensely interesting subject on the lines thus laid down. Apart from his political views there are few personalities so remarkable at the present time as William Ewart Gladstone, and in this little work the story is well, directly and interestingly told.

YOUR HERITAGE: or, New England Threatened. By Rev. Calvin E. Ameron, A.M., President of the French Protestant College, Springfield, Mass. (Springfield: French Protestant College.)—This neat little volume grew out of a course of four lectures, prepared at the request of the French Protestant College Students' Missionary Society, and delivered in several Churches in New England. President Ameron is well known to Canadians, especially to those of Quebec, for his many excellent qualities and accomplishments and for the good work he has been enabled to do for the advancement of evangelical Christianity, both in Canada and in his present important sphere of labour. The facts and reasonings presented in these lectures ought to be widely known and pondered. Some of them are startling and are placed before the reader with plainness. We hear much of the Canadian exodus in these days, but how few of us adequately realize that to day there are 1,000,000 French Canadians in the United States, half of that number being found in Massachusetts alone. Mr. Ameron discusses the probable influence on the future of the country of this great influx of a race that is so largely under the power of the Roman Catholic Church. He speaks hopefully of the good being done by Protestant missionary effort among his fellow countrymen, a work to which he himself brings a rare devotion.

## Choice Literature.

## THE YOUNG KING AND THE OLD BOOK.

Many years ago, say the wise men, so many years, indeed, that it was before the days of King Arthur, who ruled this whole great land of England with a rule so wise and proper that no man yet has been able to find fault with it—but we all look for the day to come when another king as great and good as he shall be over us—a king and queen ruled over the middlemost part of the land. Now the queen I speak of was both wise and good, and in the king truly was no great evil at first, only that he listened to the wicked counsels of the barons and earls who came from over the sea in ships as black as night and with sharpened beaks, and who dwelt with their king and whispered in his ear shameful things concerning his blameless queen. So that the king was evilly persuaded and shut her up in a great tower, the walls of which were of so unheard of a thickness that even if a man were to lay his ear close against them, of what was going on inside he could not hear a sound howsoever faint.

And in the thickness of these walls there was but one window, so that the poor queen was never able to see through it the glad light of day, or the pleasant sun, or the green trees, but dwelt always sad and alone in twilight and dusk. Meanwhile the king, now that he had put his wife away, gave himself up to the wickedness that is in the heart of every man, be he king or villain, and spent his time in feasts and jousts and all manner of delights and joyousness, so that the hearts of his people were sad within them for that they thought inwardly that this was no meet and worthy way of living for a king, but chiefly in that they had to give of their own substance to find means for him to spend in such like foolish rioting. But though they murmured in their own homes, to the king they said nothing, and he knew not of their grief. Such indeed is the fashion both of peoples and of kings in our day as in theirs. Let this be as it may, it came to pass that the king died, as all men, even kings, must do, and his young son was put in his place.

Now the young king had been brought up by his father and the wicked barons, who had his ear, to do nothing but feast and take his pleasure the whole day through, so that when he was made king he knew not how to rule, and things in his kingdom went from bad to worse.

At last it came to the young king's ears that unless some change were made, and that right quickly, he would soon have no people over whom to rule; for one of his neighbours, a king who was exceeding powerful, would come and take his kingdom away from him, and no man would say him nay unless it should be the wicked barons, and they could not do much, so slothful were they and so cowardly. In this strait the young king made up his mind that he would ask advice from his mother, who had been shut up in the tower because the old king said she was a witch and knew too much. To her then came the young man, not as a son should come to his mother, with words of love upon his lips and reverence in his heart, but as one is wont to go to the hut of a witch with fear and trembling. And when he asked her to come out of the tower and to live in a fine castle he had built for her on condition that she should give him a spell wherewith he might prevail over his enemies, she sadly refused. "Thy father put me here," she said to him, "and here I shall stay until, as a son should, thou shalt ask me to come forth. As for spells I am no witch and have not of them, only as thou art my son, though a wicked and a cruel one, this casket I will give to thee, which if thou usest it aright thou shalt prevail over those who will thee harm!" and through the window of her tower she handed to her son a casket richly set with all manner of precious stones.

The young king when he saw the casket was glad, for he recked not of his mother's unwillingness to come forth, and thought only of the treasure which, from the richness of the casket, he thought it must contain. Judge then of his grief, which was also rage, when, on opening the lid, he saw only a book, the cover of which was of leather, brown and wrinkled with age. He cast it from him into a corner with scorn and anger, and, taking the casket, he sold it to a Jewish merchant who had come that way with his goods, and spent the money so gained in feasting. This, though, was soon gone, and he found his state even more parlous than before, and his misery was great. While he was thus brooding over his sad state, his old nurse, who loved him as though he were her own son, came to him and said, "Look you now, since you have gained no great good from the gift of the witch, your mother, why not seek for counsel from others who are wise in the things we common folk wot not of?" and then she told him how, in the land which lay to the south and west of his kingdom, there dwelt a little old man in a black gown, who could tell him what he wanted to know.

And the young king listened, and made up his mind to lock up his palace and to journey forth in search of the little old man; and calling to him the three wicked barons he bade them mount their horses and set out with him to the land which lay to the south and to the west where dwelt the little old man in the black gown.

And it came to pass that when they had ridden for a day and for a night they met an old woman who sat by the wayside, and by the bag which lay in front of her they saw that she was a beggar; and as they passed by she begged alms from them. And the three barons scoffed at her and would have gone on their way without heeding, but the young king turned his horse, and, riding up to her, cast into her bag all the money which was in his purse, wherewith the elder ones laughed at him and made merry.

And so they rode for another day and a night, and in the morning they came to a swamp which stretched on either side as far as the eye could see, though the width of it was not so great but that firm land could be seen on the other side thereof. Now the barons would have turned back saying that to cross it at all was not in their power seeing that before they had ridden a bow shot they would be swallowed up in it and would die an unworthy death. But the young king would not hearken to their counsel, but bade them cut down branches of the trees and make fagots of them, and casting these fagots before them he and the three that were with him rode over as though over dry land, and so reached the other side in safety.

And they rode on for a day and a night, and in the morning came to a river so broad that, strain their eyes as they

might, they could not spy the further side of it. Then the barons were for turning back seeing that they had no boat or skiff, and if they tried to ford it they would certainly be drowned. But the young king would not listen to them, but bidding them to follow him, and they dare not say nay, he spurred his horse to the bank and boldly plunged in. Now when he had once entered the water the river seemed to shrink so that it was no wider than a stream, nor anywhere did the water rise above his horse's withers, and he and the three who followed came safe and sound to the further side.

After they had ridden for another day and a night they came to the country where the men who work in white and red iron live, and, without a great deal of trouble, they found the castle of the little old man in the black gown. It was on the top of a high mountain, and under it were the mines where the white and red iron is found. When the young king came before him he knew him for what he was and called him by his name, asking him why he had come from his own land which lay to the north and to the east. And the young king told him and asked him for a charm wherewith he might keep his kingdom. The little old man frowned and said: "If thou hadst not done as thou hast done on the way hither sad and sore would be thy lot. But thou hast charity, for I was the beggar whom thou hast succoured. Thou hast cunning, for I was the swamp which thou hast bridged. Thou hast boldness, for I was the river which thou hast forded. As for these, thy followers, they have none of these things and shall work in my mines until they die!" and the barons were led off to live in gloom and darkness until they died. Then said the little old man to the young king: "Without a charm thou shalt wend thy way back to the middle country, and as thou doest so shall it befall thee, but ere thou goest I will tell thee a tale." Then was the young king sore cast down, but he said naught, only listened to the tale which the little old man told, and this it was:—

"Once upon a time a king went into a wood to hunt; but as it fell out, he wandered far from those that were with him, and lost himself. For three days and nights he wandered, until he was sore afraid and cried out: 'Half of my kingdom and one of my daughters to wife will I give to whomsoever shall lead me out of this wood!' No sooner had he said this than a toad hopped from the roots of a tree near by, and said: 'Follow me and abide by thy promise!' and he hopped before the king and showed him the way out of the wood. The king thanked him heartily, and when he came to his palace straightway forgot all about him.

"A year and a day passed, and sore trouble fell upon the king and all his people. Plague harried the people, and the land was laid waste by the Northmen. One day the king was walking in his garden and bemoaning his sad fate, when he heard a voice say: 'Do what is right and no ill can betide thee!' He looked around, but no one was in sight. Then he looked down, and at his feet squatted the ugly little toad who had led him out of the wood. And the king knew he had done wrong, and said: 'I will give thee half of my kingdom as I promised,' but the toad answered not a word. Then the king said very quickly, and as if he had not finished what he had to say when he stopped before: 'I will give thee one of my daughters to wife!' and the toad said: 'It is well'; and hopped before him into the palace. Here the king called the eldest of his three daughters to him, and said:—

"My daughter, I have promised thee in marriage to this toad"; but the princess cried out in anger and said: 'Thou must have been mad to think that I, a princess, would mate with so foul a thing!' and she made as though to kick it with her foot; but, as she did so, she became a lump of stone, and the toad hopped away into the forest again and was lost to sight.

