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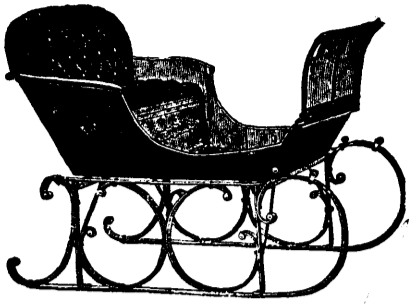
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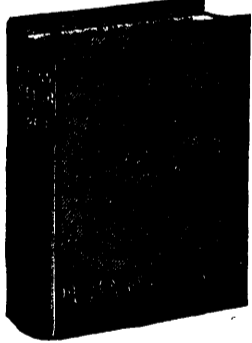
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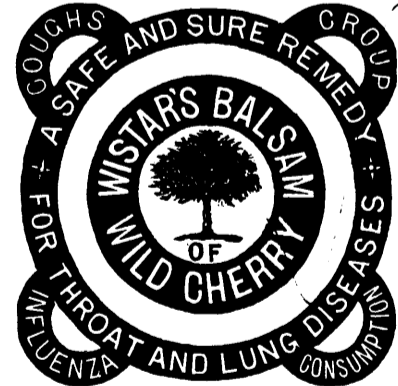
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, NOVEMBER 11th, 1891.

No. 45.

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 recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Featheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per dot. Price of School Registers 10 cents each. Address—

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Notes of the Week.

By appointment of the American International Convention and the World's Conference of Young Men's Christian Associations, the week beginning Nov. 8 to Nov. 14 has been designated as a week of prayer for young men.

THE number of French pilgrims to the Vatican has only been 7,000, while in the first year of the present Pontificate there were no fewer than 25,000. This great decrease has taken place in spite of greater facilities of travel and greater hospitalities at the Vatican.

A LETTER from Oporto to the Evangelical Alliance tells how a Protestant at Aviers has been in gaol since Feb. 20 for refusing to take off his hat to a cross carried in a funeral procession. The sentence is one of twelve months' imprisonment, with an extra three months which can be escaped by payment of a fine. The Portuguese constitution grants liberty of conscience "provided that the State religion is respected"—a very elastic proviso.

THE Rev. J. G. Train, of Hull, was one of the speakers at the Evangelical Alliance Conference at Bath. He could hardly have chosen a better or more seasonable topic than the one with which he dealt, namely, "A True View of Sin, a Need of the Age." Rev. Charles Moinet, in a recent address to a student receiving license, laid emphasis on this point, and there can be no doubt that the shallow religiousness of our time is closely connected with a want of just views on this deeply-important subject.

THE *Christian World* says Mrs W H Smith has been created a peeress. Nobody will grudge her the honour. The widow of a worthy, if not a great, statesman is fairly entitled to the rank which was intended for her husband. No precedent is created. Canning's widow was made a peeress, and in like manner, only two months ago, the widow of Sir John Macdonald (who was fortunate in dying before the revelation of the scandalous corruption associated with his administration) was created Baroness Earncliffe. We hope the new peeress, whatever title she may take, will live long to wear it.

THE Rev. Dr. W. Robertson Nicoll, editor of the *Expositor* and the *British Weekly*, has sustained a very severe bereavement in the loss of his father, the Rev. Harry Nicoll, minister of Lumsden Free Church, in the parish of Auchindoir. He was a native of the parish where he was born in 1812, within a mile of where he died. Mr. Nicoll was a man of literary tastes, and collected a library of some 15,000 volumes. The literary talent, which appears so conspicuously in Dr. Robertson Nicoll, was also shared by his younger brother, who died five years ago, and who wrote "Landmarks in English Literature" and some other works.

BETWEEN \$4,000 and \$4,500 has already been subscribed for the special fund of the McAll Mission. This was announced at a meeting at Exeter Hall, London. Altogether \$15,000 is needed to clear off this year's deficit and provide for next year's, till some permanent way is found to increase

the income. The mission is now established in fifty or sixty towns, and Dr. McAll could use 500 workers if he had them. It is suggested that the mission could be made more self-supporting if collections were taken at the meetings. The collection, it is said, is even more a French than an English institution, appearing even at wedding services and at civil marriages.

AN English contemporary says: The Rev. R. M. Thornton, B.A., Camden Road, has just returned from a three months' leave of absence, during which he has visited South Africa, including the gold fields and diamond mines. Services commemorating the eighth anniversary of Mr. Thornton's ministry in Camden Road have been held. A social reunion and welcome home to the pastor was held, when the Rev. J. R. Wood, Upper Holloway, delivered a most earnest and stimulating address. Mr. Thornton opened the session of the literary society by a public lecture entitled, "South Africa Revisited, including a Trip to the Gold Fields and Diamond Mines."

At a meeting of the Mission Board in Dublin, under the presidency of Dr. Brown, Moderator, Mr. James Salters, a licentiate of the Belfast Presbytery, was designated to mission work in India. Rev. J. M. Rodgers, M.A., Convener of the Jewish Mission, reported very favourably of the Damascus schools. He had recently visited Hamburg, and described the condition of the crowds of Jews who had been driven into that city through Russian persecution. The Rabbi Lichenstein continues to write in favour of the Christian religion and to preach in the synagogue that Jesus is the Christ. The following grants were made: Canada French Evangelization, \$750; Manitoba, \$500; Queensland, \$350; New Zealand, \$250 and \$150 to the Church of Bohemia. Pastor Soucek was the first Bohemian student who attended the Assembly's College, Belfast.

DR. HEDDERWICK, of Glasgow, in his "Reminiscences," just published by Messrs. Blackwood, tells a story of the late Dr. Norman Macleod and the Princess Louise, which will be new to many. Shortly before his marriage the Marquis of Lorne took the chair at a benevolent society's dinner in Glasgow. The toast of the Princess was proposed by Mr. Orr-Ewing and gracefully acknowledged by the Marquis, and then came Dr. Macleod's turn to speak. "Mr. Ewing," he said, "has spoken of the delicacy he felt in alluding to her Royal Highness in presence of our happy chairman. Now I feel no delicacy at all, for I know that a young man delights in nothing so much as to hear people talk about his sweetheart. I have had the honour and happiness of meeting with her Royal Highness, and I can only say that if I had been the Marquis of Lorne instead of the minister of the Barony Kirk I would have gone in for myself!"

THE Philadelphia *Presbyterian* says. The Presbytery of St. Paul, it is reported, has ended its debate on the Report of the General Assembly's Committee of Revision, by recommending the General Assembly to drop the whole matter and postpone revision indefinitely. We do not wonder at this. The long-continued agitation has wrought its natural result. It has begotten a weariness of spirit which asks earnestly for a close of the strife of words. The prospect of having the whole series of changes, some of which are amendments, and some not amendments, again submitted, and, having to meet them for final adoption or rejection, is, to say the least, not assuring. The Church is tiring of the whole business. Would not a declaratory statement, setting forth points on which the Church wished to be more fully understood, and guarding against perversions of her doctrines, prepared by men skilled in the preparation of comprehensive and accurate forms of belief, be far better than throwing a tentative, incomplete report into the lap of more than two hundred Presbyteries and expecting full and wisely-ordered answers?

It was an utterly mistaken notion, Rev. J. Guinness Rogers said in his Merchants' Lecture recently, that preaching was only a reiteration of messages addressed to those who needed salvation. Two functions had to be filled, that of evangelization and the development of Christian duty, so that Christ's thought and life should be reproduced in all the movements, words and actions of the common life of men. The growing idea that a preacher should be an expert in all leading social questions had no justification in the New Testament. It might sometimes be desirable to interpose, but such occasions were very rare, and in the long run lack of precise knowledge was likely to bring about disastrous results. A preacher's duty was to lay down grand principles such as would make wrong impossible. It ought to be impossible for a Christian man to be a sweater. The atmosphere of the Church and the teaching of the pulpit should be such that a man who wanted to wring gold out of his work-people should be disqualified for Church membership. There could be only blame for any preacher who for any cause shrank from coming into contact with the selfish passions of men. The great fault in the past had been that preachers had been content to dwell and move apart from the everyday life of men.

THE Convention of the World's and National Woman's Christian Temperance Union is to be held in Tremont Temple, Boston, November 13 to 18, 1891. This will be the first convention of the World's Woman's Christian Temperance Union, and the eighteenth of the National Society. Both organizations are the sober second-thought of the great temperance crusade by women, dating back to 1874, and having as its chief centre Ohio and surrounding States. In the interval this movement has been organized and systematized, with methods of work under the heads of Preventive, Educational, Evangelistic, Social and Legal, subdivided into forty National Departments. Scientific temperance education has been introduced into all the States, into all the provinces of Canada, and in great centres throughout the world. A petition has been circulated in every civilized nation for the total suppression of the legalized traffic in alcoholics and opium. A publishing house, sending out over one hundred million pages annually, has been founded in Chicago, also a National Temperance hospital, and a Woman's Temperance temple, costing over a million of dollars, and intended by its rentals to serve as a source of income by which to carry on the temperance work of women. There are ten thousand local societies in the United States with a following of half a million members and adherents.

BROTHER GRAY, of the Chicago *Interior*—and may both flourish—has this characteristic statement to make to his readers: This issue completes twenty years of service by Mr. Gray to the readers of the *Interior*. It was hard sledding through the ashes in the fall of 1871. The work was undertaken unwillingly, and under a sort of providential compulsion—a kind of compulsion which most of our readers have experienced in their lives, and which, when submitted to, proves, in the end, the wisdom and goodness of God. It was dreadfully hard for a few years—fourteen to sixteen hours of hard work per day. But the chariot of the years was swift, however rough the road—swifter now on a smoother way. But we must not run by the force of momentum. The way for a man or an institution to make progress is to place itself under compulsion; in circumstances where the only way out is straight ahead, with every ounce of available push and pull. That was how it was in 1871-2—and we propose to place ourselves in similar circumstances for 1892. We do not purpose to let the chariot of time get away from us. "Push your work—don't let your work push you," was the wise advice of a sage of a past generation. But now success depends upon both. Push your work, and arrange your work so that it will push you. The steam engine now lets on its own steam. Here is to the memory of the loved departed and a greeting for those who are to come. All aboard for the twentieth century and for the kingdom of heaven!

Our Contributors.

THAT OVER WORKED COMMON PLACE.

BY KNOXIAN.

A few days ago we came across a capital new work on English composition, written by one of the professors at Harvard. Popular in style, meaty in matter, the book goes to the roots of things much in the same way as Spencer does in his philosophy of style. Creation groans with the number of new books that are being published, but there is always room and readers for a book that goes down to the "fundamentals" and discusses said fundamentals in a readable way. People are tired of learning rules, rules that are often as arbitrary as the Czar of Russia or an old time school-master. They want bottom principles, clearly stated, briefly discussed and above all things happily illustrated. The man who does that class of work always gets readers.

But to come back to our new book. Mr. Barret Wendell, for that is the Harvard gentleman's name—by the way he does not seem from the title page to be an LL.D., nor a Ph. D. nor anything in that line—does some sensible talking on that "excellent commonplace" exhortation so much over-worked in our time—"Be brief." The point our author makes and makes with marked brevity is that a speaker or writer should have some definite object in view and use just as many words as seem most likely to attain that object. The object is the main thing, the number of words—the length of the speech, sermon, or article—is but a means to an end. If a short speech secures your object—speak short. If the business on hand demands a longer one, speak long. If a short sermon makes the impression you desired to make, stop the moment the impression is made. Every second you preach after the right impression has been made tempts the sermon to commit suicide. If the object aimed at in your "composition" can be attained by writing briefly, let the composition be brief. If a sentence does the work better than a paragraph write a sentence and stop. If a paragraph does the business better than a column, never write a column. If a half column is more effective for your purpose than a whole one, don't go a sentence beyond the half.

We have expanded the learned professor's brief paragraph considerably, and we think we hear quite a number of readers say: "Well there's nothing new in all that." Who said there was? There may be nothing new in it, but there is much in it that people need to hear and heed very much more than they need something new.

The howl for brevity has become a nuisance. People want short sermons, short speeches, short prayers, short newspaper articles—short everything. No doubt the limited portion of the public that speak and write are largely responsible for the cry for brevity that comes from the portion who read and hear. The patience of the people has been worn out by intolerable bores. From listening to any length as our fathers used to do we have gone to the other extreme and don't care much to listen at all unless the conditions are very favourable. The pendulum has swung too far to the other side.

Now whilst a reasonable demand for brevity is a good thing it should be remembered that the clock is only one measure of a speech or sermon. If a sensible man rises to address his fellow-men, he surely has some good object in view and a reasonable time should be given him to attain that object. If his object is bad, or if he has no object at all he should not speak at all. Assuming that a speaker has some good purpose before his mind and that he is invited to give effect to that purpose, it seems a cruel kind of trifling to refuse him a reasonable hearing. If invited as he nearly always is, what on earth was he brought there for? A man who thrusts himself on the public without any invitation must of course be prepared to take any kind of treatment that comes his way.

In preaching it ought to be assumed that the man in the pulpit has a distinct object in view. There is some kind of impression that he wishes to make, and if he is a man of sense he will probably stop when that impression is made. We say *probably*, because some preachers, usually considered sensible, have no oratorical instinct, and they keep hammering away until they destroy the good impression they laboured so hard to make. But assuming that a preacher desires to make a certain impression through the use of certain truth, assuming that he will know when the impression is made and will stop at the right time, does it not seem absurd to say that he must stop simply because the hand of the clock has come round to a certain place?

Of course there are two sides to this question—yes, a good many more than two. Some one may say, supposing the preacher has succeeded in making the desired impression in fifteen minutes, would he stop? Gentle reader, you have us there; yes, you have us badly. About one preacher in perhaps a thousand would have the courage to stop. The others would go on until the clock hand came round to the regulation place. Where then is the difference between the preacher and the people? somebody asks. The difference is one of degree. The people want the preacher to stop when the hand travels round to a certain place on the dial, and the preacher wants to go on until the hand goes round a little further. The whole business is radically wrong. Neither preacher nor hearer should measure spiritual work exclusively by the clock. If the preacher has under the guidance of the spirit and through the instrumentality of the truth made the impression he desired to make in fifteen

minutes, let him stop. If it takes forty the next Sabbath to bring about the result he desired to bring about, give him the forty. Measuring spiritual work exclusively by the clock makes worship formal, mechanical, and brings about a routine that often ends in dry rot.

The climax is reached when the man who presides at special religious meetings holds a watch on the brother who prays in much the same way as the turfmen hold their stop watches on trotting horses. Surely there must be something wrong somewhere if a man praying to his Maker, interceding for his fellow-men, has to be timed like a race-horse.

There is ample room for a paragraph or two on the duty of having some worthy object in view when one speaks or writes. Why ask people to listen to a man twenty minutes or half an hour if he is not trying to accomplish anything? Why should he speak at all—why should he even stand up at all if he does really not desire to do any useful thing? There is grim mockery in asking an audience to give a man time if he is not trying to do anything. Time for what?

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

THE BEAUTIFUL VALE OF BELVOIR; ITS CASTLE; SEAT OF THE DUKE OF RUTLAND, ETC., ETC.

Soft lustre bathes the range of urns
On every slanting terrace lawn.
The fountain to his place returns,
Deep in the garden lake withdrawn.
Here droops the banner on the tower,
On the hall hearths the festal fires,
The peacock in his laurel bower,
The parrot in his gilded wires.

—Alfred Tennyson.