"A year and a day passed away, and the king's plight was even more evil than before. Of his three castles he had lost one, and sorely did he grieve thereat. It was of these things that he was thinking as he walked in his garden, when, as before, he heard a voice say: 'Do what is right whate'er betide!' and looking down he saw the toad. The king knew at once what he wanted, and so did not waste words. 'Come with me,' he said, 'and I will give thee my second daughter to wife.'

"The toad hopped off into the palace, the king followed, and when he was come there called for his second daughter. As soon as she had entered the room he said: 'There is thy husband,' and pointed to the toad; but she laughed with scorn and said: 'Old man, of a truth it is true that they speak when they say thou art in thy dotage, and so hast lost one of thy castles; and she made as though to spurn the toad with her foot, but on that instant was turned to stone. And the toad hopped away as before without turning to answer the king who piteously called after him.

"When another year and a day had gone by the king had lost another castle and was in sorer plight than ever. Once more he walked in his garden, and once more the toad came to him and asked that the promise might be redeemed. This time when they had come into the palace the king sent for his youngest daughter, who was so much more beautiful than her elder sisters had been that between them there was no compare. 'My daughter,' said the king, 'I have promised thee in marriage to this toad here, who, when I was in sore straits, delivered me.'

"As thou hast promised, father,' said the maiden, 'so must thou perform; and she bowed her head in token of assent.

"Dost thou not fear to marry such a one as I?' asked the toad.

"What is right,' answered the maiden, 'is never feared!' and as she said that the toad hopped upward and disappeared, and in his place there stood a beautiful young prince as brave as he was good. And to him was the princess married, and by his help the king won back his two castles, and nothing but good befell the kingdom from that time forward; and when the old king died, the prince, his son-in-law, reigned in his stead until he, too, and his wife in their turn died, leaving their children to reign after them!"

When the little old man in the black gown had finished his tale he was no more to be seen, and the young king had no more to do but to ride back to his country. This he did with ease, for no river or swamp was now in his way to hinder. But as he rode he thought and thought and kept on thinking, so that when he came to his own palace and unlocked the door, the first thing he did was to go to the tower, and, bending low in duty and reverence, to ask his mother, the queen, to come and dwell with him, and to be

honoured as a mother should be honoured by her son. And the next thing the young king did was to hunt through every corner of his palace until he had found the book which he had aforetime cast aside so scornfully. For indeed from the little old man he had learned that a son must esteem his mother and that the outside is no guide to what is within.

And when he had found the book and opened it he found therein all that he wanted to know in order to rule his kingdom with wisdom. There was nothing needful which he did not find in the book, and his land grew in riches and all men praised him for that he was a good and a wise king. And when he died his son reigned after him, and learned from this book how to rule as his father had ruled before him. But in the days of his son the book was lost, nor hath it ever yet been found, and wise men say that until that takes place no king or no queen shall rule over England as well or wisely as those who read its pages. I know not, but it may be so.—*Horae Townsend, in the Independent.*

## THE ELEPHANT'S SAGACITY.

A writer in the *Illustrated American* says that in work which requires the application of great strength combined with good judgment the elephant is supreme—but as a more puller and hauler he is not of great value. In piling logs, for example, the creature soon learns the exact manner of arranging them, and will place them upon each other with a regularity not to be excelled by a human workman. Sir Emerson Tennent, in his work on Ceylon, mentions a pair of elephants who used to raise their wood piles to a great height by rolling the logs up an inclined plane of sloping beams. The same writer was once riding near Kandy, toward the scene of the massacre of Major Davies' party in 1803. He heard a queer sound in the jungle, like the repetition, in a hoarse and discontented tone, of the ejaculation of "Urmph, urmph!" Presently a tame elephant hove in sight, unaccompanied by any attendant. He was labouring painfully to carry a heavy beam of timber which he balanced across his tusks, but the pathway being narrow, he had to keep his head bent in a very uncomfortable posture to permit the burden to pass endways, and the exertion and inconvenience combined led him to utter the dissatisfied noise which had frightened the horse. When the creature saw the horse and rider halt, he raised his head, reconnoitered them for a moment, and then he flung down the timber, thoroughly appreciating the situation, and pushed himself backward among the bushwood so as to leave a passage for the horse. But as the horse did not avail itself of the pathway, the elephant impatiently thrust himself deeper into the jungle, repeating his cry of "Urmph!" but in a voice meant to invite and encourage. Still the horse trembled, and the rider, anxious to observe the instinct of the two intelligent creatures, forbore any interference with them. Again the elephant wedged himself farther in among the trees and waited for the horse to pass, and after the horse had done so timidly and tremblingly, the wise creature stooped, took up his heavy burden, and, balancing it on his tusks, resumed his route, hoarsely snorting his discontented grunt as before.—*Science.*

## MENTAL OVER-PRESSURE.

As the school season approaches, the subject of mental over-pressure becomes important enough not only for parental consideration but for scientific investigation. The capacity of the child, the number and nature of the studies, and especially the length of the recitations, are features which ought not to be overlooked or be left to the discretion of educators. That much can be gained by experimental study of over-pressure is shown by a paper read by Dr. Burgenstein, of Vienna, before the Congress of Hygiene in London, upon "The Working Curve of an Hour." The writer had for his object the study of the mental power of children, and he arranged his experiments with a view to demonstrating the fluctuations of brain power in children during one hour's occupation with a familiar subject. Simple addition and multiplication sums were given to two classes of girls, of an average age of eleven years and eleven years and ten months, and two classes of boys, of the average age of twelve years and two months and thirteen years and one month. After ten minutes' work the sums were taken away from the children, after a pause of ten minutes the work was resumed, the alternation continuing for an hour, so that there were three periods of work. The results were interesting. During the whole experiment the 163 children worked out 135,010 figures, making 6,504 mistakes. It was found that the number of mistakes increased in the different periods, and that during the third period the quality of work was at the lowest. The general result showed, according to the investigator, that "children of the ages stated become fatigued in three quarters of an hour; that the organic material is gradually exhausted; that the power of work gradually diminishes to a certain point during the third quarter of the hour, returning with renewed force at the fourth quarter. The recommendation was made that no school lesson should last longer than three-quarters of an hour, and should be followed by a quarter of an hour's rest. Such a study is of especial benefit at the beginning of the school year. Children are often reprimanded for inattention when they are over-fatigued, and are spurred forward when their minds need rest. "Mental over-pressure" is the usual result.—*Boston Journal.*

AN ANTIQUARIAN FIND.

An antiquarian find which will excite interest all over Europe has lately been made in Rievemose peat bog, near Hobro in Jutland, Aalborg Amt. The objects are all of silver, the principal piece being a very large basin, on which have been fastened plates of silver hammered out with figures of men, women and animals. The basin is twenty-six Danish inches in diameter, but scarcely eight inches high. One or two pieces are apparently wanting; but it is hoped they will turn up when the moss is minutely examined. The eye holes of the figures are now empty, but had evidently been filled with coloured glass. One of the plates, which is nearly seventeen inches long, shows warriors, with helmets and other ornaments. One figure is a god with a wheel at his side, and on another are two elephants. A third shows a horned god in a sitting posture with his legs crossed orientalwise. All these have apparently nothing to do with Northern mythology, as was at first supposed. The whole find has now reached the Danish National Museum, and we see that these pieces belong to the god-lore of the Gallic peoples. The god with the wheel, for instance, is the Gallic sun god. The whole is the work of a Gallic artist at that early period when the Roman and Gallic peoples first came in contact. Allowing time for these things to wander so far north, the date would seem to be, as regards Denmark, the first century before Christ. Other things belonging to this Gallic group have been found previously in this country. The total weight of precious metal hitherto exhumed is about twenty Danish rounds.—*The Academy.*

THE MISSIONARY WORLD

THE CHURCH OF CHRIST IN JAPAN

This was the title of the first Protestant Church organized in Japan, "the fruit of the labours of missionaries connected with the Reformed (Dutch) Church and the Presbyterian Church, U.S.A." It was afterwards united with a Presbytery belonging to the Presbyterian Church, U.S.A., and work connected with the mission of the United Presbyterian Church of Scotland to constitute the "United Church of Christ in Japan."

The Synod of this Church met in Tokyo in December, 1890, and brought to a conclusion deliberations and consultations which had been in progress for some years, affecting considerable changes in its constitution and standards.

The Committee on Revision of the Standards recommended the Articles of the Presbyterian Church of England for adoption, but the view which prevailed in the Synod is thus stated in the thirteenth report of the Councils of Missions co-operating with the Church of Christ in Japan:—

The Church of the Nicene age adopted the Nicene Creed. The Churches of the Reformation adopted the Confessions of the Reformation. The Presbyterian Church of England has just adopted the English Articles. The Presbyterian Church of America is now revising the Westminster Confession. The Church of Christ in Japan should follow these examples. It should adopt the Confession which its circumstances demand.

Such being the case, what are the characteristics necessary to a Confession to be adopted by a Church of Christ in Japan at this era in its history?

1. It should be simple and brief. Men are constantly asking, What are the doctrines of your Church? They will not read a long document in reply.

2. It should be a Confession about which the whole Church will rally—a Confession for pastor and people alike. This does not mean that the knowledge of the pastor regarding the contents of the Confession should be no broader and no deeper than that of the children of his Church. But all belong to one Church, and there should be one Confession—one banner for all.

3. Such a Confession should be irenic. The Church in Japan is face to face with Buddhism, Confucianism, Agnosticism, Rationalism and radical Unitarianism. Its Confession of Faith should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should not be a symbol of division among those who love and worship one Lord Jesus Christ. The Apostles' Creed meets all these conditions. It is simple; it is a creed for all; and it is the Confession of the Universal Church.

In reply to this argument for the adoption of the Apostles' Creed and the Apostles' Creed alone, the following was urged. Admitting that a Church should adopt a Confession suited to its needs, and admitting also that much can be said in favour of the Apostles' Creed, it still remains true that the Apostles' Creed alone will not meet all the requirements of the case. There are doctrines of transcendent importance for Japan to-day which are contained in the Apostles' Creed only by implication. The atonement, justification by faith, sanctification, the work of the Holy Spirit and its necessity, the inspiration and supremacy of the Scriptures, are all of them doctrines which should be not only believed, but proclaimed by the Church of Christ in Japan. More than this, experience has shown that it is impossible to read into the Apostles' Creed an unhistorical Unitarian interpretation.

These points were presented with great clearness, and the Synod was satisfied that the Apostles' Creed alone would not suffice. It was evident that a supplementary statement was needed. The suggestion was made that it be in the form of an introduction in the Apostles' Creed. During the re-

cess the following Confession was prepared; and on presentation to the Synod it was adopted unanimously. It should be remarked in passing that the sacraments appear in the Constitution and Canons.

CONFESSION OF FAITH.

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

The Holy Ghost, who with the Father and Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man, being dead in sin, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. AMEN.

THE NEW MISSIONARY AT MISTAWASIS.

Following are extracts from letters written by the Rev. F. O. Nichol, our new missionary at Mistawasis. The first letter is dated August 13:—

On our arrival at Duck Lake on Tuesday evening, among those present from the reserve was the old Chief Mistawasis, who, although considerably over eighty years of age, and very feeble, had so arranged that he should welcome the new missionary on his arrival. The very hearty hand-shake spoke to me volumes that Indian words would need to be multiplied to fully express. Through an interpreter he said: "I am so glad you have come. We have wearied for you. You preach twice a Sabbath and see us often. We will help you and the lady." In a subsequent conversation he said that although no services had been held in the church many of the people had kept up the reading of the Bible and worship in their home. Mistawasis is fast wasting away, his days are numbered, but who can estimate the great influence for good which by his word and life he has exerted! I have been here but twenty-four hours, and have become acquainted slightly with some half-dozen Indians, who have called to see me. Mrs. Nichol is quite in favour with them. One visitor this afternoon said, "that since your wife has come so far to do us good, we will be kind to her." Mrs. Mackay and family are still in the manse, but will move out in a week or two to a new house which they have erected about five miles east of the manse and on the reserve. I am glad that they will take an interest in the mission.

In another letter, dated August 27, Mr. Nichol says. I have as good a man for interpreter as I could desire in the person of William Badger, son-in-law of Mistawasis, counsellor of the tribe, and, above all, a good Christian man. He has interpreted for me for the past two Sabbaths with acceptance. School matters are very brisk just now. Last week the Indians had a council and appointed three trustees, who are to consult with the Indian Department and me in reference to school matters. They also passed a motion by which the Indian agent was empowered to withhold rations from those not sending their children to school regularly. The attendance last Sabbath at both services was very good, over ninety. We expect to have communion about the end of September. I find my knowledge of medicine of much value; my first patient was the medicine man of the tribe. Mistawasis was in this morning for eye treatment.

SPYING OUT THE LAND.

The Rev. John A. McDonald, B.A., our missionary to the British Columbia Indians, has been preparing himself for his work by visiting other Indian missions on the Pacific coast. He gives extremely interesting details of what he saw of the Methodist missions at Port Essington and Fort Simpson, the Church of England mission at (old) Metlakahla and Duncan's mission at Port Chester, in Alaska (New Metlakahla). Here are extracts of letters written on the 14th and 20th of August:—

At Essington, Dr. Bolton, a college friend, gave me many good ideas of medical mission work. He has had a very large practice among the Indians working at the canneries, of whom there are about 1,500 at the mouth of the Skeena. He had a total of 1,512 attendances from May 10 to July 10, and as many as eighty five on one day. La grippe and a land-slide at the North Pacific cannery were the chief causes of sickness and injuries. I had the privilege of visiting many of the sick and suffering with him. In one house there were seven persons (Hydahs) suffering from la grippe. Not only was medical treatment needed, but also nourishing food. They had

come from the Queen Charlotte Islands to work at the cannery, but were smitten with this epidemic. There were three deaths in town during my stay, but what would have happened had there not been a Christian doctor to help them? A good impression has been made on the minds of many of the pagan Indians. They are now more willing to listen to the Christian preacher or teacher. There are yet many heathens up the Skeena. They are supplied with mission workers by the Methodist Church of Canada Church Missionary Society, which Dr. Bolton belongs, and the Church Missionary Society of the Church of England.

There is great need of another medical missionary for the interior, as there are several thousands without any medical aid except what the missionaries can give them.

"I was kindly received by William Duncan, the veteran missionary of the Pacific coast, on presenting my letter of introduction from Principal Grant. It is wonderful what a work has been done in four years, since this people reached these densely-wooded shores of Port Chester. All is the result of native work. The streets are being gravelled by free labour. The native community is self-governed by a council elected each year. Mr. Duncan is the magistrate, banker, superintendent of works—until lately teacher, minister, in fact the ruling spirit of the whole. There are native organizations of police, firemen, bandsmen, etc. The Church is governed by elders and managers. All are pledged to be loyal to their community. A tended service in the school-house, which is capable of holding 500 people, on Friday night and Sabbath. Mr. Duncan preached or taught the people from the Gospel of John and the 1st Epistle of Peter, which he has taken up in course. The discourses are given in Tsimpsian, and generally last over half-an-hour. On the invitation of the elders I preached through an interpreter on Sabbath afternoon. Also taught a class of English-speaking young men in the Sabbath school on Sunday morning. Was much pleased with the attention given and evident deep interest in spiritual matters. The singing was very good. I left Port Chester on Monday morning by the Alaskan steamer, *City of Topeka*, and reached Victoria on the morning of August 20. I have thus been five weeks away, travelled about 1,500 miles by boat, saw twelve mission stations and spent some time at three of the most important, met eighteen of the missionaries, preached eight times, took part in ten other meetings, visited a great number of sick and infirm, have received full particulars as to the supply needed for the north west coast and a general idea of the Kwaw-Kwelth, or Albert Bay district and the west coast from parties who have been over the ground. So feel satisfied that I have received a great benefit from this journey to the north."

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against fraudulent imitations and counterfeits of Dr. Pierce's medicines, which are sold at less than regular prices by dealers not authorized to sell the genuine medicines.

To prevent deception and fraud, these genuine medicines are sold only through druggists, authorized as agents, and always at these long-established prices.—

Dr. Pierce's Golden Medical Discovery (the remedy for all diseases arising from a torpid liver or impure blood), . . . . . \$1 per bottle.

Dr. Pierce's Favourite Prescription (the remedy for woman's chronic weaknesses and derangements), . . . . . \$1 per bottle.

Dr. Pierce's Pleasant Pellets (the original and best Liver Pills), . . . . . 25c. per bottle.

Dr. Sage's Catarrh Remedy, . . . . . 50c. per bottle.

The genuine medicines can be sold only at these prices. But the important point is this: the genuine medicines cost you nothing unless they help you. They're guaranteed in every case to benefit or cure, or the money is returned.

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ORIGINAL. No. 34.

## Small Fresh Fish Baked in a Crust.

BY MRS. D. A. LINCOLN,  
Author Boston Cook Book.