"We are off!" The railway company whose trains traverse the Vale of Belvoir have long run excursion trains at single fares on Mondays to Belvoir Castle, with the privilege of admission to that gorgeous feudal palace; and although the old age and final illness of the late good old Duke of Rutland occasioned a brief temporary interruption to the arrangement, the present Duke, sharing in the liberal and kindly feeling of his excellent father, has granted the same privilege to visitors which they before enjoyed.

We are not going on a long journey, only nine miles, let us therefore sit with our "faces to the horses," for the convenience of pointing out the country. We clear the station and the town of Nottingham in an instant. Yonder, on the right, is the Trent or rather the Trent bridges (always plural, and indeed they look like two or three single bridges rolled into one, so varied are the arches in style and character). Coming back at nightfall we shall know when we have again reached Nottingham by that long continuous row of gas lamps stretching far out the broad Flood Road into the country as far as the bridge. The Flood Road was erected and maintained to secure the passage into the town when the waters of Father Trent were out, and over those beautiful meadows, in which, like the fields of Dis where Proserpine was beguiled, the grim king gathering flowers, the earliest and loveliest crocuses of spring empurple the verdant sod. What sings Philip James Bailey concerning the Trent?—

By rock and mead, and grove, and isle,
She goes from deep to deep.
I love her in her dawning smile
And in her sunset sleep.
And when she riseth with the rain
And bringeth forth her flood,
And sweeps up to the town's high foot
Her spoils of field and wood;
I love her more than ever then,
For then she hath her will,
And over mounds and herds and men
She bears the victory still.

On the left is Trent Lane with its gardens and line of detached villas leading up to Sneinton. The old village is exactly at the foot of that singular looking hill of Colwick—darkly wooded on one side, brightly cultivated on the other—like an orb half under eclipse. Passing so near the southern base of Colwick Hall as to convey almost the impression of threading a romantic defile, the wooded *demesne* of Colwick Hall stretches nevertheless to the Trent upon our right. On the broad river here connected with the inland navigation may be seen an occasional sail flitting ghost-like through the opening of the trees. The principal objects before the line turns off into the Vale of Belvoir are, however, the Hall and hamlet, the latter, which is very small, presenting however one conspicuous building, the rectory (Rev. W. Musters), at present occupied by the officiating clergyman, the Rev. John Manners. Mr. Manners until recently resided at the Hall, a fine old place of manorial aspect,

Where the chambers are ample and vast are the halls, as Goethe has it, but during the minority of the heir, comparatively dismantled and deserted. Colwick Hall will, however, be ever memorable as the scene of an outrage which consummated the fate of the "first love" of Childe Harold, Mary Anne Chaworth, the heiress of Annesley, last in direct succession of a very long line of Nottinghamshire ancestry—Byron's "bright morning star of Annesley"—was, it is now believed, the only one whom the poet ever really loved.

I saw two beings in the hues of youth
Standing upon a hill, a gentle bill,
Green and of mild declivity, the last
As 'twere of a long ridge of such.
These two, a maiden and a youth were there,
Gazing—the one on all that was beneath,
Fair as herself—but the boy gazed on her;

And both were young, but one was beautiful;
And both were young, yet not alike in youth.
As the sweet moon on the horizon's verge
The maid was on the eve of womanhood,
The boy had fewer summers, but his heart
Had far outgrown his years, and to his eye
There was but one beloved face on earth
And that was shining on him.

Byron was intoxicated with this passion. It was his destiny. The appearance of Mary Anne Chaworth has been rendered familiar to the readers of his works by Fincken's fine engraving. His mother, it is said, hoped and wished her to become the lady of Newstead. The companion of his transit through the celebrated cavern of Derbyshire, which has to be crossed in a boat in which two people can only lie down, the stream flowing so closely under a rock that the ferryman wades at the stern, stoops while he pushes on the frail bark, was on one occasion Miss Chaworth. "I recollect my sensations," says Byron, "but cannot describe them; it is as well." There was a dance at Matlock in the evening. Miss Chaworth was led out by others, whilst Byron, who could not join in this amusement from his lameness, sat moodily looking on. He mentions as one of the most painful humiliations in his memoranda, her saying to her maid, "Do you think I could ever care anything for that lame boy?"—a speech which as he described it, went "like a shot through his heart." At length, in 1805, Miss Chaworth was married to Byron's successful rival, Mr. John Musters. His mother communicated to Byron the intelligence in presence of some others. An expression very peculiar, impossible to describe, passed over his pale face. Once only were his feelings on this subject afterwards put to so severe a test. He dined at Annesley not long before his departure from England when the little daughter of his fair hostess was brought into the room. "At the sight of the child," says Mr. Moore, "he started involuntarily; it was with the utmost difficulty he could conceal his emotion", and to the sensations of that moment we are indebted for those touching stanzas:—

Well, thou art happy, etc.

It is the fate of the lady "so wildly worshipped" which detains us even in our rapid transit. Tearing away from this deeply interesting spot, as railway speed alone can tear the most romantic loiterer (of pen or thought), we now cross the Trent and rush on through the fine alluvial Vale of Belvoir. Arriving at Bottesford station, the question is how to get to

BELVOIR CASTLE,

four miles distant?, and the answer, if there should happen to be no conveyance in waiting, is "enquire at Hoe's," almost the first house in approaching the village. Bottesford, as we pass through it, develops into a straggling but considerable village with several good-sized inns and a cricket ground and club of great prowess. Suddenly the road turns right south as if to breast by a straight avenue the castle steep which rises majestically in the distance. The presence of the Duke in his stronghold will be indicated to the approaching visitor by the standard floating from the

FLAG TOWER.

The castle grounds are entered by a gate or lodge of humble pretensions (but by far the best and most picturesque approach is from the south, the visitor passing on elevated ground along a noble avenue of beech trees and gaining in his passage glorious views of the Castle and the surrounding country; nearing the castle a cedar avenue succeeds and enormous clumps of rhododendrons line the way). Passing the gate, which by no means serves to bar the access, for the passage is at all times free as on the Queen's highway, the ridge of woods terminating in the castle is now approached and at the base we enter into the o'er-canopying foliage of the trees that climb its sides and skirt its summit—stretching away from the castle for five miles together of wooded uplands, beyond which are the deeply enchanting leafy dells and wildernesses of the romantic *demesne*—

A cedern cover,
A place as lovely and enchanted
As e'er beneath the waning moon was haunted
By woman, wailing for her demon lover.

Ascending by a broad carriage road passing through the wood which encompasses the castle, we gain the grand entrance, where visitors apply for permission to view the interior of the castle. It seems as if we had reached some Alpine region and were placed upon a vantage ground high above the vast and lovely vale over which Belvoir Castle is the commanding object. From the immediate site the eye roves westward to Nottingham and in an opposite direction, eastwards, the towers of Lincoln Cathedral are discernible. It is in walking round the esplanade that the bold prominence of the castle site peculiarly strikes the beholder—commanding as it does a view of nearly thirty miles radius, and affording glimpses of nearly two hundred places that may be distinctly named, situated within the three surrounding counties of Leicester, Lincoln and Nottingham. We have already mentioned the distance from Nottingham and we may now add that the castle is six miles distant from Grantham, twelve from Melton-Mowbray, and twenty-eight from Leicester.

Nature has pointed out the site for that of a stronghold, and the existence of a castle, "beautiful to see," as the name may literally be rendered, is traceable to the era of the Norman Conquest, in the language of which period it is called. Robert de Todeni, the standard bearer of William the Conqueror, was Lord of Belvoir. From the original Norman family the possession of the castle passed in 1247, by marriage, into that of De Ros. From this family after several generations the castle in like manner passed by marriage into that

of De Manners; and it was one of the Manners family (Sir Thomas) who, as 13th Lord Ros, was created Earl of Rutland, in 1554, completed the restoration of Belvoir Castle, unroofed and left to decay by the Hastings, who had taken it under the attainder of the De Ros's, in the Wars of the Roses; but this Earl it was who also removed the monuments of St. Mary's priory to Bottesford. In 1707 the tenth Earl was created Duke of Rutland by Queen Anne. In the civil wars, however, Belvoir Castle had again been demolished by order of the House of Commons, but rebuilt after the Restoration.

The foundation part of the castle is occupied by enormous suites of wine and ale cellars, well worthy of a visit, as in fact are the whole of the apartments of the basement storey, were it only to furnish an idea of the nature and extent of a princely nobleman's establishment. We must, however, for want of space, leave a great many of these apartments unnoticed, and pass on to the

REGENT'S GALLERY.

the most celebrated room in the castle. Here a glorious spectacle presents itself through the enormous semi circle of glass whereby a whole outer world of nature which no picture can approach is let in upon the room. The most remarkable object besides this window is a chair, whose inscription tells its tale: "This chair is formed out of a tree which in history must be considered as surpassing every tree of the forest, being that behind the farm of La Haye Sainte and close to where the Duke of Wellington frequently took his station, during the Battle of Waterloo. The tree was purchased by George Children, Esq., who kindly gave the Duke of Rutland sufficient wood from it to form this chair, two other chairs only having been made out of it, of which one is in possession of His Majesty and the other reserved by the donor for himself." The marble busts which adorn this gallery, placed on pedestals along its length, are mostly by Nollekens and comprise those of George IV. (from whom the gallery derives its name of Regent's), the Duke of Somerset, William Pitt, the Earl of Chatham, Earl of Mansfield, Oliver Cromwell, William III., George II., and the late Duke and Duchess. But there is another of the Duchess, by Wyatt, and also a bust by Caracchi of Admiral Keppel. The pictures, in the succession in which they are passed by the visitor, comprise portraits of the Duke and Duchess of Beaufort, of the late Duke in his youth, by Hoffner, the uniform being that of the Leicestershire Yeomanry Cavalry, a beautiful head of the mother of the late Duke when a child, by Smirke, and also a full length of this celebrated aristocratic beauty, two companion portraits of ladies, one of whom is the Countess of Northumberland, Lord Robert Manners, the first Duke and Duchess, and the first Duke of Rutland alone, two companion portraits of the Lady Frances Villiers and the Countess of Orrery, Lady Gower, Lord Ros, Duchess of Rutland, Duchess of Somerset, who was also Duchess of Rutland, and Stothard's picture of the death of Lord Robert Manners on board the *Resolution*.

CHAPEL.

The apartment adjoining the Regent's Gallery is the chapel, containing the celebrated altar-piece of the Holy Family, by Murillo (valued at three thousand guineas), and beautiful oak carvings and tapestries, which visitors are permitted to see through the interstices of the screen, access being declined.

THE LIBRARY

enters from the east angle of the Regent's Gallery. It has but one painting, a portrait of the late Duke when young, by Hoffner. Busts of Homer, Virgil, Cicero, Demosthenes, and the Greek and Roman sages are ranged above the shelves, which abound in the classic tomes of antiquity, in splendidly illuminated MSS. and are rich in the works of theology. There is a choice selection of scarce illustrated works and of drawings by the old masters, including Correggio, Claude, Annibal, and Ludovico, Caracci, Domenichino, Poussin, Raphael, Rembrandt, Rubens, Titian, and Tintoretto.

THE QUEEN'S DRAWING ROOM,

formerly known as the green, or assembly room, is situated in the angle of the building at the extremity of the passage. It is a small but well proportioned room which was used by Her Majesty and the Prince on the occasion of their visit in December, 1843. The wall pictures comprise John signing the Magna Charta, the Death of the Stag, Italian Sea Views, by Marlow, near Florence and Naples; Christ Disputing in the Temple, Samuel presented to Eli, an Adoration, etc.

THE ELIZABETHAN SALOON

is, however, the most magnificent apartment in the castle. Its ceiling, painted in compartments in the glowing mythological style of Sir James Thornhill, La Guerre, and Verrio, more resembles an interior of the Louvre or Versailles than of a baronial or even ducal castle in England. The style of the apartment designed by Matthew Wyatt is Louis Quatorze. In conformity with this grand but exploded style of taste, the walls are sub-divided into panels, each panel of blue satin damask framed in gold and surmounted by a massive cornice, whilst gems of art, enamels and water colours by eminent artists are actually inserted in the panels.

THE PICTURE GALLERY.

This glorious collection is remarkably rich in the works of Claude, Rubens, and Carol Dolce. It contains also several good examples of Murillo, Rembrandt, Paolo Veronese, Michael Angelo, Correggio, Carraraggio, Spagnoletto, and Vandyke, with Teniers, Gerrard Dow, Jan Steen, and the lower Dutch school in abundance, Gainsborough, and the higher English landscape painters; but it is impossible to enumerate them here.

One of the distinct characteristics of castellated structures in the styles of Windsor and Belvoir is their picturesque boldness and irregularity of outline, and consequently the diversified aspects they present from different points of view. Should an enquirer in the interesting study of geology follow our footsteps thus far, we recommend him to visit the quarries on the west side of the hill on which the castle is situated; there he will have an opportunity of inspecting scores revealing the peculiarities and characteristic fossils of the marlstone; the belemnite and various terebratulæ occur in great abundance. From his vantage ground on this hill he will be able to see a further development of the great volcanic chain in the rising hills about Coxton, and northwards the hill depresses and runs into the clays of the lias of which the Vale lands are composed.

Leaving the Vale of Belvoir behind us, we said, "Farewell, fair castle! What manner of stones and what buildings are these!" "But as for these things, not one stone shall be left upon another." Time with his fingers shall rust the most brilliant, crumble the most enduring, shatter the most powerful and stupendous of all human productions.

The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like this unsubstantial pageant faded,
Leave not a rack behind.

—Shakespeare.

Why set your hearts on doomed things? You have an existence that shall survive the wreck of matter and the crash of worlds. "Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

IRELAND.

BY ONE WHO WAS THERE.

The writer of this letter has during the present year had an opportunity of seeing with his own eyes the country or part of it, and of making comparisons between what it is now and what it was say twenty five or thirty years ago. Of course he can speak for the North only, and he represents the feeling political and religious that is prevalent in the North. While saying this he wishes emphatically to say that he does not pretend to speak from the Orange point of view. Whether the Orange platform be commendable or not, it is not for him to say here, this he wants to be clearly understood that in no sense is he the representative of that Order. He belongs to no party or secret society and he speaks for none.

The difference between thirty years ago and now is very obvious as bearing on the farming class. Then the farms were very much smaller than now. In the part of the country best known to me at that time, farms of twenty acres were very common. Those that were larger were very few, those that were smaller were numerous enough. The homestead, on which I was brought up and where over twenty years of my life were spent, contained but twenty acres, and my father began life as the inheritor of half of that. The rent paid for that while my father lived, he being the last life of a lease that ran nearly three score and ten years, was a little over thirty dollars. When that lease ran its course, the rent was raised to about one hundred and seventeen dollars. The present writer was not of age at the time, and he was the only male representative left in the homestead then. Now a farm of twenty acres is as great a novelty as one of one hundred acres was then, that is in that immediate vicinity. As a rule two or three of the average farms of those days have been consolidated. One of my schoolmates works one hundred and thirty acres. The fields have been changed both in size and shape. Fences have been straightened, and the fields have been enlarged to at least three times the size they once were. Near by my old home there was a farm which in my boyish days was worked on the *run-dale* system. That is to say, the farm had been divided among sons and daughters, but the fields were not severed by *marshes* which consisted of strips of green sward some nine or ten inches broad. I can remember very well seeing fields with say five separate divisions of that kind and so marked off. It need hardly be said that the workers of these patches were Roman Catholics. All this has passed away. With the enlarging of the farms a very much better system of agriculture has been introduced. A much richer appearance is presented. The crops are better and even the pasture has a greenness and the grass has a thickness of leaf and a juiciness that were but seldom recognizable a generation ago. Along with this one can see that the stock now is greatly improved in breed, and farm implements are of a very different order and make. The houses too are greatly in advance of what they were. There was a time not so long ago when a two-storeyed farm house roofed with slate was a great rarity; now they are fast becoming the rule. Probably in another generation a thatched farm house with an earthen or mud floor will be as great a rarity as the two-storeyed house was in the boyhood of some of us. An increased degree of comfort in food and clothing is to be seen on every side. There is room for further improvement here, but the wonder is that with the rack-renting that was so common the present status has been attained.