Use small fresh fish, like trout, scup, perch, etc. Clean them and wipe dry. Cut gashes one inch apart through the thick flesh on each side. Sprinkle well with salt and pepper. Make a rich crust, with 1 quart flour, into which mix thoroughly 4 level tea sp. Cleveland's baking powder and 1 tea sp. salt. Moisten with thin cream sufficient to make a dough to roll out. Divide into two parts, and roll each part 3/4 inch thick. Lay the fish on one part, leaving two inches space between each fish. Put the other half of the crust over. Cut through the crusts around each fish; pinch the edges together tightly, and lay them some distance apart on a baking tin. Bake about 3/4 hour. Serve with egg sauce. Cook 1 tea sp. minced onion and 2 table sp. flour in 2 table sp. hot butter, add gradually 1 pint hot milk. Stir as it thickens, and season with 1 tea sp. salt, 3/4 salt sp. white pepper and 1 table sp. lemon juice. Add the chopped whites of three hard boiled eggs, and the yolks mashed and sifted, and serve very hot.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

Cleveland's Baking Powder is wholesome, leavens most and leavens best. Try it.

## "German Syrup"

Here is an incident from the South—Mississippi, written in April, 1890, just after the Grippe had visited that country. "I am a farmer, one of those who have to rise early and work late. At the beginning of last winter I was on a trip to the City of Vicksburg, Miss., where I got well drenched in a shower of rain. I went home and was soon after seized with a dry, hacking cough. This grew worse every day, until I had to seek relief. I consulted Dr. Dixon who has since died, and he told me to get a bottle of Boschee's German Syrup. Meantime my cough grew worse and worse and then the Grippe came along and I caught that also very severely. My condition then compelled me to do something. I got two bottles of German Syrup. I began using them, and before taking much of the second bottle, I was entirely clear of the cough that had hung to me so long, the Grippe, and all its bad effects. I felt tip-top and have felt that way ever since."

PETER J. BRIALS, Jr., Cayuga, Hines Co., Miss.



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For Camping Out,  
For Travelling,  
For Staying at Home.

### LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water.  
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For sale by Grocers and Druggists in pound, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

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ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

LOSS OF APETITE, LOW SPIRITS,  
DILATION, MALARIA,  
ETC., ETC. ETC.

Beware of the many imitations.

## Ministers and Churches.

THE Rev. Dr. Burrows has been appointed to take charge of the Presbyterian Church, Bermuda, through the winter.

THE Home Mission Sub-Committee and Sub-Committee on Augmentation will meet in the lecture-room of St. Andrews Church, Toronto, on Tuesday, October 13, at nine a.m.

THE Rev. James Drummond, B.A., has received and accepted a unanimous call to the congregation of Centreville, in the Presbytery of Peterborough. Induction takes place on October 13, at two p.m.

THE Rev. Dr. Christie, medical missionary in Manchuria of the United Presbyterian Church, and Rev. Mr. Hunter, missionary in China of the Irish Presbyterian Church, were present in Westminster Church, Toronto, on Sabbath last, and took part in the services. They left for their respective fields of labour via the C. P. R. on Monday last.

THE Rev. Dr. Torrance, on invitation, has been delivering his lecture on "Around the World" in St. Andrews Church, East Oxford, and in St. Andrews Church, Blenheim, under the auspices of the Woman's Foreign Missionary Society, and the Woman's Aid Society of Campbellville congregation engaged him for the same service last week.

THE North Bay Presbyterian congregation had among its worshippers at both services Sabbath week, the Earl and Countess of Aberdeen. Rev. J. Sieveight of Huntsville officiated. The Earl expressed himself highly gratified with the services, depicted the need of religion for a young and growing country like Canada, and urged all his hearers, men and women, ever to regard religion as a noble thing and keep before their mind Christ's example.

THE Rev. John A. G. Calder, of Knox Church, Lancaster, and family left home recently for a few weeks' stay at St. Annes. On the evening previous to his leaving, a committee appointed from the managers' board waited upon the rev. gentleman at the manse, and presented him with a purse of \$122, contributed by his many friends in the congregation, and who wished him to accept the same as a slight token of their appreciation of his services, and with the hearty wish that he and his family may enjoy their vacation. Mr. Calder warmly thanked the congregation for this mark of kindness and generosity, and for the encouragement and sympathy shown him at this particular season.

THE annual meeting of Knox College Alumni Association will be held in the college on Tuesday and Wednesday, October 6 and 7. Following is the programme: Tuesday, October 6, three p.m.—Alumni meeting; routine business; Reports of committees; Treasurers' reports; missionary letter; nomination of Senate representatives. Eight p.m.—Public meeting; unveiling and presentation of Principal Caven's portrait by the president; reply on behalf of the College by Mr. W. M. Clark; Address by Rev. J. Ballantyne, B.A.; address: "The Claims of the College on the Church," by Rev. T. Wardrop, D.D. Wednesday, October 7, three p.m.—Opening of College. The opening lecture will be delivered by Principal Caven, subject: "The Testimony of our Lord to the Old Testament." Five p.m. Alumni meeting; election of officers; unfinished business; new business. Half past six p.m.—Alumni supper and reunion.

A CORRESPONDENT writes from Norwood: At the meeting of the Presbytery of Peterboro', held on the 22nd ult. at Port Hope, it was resolved to advertise for two or three students to supply fields hitherto vacated by their occupants at the close of summer. A clamant desire comes from all the mission fields of the Presbytery for winter supply, the people expressing a willingness to contribute as much for winter as for summer services. It was thought there may be some of our students willing to avail themselves of the opportunity to labour in winter. It may be also mentioned that the Presbytery was convinced that much good would accrue from two or three adjacent Presbyteries employing one or two ordained missionaries to occupy the fields left destitute in winter. They could conduct public worship in the stations now occupied at least three times in two months. It is evident that something must be done for our people in these fields, so that they shall not be left without ordinances six months of the year.

CONCERNING Eli Allen, who has just left to engage in mission work in Persia, a correspondent connected with London East congregation writes: Eli Allen is one of our Sunday school boys—a clever young mechanic, only just turned twenty—for some two years a member of our Church, part of that time a teacher in the Sabbath school, leading member of choir, and worker in Young People's Society of Christian Endeavour. Last winter he and another lad offered themselves for work in Central Africa. Writing to New York and to Scotland also, I could not find any opening there, but the American Presbyterian Church were considering the question of adding "Manual training and industrial work" to their college at Orooniah in North West Persia if they could find a suitable man to take charge. After lengthened correspondence and a visit from Dr. Mitchell, Secretary of the Board, Eli Allen was appointed and has now started on his long journey. As you may suppose we feel much gratified and encouraged at so important an appointment for one of our own boys, and I may add in a whisper that two others have similar work in thought.

THE semi-annual meeting of the Orangeville Presbyterial Branch of the Woman's Foreign Missionary Society was held at Cheltenham, September 9, 1891. Devotional exercises were conducted in the morning by Mrs. Grey of Brampton, and Mrs. Shortreed of Toronto. The afternoon meeting, which was well attended, was opened by the singing of a hymn. Mrs. Cruick of Grand Valley then read the eleventh chapter of Isaiah. After prayer by Mrs. Shortreed an address of welcome was read by Mrs.

Hickerson. This Mrs. Pattullo of Orangeville replied on behalf of the delegates. The Treasurer's statement was then read. The minutes of the semi-annual meeting held at Grand Valley, September, 1890, were read. Miss Balmier read a very interesting paper on Indian work in the North West. A recitation was well rendered by Miss McTaggart of Belfountain. Mrs. Shortreed then read a most interesting and instructive paper on "The difficulties we meet with in our work." The chief difficulties discussed were indifference to missions, irregularity in attendance at meetings, and lack of prayer. The choir of the Mount Pleasant congregation, at this stage, favoured the meeting with a selection of music. Mrs. Grey of Brampton then addressed the meeting on "Our Duty with regard to Foreign Mission work." In her address she spoke of the duty of those who remained at home, the work of the missionary Paton, and the early mission work in Ceylon. The address was interesting and instructive. It was moved by Mrs. McClelland and seconded by Mrs. Reaney, that a vote of thanks be given to Mrs. Shortreed and Mrs. Grey for their addresses. This was unanimously carried. The meeting closed with singing and prayer.

THE fourth annual meeting of the Bruce Presbyterial Woman's Foreign Missionary Society was held in Knox Church, Paisley, on the 3rd inst., at half past two p.m. There was a good attendance, every auxiliary being represented. In the absence of Mrs. Gourlay, the esteemed president, Mrs. Johnstone presided, and was assisted in the devotional exercises by Mrs. Sharpe, Teeswater; Mrs. Young, Centre Bruce; Mrs. McKinnon, Port Elgin; Mrs. Grant, Paisley, and Mrs. Adolphe, Chesley. The Misses Stark, Hogg and McLeod conducted the musical part of the programme with much taste and feeling. Mrs. McLeod, Paisley, in a beautiful and appropriate address cordially welcomed the Society, and Miss James, Walkerton, replied in behalf of the delegates. The secretary and treasurer's reports were read, and although only for eight months compared favourably with former years. The contributions were \$377, and a box of clothing for the North West valued at \$196. One Mission Band has been added, making a total of eight auxiliaries and four Bands. Mrs. Johnstone's address on some of the objects of meeting was very suggestive and hopeful. Interesting and instructive papers were read by Mrs. Ferguson, Chesley; Mrs. Little, Underwood, and Miss James, Walkerton. The same officers were elected for another year. At the close of the meeting delegates and friends adjourned to the schoolroom for an hour of social intercourse, where refreshments were served by the Bible class. A public meeting was held in the evening, Rev. Mr. Johnstone presiding. Rev. Mr. Little, Underwood, gave an able and appropriate address, and Rev. Mr. McAllister, of the Methodist Church, Paisley, kindly gave some information regarding the work of their Woman's Foreign Missionary Society. The choir by their valuable services added not a little to the interests of the meeting.