Now a word or two as to the relief wrought by the land legislation of the past twenty years. Here an illustration is perhaps more telling than general statements or statistics. Take for instance a farm which my father bought when I was a boy and on which an older brother settled. The wife and family of the last named are on it to this day. The rent that farm was before the recent legislation \$120 per annum.

Nearly the whole of the townland was sold a number of years ago to the tenants under the Land Purchase Act. There was a portion of the money paid, perhaps twenty per cent. or thereabouts, and the remainder was to be paid in instalments over a term of years. The yearly instalments on that farm now are but \$75 instead of a perpetual rent of \$120, and when the term of years expires, the farm becomes the exclusive property of the tenant. Who will say that the former times were better than these so far as the farmers of Ulster are concerned? Assuredly a new era of prosperity has set in within the memory of some of us that are not yet in the sere and yellow leaf.

In my next I will refer to some other phases of rural life in the Northern part of the island.

SUMMER SESSIONS.

MR. EDITOR,—It was my intention to have written about this time a brief statement on the subject of a summer session for theological students for the *Knox College Monthly*, in which the subject has been recently discussed from various points of view. The reference by more than one of the writers to an opinion expressed by me before leaving Kingston almost makes it imperative that some further statement should be made by me on the subject.

Only recovering as I am at present from a slight attack of fever, which has temporarily impaired my strength, I do not yet feel adequate to discuss the matter at any length. I write this note in view of the subject engaging at an early period the attention of Presbyteries, simply to say that some of the difficulties, which at first sight presented themselves to my mind connected with the substitution of a summer for a winter session for the theological classes in Manitoba College, have appeared, on further consideration, less formidable, while the advantages of such a substitution in relation to the supply of our vast mission field during the winter season are very obvious; that is, if there is something like the certainty that at least the number of students now attending the theological classes in winter would take the summer course. This condition is evidently a vital one. To disregard it would be to imperil in a very serious way one of the not least promising institutions of the Church, without securing any good results to the mission field. For this and for other reasons I cannot regret that the Assembly declined at the stage reached last June to inaugurate the proposed change.

So far as the interests of the institution, at the head of which the Church has placed me, are concerned, I could scarcely desire this change. At best it must be of the nature of an experiment, but if it is the mind of the Church that this arrangement is the one most likely to secure a more adequate supply of labourers for the wide and hopeful mission field which God has entrusted to us, and thus to terminate a state of things which all regret, then Professor Baird and I will not only offer it no opposition, we shall do all in our power to render it a success. JOHN M. KING.

COLPORTAGE IN FRANCE.

MR. EDITOR,—I have just received from a friend in Geneva a copy of the last report of the General Assembly of the Societe Evangelique. The part devoted to the subject of Colportage, which the Societe carries on chiefly in France, contains much intelligence of a most pleasing nature. I would send you a translation of the whole, but you would not have room for it. I therefore send you one of a short extract from it, which is all the more pleasing on account of the cases mentioned therein of Romish priests encouraging the circulation of God's word.

In one of his tours a colporteur was sitting at the foot of a tree by the roadside, to rest himself a moment, reading the Bible while doing so. By-and-by a priest came along, who sat down beside him and asked him about what he was doing and what book he was reading. He took it into his own hands and examined it. After a pretty long conversation he bought from him a Bible of Segond's translation, two New Testaments and different almanacs. When he rose up to go away he said to the colporteur: "It is a great pity that the most of the country people to whom you sell these books do not understand them better." "True," replied the colporteur with a smile, "but it is a still greater pity that those whose place it is to explain these books to them help to make the reading misinterpreted them." "A sign of approval which he gave me," says the colporteur, "showed me that he understood what I meant, and agreed with me. Before leaving me he clasped my hand and said to me: 'Success to you' (Bonne chance)."

The case of this priest is not at all a solitary one. Our colporteurs mention like ones in other departments.

For example, at X in Vendee the colporteur met in a store an abbe, who bought from him three New Testaments, which he took into a monastery where there were hundreds of monks, which causes the colporteur to exclaim in closing his story: "May God, by His word, raise up Luther's! Nothing is impossible with God."

In the Basses-Pyrenees a priest invited the colporteur to come into his room, and declared to him that in his estimation the Bible was the best of books, that he had come to believe in justification by faith and in free salvation, and that he taught these doctrines to his pupils in the college of which he is a professor.

In Lure one of our colporteurs had a long talk with a Catholic ecclesiastic who in the errors of his Church had separated from it, and who had fallen into infidelity. He spoke to him of the love of Christ, prayed with him, and, he hopes, touched his heart.

In Lot-et Garonne a woman bought a New Testament, saying: "I would have bought one sooner had I not been afraid of the priests." But for some time past the one whom we have had every Sabbath urged us to read it."

In Ain, at C, another curé received the colporteur very courteously. He bought from him some almanacs and "The happiness of possessing the assurance of salvation." He said to him that though he formerly believed that he could act effectually on souls by a domineering spirit, he sought now to act only by persuasion, in a spirit of evangelical kindness.

But alas! these feelings are not yet those which animate the great majority of the Catholic clergy. The reports of our colporteurs still too often relate the anathemas thundered from the pulpit against them and their work; the threats addressed to those who should buy their books and what has been done to those who have bought them. It is sad to have to tell that in France, at the end of this century, the Bible and the New Testament are still burned.

Yet, in spite of the foolish efforts of those who strive to put their light under a bushel, the light sheds itself abroad, thanks to God, and is beginning to enlighten even where the darkness was deepest.

Here, however, I must close.
Woodbridge, Ont.

T. F.

Pastor and People.

ASLEEP

BY M. GRANT FRASER.

Found dead in her bed before daybreak
Just like a spotless snow-drop.
Bending its head to rest ;
There lay your baby sleeping
With white hands on her breast.

When mystic night was calmest
And all the air was sweet,
Your room Christ entered softly,
Moving with noiseless feet.

And, O! your darling knew Him,
As He bent beside her bed,
What was the message whispered?
What were the words He said?

Her smiling lips just parted ;
Forgetting tears and pain.
Safe in the Shepherd's bosom,
Safe in His arms again.

And then from the silent chamber
Two passed where one had come,
Back to the Lord who gave her,
Back to the Father's home.

But sudden your tender heart-strings
Knew chords were rent in twain ;
Your babe was born to heaven
With throes of mother pain.

And there lay your foiled lily,
In Jesus fast asleep.
She might not know your anguish ;
She could not hear you weep.

But a tiny hand is pleading,
Yearning in changeless love,
Calling you ever upward
To baby's home above.

That when the Saviour enters
Again with noiseless feet,
You too may turn with gladness,
His coming steps to greet.

For, O! your darling knew Him,
As He bent beside her bed,
What was the message whispered?
What were the words He said?

Indore, September 25.

ON PREACHERS AND PREACHING.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

NO. XVIII.—PREACHING THAT SAVES THE HEARER

The benefits that flow from preaching are many and diverse, according to the particular parts of the truth of God that are brought to the front and pressed upon the conscience. When the Word of God is rightly divided, there are no conditions of soul, no circumstances of life, that are not met by it, with just what these require, to make the individual rest in the Lord, and be valiant for Him, and strong, noble and Christlike. It is a treasurehouse of all spiritual blessing. Hence there is preaching that is comforting, or that is educative, or that is interpretive of spiritual conditions ; or that warns, or incites, or saves. Preaching that discovers our need, or the divine provision for that need, or that brings us to appropriate that provision to satisfy our need. The theme will be varied as the Lord directs the mind of His servant to see the condition of the people. But however the mind of the minister may see, and however he may be led to speak, there is one theme that will be kept persistently to the front, and that embodies the truth that saves—the sacrifice of the Lord Jesus Christ as the atonement for sin, and by that, as the only Saviour of men. And moreover, as a present Saviour, a personal Saviour, a perfect Saviour. The very Saviour each poor sinner needs, and needs to day, and needs forever.

One cannot read the Old Testament without having burned into his soul this truth which shines so gloriously in the New Testament—"Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." In Leviticus we see God's appointed offering brought to the priest ; the sinner for whom it is to suffer confesses his sin upon its head, and laden with imputed sin, it dies, and the sinner lives on because the sacrifice He has offered has made an atonement for his soul. The lamb or the bullock or the dove "is accepted for him, to make atonement for him."

This is the fundamental truth of the Bible, that the sinner is saved from death by the substitution of another in his place, One holy, harmless, undefiled, and separate from sinners ; One who offers Himself as a sacrifice ; One who is the Lamb of God who taketh away the sin of the world. That comes before the eye and appeals to the heart everywhere in the Bible. That is the living nerve of the entire body of divine revelation. That is the truth that saves. How many forms it assumes ! and through all it is essentially the same. See Isa. liii. 5, John i. 29, Gal. iii. 13, 1 Peter iii. 18, Heb. ix. 26, Phil. ii. 6-11.

All life-giving efficacy lies in the death of Christ ; and flows from it to men. His life is beautiful, His example is unique and marvellously inspiring, but these do not of themselves redeem us—only as they are taken in vital connection with His death. He came to die, He did not die because He had come into the world. His great object was to lay down

His life for sinful men. Miss this in the Book, and its key is lost. This is the very core of Scripture doctrine. Listen, "I am the Good Shepherd ; the good shepherd giveth his life for the sheep." This truth awakens the sweet music of gracious promise and glorious prophecy at the dawn of this world's day, "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head and thou shalt bruise his heel." And at its close it crowns it with triumphant song. "Thou art worthy to take the Book, and to open the seals thereof ; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests ; and we shall reign on the earth." The world is bound up in a zone of atoning sacrificial grace. Its history is brightened and blessed by its light and love and labour. It is throughout the redeeming force, the transforming energy. The preaching of it whether by Moses, or the Prophets, or the Apostles, or the ministers of the Church through all the centuries is the power of God unto salvation to every one that believeth.

The cross of Christ is God's saving ordinance.

That deals with the roots of things. It enables men to realize their lost condition—their utterly hopeless condition, and it makes provision for that. It lays the foundations of salvation and peace on the solid and immovable rock of the divine love, and mercy, and holiness, and justice, so that while it meets all the hunger of the heart and conscience, it glorifies and honours God. It humbles man as the sinner, it exalts Christ as the Saviour, and it celebrates the praise of God the Father who could not let His children go away into perdition. It is thorough in its treatment. It does not heal slightly the daughter of God's people crying, Peace ! Peace ! where there is no peace. It witnesses to the eternal truth both as to man and as to God. He who keeps a close, consistent grip upon that truth, and preaches it fully and perseveringly, not turning aside to other tempting but temporary themes, will be most honoured of God in the long run. Dr. William Taylor, of New York, makes this just observation : "Doubtless Luther was a great man, yet in his day there were many other men as largely dowered with intellectual gifts as he, but none of them performed the work he did BECAUSE NONE OF THEM PREACHED THE SACRIFICIAL CHARACTER OF THE DEATH OF CHRIST AS HE PROCLAIMED IT. Read his 'Lectures on the Galatians' and you will find that he sets forth this doctrine of Christ's substitution in the room of the sinner in the most objective form, and iterates and reiterates the truth that He was made sin for us who knew no sin that we might be made the righteousness of God in Him."

What is true of Luther is true of all others largely used of God in saving men. Was not this the case with our Puritan forefathers? What made Nettleton such a power in the United States? What enabled William C. Burns and McCheyne and the Bonars, and the Erskines to touch so deeply the hearts of men? What girded Whitfield and the Tennants with power to break up old modes of thinking and to fashion new modes of life for their fellows? Wherein lay the strength of Augustine and Edwards and Owen and Howe and Fuller? What is the secret of Moody's success, and of those who are imitating him? The one answer to all these questions is—The cross of Christ! The books that live, the songs that survive the tempest and the storm of time are those that are full of the truth all men in all ages need—the redemption through the cross of Calvary. Those sermons and those songs that most simply and most clearly tell out the old, old story of Jesus and His love, get closest to the soul and abide longest in the affections.

The everlasting fragrance of Jesus' death perfumes everything it touches. It is for all a preserving element. That is the everdurable charm of "Rock of Ages," "Jesus lover of my soul," "Just as I am without one plea," and their like.

Christ as the sinbearer, Christ as the sinner's substitute, Christ as the atonement for sin, is the truth that saves. That must never be forgotten. Some years ago, a company of Americans were shaking hands with Mr. C. H. Spurgeon after the morning service in the Metropolitan Tabernacle. As they did so they were making their acknowledgments of blessing received through his printed works, and Mr. Spurgeon said more than once in response, "I only preach the Gospel. I know nothing more." Is that not true? His sermons, whatever be the theme, have each saving truth in them. Truth that leads the sinful soul to Jesus. Truth that discovers God's plan of salvation for lost men. Truth that makes the way of life so plain that anyone may believe and live. Other preaching is called for and must be given, but this is essentially necessary.

Mathew Henry makes this judicious observation : "the Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth ; yet the centre of it is Christ. That is the polar star, on which it resteth." Elton the missionary to the Indians speaks thus to young ministers : "Let there be much of Christ in your ministry." Cotton Mather touches the same note : "Exhibit as much as you can of a glorious Christ ; yet let the motto of your ministry be—Christ is all." "Christ and Him crucified" is a theme that never grows old and never loses its power. Many to-day are searching for the secret of John McNeill's power. What is it? It is his faith in the Gospel of Christ. His belief in the necessity of repentance, conversion, regeneration, and faith in the one sacrifice for sin. On these he dwells with a persistence that is noble and grand. By that he is distinguished from scores of ministers in the

United Kingdom. That is always attractive. Bishop Horne very naively said in his day, even though it was witnessing against his own Church. "Many well-meaning Christians at this time thirst after the doctrine of the Gospel, and think they have heard nothing, unless they have heard of salvation by Jesus Christ, which is what we properly call the Gospel ; and if they do not hear it in discourses from our pulpits, where they expect to hear it, they are tempted to wander in search of it to other places of worship." Ah, yes, the hungry sheep will find the green pastures somewhere. Nothing can meet the soul's deep need but the Gospel. Only that can satisfy all our nature and give it true divine rest.

LESSON FROM THE REED.

The weak, unpretentious reed, living out its frail and quiet life at the water's edge, has become, under Christ's use of it, a sermon for trembling hearts and weak steps in all times. "The bruised reed will He not break." That feeble fluttering movement of the desire and confidence of the tired and weary heart toward Jesus is as tenderly welcomed and lovingly upheld as is the faint lisp of the helpless babe for mother's lullaby and keeping. Behind every purpose that in any degree lifts itself heavenward is the energizing power of the brooding Holy Ghost. The slightest movement of the will toward the right is fostered and sympathized with by the divine will. We tread no steps of honest, manly effort alone.