THE dedication services in connection with the new and handsome building situated on the corner of Winchester and Metcalf Streets, Toronto, just completed by St. Enoch's Presbyterian Church, were held on Sabbath last under very auspicious circumstances. The church, one of the neatest and most tasteful in its appointments and decorations in Toronto, is of brick, heated by hot air, and seated for about five hundred, was crowded to the doors at all three services. In the morning appropriate and impressive devotional exercises were led by Rev. Dr. Reid and the pastor, Rev. G. C. Patterson. Principal Grant preached the dedication sermon, taking for his text John xiii. 34. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another," from which he preached an eloquent, able and impressive discourse. He dwelt at length on man's love to his fellow-man, and gave two very fine and touching illustrations. One was General Gordon's self-sacrificing life and the other the heroic attempt made by a young man in St. John, N.B., to save a boy from drowning at the risk and ultimate loss of his own life. The discourse was listened to with marked attention. Before the conclusion of the service Principal Grant in speaking of the church eulogized the many fine qualities of the pastor, whom he had known as a student in the college of which he is now the Principal, and said the building was a monument to the zeal of the people of St. Enoch's as well as to the people of St. Andrews East, the parent Church. In the afternoon Principal Grant again preached to a large congregation from John vi. 26. The service of praise was taken charge of by St. Andrews Church choir, who had kindly volunteered to assist. In the evening the services were conducted by the Rev. G. M. Milligan, who preached a most appropriate and able sermon from Joshua iv. 6: "What mean ye by these stones?" The collections throughout the day were in aid of the building fund, and were highly gratifying to the board of managers, who have laboured indefatigably for the expeditious completion of the building. With such a liberal congregation, such an efficient board and so popular a pastor there is no reason why the future of St. Enoch's should not be one of the brightest. Next Sunday the service in the morning will be conducted by Rev. Dr. Waters, of Newark, N.J. Afternoon, by Rev. Dr. Thomas. Evening, by Principal Caven. And for the following Sabbath, Rev. William Patterson in the morning, prominent city ministers in the afternoon, and Rev. Dr. Sutherland in the evening are announced. In connection with these services, on Tuesday evening, September 29, Rev. Dr. L. C. Vass, of Savannah, an eminent Presbyterian divine, will lecture, and a congregational social will be held on the following Tuesday evening.

PRESBYTERY OF GUELPH.—This Presbytery met in Chalmers Church, Guelph, on the 15th September, Dr. Jackson, of Knox Church, Galt, Moderator. There was a fair attendance of members. Mr. John Burnett was introduced as a new candidate for the ministry. He was instructed to meet

with the Committee on the Superintendence of students and these, after conferring with him, reported recommending that his application be approved and the Clerk certify him to the Senate of Knox College. A report was presented from the Finance Committee of estimated income and expenditure to the end of the current year, and for the year following. The report was received and the rate per family for the ordinary revenue and Commissioners' expenses to the General Assembly recommended, was approved, namely twelve cents. In connection with the report a statement was given by the Treasurer of the congregations in arrears to the Fund, and the amount in each case. The Clerk was instructed to write these congregations and urge payment at an early date. Attention was called to the return of Mr. Winchester, after his trip to Britain, when the Presbytery agreed to record its gratification at again seeing him among them, their trust that his tour has been of benefit to his health, and their gratitude to the kind evidence that has preserved him and brought him back. Mr. Winchester thanked the Presbytery for their kind reception of him. Dr. Torrance, as Convener, reported from the Committee on Systematic Beneficence and the Schemes of the Church. The report was received and ably supported by Mr. Craig, of Melville Church, Fergus, who dwelt upon the comparatively low standing as regards contributions to the Schemes, of congregations in the bounds. He moved, and the Presbytery agreed, that the report be printed and distributed among the families of the different congregations and Mission stations under the Presbytery's charge. As Convener of the Presbytery's Committee on the Superintendence of Students Mr. Hamilton presented an able and interesting report, giving the names and standing of the students in the bounds during the summer, the subjects for exercises that had been assigned them and their treatment of the same, and closing with the recommendation that the exercises be approved, that the young men be encouraged to prosecute their studies with a view to the ministry, and that the Clerk certify them to the Senates of the Colleges to which they return. The Clerk stated that he had paid over to the treasurer of Duff's Church, East Puslinch, and of Knox Church, West Puslinch, the amount coming to these congregations respectively from the proceeds of the sale of the church property, which had been so long before the Presbytery—being satisfied by resolutions submitted to him that the moneys were to be applied to the purposes contemplated by the Act of Parliament under which the sale had been made; and that in this final distribution \$940.80 had been paid to Duff's Church, and \$585 to Knox Church. Mr. Hamilton applied for leave to moderate in a call at Waterloo which the people intended to give to some one to become their minister, and the same was granted. In the absence of the Convener, Mr. Hodgskin reported from the Committee appointed to visit Preston, in accordance with the application of a number of persons there to be formed into a congregation. The Clerk stated that he had advised the Sessions of congregations likely to be affected by the movement and summoned them to appear to-day for their interests, but had not received replies from any, so that they must be considered as offering no objection. Mr. Porteous stated that he had gone to Preston and dispensed the Sacrament of the Lord's Supper to a number of persons, members of the Presbyterian Church. After careful consideration it was remitted to the Committee again to visit the place and make enquiry regarding the amount to be expected from the field towards the support of ordinances, should the application be granted. Dr. Torrance, Convener, Dr. Middlemiss and Mr. Charles Davidson were appointed a committee to examine into the business requiring attention from the proceedings of the last General Assembly and report. Mr. Mullan reported that, according to the authority given him, he had mod-

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erated in a call in Knox Church, Elora, which had come out unanimously in favour of the Rev. J. McInnes, of Knox Church, St. Vincent, and St. Pauls Church, Sydenham, in the Presbytery of Owen Sound. The call, signed by 237 members and forty four adherents, with guarantee for stipend, and reasons of translation were produced and read, after which it was sustained as a regular Gospel call, and the Clerk was instructed to forward it to the Presbytery of Owen Sound, with the request to proceed in it with all convenient speed. Mr. Mullan was appointed to prosecute the call before the Presbytery, and the higher courts, if necessary. It was also resolved that this Presbytery now proceed to make conditional arrangements for the induction of Mr. McInnes, should he accept. Mr. Mullan to preside, Mr. Marsh to preach, Dr. Middlemiss to address the minister and Mr. Beattie the people, and that the calling of the meeting of Presbytery for the purpose be left in the hands of the Moderator and Clerk. According to the request of Mr. John Stewart, the Clerk was instructed to give him a certificate of transference to the Presbytery of Maitland, within whose bounds he has gone to reside. Mr. Dickson, of Galt, gave notice that at next meeting he would move a reconsideration of the present practice of the Presbytery in appointing Commissioners to the General Assembly. Mr. Craig reported from the Committee appointed to visit mission fields with a view to their rearrangement so as to diminish the amount of grants as aid asked from the Home Mission Committee, when, after consideration, it was agreed to appoint him to confer with the Presbytery of Saugeen, or any Committee that may be appointed by them, for the purpose of ascertaining whether Cotswold in their bounds, and Rothsay, Moorefield and Drayton in these bounds, might not be brought into such relations as to attain the object in view. Mr. Winchester and the Clerk were appointed to visit the congregations of Alma and Cumnock and enquire if they cannot do with a less amount than they are at present receiving from the Home Mission Fund by raising more among themselves for the support of their pastor. In the other cases of aid received the Home Mission Committee was requested to continue the present grants, the expectation being that the one to Drayton will be required for only a short time. Arrangements were made for the supply of vacancies and mission stations. Next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of November, at half past ten o'clock, a.m.

**PRESBYTERY OF BRANTFORD.**—The Presbytery met at Merrickville, September 14, all members present except three. Messrs. John Fraser and James Robertson were asked to sit and correspond. The application of Mr. Thomas McEwen requesting to be certified to the Auburn Presbyterian Theological Seminary as a special student was referred to the Examining Committee, who recommended that the request of Mr. McEwen be granted. Mr. Ross reported progress in regard to the ordination of elders at Morton. Mr. D. O. MacArthur, student, presented an exercise, which was sustained, and the Committee recommended that he be certified to College. Mr. Campbell, student, was asked to send his exercise to the Clerk. Dr. Kellock presented the Home Mission report. In answer to a petition from Stone's Corners and the request of Fairfield the services of Mr. D. O. MacArthur were ordered to be continued all winter. Toledo asked and obtained leave to mortgage manse property. North Williamsburg asked and obtained leave to a parcel of land. Messrs. Cameron, Kellock, McAllister and Toye were appointed a committee to confer with North Williamsburg in regard to financial matters and to urge the necessity of obtaining a pastor without further delay. Mr. Higgins reported that Hickson and South Mountain asked for notice of Moderation in a call. It was agreed that Pleasant Valley and South Mountain and Hicks on be not formally severed but that the latter be allowed to call for themselves since they so wish, and that Mr. John Fraser's services be continued in the former. It was agreed to continue the present relation between North Augusta and Burritt's Rapids. The Rev. John M. McIntyre, evangelist, was before the Court on a charge of adultery. He admitted the same by letter and was solemnly deposed from the office of the ministry and the membership of the Church. It was agreed to hold the next regular meeting at Iroquois, December 8, at 3:30 p.m.—**GEORGE MACARTHUR, Pres. Clerk.**

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Wingham, September 8, 1891. A committee was appointed to prepare a minute regarding the death of the late Rev. G. Brown to be submitted at next meeting. Messrs. A. McKay and J. Archibald were appointed auditors. The resignation of the Rev. Duncan Davidson of the pastoral charge of Longside congregation was accepted. And the following motion adopted: "That the resignation of Mr. Duncan Davidson be accepted, to take effect on the first of October. While doing so the Presbytery desire to put on record their appreciation of Mr. Davidson's character as a Christian minister, and their regret at parting with a brother who by his uniform kindness and courtesy has endeared himself to them all. As a member of Presbytery he attended the Court regularly and was ever found willing to do any duty entrusted to him. The Presbytery pray that the Great Head of the Church may yet open another door of usefulness to him in some part of the vineyard." Applications in behalf of aid-receiving congregations were reaffirmed. Messrs. J. S. Davidson and R. F. Cameron, students, performed prescribed exercises satisfactorily and were certified to the Senate of Knox College. It was agreed to have the Annual Sabbath School Report printed and distributed among all the Sabbath schools in the Presbytery. Committees were appointed to consider the Assembly's remits with the following Conveners to report at next meeting: Remit on Salaried Secretary, Mr. G. McKay; Summer Session, Mr. A. McKay; Instruction to Catechists, Mr. K. McDonald; Probationers' Scheme, Mr. J. Ross; Algoma Presbytery, Mr. H. McFarrie. Next meeting at Wingham, on Tuesday, December 8, at 11.15 a.m.—**JOHN MACNABB, Pres. Clerk.**

**PRESBYTERY OF ORANGEVILLE.**—This Presbytery met on September 8 in Orangeville. In the absence of Mr. Campbell, Moderator, Mr. Ballantyne took the chair. The amount expected of this Presbytery, viz., \$750 for Home Missions and \$400 for Augmentation, was ordered to be allocated amongst the congregations within the bounds of the committee appointed to attend to these schemes. Those Sabbath schools which had promised to contribute to the support of Mr. John Maxwell in the North-West were requested to forward their contributions to the Clerk as soon as possible. Mr. McLeod reported that the committee appointed by this Presbytery had met with a similar committee appointed by Owen Sound Presbytery at Markdale, and agreed to transfer Markdale to the Owen Sound Presbytery with a view of uniting it with Berkley. The Clerk read a remit of Synod anent the best time for holding the meetings of Synod. The Presbytery decided in favour of the spring. The remittant the division of the Synod was read also. Messrs. Crozier (Convener), Hosack, McRobbie and Johnstone, ministers, and A. Steele, elder, were appointed a committee to consider the remit and report at next meeting. Also the remittant anent the registering of the names instead of calling the roll was considered. By a small majority the Presbytery decided in favour of calling the roll. On the report of the committee appointed to superintend students the Clerk was instructed to certify to college Messrs. John Little, I. R. Bell, N. Sproule and James Wilson. Mr. Alexander Fowlie was received as a student studying with a view to the Gospel ministry, and the Clerk instructed to certify him to college. Messrs. Ballantyne and Orr, ministers, and Mr. Barclay, elder, were appointed a committee to take charge of supply for Rosemont and Mansfield. The Clerk was instructed to correspond with the Presbytery of Owen Sound anent arrears of stipend due by Markdale to Mr. Emes, their late pastor. The next regular meeting of Presbytery will be held at Orangeville on November 10, at eleven a.m.—**H. CROZIER, Pres. Clerk.**

**PRESBYTERY OF OTTAWA.**—This Presbytery held an adjourned meeting on Tuesday the twenty-second inst. Mr. C. A. Doudiet of Buckingham was appointed Moderator *pro tempore*, in the absence of Mr. Whillans, Moderator. There were present eighteen ministers and six elders. A call from the congregation of Hawkesbury to the Rev. W. M. Tufts of Bedeque in the Presbytery of Prince Edward Island was sustained and ordered to be forwarded to Mr. Tufts through the usual channel. The salary to be paid is \$750 and a manse, removing this from the list of augmented congregations. It was agreed to appoint Rev. Mr. Caruthers of the Presbytery of Prince Edward Island to prosecute the call for the Presbytery of Ottawa. The report of Mr. Durie, Treasurer of the Presbytery was received and the Treasurer thanked and a Committee appointed to levy the usual rate for the current year. Mr. Farries submitted the Home Mission report of the Presbytery. Mr. J. H. Courtenay was appointed to East Gloucester for the month of October. Mr. McPhee, catechist, was transferred from Plantagenet to Portland and the Rev. W. M. Christie was appointed to Plantagenet for the next six months. The matter of allocating the amount of monies to be raised for Home Missions and Augmentation by the congregations within the bounds was left in the hands of the Presbytery's Home Mission Committee. The congregation of Bryson was transferred to the list of vacant congregations with a view to hearing candidates for a call. The congregation of Litchfield was also transferred to the list of vacant congregations with a view to hearing candidates ready to receive a call. The Committee of French Evangelization recommended the appointment of the Rev. P. S. Vernier as ordained missionary to St. Marks Church, Ottawa. After consideration it was agreed to defer further action till the regular meeting in November, and instruct the Committee in the meantime to make enquiry into the condition of St. Marks Church, and appoint Dr. Moore interim Moderator of Session of St. Marks Church. Mr. Clark reported that he had dispensed the sacrament of the Lord's Supper in East Templeton to over forty communicants and that he had received twelve persons into Church fellowship. The report was received and adopted. Mr. Beatt reported that he had preached and declared the pulpit of Russell and Metcalf congregations vacant. It was agreed to put the supply of Hintonburg into the hands of the Home Mission Committee of Presbytery. It was agreed to certify Mr. Beauchamp and Mr. Eadie to college. The Presbytery held a conference on French evangelization in the evening. The following topics formed the subject of discussion: The Value of our Schools to the Work of French Evangelization, introduced by the Rev. P. S. Vernier of L'Ange Gardien, Quebec; Discouragements in Our Work, introduced by the Rev. J. E. Cote of Namur, Quebec; Missionary Qualifications for French Work, introduced by Dr. Armstrong. Messrs. Mosaicotte and St. Aubin, French labourers in the Ottawa field, and Mr. Francois Rondeau, colporteur, together with members of Court, took part in admittedly on all sides one of the most interesting and satisfactory Presbyterial conferences ever held in the Presbytery of Ottawa. At the conclusion of the conference it was agreed: That the French Evangelization Committee of Presbytery be asked to report at the next regular meeting on the advisability of opening a French school in the city of Ottawa. Dr. Moore, in view of the conference held, led the Court in prayer. The regular meeting of Presbytery will be held in Bank Street Church on the first Tuesday in November at 10 a.m. The meeting was closed with the benediction.—**JOSEPH WHITE, Pres. Clerk.**

**THE CHURCH AND MANSE BUILDING FUND.**

During the nine years the Church and Manse Building Fund has been in existence it has helped to erect 171 churches and manses, valued at over a quarter of a million of dollars. The manses save annually in rent enough to pay over 7 per cent. on

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Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scoury, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

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they ACT LIKE MAGIC, Strengthening the muscular System, restoring lost Complexion, bringing back the keen edge of appetite and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.  
For Disorders of the Chest it has no equal  
**FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,**  
Glandular Swellings and all Skin Diseases it has no rival, and for contracted and stiff joints it acts like a charm.

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all the paid up capital. During the nine years preceding the creation of the fund, only fifteen churches were built.

The fund originally was for Manitoba and the North West, but two years ago, owing to representations made by the people of British Columbia and the Lake Superior region, the General Assembly made the fund applicable to the whole country between Lake Superior and the Pacific, a district 2,000 miles in length, and 400 miles wide.