We need to keep this fact well in mind, lest the very feebleness of the beginning of a better purpose seem to mock us with its helplessness. Satan is on hand in all such experiences, loath to lose a prisoner, and suggesting every argument as to the uselessness of any attempt to better one's condition. But it is one of the solid facts of this every-day life that the master gardener, Jesus, walks about His garden day and night sheltering, invigorating, and building up into strength every plant, though it lie as prone as the "bruised reed." The very fact of our weakness and insufficiency is of itself an argument and a cord that draws Him to our help. An honest cry of any heart to Jesus will bring Him instantly without thought on His part, either on our merit or demerit. He only asks this much, that it be from the heart ; iniquity covered up, one face for Him and one for the devil, does not bring Him. "If I regard iniquity in my heart, the Lord will not hear me." But the faintest effort of the heart enslaved in sin, to free itself from its chains, is sure of the strong arm which the prophet said should "break every chain, and set the captive free."

HIGH CHURCHISM.

The Rev. Dr. John Hall writes : The evils against which the Reformers protested need to be justly estimated and correctly represented in our own time, and nowhere more than in the United States ; but the germs of the moral disease must, if possible, be effectively dealt with. Here, for example is a specimen of the germs : The Bishop of London on the 21st of March last, "with prayer and exhortation and symbolic acts appointed certain laymen to preach and conduct divine service in consecrated buildings." Now there is an influential English weekly, the self-appointed *Guardian* of High Church interests, which characteristically describes this as the deed of a "bold" official who has "enriched the Church of England with a new order of ministers." In an elaborate article the *Guardian* admits that lay assistants might sometimes be useful to "priests," especially to those overworked by the increasing number of public services—matins, vespers, etc., we presume ; but the question is, Can the thing be done without injury to the real life of the Church? Is the consecrated layman to "administer the chalice?" This "startling proposal" has been made, and the *Guardian* says, after properly warning against "strange doctrines," from such :—

"The mischief which chiefly threatens lies in another direction. Nothing is more important than that unlearned members of the Church (and learned ones, too, for that matter) should apprehend clearly and bear steadily in mind, first, the awful and essential distinction which separates the Eucharistic mysteries from every other part, however edifying, of the Church's public service, and then, strictly in connection with this truth, the indelible difference between those who bear and those who do not bear the august commission of the priesthood. If the experiment which the Bishop of London has inaugurated, with its unaccustomed spectacle of "dedicated laymen" preaching and ministering in consecrated places, tends to obscure these vital distinctions, it may be followed by lamentable and even fatal consequences."

This is really the point to which Protestants have to look at the present time. The theory that the sacrament has its efficacy from the administering priest is the germ of many a religious disorder. Then the "priest" has to be in the "succession." The *Guardian*, therefore, will not object to such men "holding special services at sacred seasons and for special objects ; even conducting the three hours' devotion on Good Friday," but the "claim of the lay preachers, High Churchmen and Low alike, that they should be allowed to administer the chalice of the Holy Communion"—that has to be resisted at all costs, not as a thing of order merely, but of the essential principle of the Church. Now, the moment the *Guardian's* theory is accepted, sacerdotalism is made an inclined plane, down which it is easy and natural to slide into Vaticanism.

Our Young Folks.

TWO LITTLE HANDS.

Once on a summer day divine,
Two little hands fell in mine:
How pink they were, how frail and fine!
Each one a crumpled velvet ball,
So soft and so absurdly small,
Ah me! to hold within them all
Life's tangled and mysterious skein,
The mingled threads of joy and pain
Whose hidden ends we seek in vain.

O, fast the years have fled away;
Two little hands, at work or play,
Still bide with me the livelong day;
Now on some wilful mischief bent,
And now to loving service lent,
Now folded—sleepy and content—
The dimpled fingers curled, like those
Sweet jealous leaves that cling and close
About the red heart of a rose.

I kiss them with a passionate sigh;
The quick tears spring, I scarce know why,
In thinking of the by and by!
How will they build, these little hands?
Upon the treacherous, shifting sands?
Or where the Rock Eternal stands?
And will they fashion, strong and true,
The work that they shall find to do?
Dear little hands, if I but knew!

Could I but see the veiled fate
Behind your barred and hidden gate!
Yet trusting this, my love must wait.
O, when perplexed no more by these
Tear-blinded ways, my wanderings cease
In the sweet valleys of His peace;
Beyond the dark, some heavenly sign,
Some gleam, however faint and fine,
Shall guide these little hands to mine!

PRAY WHILE THE SUN SHINES.

A little girl who suffered greatly during thunder-storms was told by her mother to pray when she felt alarmed.

One day at the close of a fearful little storm, she came to her mother with the information that praying during the danger brought her no relief.

"Then," said her mother, "try praying when the sun shines, and see if that will take away the fear."

The child did so, and when another storm was raging, she said sweetly: "Praying while the sun shines is the best way, for I am not the least bit afraid now."

What a lesson we who are older might learn from this incident! How often do we stay away from our Master until the storms of life drive us to Him for shelter and protection?

If we would only give our best, our brightest days to His service, we would have no cause to tremble when the dark hours come on. How very much we miss by not having Jesus to go with us through all our earthly pilgrimage!

A DREAM.

A little boy told in glee his dream of the night before. Leading men of the town had come to offer him a place in the life and work of that community. Ministers, lawyers, physicians, and merchants, had come and besought him to take the place which each offered him. The wealthiest man of the town had said: "Come and take possession of my house and grounds, and let me retire." Judge Wise had said: "Here, on the bench, is a place of great honour and usefulness; will you be my successor?" And so each had come in turn, even down to poor old "Tommy," the most worthless man for miles around, who said: "I am of no use to anybody in this world, but I am going to die a drunkard's death and I would like to have some one follow in my footsteps; will you not take the place when it is vacant?" It was not all a dream, for every boy has just such opportunities, and has also the responsibility of accepting some one of them and rejecting the rest.

GOD'S CARE.

A mother one morning gave her two little ones books and toys to amuse them while she went upstairs to attend to something. A half hour passed quietly away, when one of the little ones went to the door of the stairs, and in a timid voice cried out:—

"Mamma, are you there?"

"Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried:—

"Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone upstairs, to the right hand of God, to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, He speaks to us from the Word, as the mother spoke to her little ones. He says to us: "Fear not; I am with thee." Jehovah Jireh—"the Lord will provide."

DR. WILLIAMS' Pink Pills cure men and women, young and old. They rebuild the blood and nervous system, and restore lost energies. If you are ailing give them a fair trial.

KEEP TO THE RIGHT.

Do you know what a maze is? It is a long and intricate series of winding paths generally bordered on either hand by high hedges, and so arranged that it is difficult for any one entering by the outer gate to find his way to the centre. It is, in fact, nothing more nor less than a very big puzzle.

There is one famous maze in a palace garden near London into which it is unusually difficult to discover the road—unless you happen to know the rule. Then the puzzle is no longer a puzzle, and it is the easiest thing in the world to walk straight to the centre. The rule is, keep to the right, that is to say, wherever the pathway winds or wherever there is a choice of two roads, always take that which is on the right hand. That maze reminds me of life. We often come to moments of doubt and hesitation, often there lies before us a choice of two or more courses of action, where one seems to be smiling and beckoning to us, and rich in promises of desirable things. There is something about it, however, that does not quite satisfy our conscience, yet we are loth to turn aside and adopt the other course which is to outward appearances so unprofitable and unattractive. What shall we do in this difficulty? Remember the rule of the maze no matter what may befall, heeding not the immediate consequences, disregarding all the allurements of the evil one—keep to the right.

CHOOSING COMPANIONS.

One's companions have much to do with making one's moral atmosphere. Perhaps more lives are ruined through the corruption which comes from evil companionship than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English by-word, "and you will find life mean." There are few actions in a boy's life more important than the choosing of his friends; yet this choice is too often left to the decision of circumstances, or to the pleasant preferences of the hour.

DO IT.

Peter Cooper, who founded the Cooper Institute in New York City, had a hard struggle. As a boy his health was of the frailest. He went to school but one year of his life, and during that year he could only go every other day. But when he was eight years old he was earning his living by pulling hair from the skins of the rabbits his father shot, to make hat-pulp.

He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old. He walked the streets for days before he got a place, and then apprenticed himself to a carriage maker for five years for his board and two dollars a month.

He had neither time nor money for what people called pleasures, but he had the pleasure of hope. While he was working for fifty cents a week he said to himself: "If I ever get rich I will build a place where the poor boys and girls of New York may have an education free," and he did it.

William Hunt, the painter, used to say:—

"Don't talk of what you want to do—do it!"

CHILD LIFE IN SIAM.

When the Siamese young folks get up in the morning, they do not go to the wash-stand to wash their faces, for the simple reason that Siamese houses can boast no such article of furniture. So our little Siamese friend just runs down to the foot of the ladder—for the house is built on posts—to a large jar of water with a cocoanut shell dipper. There she washes her face by throwing the water over her hands and rubbing them over her face. She needs no towel, for the water is left to dry. She does not brush her teeth, for they are stained black by chewing the betel nut. Her hair does not require combing, either, for it is all shaved except a little tuft on the top of the head, and that is tied in a little knot, and not often combed.

After breakfast is over, the children go off and find some pleasant place in which to play. The girls play at keeping house, and make dishes of clay dried in the sun. Little images of clay washed with lime are their only dolls.

The boys in Siam are very fond of pitching coins, and spend much of their time in this game. They play leap-frog, and very often jump the rope. Now, that so many foreigners come to this country they have learned to play marbles, too.

In the month of March, though usually dry and hot, winds are blowing. At this time the Siamese, young and old, are much engaged in playing games with kites, which are fitted with whistles, and the air resounds with the noise produced by the toys and the shouts of the multitudes of people engaged in the sport.

As the streets in Siam are almost all rivers and canals, the Siamese boys and girls early learn to row, and paddle their little boats almost as soon as they learn to swim, which they do when they are only four or five years old.

CATARRH is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 22,
1891.

CHRIST BETRAYED.

John xviii
1-13

OLD TEST. The Son of Man is Betrayed into the Hands of Sinners Mark x. 41.

INTRODUCTORY.

Late at night Jesus and the eleven disciples left the upper room in Jerusalem in which the Lord's Supper was instituted, the last parting counsels given and the solemn prayer offered up. They went forth, outside the city, across the brook Cedron and into the silent garden of Gethsemane, the scene of the deepest anguish which the Scriptures record.

I. In the Garden of Gethsemane.—In the comparative seclusion of Gethsemane Jesus had frequently spent meditative hours. Now He enters it for the last time and leaving the disciples, with the exception of Peter, James and John, near the entrance, He wrestles in prayer that the cup of suffering might pass from Him, and if not, that His will and that of the Father might be one. The garden of Gethsemane lies at the foot of the western slope of Mount Olivet and contains a number of olive trees. The name signifies an oil press, and was probably bestowed on the place because one had been erected there. The place was known to Judas as one frequented by the Master, and he had judged that He might be found there. In the silent night Jesus had endured the greatest agony, His sweat was as it had been great drops of blood. Thrice had He prayed the Father that the bitter cup might pass, but each time He had said, "Nevertheless not my will but Thine be done." The wearied disciples had fallen asleep at their post, and it was on this inexpressibly solemn scene that Judas and the band that accompanied him intruded.

II. The Betrayal.—Judas had left the company of Jesus and the disciples in the upper room and gone straight to the chief priests and bargained with them for the betrayal of his Master. So base was his treachery that it is difficult to understand the motives that prompted him. He was not in sympathy with the pure and lofty aims that animated the other disciples. He was a dishonest man. He was the treasurer and this gave him opportunities to act dishonestly. It is said of him that "he was a thief and bare the bag." It has been suggested by some that holding the common Jewish notion that the Messiah was to be a temporal prince he thought that by placing Jesus in the hands of His enemies He would be compelled to exert His divine power and immediately set up His kingdom. His motives may not be known except by Him who searches the hearts and tries the reins of the children of men, but the treachery of Judas has been regarded as one of the greatest of recorded crimes. He had gone to the Pharisees and arranged all the details with them. A band of Roman soldiers with their officers was given him and with these he led the way. Probably he had gone to the house in which Jesus had observed the Passover, but not finding him there he had gone on to Gethsemane. The band was armed, and was also provided with lanterns and torches. Judas went in advance of the band for the purpose of pointing out Jesus to them. The signal agreed upon between them was that he should kiss Jesus and by this ordinary mark of affection he indicated the object of their search and sealed his own infamy. When Jesus saw the apostate disciple and the soldiers together with a multitude of people approaching, He appeared in calm majesty before them. He knew all that was about to take place and with that knowledge He remained undisturbed, the calmest one there. He asked, "Whom seek ye?" This they answer, "Jesus of Nazareth." The Galileans were a turbulent people and prone to revolt. Christ's enemies had no doubt represented to the Roman authorities that being from the northern province, and putting forth the claims He did, He was all the more to be suspected. Jesus then said to those who had come to apprehend Him, "I am he." Judas had retreated to where the soldiers stood. So impressed were they with the grandeur of the moral bearing of Jesus that they went backward and fell to the ground. The surrender of Jesus was voluntary. He laid down His life, no man had power to take it from Him. It is possible that from the time Judas had left the upper room he had had grave misgivings, but now, when he saw the soldier band quail at the sight of Him, how bitter must have been the stings of conscience in Judas who knew the innocence, as well as the power of the Saviour. It is Christ who first recalls the soldiers to the errand on which they had come by asking them of whom they were in search. Again they answer, "Jesus of Nazareth." He is prepared to go with them, but He protects the disciples from all harm, "Let these go their way." Already the words He had used in His intercessory prayer: "Of them Thou gavest Me, have I lost none," were fulfilled.

III. The Impulsive Disciple.—Peter it seems carried a sword, and it was ready to his hand. With strong emotion he had observed what had just been taking place. Possibly his feelings were too keen to enable him to foresee the probable result of his action, or it may be he thought that others would join him in the attempt to rescue Jesus from the hands of the soldiers, and this stroke of his might be taken as the signal to begin. By a hasty and ill-considered act Peter cut off the right ear of the high priest's servant. It was a foolish thing for him to do. It was in no sense a defence of the Master. It would strengthen the impression that in founding the kingdom of God an insurrectionary movement was meant. It endangered Peter's own safety and that of his fellow-disciples. Such an action in the circumstances was foolish and rash, however well-meant it was on the part of Peter. Jesus addresses him in words of mild rebuke. Not thus, not by carnal weapons is Christ's kingdom to be advanced. "Put up thy sword" is His command to Peter and to all who would mistakenly seek to advance His cause by weapons of earthly warfare. The suffering to which He was called He was now ready to endure. There is no shrinking from trial. "The cup which my Father hath given Me, shall I not drink it?" Events now move swiftly. The officers and soldiers lay hands on Him; He was bound like any common prisoner and led back to the city in the early hours of the morning. Jesus was first taken to the palace of Annas who had been high priest, but was deposed by the Roman authorities. He still, however, exercised great influence in the city and his sanction to the condemnation of Jesus might be expected to have weight with the authorities and with the people. Jesus was examined by Annas. He appealed to His teaching and to the testimony of those who had heard Him. While here one of the officers struck Him, the first of a series of the coarsest indignities heaped upon Him. Annas could not rightly condemn Jesus but he sent Him bound as a prisoner to Caiaphas, his son-in-law, who held the office of high priest at the time.

PRACTICAL SUGGESTIONS.

Christ's sufferings for sin began in the garden of Gethsemane. There he endured the deepest soul anguish.

The sin of Judas has not lost any of its awful blackness during the centuries that have followed it.

It is possible for professed disciples to betray Christ still.

Zeal needs knowledge as well as impulse to direct it.

In times of greatest danger Christ can shield His followers from all harm.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 11th, 1891.

FUNDAMENTAL questions in the science of government are receiving a good deal of attention just now. Here is one that will stand discussion: If a member of Parliament buys his constituency, has he not a right to sell it? Of course he should not buy it, but if the people tempt him to do so and take the money, has he not a right to recoup himself? If the people sell their representation, sometimes at a very high figure, why should not the purchaser be allowed to sell again?

THE Presbyterian Church in Canada has probably as much to be grateful for as any Church under the sun. We have no heresy trials, and that certainly is something to be thankful for. We have plenty of work and that should awaken gratitude. All things considered the Church is growing fairly well, and instead of belittling the work that is being done we should thank God and take courage. In the services of Thanksgiving Day we should remember ecclesiastical as well as personal, family and national blessings. The man who does not do so can scarcely be called a loyal Presbyterian.

MR. BALFOUR, the new leader of the British House of Commons, is a gentleman of high scholarship and varied attainments. Not long ago he said that the right way to get that highly desirable thing called culture is

To wander easily through books, reading what you like, and not taking too much pains about your Greek accents and irregular verbs.

Mr. Balfour differs from the learned specialist who regretted on his death-bed that he had not given all his time to the Dative Case. Most of us would like to believe in Balfour's theory. Wandering easily through good books is a delightful way to get a liberal education.

MRS. ELIZABETH STUART PHELPS WARD, in a prefatory note to the memoir of her father, says:—

The writer of this memorial has not thought it necessary to call attention to defects in the character which she has sought to portray. Whatever such existed it has not seemed to her the duty of a daughter to seek them; nor is it in the power of his daughter to recall them.

It is not at all necessary for the friends of Dr. Phelps to point out his faults. That pleasant duty may be safely left to his rivals, or his enemies, if such a worthy man could have enemies. In fact it is rarely, if ever, necessary in these days for the friends of a minister to point out his faults even when he is living. His enemies can always be trusted to do that in the newspapers.

DISCUSSING the Briggs case the other day a member of the New York Presbytery said that "ecclesiastical trial brings ecclesiastical trouble." Neatly put, no doubt, but the blame for the trouble is too often placed on the wrong shoulders. Ahab accused Elijah of troubling Israel. The prophet promptly repelled the accusation, and showed that the king himself was the troubler. Any number of people and several religious journals from which better things might be expected accused the New York Presbytery of making trouble when it called Professor Briggs to account. It was not the Presbytery that made the trouble, it was Professor Briggs himself. The men who try to scuttle the ship are the troublers—not the men who try to stop the leak. If fighting for sound doctrine is making trouble then Martin Luther was a violent troubler. So was John Knox and scores of other men whose names will never die unless and until the name of the Lord Jesus Christ dies. It is quite true that heresy trials in our day do a vast amount of mischief. It is painfully true that they leave ugly scars. It may be sorrowfully admitted that the

ordained servants of God never appear to such poor advantage as when they are ranged on each side of a heresy trial, but let the blame for all these bad results be laid on the shoulders of the man who compels his brethren to try him.

IN charging a grand jury the other day Mr. Justice MacMahon made the following timely and pertinent observation:—

If the people of the country want to be honestly and well governed they must start at the polls. The ballot was given to the people and for the people in order that they might have honest representatives in Parliament.

That is exactly the doctrine THE CANADA PRESBYTERIAN has been trying to inculcate for some time. Chasing the offenders who happen to have been caught is well enough, but it is like trying to purify the blood by lancing a boil. The boodling operations at Ottawa and Quebec are mere symptoms of a disease that is preying on the body politic. The treatment, to be of any value, must begin at the polls. If the people want honest government they can have it, if they don't they can easily have the other kind. The Pacauds and McGreevys are just as good as the people who send them to Parliament.

PRESBYTERIES should tackle the Summer Sessions problem with a good heart. The difficulty is one highly credible to the Church. If our Home Mission work were poorly done there would not be so many fields. Each vacancy calling for supply is a certificate of character to the Home Mission Committee. If our theological students were not good workers in the home field there would not be so much demand for their services in winter or any other time. The problem is one of distribution purely. There are enough of men to do the work, but they are not on the ground all the time. Is there not statesmanship enough in the Church to solve this problem? Where is our Chalmers? Where is the kind of minister they call in the Old Country an ecclesiastical statesman? There is ample work for that gentleman in this young Church. We didn't say "great Church." That phrase is not so much worked now as it once was.

THE prospects for a political clearing up in Quebec are not particularly bright if we may judge from the following description of the people, recently given by the *Montreal Witness*:—

There is no evidence that the people of the province have shown the very smallest compunction for what their rulers are accused of having done, or that a single vote would change sides if there was an election to-morrow. A shrug of the priest's shoulder, or the failure of an election fund, or a promise of a wharf or bridge would alter more votes than a Baie des Chaleurs deal in every county. Just let either party threaten to make the people pay the cost of their own Government instead of raising it by loans, and squeezing it out of Montreal and the other provinces, and see what a victory it would give to its opponent. Such is the political morality of our people that Mr. Mercier, guilty or innocent, if he can only hold himself together, is as secure on his throne as ever he was in his life.

All of which being true, for the *Witness* knows its own province well, the labours of the Commission it is to be feared will not bring about any permanent reform. There is not much hope for an electorate that can be moved by the shrug of a priest's shoulders, or the failure of an election fund, or the promise of a wharf or bridge. A man who barter his ballot for a bridge is scarcely fit to take part in the government of his country. Had the people been taught to build their own roads and bridges the Province would be in a better position to-day.

EVEN in the self-governed Presbyterian Church the most cruel things are sometimes done in connection with ecclesiastical trials. The late Dr. Noyes of Evanston defended Professor Swing in the famous heresy trial in Chicago twenty years ago. If we rightly remember he was appointed by the Presbytery to that duty. If not appointed he was recognized by the Presbytery and given every opportunity to fill a position created by the constitution of the Presbyterian Church—that of counsel for an accused brother. The *Interior* has just brought to light the fact that soon after the trial Dr. Noyes was refused a secretaryship on the Home Mission Board because he defended Professor Swing. Could anything be more cruel? Yes one thing more cruel was done the other day. Two members of the New York Presbytery were appointed to prosecute Dr. Briggs. The moment they began their work they were put under a galling fire, and as respectable a paper as the *New York Evangelist* sneered at them as unknown members,

tried in the most offensive way to belittle them, and actually went so far as to publish the contributions of their congregations to the schemes of the Church, in order to show that their congregations were not as wealthy and important as the congregations of the men who were standing by Dr. Briggs. And yet these members were merely doing what the Presbytery appointed them to do. It may well be questioned if the heresy taught by Dr. Briggs and preached by Professor Swing did as much harm as the scars left in the efforts made to try them. Nor is it much if any better in Scotland. The violence of the language too often used by the orthodox wing and the egotistic impertinence of the youthful clerics who sneer at the McCaskills and the Highland Brigade and pose as higher critics and the "friends of Dods" do probably more harm than all the alleged heresy of the Dods school. The world knows little about and cares less for the Higher Criticism, but it has a keen eye for the sins of clergymen.

THE BRIGGS CASE.

TRIALS for heresy are not in accord with popular sympathies. The individual against whom a charge of erroneous teaching is brought is certain to receive a large measure of indiscriminate favour. Those who are placed in the position of prosecutors are usually regarded in the light of persecutors. They are at once accused of heresy hunting and held up to public ridicule. This is evidently unfair. Even admitting that one who professes to have made important discoveries in religious truth is liable to misrepresentation and apt to be misjudged, admitting also that unworthy jealousies may be mingled with the desire to maintain and defend received truth, it has to be remembered that members of Presbytery are under solemn obligation to uphold the truth contained in Holy Scripture as it is formulated in the acknowledged standards of the Church. The presumption is that Presbyters will not make a keen inquisition for heresy in these days unless they are constrained to do so. Great latitude of statement is allowed those who profess to have received new light in matters of doctrine. It is only when prominence is given to opinions at variance with the recognized teaching of the Church that action is taken. There is no disposition to search for unsound doctrine, and when it is believed that it is being taught in prominent places, as in theological seminaries, many would feel that they were unfaithful to their trust if they permitted such departures from orthodoxy to pass unnoticed. It is also to be borne in mind that many who pronounce on the questions at issue are not always competent for the task of condemning or acquitting an alleged heretic. The subjects under discussion are generally of an abstruse character, and require a somewhat intimate knowledge of the nature and history of doctrine. Those who decide off-hand on the merits of a heresy trial are not always in the best position to pronounce a positive judgment.

It has to be remembered that in the case of Professor Briggs of Union Theological Seminary, New York, that the now famous inaugural delivered from the newly appointed Chair of Biblical Theology produced a wide-spread commotion. It occasioned much misgiving and alarm. A large number of Presbyteries in the Northern Church felt it to be their duty to urge that action should be taken. His own Presbytery took up the case and deliberated whether they would proceed to trial. It was decided that an investigation should be held, and charges and specifications were formulated relating to certain statements made in the inaugural. The matter was also before the General Assembly, though in a different connection. The question they had to decide was whether they would sanction the appointment of Dr. Briggs to the new Chair in Union Seminary. By an overwhelming majority they declined to approve of the appointment. A committee of Assembly was appointed to confer with the directors of the Seminary. These respective bodies have met in conference, but the directors have resolved to stand by Dr. Briggs, and there for the present the matter rests so far as they are concerned.

The Presbytery of New York met last week for the purpose of trying Dr. Briggs on the charges specified, and, contrary to general expectation, the case was speedily ended for the present at least. Dr. Briggs made a most elaborate and able defence, and whether it was owing to the keen logic of the learned professor or to other influences that do not appear on the surface, the prosecution was virtually abandoned by a large majority of the Presbytery.

The defence offered by Dr. Briggs was mainly technical. He acknowledged at the outset the competency and jurisdiction of the Presbytery to proceed to trial, but he objected to the sufficiency of the charges and specifications in form and in legal effect. He then proceeded to subject to minute and subtle criticism the entire document in which the charges were contained. It is singular that so very many people have misunderstood the meaning of the inaugural address. It is clear almost to demonstration that nobody understands it but himself. The majority of the Presbytery had failed to interpret it correctly. All the Presbyteries that decided that it needed explanation were equally at fault. Then the majority of the General Assembly and President Patton, of Princeton, with all his keen insight, were unable to grasp the meaning of the Union professor's teaching. It is equally certain now, from his own explanation, that many who hailed him as holding the widest speculative views have put an interpretation on his words which he disowns. He maintains the integrity and authority of the Sacred Scriptures and appeals to the much maligned Confession of Faith itself as at least not condemning some of the opinions he has adopted. He admits that he does not accept the Mosaic authorship of the Pentateuch, neither does he hold that Isaiah is the author of the whole of the book that bears his name, but he unhesitatingly accepts the Pentateuch and the whole of the prophecies ascribed to Isaiah as a part of the Sacred Scriptures which he receives as of divine authority, and therefore the only infallible rule of faith and practice. In regard to these portions of the Word of God he is at one with the higher critics, though there are men of scholarly attainments who have much to urge in favour of the Mosaic authorship of the Pentateuch and the unity of Isaiah.

The vote for the dismissal of the charges was ninety four against thirty nine. The case may be virtually decided by the action of the Presbytery, but it is not yet settled and will not soon reach an end. It is appealed to the Synod, which does not meet till next October, and in some form it is likely to come up again in the General Assembly. The action of Union Seminary will be reported to the Assembly, and the relation of the two will probably come up for revision. It is too early to say that the agitation and unrest occasioned by the Briggs case are at an end. It will depend upon how the action of New York Presbytery is regarded by the Church generally.

UNIVERSITY EXTENSION.

THE pursuit of knowledge for its own sake has been recognized by all scholarly minds as one of the noblest in which man can engage. That many in every age have been so engaged is beyond question, and many are convinced that the acquisition of learning is a higher thing than the pursuit of pleasure or the amassing of wealth. At the same time it must be owned that this is far from being the universal opinion. Evidences are only too abundant that it is not. Attendance at universities is greater now both in Europe and America than ever it was before, but how many of the ardent youth that crowd the college halls are there because of their disinterested love of learning? By most of them a university course is regarded as the avenue to the career they desire to pursue in after life. It is the indispensable preliminary to what are called the learned professions. To all this there is no reasonable ground of objection. Learning is a means to an end, and the better educated the professional man becomes, the more efficient will be his work in the special field of labour he selects.

Owing to the keen competition everywhere prevailing and to increasingly practical views of life, learned leisure has fewer attractions in our time as contrasted with the past. Hence the desire for the adaptation of university training to the special needs of the age. Classical studies are losing their hold. Few now aspire to eminence in the minute and critical investigation of even the more famous authors of Greece and Rome. As a mental discipline, and at the same time having an immediate practical value, the languages of modern Europe are steadily coming to the front. Ethical and metaphysical study is not pursued to the same extent and with the same ardour as it was even a generation ago. Physical science in all its branches now occupies first place. The function of the university is unchanged, but it is becoming more plastic in its readiness to adapt itself to its environments as these vary from time to time.

Those who take a university course, primarily for the aid it will be to, them in the practical work

of life, receive impressions of the intrinsic value and beauty of knowledge, and derive a degree of culture that becomes an abiding possession. However difficult it may be for them to keep up the special studies in which they found delight, most of them retain their interest in these subjects, and devote what leisure they can to extend their researches. Like most of the institutions that have come down from the past the universities have had their own share of exclusiveness. It is within the memory of many still living how academic pharisaism gathered its robes about its attenuated frame and scorned contact with the unlettered crowd. That spirit of exclusiveness has for the most part disappeared, and privilege has been gradually extending to a degree that even the most ancient seats of learning can now be fully recognized as present-day institutions. The University Extension Movement is a strong evidence that the republic of letters is more than a rhetorical phrase. That movement is a well-meant and earnest aim to utilize the teaching function of the university for the benefit of all who desire its advantages. Virtually the portals of the university are open to every youth who has the capacity to profit by its advantages, but large numbers have not the time to devote to university training. They must perforce engage in the stern battle of life at a comparatively early age, and the modicum of education they have been able to acquire is from the nature of the case very limited. For the benefit of this large and most important class in every community, University Extension lectures have been instituted in England, and more recently in the United States. These lectures are not confined to university centres; they are delivered in a number of towns where colleges are not to be found, and the attendance on the lectures and the success of the movement generally have been most encouraging.

Last week an important meeting was held in Toronto for the purpose of considering whether in connection with our Canadian institutions of the higher learning, a University Extension Movement might not be begun. The leading Canadian Universities were well represented. Professor James of Pennsylvania University was present and gave detailed accounts of what had already been accomplished elsewhere by this new departure in extending the benefits of education. The subject in all its bearings received careful consideration. The advantages of the scheme were set forth eloquently by those who took an enthusiastic interest in the movement, and the difficulties were plainly stated by others of a more cautious temperament. All alike, however, were decidedly of opinion that such an effort to popularize learning was in the highest degree commendable. A Canadian Association has been formed and the following constitution has been adopted:—

- (1) The name of this society shall be the "Canadian Association for the Extension of University Teaching."
- (2) The object of the Association shall be to bring within the reach of the people opportunities of sharing in the benefits of higher education.
- (3) Any one interested in the object of the Association may become an ordinary member on payment of an annual fee of \$5, or a life member on payment at one time of a fee of \$50.
- (4) The affairs of the Association shall be managed by a council, which shall choose its own officers, who shall be ex-officio the officers of the Association.
- (5) That the council of the Association consist of three representatives from each university in the Dominion of Canada and one from each college affiliated with a university, the Minister or Superintendent of Education for the time being from each province or territory in the Dominion, and three representatives elected by the Provincial Association of Teachers in each province.
- (6) The council shall elect from among the representatives of the universities an executive committee of not less than six of its members, to assist the officers in the direction of the Association, five members to form a quorum.
- (7) The executive committee, with the officers of the Association, shall appoint lecturers and examiners and undertake the general supervision of the teaching.
- (8) The committee make the following nominations for officers of the Association: Sir Donald A. Smith, president; Hon. G. W. Allan, Hon. Edward Blake, Sandford Fleming, C. E.; Goldwin Smith, D. C. L.; the Abbe Lafamme, vice-presidents; B. E. Walker, treasurer; William Houston, secretary.