The capital authorized at first was \$100,000, but of this amount only about \$55,000 was secured. The enlarged territory placed under the charge of the Board makes an increase of capital imperative, and the last General Assembly, after recording its high appreciation of the valuable service rendered by the fund, cordially and unanimously requested the members and adherents of the Church to assist the board in its efforts to secure the additional \$45,000 required to meet the growing wants of this western Synod.

The growth of the mission field since the inception of the fund will show the need of a larger revenue. In 1881 the Presbyterian Church held services at 116 points, and in 1891 at 611 points. At over 150 of these points we alone represent Protestantism.

The fund receives no collection from the Church, is rarely remembered in the wills of the wealthy, and owes its success almost exclusively to the generous action of the wealthier members of the Church.

Whenever \$500 or more is given by any one person, society or congregation, for the benefit of the fund, the money may be loaned in the name of the donor, and when repaid be loaned an indefinite number of times.

The board appeals for support on its record, which the General Assembly has cordially endorsed. The fund has helped to give visibility to religion, provide shelter for missionaries, homes for congregations and Sabbath schools, and forward the cause of morals and religion generally. The rapid progress of the work of the Church, and its advanced position to-day is in no small degree due to the assistance of this fund. The following figures speak for themselves:—

	In 1881	In 1891
Congregations	116	611
Stations	2	64
Communicants	1,253	11,033
Sabbath school scholars, about	650	13,000
Contributions for all purposes	\$15,253	\$174,700

Communications may be addressed to the Rev. Dr. Robertson, Superintendent of Missions, or to the officers of the board, all of whom reside in Winnipeg, Man.

T. W. TAYLOR, Chairman.  
COLIN H. CAMPBELL, Sec.-Treas.  
Winnipeg, Man., Aug. 6, 1891.

THE Brantford Ladies' College and Conservatory of Music has never been favoured with a more auspicious opening nor had so many students enrolled at so early a date in the session. The departments are well filled and great enthusiasm manifested in the various studies. The students are delighted with the college surroundings and with the arrangements made for their comfort and progress. A few vacancies remain for resident students, and those entering on or before October 15 are permitted to compete for the medals and other prizes to be awarded at the close of the session. The next college term begins November 16.

THE increasingly popular institution, the Toronto College of Music, seems to have found admirers abroad as well as at home. *The Musical News*, London, Eng., Sept. 4, 1891, has the following: "Under the able and zealous direction of Mr. F. H. Torrington, the Toronto College of Music is doing right good service to music in Canada, and its recent affiliation to the University of Toronto in connection with the preparation of candidates for degrees will ensure that these distinctions be honestly earned. Indeed, a perusal of the course to be gone

through and the tests to be passed (a proof of the regulations has just reached England) shows that the curriculum does not materially differ from the standard exacted by our English Universities. We are, indeed, glad to see such a promising school of music established in the chief city of the Dominion. The systematic course of teaching shows that the school is working on the right lines. Mr. Torrington has just been paying a flying visit to the continent and England, gathering fresh ideas for carrying on his work in the best and most experienced way." Frederick Boscovitz, a pianist of world-wide celebrity, pupil of Chopin and Liszt, and who is one of the greatest Chopin players of the present day, teaches piano at the College.

**Be Sure**  
If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below.  
"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder of myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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NOVEMBER 4, 1890.

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Eyes accurately fitted with our OPTHALMOSCOPIC TEST LENSES. Prices of Spectacles and Eyeglasses in STEEL, CELLULOID AND NICKEL FRAMES, 25c., 50c., 75c., \$1.00, \$1.50, \$2.00; in SOLID GOLD FRAMES, \$4, \$5, \$6, \$8, \$10.

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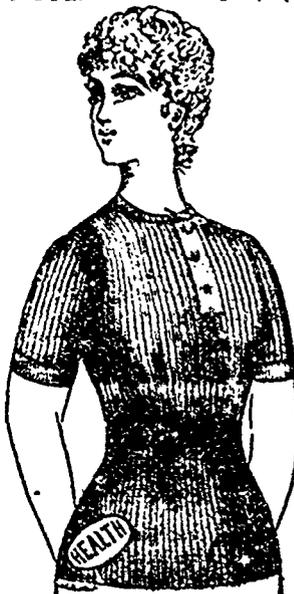
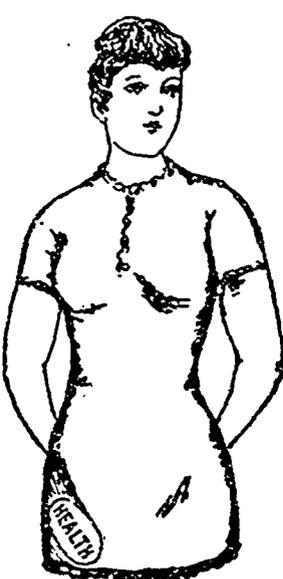
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We have received many letters from ladies who wore the "HEALTH BRAND" UNDERVESTS last fall and winter, stating that they themselves, and children, had been entirely free from colds or grippe during the whole season. (Note by the Manufacturers.)

Every First-class Dry Goods Store in the Dominion now Keep these Goods for sale.



HOUSEHOLD HINTS.

GREEN GRAPES PRESERVED.—Pick them carefully, and reject any that are injured, wash them, and to every pound of grapes allow three quarters of a pound of sugar. Put the grapes into a preserving-pan; then a layer of sugar, then a layer of grapes. Boil on a moderate fire, stirring it all the time to prevent its burning, and as the grape stones rise take them out with a spoon, so that by the time the fruit is sufficiently boiled—about one hour—the stones will have been taken out.

RIPE TOMATO PRESERVES.—Seven pounds of round yellow or egg tomatoes, peeled; seven pounds of sugar and juice of three lemons. Let them stand together over night. Drain off the syrup and boil it, skimming well. Put in the tomatoes and boil gently twenty minutes. Take out the fruit with a perforated skimmer and spread upon dishes. Boil the syrup down until it thickens, adding just before you take it up the juice of three lemons. Put the fruit into the jars and fill up with hot syrup. When cold seal or tie up.

COMPOSITE OF GREENGAGES.—Take one pound of white sugar, add to it half a pint of water, and let it boil (taking off the scum as it rises) for about five minutes; pick a quart of greengages, throw them into boiling water for five minutes, drain them in a sieve, then place in the syrup and set aside to get cold; boil three ounces well-washed rice in half a pint of milk, add two ounces of white sugar and a little essence of vanilla; when the rice is tender let it get cold; when cold make a border of rice round a glass dish, place the greengages in the centre, put a row of preserved cherries on top of the rice, and serve.

A DELICIOUS DISH OF PEARS.—Ingredients: Six large baking pears, half pound of sugar, quarter of a pint of wine, eight whole cloves, half a lemon, half-ounce of gelatine. Peel the pears and cut them in quarters. Put them in a shallow dish with sugar, cloves and water enough to cover them. Stew in the oven till tender, but not broken. Take the pears from the liquor, and put them into a dish for the table. To half a pint of the liquor add the gelatine, juice and grated rind of lemon and wine. Let these ingredients boil quickly for five minutes, strain the liquid warm over the pears and set them in a cool place. When cool serve on a glass dish. A few drops of cochineal may be added to the jelly to improve its colour.

TOMATO FIGS.—Allow one pound of sugar to two pounds of tomatoes, which must be the small round or egg-shaped tomato, either dark red or yellow. Scald them and remove the skins, being careful not to break them. Put them in a preserving kettle, and sprinkle the sugar (having reserved one-third of it) between the layers. Stew them slowly until transparent, lift them out very carefully one by one, and spread on large dishes in the sun to dry, sprinkling them with the reserved sugar and turning several times while drying. It may take several days for them to dry; and you will have to be very careful not to leave them out in the dew, or when it is cloudy, as the dampness will injure them. When they are perfectly dry pack them away in boxes or jars, with a layer of sugar between each layer of tomatoes.

Advertisement for Dr. Price's Cream Baking Powder. Features large, stylized text: 'Dr. Price's Cream Baking Powder'. Below the text is a small illustration of a hand holding a spoon over a bowl.

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"On this soap I take my stand and declare that so long as I can get 'SUNLIGHT' Soap I will use no other, because it is far superior to all others as a labor-saver and cleanser; it will do what no other soap can do; and its absolute purity and lasting properties make it the best and cheapest soap to use. Sisters, take my advice and use 'SUNLIGHT' Soap for all domestic purposes."

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has brought many to untimely graves. What is a cough? The lungs, or rather bronchial tubes, have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "TRY Wistar's Balsam of Wild Cherry." It has cured thousands of persons. As long as you cough there is danger, for the cough is a danger signal. Use "Wistar" and be cured. None genuine unless signed "L. BUTTS" on wrapper.