It was decided that the first meeting of the council should be held on the first Wednesday in January.

The moral and intellectual advantages to be derived from the University Extension lectures will to many be self-evident. The interest in scientific and literary culture will be extended. The benefits of higher education will be brought within the reach of large numbers who would otherwise be excluded from them. The more liberal culture they impart will tell in the elevation of the tone of thought and action in the community at large. There is no room for apprehension that the common people can become too highly educated. Education is one of the chief glories of a nation.

Books and Magazines.

MARIA PARLOA, the famous domestic writer, has become one of the regular editors of the *Ladies' Home Journal*, and will hereafter conduct a department of her own in that periodical.

THE SUNNY HOUR (New York) is a unique publication. It is published by a boy for boys and girls' once a month. The editor and publisher, a youth of fourteen, is also a philanthropist, and is engaged in helping poor boys and girls who are sorely in need of help. He endeavours to provide shoes for all he can. The contents of his monthly are interesting and well arranged.

THE ARENA (Boston: The Arena Publishing Co.)—The *Arena* for November contains as its *piece de resistance* a thoughtful article on "Protection of Free Trade," by Hon. Henry Cabot Lodge, Member of Congress (of whom an excellent portrait is given as the frontispiece of the number). Emilio Castelar discourses on "Bismarck in the German Parliament"; Professor Buxby deals with "The Doubtful and the Dogmatists"; Lucinda B. Chandler treats of "The Woman Movement," and Will Allen Dromgoole contributes another of his charming short stories, "The Heart of the Woods."

BABYHOOD. (New York: Babyhood Publishing Co.)—The November number of *Babyhood* closes the seventh volume of that standard nursery guide for parents. It contains an article on "The Family Medicine Chest," by the medical editor, which gives precise instructions as to what ought to be kept on hand in every household for use in an emergency. Other medical articles of interest to mothers are: "The Care of Delicate Infants" and "Bathing for Sick Children." The "Nursery Table" tells how to prepare palatable nursery dishes, and the "Nursery Helps and Novelties" and "Nursery Problems" furnish useful hints and advice concerning the many perplexing questions which parents of young children have to solve.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The place of honour in the November number is assigned to Rev. Edward Judson, of Washington Square Baptist Church, New York. His portrait and a view of his church are given, and a sermon of his on "Rank in the Kingdom of Heaven" opens the number. There is a Christmas service by Rev. Alexander MacLaren, D.D. The Living Issues discussed include "Biblical Archaeology and the Higher Criticism," by Professor Sayce, LL.D., and "What is Truth?" by President Patton, of Princeton. The Leading Thoughts of Sermons are rich and varied, and Hugh Price Hughes writes on the "Science of Preaching," and Dr. L. W. Munhall adduces "Eighteen Proofs that Isaiah Wrote the Entire Prophecy Bearing his Name." The other contents of the number are varied, fresh and suggestive.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The number for November contains an unusually large and varied Department of Missionary Literature, comprising over a dozen articles by well known writers on topics of current interest, among which, worthy of special mention, are "Our Debt, Our Duty, and Our Destiny," by Dr. A. T. Pierson; "The Relation of Money to the Spread of Christ's Kingdom," by Rev. W. D. Sexton; "The Languages of Nyasa Land (British Central Africa) in Relation to the Spread of Christ's Kingdom," by W. A. Elmslie; "Foreign Missions from the Standpoint of Art," by Dr. William Brenton Green; "The Carey Epoch of Missions," by Rev. D. I. Leonard; "The Melanesian Mission," by Dr. Robert Steel; "Congregationalists and Missions," by Dr. Edward Storrow; "Cuba as a Mission Field," by W. J. Muman; "The Protestant Movement in Mexico," by Eleanor F. Allen. The interest aroused by the recent outrages upon missionaries in China renders peculiarly timely Dr. J. T. Gracey's exposition of "The Causes of the Disturbances in China," and of "The Chinese Government's Relations to Christian Workers."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Miss Isabel F. Hapgood has translated a large number of Tolstoy's books, and Miss Isabel F. Hapgood has been journeying in Russia. What more natural than that she should see "Count Tolstoy at Home." This she makes the subject of a paper in the November *Atlantic*. There has not been a more vivid or appreciative sketch of Tolstoy yet written. There is the first instalment of a two-part story by Henry James, entitled "The Chapter," a subject quite to Mr. James' taste. Professor William J. Stillman's paper on "Journalism and Literature" will be read with disfavour by the journalist and by the *litterateur* with delight. Mrs. Catherwood's agreeable serial is concluded. Lafcadio Hearn has a picturesque-written paper on "Life in Japan." Louise Imogen Guiney writes interestingly about a forgotten immortal, Mr. James Clarence Mangan. There is a short story of Italian life by E. Cavassa; while the solid reading of the number is further augmented by a second paper on "A People Without Law: the Indians—by James Bradley Thayer; by S. E. Winbolt's "Schools at Oxford," and by some able reviews.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Pub. Co.)—The principal papers in this number of the *Student* are: "Queen Esther, or the Feast of Lots," by Rev. Thomas Pryde, M.A., of Blantyre, Scotland; a continuation of the paper by Rev. Albert Hitchcock, of Berlin, on "The Self-Consciousness of Jesus in its Relation to the Messianic Hope"; Dr. McClure's "The Bible in English Life and Letters," and Dr. Carmen's "A Study of New Testament Precedent." In addition to "The Gospel of John," by the editor and Dr. Goodspeed, there is much that is interesting and valuable to the student of the Sacred Scriptures. There is one paper that will be examined with the greatest interest, "The Literature of the Old Testament arranged Chronologically," based upon the results of the Higher Criticism. In the introduction it is stated that an attempt has been made to present a synopsis of the "chronological arrangement of the Old Testament Literature, which shall show just when each book and the several portions of the divisible books arose or at least received its present form. An attempt to present such a synopsis has been made by Professor C. H. Cornill, of the University of Königsberg, in his recent "Einleitung in das Alte Testament." This is the synopsis that is placed before the reader in this number of the *Student*.

Choice Literature.

JEAN'S OPPORTUNITIES.

The afternoon sun of an April day was shining in through the windows of a cheery-looking sitting-room, penetrating the remotest corners, and beaming upon the head of a young woman who sat at one of the windows, engaged in the homely task of darning stockings. Her face formed a strong contrast to the brightness which surrounded her, for it wore a look of gloom. If it was an index to her thoughts, they were disagreeable indeed. The shadow was not occasioned by her occupation, for Jean Cranstoun was not indolent, and, in fact, rather liked darning, and prided herself upon the neat work she could execute, but on this particular afternoon of which I write, the demon of discontent had her in his clutches, and was doing his best to make her miserable.

She was thinking of the past, and contrasting it with the present, greatly, of course, to the disadvantage of the latter. Visions of her old home came before her, that dear old place, where every one had obeyed one scriptural injunction at least, that of using hospitality without grudging, for it had been a veritable open house, too much so, indeed, to enable the owners of it ever to become rich in anything but friends. And now that dear old home was broken up, the family scattered, the father and mother in their eternal home, and Jean the only one left in their native city. She made one of the family in the house of her aunt, a good woman, who did all in her power to make Jean comfortable, and was as kind to her as possible.

But this afternoon she was not happy. She was longing intensely for the "glorious privilege of being independent." That care for the future, against which we are so specially cautioned, was causing her uneasiness, for Jean's means were very limited, indeed she needed to look at both sides of a dime even before she spent it. This scarcity of money did seem so irksome. She thought if she only had a home of her own, and plenty of money, how happy she would be, and how much good she would do in the world. She would contribute so well to the missions and the Church, and look out all the poor people who were really in want and be a sort of Lady Bountiful to them. And the strangers who came to the Church, she would invite them and give them a chance of becoming acquainted. How delightful the imagination—but alas! what a downfall did the reality present. Crippled as her resources were, she felt that there was no avenue of religious work open to her, for what could one do without money, that indispensable factor in all good work? She had forgotten that God does not look for impossibilities, and the money value of a gift to Him is not of so much consequence as the spirit which prompts the offering. He has said a cup of cold water shall not lose its reward. However, this did not occur to her, and after an hour's vain fretting she resolved to see what a walk would do towards raising her spirits, so, having donned her outside garments, she sallied forth.

She had not gone far when she saw a lady approaching her who had but lately come to the city, and who sat so near them in church that they had become acquainted. "Ah, thought Jean, "if I only had a home now I would ask her to tea some day." As the lady came near she half paused, and Jean, seeing this, stopped too, and a little conversation took place, which ended by the lady saying, "I do wish you would come and see me in an informal manner. I know so few people here, and have always been accustomed to having a number of sisters in the house with me, and you cannot imagine how much I miss them, and how lonely I am at times, for my husband is late in getting home from his business. It would be a genuine blessing if you would drop in and see me once in a while." Jean heartily promised that she would come soon and often. After parting with her friend she thought over the little episode, and, roused from her moody reflections, she went home in quite a cheerful frame of mind.

Was it by chance, I wonder, that Jean's evening Scripture reading included the sixth chapter of Galatians, and that the verse which attracted her attention and haunted her waking hours was the one beginning: "As we have therefore opportunity let us do good unto all? I think it was no chance, but rather the leading of the Holy Spirit, who chose this way of teaching her that our responsibility is only measured by our opportunity. "As we have opportunity," thought Jean, "mine are limited enough, yet with God's help I will look for them and see if, after all, an insignificant being like myself may not have a work in the world."

In thinking over the events of the day, the meeting with her friend recurred to her, and, like a flash, passed through her mind the words of Christ, "I was a stranger, and ye took Me in." "Dear me," thought Jean, "can a visit and a little attention to a stranger really be made works of service? Can these little commonplace duties be regarded as work for the Master?" She was dimly realizing the truth of Keble's lines:—

If in our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

It often happens that when in the cold glare of the morning light we review our thoughts of the evening before, we are apt to look upon these as having been too enthusiastic, and, in place of working ourselves up to them, we let these, our best impulses, pass away. Not so with Jean. She woke and dressed with a full determination that with God's help she would turn every little circumstance of the day to good account, and, not only this, but be on the outlook for chances of doing good. She earnestly asked the guidance of God's Holy Spirit, and after a farewell look at the verse which had so inspired her, she descended the stairs to the dining-room.

She had not long to wait for her message, for as she came into the dining-room her uncle said: "By the way, Jean, Mr. Thomson was telling me last night that he had been re-arranging his missionary districts, and he finds that he needs two more collectors for this one, and he wanted to know if you and Miss Keith would undertake the work. I told him I thought you would do it, so he has sent the book, with the list of people, with their addresses, on whom you must call."

"Missionary collecting of all things, thought Jean. "I never did it of course, but I know I shall hate it. Fancy going to a lot of people you don't know, and asking them for money. Everybody says they treat you as if you were asking

it for yourself. But," she thought again, "perhaps this is my special work. God knows I have not much money to give, so perhaps He wants me to make a present of my time. Surely I can do this for Him." So she cheerfully said: "Very well, uncle, I think I can answer for Miss Keith, and you may tell Mr. Thomson we will do it to-day if possible."

It was with a feeling of dismay that Jean beheld her own name in the list among those who were expected to contribute to the missions. Hitherto she had been included in her uncle's giving, but evidently the new treasurer was going to impress them with a sense of individual responsibility. How she was going to spare anything she did not see. She thought of Christ Himself being so poor, and yet when He wanted money He sent Peter to get it out of the fish's mouth. She could not do that. Then she thought of the widow of Zarephath, who gave nearly her last morsel to sustain the prophet, and how signally she was blessed. And the widow with the mites went even further than that and cast in all her living, and Christ commended her. "Well," said Jean, "I wish I had more of the spirit of these women, and the only way to get it I suppose is by cultivation, so I will sign myself for 10 cents a month," and with a relieved air she closed the book.

During the morning Jean interviewed Miss Keith, and found her ready and willing for the work, and they agreed to set out early in the afternoon.

Afternoon came and the much-dreaded collecting. But certainly Jean was doomed to disappointment in one respect. They met with nothing but kindness in their rounds, and she was surprised at the willingness with which many gave. To be sure the sums were not large, but then neither were the incomes of those who contributed. Miss Keith, too, seemed to have such a happy faculty of drawing out the best in others. And what a different colouring it gave to life to see the home lives of others. If she had met these people year after year in church, she would not have known as much about them as that one afternoon revealed. Somehow, whether it was Miss Keith's sympathetic manner or what, that drew them out, Jean found herself listening to many different tales. In one house where lived a widow they heard how she had come to the city some twelve years before so poor that she had nothing, how her boys, then young, had taken the first work they could get, and worked for her. She told how now they had this good home and comfortable furniture and even a piano for her one daughter, and how proud she was to think her sons had grown up good, steady young men. Then they called on one old woman who was so afflicted with rheumatism that she could walk only with great difficulty. But instead of repining she seemed to be always thinking of her mercies. Then they came to a poor young wife who was struggling along with a little sick baby,—and I could not tell you all they saw, but Jean found herself at the end of the afternoon with a more wide awake interest in others than she had known before, and was heartily glad of having been appointed to her duties.

Thus ended Jean's first day of active service, but it was not the last. For she found both her activity and usefulness grow by putting forth the effort. It was surprising to herself how many opportunities came to her. No great work to be sure—in the eyes of the world—but who can measure the value of sympathy, and this was what Jean's great talent proved to be. It is not every one who possesses the happy faculty of rejoicing with those who rejoice and weeping with those who weep, yet this was her gift. And when at times she felt weary in well-doing she seemed to hear the encouraging voice of the Master saying: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

TRUST.

"The same old baffling questions: " O my friend
I cannot answer them. In vain I send
My soul into the dark, where ne'er burn
The lamps of science, nor the natural light,
Of Reason's sun and star: I cannot learn
Their great and solemn meaning, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge and a dumb demand.

Proffering the riddles of the dread unknown,
Like the calm Sphinxes, with their eyes of stone,
Questioning the centuries from their veils of sand!
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by thee.

—John G. Whittier.

THE MEYERBEER CENTENARY.

An article published by the Hamburg *Fremdenblatt* under the title: "Two Prophecies, a Reminiscence on the Occasion of Meyerbeer's Centenary," relates two interesting anecdotes with regard to the great composer. They both refer to Meyerbeer's opera of "Robert the Devil." One of the anecdotes speaks of a visit paid by the *maestro* to Mme. Lenormand, the fortune-teller. Being first asked by her to throw dice, he did so, and the throw resulted in three sixes turning up. She exclaimed "A great success—ay, the greatest success." Meyerbeer then shuffled several times a pack of cards, which Madame afterwards raked with her wand. Finally she said to him: "You are a great artist, you have in hand a great undertaking created by you with the help of God, and for the world's delight. It will be crowned with great success and bring you glory and prestige, but"—and then she turned up a plain black card, "You have sold yourself to the devil, and he will be victorious." Overjoyed at this prophecy, which he of course interpreted as having reference to his opera, the composer was hurrying through the Champs

Elysées when he nearly upset a tall man who stopped him with an exclamation of recognition. Meyerbeer shook hands warmly. "My dear Rossini," he said, "my head is so full, you know; the day after to-morrow is the *première* of my piece." "Ah! of 'Robert the Devil,'" retorted Rossini. "They say you have already got the opera on thirty street organs to make it popular before its production. Is that piece of Jesuitism really true?" Meyerbeer, somewhat embarrassed, replied that he had to fight against stubborn animosity to his opera, and that the end justified the means. Before Rossini could answer, a barrel organ near by began playing Meyerbeer was delighted to see Rossini obviously fascinated by the tune, which was no other than the air of "Robert toi que j'aime." "What is this, and by whom?" ejaculated Rossini. Meyerbeer's eyes sparkled as he triumphantly declared it to be an air from the new opera. Rossini embraced him in the street, saying: "Meyerbeer, you have conquered me, and if your opera had no further brilliant pieces, this air would secure its victory. That is my prophecy." Both prophecies proved true, and the opera was a splendid success when performed for the first time two days later, on November 22, 1831, at the Grand Opéra in Paris.—*The Times*.

SIR BOYLE ROCHE.

The mention of the name of Sir Boyle Roche will at once bring to mind the Irish bull, for no other man has coined more bulls than the renowned Sir Boyle, and possibly none other has kept the House in such perpetual roars of laughter at his follies. He held the office of Gentleman Usher at the Irish Court, and discharged his duties to the satisfaction of everyone with whom his functions brought him in contact. There is a harvest of drollery to be gleaned from his speeches in the House at various times, and more especially were his *bon mots* entertaining for the reason that he himself was often very earnest and heated in his remarks, and was unconscious of the bathos he was giving utterance to. "What, Mr. Speaker, said he on one occasion, "and so we are to beggar ourselves for fear of vexing posterity! Now, I would ask the honourable gentleman, and this most honourable House, why we should put ourselves out of our way to do anything for posterity, for what has posterity done for us?" The orator after this declaration, expecting loud applause from his own party, was extremely disconcerted to find the whole house in a burst of laughter at his remark, so he began to explain that "he assured the House that by posterity he did not at all mean our ancestors, but those who were to come immediately after them." This explanation convulsed the house, and nothing serious was done for half an hour. Sir Boyle was very indignant at the proceedings of the Parisian Jacobins, and on one occasion he thus aired his indignation and contempt of them: "If we once permitted the villainous French masons to meddle with the buttresses and walls of our ancient constitution, they would never stop nor stay, sir, till they had brought the foundation stones tumbling down about the ears of the nation. If these Gallican villains should invade us, 'tis on that very table, maybe, these honourable members might see their own destinies lying in a heap atop of one another. Here, perhaps, sir, the Marshallaw (Marsoillaise) men would break in, cut us in mincemeat, and throw our heads bleeding on that table to stare us in the face." One of his famous Union speeches concluded with this pithy remark, that "this excellent Union will convert our barren hills into fruitful valleys." In another speech, directed against the Jacobins and Jacobin intrigue, Sir Boyle angrily exclaimed: "Sir, I smell a rat, I see him brewing in the air, but mark me, Mr. Speaker, I shall yet nip him in the bud." Hearing that Admiral Howe was in search of the French, he remarked that he trusted that "he would sweep the Gallic fleet off the face of the earth." He expresses his loyalty in one speech by the sublime utterance: "I stood prostrate at the feet of my sovereign." He also held up to the ridicule of the House "the man who had turned his back on himself." He lamented "that single misfortunes never came alone, and that the greatest of all possible misfortunes is generally followed by a greater." Sir Boyle was married to a daughter of Sir Richard Cave; this wife of his evidently seemed bent on schooling her husband, for she compelled him daily to read Gibbons' "Decline and Fall of the Roman Empire" for style. Sir Boyle was so cruelly punished by this that he often stigmatized the historian as a "low fellow, who ought to have been kicked out of company wherever he was, for turning people's thoughts away from their prayers, and their politics to what the devil himself could make neither head nor tail of."—*Bel-fast Telegraph*.

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Weak Lungs—Use it. For sale by all Druggists. 35 cents per bottle.

THE MISSIONARY WORLD

THE PROTESTANT MOVEMENT IN MEXICO.

The innate ideas of our Protestant heritage are that religious and civil freedom are both alike necessary to the highest development of our race. In order to measure the value of these great possessions to other countries that hitherto have not enjoyed their benefits, let us consider for a moment by what feeble means, against what odds, at how great cost, that heritage of blessing was won for our own land. There is no more interesting period of our history than those seventy-five years of struggle which decided whether this land should be another New Spain, like poor Mexico, or another New England, such as, thank God, it is; whether, according to the inscription upon the arms of Columbus, "To Castile and Leon (alone) Colon had given a new world," or whether he had found that treasure for a greater people made new and strong and free by a truer and a purer faith; for whether this struggle is called in Europe the wars of the "Austrian and Spanish Successions," and in this new unsettled world the wars of "Queen Anne," "King George," or the "French and Indian War," the central point at issue was the same. However complicated by the personal ambitions of the French Louises or the monarchs of stately Spain, and the other princes of Europe from the dates of the revocation of the Edict of Nantes, and the success of the revolution in England by which it was declared that thenceforth no Catholic prince should ever sit upon her throne, the real struggle for dominion in Europe and for the consequent possession of this continent lay between the overgrown powers of the Papacy, on the one hand, and on the other, the giant infant of the Reformation, late born in the lap of Germany.

What had Spain done? Marching from the southern seas in gorgeous panoply of scarlet and gold, her fiery, intensely religious, always greedy hosts conquered South America and Mexico at about the same time, and pushing far to the north and west, founded town after town upon our Pacific frontier, the centre and chief interest of which town was always the parish church, till here and there and everywhere, above the soft seas and in the upper mountain air, was heard the tender toning of her midnight bells of prayer. Have we not to-day Santa Fé, founded by Spanish priests, away up on the plateau of the Rocky Mountains, now deemed the oldest city of our country; and San Augustine, the next oldest, also founded by them as they came to pour other hosts across the southern slopes of our country to the Mississippi? What did France do? Were not the white gleam and shimmer of her lily standard seen through the wild woods of the St. Lawrence from its gulf along its course, through the great lakes and down the Mississippi till they met the forces of Spain in Louisiana? Have we not the traces of this course in the names familiar to us all—of Marquette, Juliet, Sault Ste. Marie, and Detroit, besides many another? Then did she not strive to secure possession of our own fair valley of the Ohio, that she might use it as an entering wedge with which to split apart the claims of the few and feeble English colonies on the coast? How many of these colonies were there? When this struggle began in 1688 there were twelve and one of them was Romish. When we group these facts together, and remember the splendour and resources of these Romish countries at that period and the weakness of the forces of Protestantism that were set to oppose them, can we not imagine that the angels above watched the close of this conflict with high joy, and that they all, together with the Prince of our people, sang aloud, "but as for His own people, He led them forth like sheep. He carried them in the wilderness like a flock." "We give Thee thanks, O Lord God Almighty, that Thou hast taken to Thee Thy great power, and hast reigned!"—*Missionary Review*.

FIRST IMPRESSIONS OF THE HINDUS AND OF MISSIONARY METHODS—POONA AND JALNA.

Before leaving home I was advised to go to India with a mind open to receive impressions from what I saw and heard. I tried to do so, and the result has been the upheaval of many of my former ideas. I had thought, and I believe I did so with many others, that India was "waiting for the Gospel," and that the missionary had merely to go in and possess the land. I had recently heard it stated on a Glasgow platform by one at the head of a large Missionary Society, that thousands were seeking salvation, and hundreds obtaining it through the instrumentality of the society which he represented. In such work as I have seen this has not yet been verified. I believe the work to be at least as hard as any to be found in our home slums; for, after removing much ignorance and superstition, the missionary has to create and then to satisfy an appetite for the Gospel.

One is not long in India before being struck by the fact that the Hindus are a very religious people. Hinduism is not a religion of the past; their numerous temples, their religious observances, and the different marks on the foreheads of men, women and children, denoting which god the wearer worships, all testify to this fact. That the common people, for the most part, are sincere in their beliefs, I think cannot be denied. Their diligently following the instructions of the Brahmin priest, their frequent sacrifices and long pilgrimages, and their steadfast and almost unshakable belief in their Shastras, have not the marks of insincerity about them. Many of the educated classes, on the other hand, have ceased to hold many of their former beliefs, and perform the religious ceremonies because it is the custom to do so.

India, I should say, is the most conservative country in the world. The Hindu is intolerant of change. Though many of the most enlightened men are liberal by conviction, yet they cannot think to break with the past. I have noticed this especially in their opposition to the Gospel and in regard to "caste"—a chain round the Hindu neck at once heavier and more difficult to break than that of the Arab round the neck of the negro can be.

In the meetings held after the bazaar—preaching a common argument is that Hindu customs are different from English ones—that both are good, the best suited for the different people; and so with regard to the respective religions. In conversation with the natives I have lately been struck with the widespread pantheism; it can be recognized in the answer of the most ignorant. It is pretty generally held that at times all men are convicted of sin; but this does not hold good with regard to the Hindu. True, he will admit that he has sinned; but he conveniently shifts the guilt from himself to his god, who, he says, is the "doer, and causer to do," of all things. God sows through him. This idea naturally arises from his denial of the personality and holiness of God.

So long as "caste" and this conception of God exist, so long will the evangelization of India be a slow process; and it were well that those who are impatient for "results" recognized this. In God's workshop it has been said, the noise of the hammer is not heard; and I think this is true with regard to the evangelization of India. That God does work here there can be no doubt. Of late we have been encouraged by signs of His hand on the Brahmin community of Poona. Some forty "advanced" Brahmins have been convicted of having drunk tea with an English Church clergyman; and for weeks it has been the subject of debate in the city whether these men should be put out of caste or not. Not many years ago no one would have debated the subject, they would at once have been excommunicated. This may seem a small matter to those to whom "caste" is a mere word, but to those who know something of Hinduism it is full of meaning. It means that India is awakening from her sleep of ages, and is beginning to see that she can no longer live in the past and find pabulum for thought in the wisdom of her revered forefathers as it is stored up in the Shastras.

The bazaar meetings held by Mr. Small are well attended, and he is often cheered by enquirers in the after-meetings prefacing their remarks by a short sketch of Christian truth, showing that the word has taken root if it has not yet borne much fruit.

On Saturdays and Sabbaths Mr. Small holds special meetings for English-speaking students and others. These are well attended by the Brahmin youth. It is well that it is so, for since the closure of our institution they do not obtain other religious instruction; and yet these are the men who, in the immediate future, will fill most important posts, and become the leaders of thought in this part of the land. I have been twice privileged to address them, and a finer body of men cannot be imagined. In the front not a few of the sedate elders were seated, while the body of the hall was crowded with about two hundred students. As I think of their eagerness to learn and of their potentialities, my one regret is that they are not under more regular religious instruction, especially at this time, when a wave of scepticism is rolling over the length and breadth of the land.

Splendid work is being done here by our own and other missions in the education of the young. This is a branch of work deserving the prayerful support of the Church. What effect lessons learned in a Christian school may have on the Hindu children's parents one cannot tell, but the effect on the children themselves can only be of the very best kind. Such work amongst the native Christian children is absolutely necessary. If they are to become strong and useful members of the Church they must be trained and taught that it is not enough to belong to the "Christian caste," as I have been told many believe, but that a personal acceptance of Christ is necessary for all. Such instruction they can best receive in mission schools like those at Bombay and Poona.

As yet I have not been able to form an opinion as to the best way of presenting the Gospel to this people; but I am convinced that if the work is to be permanent it must be more thorough than that done by the Salvation Army. In their last report it was stated that two villages, numbering about five thousand, had been converted to Christ. Investigations were made, when it was found that on account of some quarrel with a Government official these villages had sought the help of the Salvation Army officers, and had been immediately written down as "converted." I have heard since, from one of the officers then engaged in the work, that the "officers" have been forced to leave one of these villages, and that the entire populace have reverted to Hinduism. This premature reporting must do much harm, and is a cause of sorrow to those who are faithfully and patiently toiling on amidst difficulties and disappointments little understood at home; as it is apt to withdraw the sympathies of those who cannot know the facts from those who are doing more permanent though less striking work.—*Dr. A. G. Mowat*.

THE Mission Populaire Evangélique, of Marseilles, has rendered its modest report from which we see that it has at least nine branches of work, religious and charitable. It is interwoven, we do not exactly know how, with the McAll Mission, whose work it warmly commends to the support of its friends.

A THOUSAND FOLD MORE MISSION WORK NEEDED.

Mrs. Isabella Bird Bishop has for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Othman, Arabia, she passed on to India, and thence to Kashmir where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work she says, "we hear so little, and who need our prayers so much."

Her tour through Persia intensified her convictions "of the absolute need of increasing missionary effort a thousand-fold." She says: "Just think: from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and south-west Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan at a height of 7,000 feet; with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two-million nomads never touched."

WILLIAM CAREY.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India, he was honoured throughout England, India, and the civilized world. He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent. for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honoured the teachings of William Carey, the so-called Sanctified Cobbler!

AS a cure for cold in the head and catarrh Nasal Balm has won a remarkable record from the Atlantic to the Pacific. It never fails. Give it a trial. All dealers.

UNQUESTIONABLY the most valuable property of existence is health, and everything conducing to a perfect state of health is of interest to the public. In this connection one of the most interesting exhibits at the American Institute Fair in New York this year is that of Walter Baker & Co.'s Breakfast Cocoa and Chocolate preparations. Their method of manufacture, unlike the Dutch process, does not admit the use of any chemicals, dyes or alkalies, and therefore produces not only an absolutely pure but an absolutely healthful drink. The exhibit in itself is a work of art, the booth in white and gold, with old gold silken hangings, the young lady attendants attired in pale blue satin gowns, old gold basques, pink lace caps and white aprons (the exact costume of Liotard's celebrated painting, "La Belle Chocolatiere," adopted by W. Baker & Co. as their trade mark), and the tasteful array of the goods form the most striking and attractive exhibit in the whole fair, and one that will well repay every visitor's attention. As an American institution fighting the fight of health against adulterated products, Walter Baker & Co. deserve the support of every consumer of cocoa and chocolate in this country.

C. C. RICHARDS & CO.

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

Hantsport.

MRS. N. SILVER.

SAD CASES OF POISONING.

There have been so many shocking cases of poisoning lately that one almost dreads to pick up the morning paper any more, and yet the cases we hear of are few in number compared with those that never find their way into print. Thousands of persons are daily being slowly poisoned by their impure blood, which causes dyspepsia, sick headache and a variety of ills, yet they never think of resorting to that greatest of all blood purifiers, Bécham's Pills. If your druggist does not have them, send 25 cents to B. F. Allen Co., General Agents, 365 and 367 Canal Street, New York, for a sample box.

Minard's Liniment cures Diphtheria.

Ministers and Churches.

PRINCIPAL KING is recovering from his recent illness, and has resumed his accustomed work in Manitoba College.

THE Toronto Presbytery at its last meeting nominated Principal Caven for the Moderatorship of the next General Assembly.

THE Rev. Mr. McKenzie, who has been occupying the pulpit of the Eganville Presbyterian Church since the departure of Rev. Mr. Patterson, has consented to remain one year in charge of the Eganville and Scotch Bush congregations.

MESSES. J. HUGH ROBERTSON, Andrew Colvin, County Secretary of Christian Endeavour, and Dr. Dickson, of Central Church, Galt, attended a meeting in the Presbyterian church, Hespeler, and gave addresses on the work of the Young People's Society of Christian Endeavour and assisted in the organization of a Christian Endeavour Society.