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FIRE AND STORM PROOF,  
DURABLE, CHEAP,  
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Cure of all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous System, Headache, Constipation, Costiveness, Complaints Peculiar to Women, Pains in the Back, Drizzling Feeling, etc., Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all Derangements of the Internal Viscera.

**DYSPEPSIA.**

Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy vigor, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia, such as indigestion, flatulence, and with them the liability to contract disease.

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Accomplished by taking Radway's Pills. By so doing Dyspepsia, Headache, Constipation, Biliousness, will be avoided, the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

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**British and Foreign.**

THE Scottish Sabbath Alliance offers \$1,000 in prizes of \$25 for the best sermons on Sabbath observance.

SHOULD you at any time suffer from toothache, try COMMON'S TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

THE Rev. Mr. Ross of Portmahomack, called as colleague-successor to Rev. Dr. M'Tavish of Inverness, has preferred the call to Rosehall.

THE Church Missionary Society employs 4,358 missionaries. The income last year was \$1,238,685, an increase on the previous year of \$75,000.

PAISLEY Presbytery have approved of the disjunction and erection of Thornliebank into a parish out of Eastwood, with Rev. John Charleston, B.D., as first minister.

THE Rev. Andrew Leiper of Gorbals, Glasgow, has married during his ministry 8,000 couples, as many as thirty couples being sometimes united by him in one evening.

THE principal and professors of Glasgow University have forwarded an address of congratulation to Professor von Helmholtz, of Berlin, on his completing the seventieth year of his age.

THE Lay Brotherhood of St. Pauls, an attempt to resuscitate a mode of lay-monasticism, has been broken up after only a year's trial, though under the patronage of the Bishop of London.

ARRBROATH Presbytery have granted permission to their Moderator, Dr. Angus, to accept an offer from the Continental Committee to conduct the services at Algiers during February, March and April.

THE vicar of Stratford-on-Avon gives free admission to "church" choirs and schools to see Shakespeare's tomb, but cannot favour Dissenting parties further than to charge each member threepence, being half the usual fee.

DESIGNS are invited for the Glasgow art galleries which are to cost about \$600,000. Mr. Waterhouse, R. A., is the chief adjudicator. The music hall is to have a floorage of 12,000 square feet, and the galleries about 40,000 square feet.

MR. GLADSTONE has presented each lay clerk of Chester Cathedral with a copy of his "Impregnable Rock of Holy Scripture" and each choir-boy with a copy of his late son's illustrated guide to Hawarden, in recognition of their services at the funeral.

DR. STALKER of Glasgow for the last three years has delivered a monthly lecture on the Teaching of Christ according to the Synoptical Gospels. He intends to begin a new course on the afternoon of the first Sabbath of October.

ARRBROATH Presbytery have instructed each Kirk-Session to hold a meeting on the question of the religious condition of the people and to report at the December meeting, so that some preparation may be made for the meeting with the Assembly's Commissioners in February.

THE Rev. Murdoch McKenzie stated in Inverness Presbytery that the Highlands are in cordial sympathy with Mr. Spurgeon's views, recognising in him the greatest gift the Church has to-day. Dr. M'Tavish, the senior member, led the prayers of the Presbytery for his recovery.

SHERIFF RAMPINI of Elgin has decided in favour of Rev. Donald Cameron of Rothes the action of Miss Annie Fraser against him, holding that while the statements were slanderous they were made without malice. Owing, however to the inordinate length of the proof full expenses are not allowed.

THE Rev. George Allison of Kilbarchan, who was licensed by the Relief Presbytery of Hamilton on 24th November, 1840, and ordained to his present charge on 23rd March, 1842, and whose jubilee is to be celebrated this month, has been presented by Paisley Presbytery with an address of congratulation.

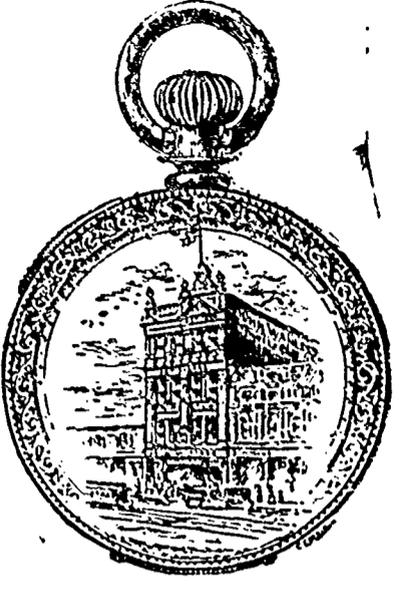
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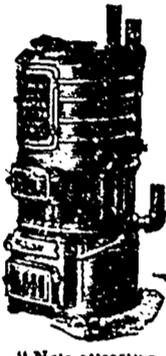
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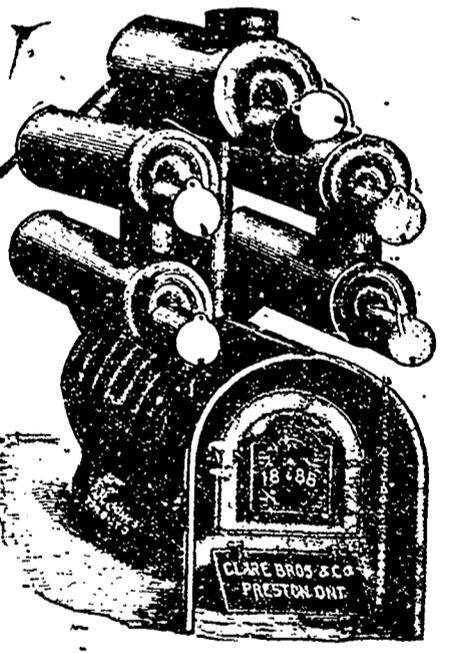
REGISTERS,

RANGES,

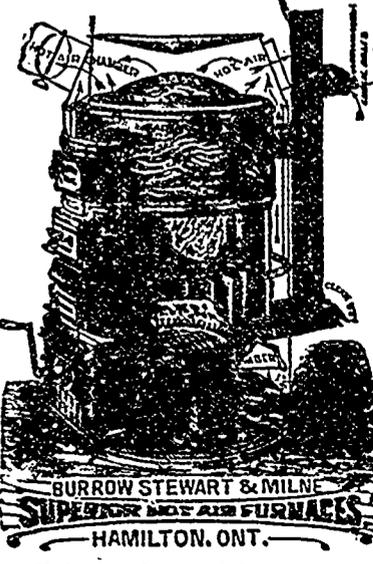
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

**BIRTH.**  
 At the Manse, Osgoode, Ont., on the 20th inst., the wife of the Rev. J. M. Goodwillie, M.A., of a son.

**DIED.**  
 At Toronto, on the 22nd September, 1891, Lillie Schofield, wife of J. H. Williams, in the 37th year of her age.

MEETINGS OF PRESBYTERY.

**BROCKVILLE.**—At Iroquois, 8th December, at 3.30 p.m.

**GLENGARRY.**—At Maxville, 2nd Tuesday in December, at 11.30 a.m.

**GUELPH.**—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m.

**HURON.**—At Hensall, on 10th November, at 10.30 a.m.

**LANARK AND RENFREW.**—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.

**LINDSAY.**—At Woodville, on Tuesday, 24th November, at 11 a.m.

**MAITLAND.**—At Wingham, on Tuesday, 8th December, at 11.15 a.m.

**MONTREAL.**—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m.

**OWEN SOUND.**—In Division Street Hall, Owen Sound, September 30, at 10 a.m.

**PARIS.**—In Chalmers Church, Woodstock, on October 6, at 11 a.m.

**REGINA.**—At Regina, second Wednesday in December, at 9.30 a.m.

**SAUGER.**—In Knox Church, Harriston, on 8th December, at 10 a.m.

**STRATFORD.**—In Knox Church, Stratford, on 10th November, at 10 a.m.

**TORONTO.**—In St. Andrews Church West, 1st Tuesday of October, at 10 a.m.

**WHITBY.**—At Whitby, Tuesday, 20th October, at 10.30 a.m.

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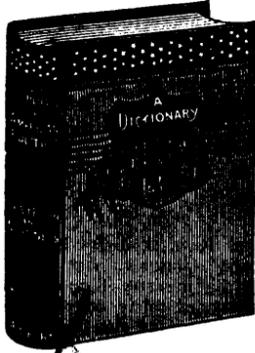
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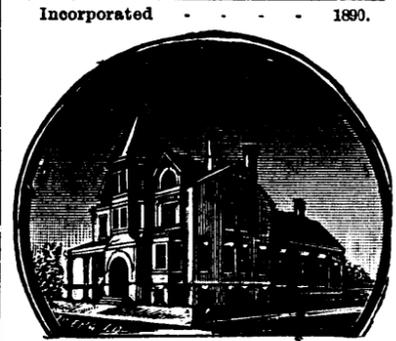
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