THE Rev. G. Munro, M.A., was tendered a farewell reception at Embro on Monday night week by the congregation of Knox Church, Embro, previous to his departure to his new charge at Harrison. The church was crowded to overflowing and the affair was grand in every respect. Mr. Munro was presented with a cheque for \$360 from the congregation.

THE congregation of Newcastle on last Wednesday evening at the close of the prayer-meeting presented their organist, Miss Annie Drummond, with a complimentary address and purse containing \$50, as a token of their high appreciation of her services. Miss Drummond has presided at the organ for eleven years, and now she purposes to spend the winter in Toronto.

VERY successful anniversary services were held in the Mount Pleasant and Burford Presbyterian churches on Sabbath, 25th ult. The Rev. J. A. R. Dickson, B.D., Ph.D., of Galt, preached able and interesting sermons morning and evening to large audiences. By a unanimous effort the entire debt on the manse at Mount Pleasant, amounting to \$120, was entirely wiped out.

THE Rev. Ghosn el-Howie returned from Palestine on October 28. He gave a lecture in Leslieville Church on the 4th inst. He narrated the events which led to his departure, first from the Greek Church, then from Syria to Edinburgh, then to Canada. He gave an account of Jacob's well, and exhibited a variety of photographs and other objects which amused the young and interested everybody. He wore the full Eastern dress as also did Mrs. Howie.

AN open meeting of the King's Daughters was held in Knox Church, Galt, on Tuesday evening week. In the absence of the president, Mrs. J. R. Cavers, the chair was very efficiently occupied by Miss Agnes Cant. The annual report was read by Miss Dixon, and Miss Woods, of Trinity Church Circle, gave a report of the Provincial Convention lately held in Toronto. A fine musical programme was presented in which the following ladies took part: the Misses Wilson, Mrs. Garland, Miss McGregor and Miss Grove. Dr. Jackson also gave an excellent address. The Circle is educating a young girl in a mission school in Japan, and the silver collection taken up at the close of the meeting was in aid of that very laudable object.

THE Rev. George Burnfield, M.A., B.D., of Toronto, conducted the anniversary services of Zion Church, Cedar Grove, on Sabbath, October 18, to very large and appreciative congregations. The sermons were very eloquent and instructive. Mr. Burnfield is an accomplished scholar, has a rich delivery and is entitled to be placed in the very front rank of pulpit orators. The collections amounted to \$40. The anniversary entertainment was held on the Monday evening, when able and instructive addresses were delivered by Rev. G. Burnfield, M.A., B.D., of Toronto, and the Rev. H. E. A. Reid, M.A., of Stouffville. Music was furnished by the Markham Glee Club, and solos were given by Mrs. Corson and Miss Thynne, of Markham, and Miss Ruby, of Cherrywood.

THE social and literary evening under the auspices of the ladies of Knox Church, Perth, in the Sunday school room was an entire success. The readings by Messrs. Patterson, Messmore and Allen were gems in their way, especially the rendering of "The Annuity," a famous Scotch humorous selection, read very effectively by Mr. Patterson. Mr. Messmore's "Echo" story was unique and interesting, though the classical shone through it. Mr. John A. Kerr sang two excellent songs with his usual capture of the audience. The choir, under the training of Miss Lizzie Walker, organist, sang two glees full of life and melody. Mr. Graham, divinity student, who fills Mr. Ross' pulpit while away, spoke shortly but pleasantly at the close. Mr. Duncan Kippen filled the chair with his usual efficiency and humour.

THE Erskine Presbyterian Church in Rochester-ville was crowded with members of that congregation recently, when a farewell social was tendered Rev. Joseph White, who will leave shortly for Winnipeg. The chair was occupied by Rev. Dr. Moore, of the Bank Street Church, Ottawa, and, after an opening address by that gentleman, short speeches, expressive of regret felt at Mr. White's departure, were delivered by Revs. W. T. Herridge, John Wood, F. W. Farries, J. M. Clark, G. L. Clendinning, H. Graham, W. Whillans and R. Knowles. During the evening Mr. Kerr, on behalf of the congregation, asked Mr. White to reconsider his resignation, and in reply he told them that they would receive his answer at the meeting of the Presbytery. An address was then presented Mr. White, accompanying which was a purse containing \$125. The recipient made a feeling reply when acknowledging the gift, and expressed his regret at leaving so many friends. The choir rendered some choice selections throughout the evening, and the ladies of the congregation distributed refreshments, bringing a most enjoyable social to a close at eleven o'clock.

THE *Sentinel Review* says. At the close of the services in Knox Church, Embro, on Sabbath week Rev. G. Munro, M.A., announced that the following Sabbath he was to preach his farewell sermon. The remarks that Mr. Munro made in connection with the translation created much feeling—pastor and congregation alike wept—few indeed being the dry eyes among that large assemblage. Many of them could look back to deeds of kindness and words of cheer delivered in time of need. Aged men and women bowed their heads in tears, no doubt remembering that their time on earth was short, and he who was for eighteen years their faithful spiritual adviser was soon to leave them forever. Scenes of this kind are not welcomed often in a lifetime, and the question is often asked these days by members of the Church, "Why is it that cords that have been knit by so many sad and also pleasant associations should be cut asunder, particularly in a case of this kind, where the pastor and his faithful partner were beloved by a large and prosperous congregation, between whom not a just shadow of a reason existed why the separation should take place? Eighteen years ago the Church had no Bible class and the Sabbath school was only one in name and only one in the congregation. To-day there are six prosperous Sabbath schools, the one at Embro being among the best in connection with the Presbyterian Church in Ontario; the membership of the Church has about doubled. Mr. Munro's pastorate in Embro has been crowned with success, and it must be with much self-sacrifice that he leaves the congregation which he built up and severed from the many friends he made in West Zorra and Embro.

ON Sunday week, Knox Church, Harrington, which has been in process of erection for some time, was formally opened, and divine service held there for the first time. The day was all anyone could wish for, the sun tempering the autumnal winds so effectually that the atmosphere became refreshing and delightful. The people surrounding Harrington, a section composed largely of sturdy Scotch settlers who, although they move cautiously, never do anything by halves. In the magnificent edifice erected in Harrington, there is abundant evidence of this. The interest taken since the inception of the idea of building a new church took hold of the people has been maintained throughout and a most commendable spirit shown by all connected with it. The opening was conducted under the most favourable auspices; many were unable to gain admittance. The morning and evening collections, amounting to \$167, were almost sufficient to entirely free the church from debt. The sermons were preached by Prof. Caven, of Knox College. His text in the morning was from Psalm xxvi. 3, and in the evening from John xiv. 16. They were both practical, thoughtful discourses. The church building is an exceedingly neat, white brick structure with stone trimmings. The seating capacity will be about 450, the seats and pulpit furniture being of oak, the wainscoting and ceiling of ash. The building is provided with a basement for Sunday school purposes and a very tastily furnished vestry. On Monday evening following, a very pleasant opening entertainment was held in the church, and interesting addresses were delivered by Prof. Caven, Rev. J. L. Turnbull, Rev. M. L. Leitch, Rev. J. A. Cosgrove, and others. The musical part of the programme was of the highest order. The local choir was assisted by Knox Church choir of Stratford under the direction of Prof. Freeland.

A SPECIAL meeting of the Chatham Presbytery was held at Chatham, on the 20th of October, to receive and consider a petition from the congregations of Blytheswood and Goldsmith for separation from Strangfield. In addition to the Rev. J. Waddell Black, minister in charge, and Mr. John Selkirk, elder, the petition was supported by Messrs. Henry Jeffrey and John Hooker. In consideration of the necessity of Blytheswood and Goldsmith requiring more concentrated and extended work than they have ever received, and the impossibility of Strangfield being adequately served by an evening service and by a minister residing in Blytheswood, a distance of ten miles off, and in consideration of the financial sacrifice made by the minister and congregation so that no extra burden might be laid upon the Church, the prayer of the petition was graciously and at once granted. The minister and congregations are to be congratulated upon this happy rearrangement of their field of labour, and it is to be hoped that they will receive all the encouragement they need. A very successful tea meeting was recently held in Thompson's hall, Blytheswood, Essex Co., under the auspices of the Presbyterian Church. After a most sumptuous tea, provided by the ladies of the congregation and other friends, a public meeting was held. The chair was occupied by the Rev. I. Waddell Black, and interesting addresses were delivered by Rev. Mr. Creighton (Methodist), Rev. Neil Shaw, of Tilbury Centre, and Dr. Hughes, of Leamington. A recitation was very happily given by Miss Selkirk, of Leamington, and there was a choice selection of music by the Presbyterian choir.

THE results of the matriculation examinations at Kingston University are made known as follows: The R. R. McLennan, Glengarry, foundation fund, limited to candidates from the county of Glengarry and educated in a high school in Glengarry—Alexander McIntosh, Alexandria. The Mowat, for special oral examination in arithmetic—Charles K. McInnes, Vankleek Hill. The Marion Stewart McDonald, tenable only by candidates born in Glengarry—John A. McLane, Robert C. McNab. The M. C. Cameron, for the best Gaelic reader or speaker—Kenneth J. McDonald, Sydney Academy, Cape Breton, N. S. St. Andrews Church, Renfrew, awarded on the nomination of the Kirk Session of Renfrew—Colin D. Campbell, Dunvegan Scholarships in theology (David Strathern Dow)—Robert J. Hutcheons, Burnbrae, Buchan, No. 1—John A. Claxton, B.A., Inverary. Dominion—John Millar, M.A., Kincardine. Results of supplementary examinations in divinity: J. A. Sinclair, M.A., passed in Hebrew and Old Testament exegesis; J. D. Boyd, B.A., in Old

and New Testament exegesis, divinity and apologetics. The winners of the matriculation scholarships in theology are: David Strathern Dow, Whitby, value \$85; R. J. Hutcheons, Burnbrae; Rev. A. Buchan, Striding; No. 1, value \$80, J. M. Millar, B.A., Kincardine; Dominion, value \$70, J. A. Claxton, B.A., Orillia. The following passed in Bachelor of Divinity examination: In Old Testament Biblical criticism—D. R. Drummond, M.A., Almonte; James Binnie, M.A., Durham; John Sharp, Witbesforce. New Testament Biblical criticism—John Sharp; Hebrew, D. R. Drummond, M.A.; A. Thomson, B.A., Colborne. Evidences of religion—A. McKenzie, B.A., Tiverton; J. F. McFarland, B.A., Birmingham, K. M. Phalen, Cape Breton; John Sharp. Biblical instructions and inspiration—Archibald McKenzie, B.A. The results of the examination in Church History will be announced in a few days. J. McC. Kellock, Spencerville, passed the full matriculation examination in theology.

LAST week the regular quarterly meeting of the Montreal Presbyterian Sabbath School Association met in the lecture-room of Stanley Street Presbyterian Church. The lecture-room was filled when Mr. J. Murray Smith, president, took the chair. The opening exercises were led by the Rev. A. J. Mowatt, of Erskine Church, after which the Rev. J. McGillivray, of Melville Church, Cote St. Antoine, was called upon to deliver an address upon "Higher Religious Instruction." Before taking up the subject he announced the presence in their midst of the Rev. Mr. Fotheringham, father of the scheme, whom he was sure the teachers would welcome most heartily, and in whose favour he would retire. Before doing so, however, he announced that only eight candidates had appeared at the last examination in Montreal, while Toronto had sent up eighty-five, Ottawa, fifty-nine, and the far away Regina, thirty-seven. He felt that the teachers in Montreal were to blame largely for the condition of affairs in this respect, and urged them to renewed interest in the scheme. Mr. Fotheringham was greeted with applause when he was introduced. He is the secretary of the Committee on Higher Religious Instruction, and was on his way to Ottawa to attend a meeting of the Committee. He thought the best way would be for the teachers to question him, and then he would be sure to give them just the information they required. He was not the father of the scheme, he said, but he might be the stepfather. The scheme for higher religious instruction as introduced in Canada has been for years in existence in the London (Eng.) Sunday School Union, while the Presbyterian Church of Scotland has had a similar scheme, the "Welfare of Youth," in operation for a long time. Our scheme has been copied from them and adapted to our requirements. The same system has been adopted in Dr. Harper's American Institute of Sacred Literature in the United States. Asked to explain the scheme, Mr. Fotheringham said: The scheme was established to secure systematic study of the Bible, and is divided into four departments—Biblical, Doctrinal, Historical and Essay. The first named includes the Sunday school lessons for the year as contained in the International Lesson Scheme; the second the study of the Shorter Catechism; the third, some section of Church history, selected every three years, and the fourth calls for composition upon topics bearing upon the international lessons. Candidates are graded into three classes, viz.: Junior, between the ages of ten and fifteen; intermediate, from fifteen to twenty; and senior, twenty years and upwards. Separate papers are set for each grade and examinations held on the last Saturday in January of each year. Examinations are held wherever there is a candidate, the examination papers being sent under seal to the presiding examiner selected by the Convener of the Sunday School Committee or otherwise. The answers are all mailed to the secretary, Miss Atwater, of the American Pres-

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byterian Sabbath School, text explained how to teach a primary class, using for the purpose the Berean picture leaves, a blackboard, a bunch of grapes and her audience, which, for the occasion, resolved itself into an infant class. Dr. F. W. Kelley opened the "Conference on Appliances and Methods in the Infant Class Room, and by questioning was informed that among the requisites were perfect accommodation, small chairs, a blackboard, decorations, suitable pictures on the walls, flowers and chiefly a suitable teacher, who will carefully prepare the lesson. It was also strongly recommended that the infant class room should be separate from the Sabbath school room so that the one would not disturb the other. "The Superintendent and His Duties" was the name of an excellent paper by the Rev. F. M. Dewey, pastor of Stanley Street Presbyterian Church. The speaker believed that first of all the superintendent should be a Christian man, one known and acknowledged as such in his community. If possible he should be a man of strong convictions, of deep spiritual life. He should be a hard worker, with powers of organization, ability to maintain order in the school and keep a staff of teachers in good working order. He who accepts the office should resolve that he will spare no effort to make himself a workman not needing to be ashamed. The duties of the superintendent should lead him to be present in the school in time to greet the teachers as they enter. He should speak to the children individually as they come in, and by a warm grasp of the hand make them feel he is their friend. The paper was exhaustive and much enjoyed by those who heard it. The Rev. Mr. Cruikshank, of St. Matthews Presbyterian Church, Point St. Charles, reviewed the next Sunday's lesson, giving superintendents a practical hint of how to conduct the exercises in an interesting and impressive manner. This concluded the programme. Just before the teachers separated it was moved by Dr. Kelley, seconded by the Rev. Mr. Cruikshank, and unanimously carried, that the Rev. Principal MacVicar, Mr. J. Murray Smith, the Rev. Mr. Dewey, the Rev. Mr. Cruikshank, Dr. Kelley and Mr. D. Torrance Fraser be a committee to consider the question of "Biblical study for our Sunday school teachers; what can be done for it?"

PRESBYTERY OF HONAN, CHINA.—A regular meeting was held in Lin Ch'ing on August 14, Dr. Smith, Moderator, in the chair. Success in renting at Hsin chen and encouraging progress in the work at Ch'u-wang were reported. It was decided to appeal to the Foreign Mission Committee for an additional medical man, to arrive in the field in the fall or 1892. The following deliverance was unanimously agreed upon, with regard to a proposal from the Foreign Mission Committee, that Mr. MacGillivray should visit Formosa: Inasmuch as the Committee has not specified any particular date when such visit would be acceptable, and inasmuch as the present is deemed a most inopportune time to sanction the withdrawal of Mr. MacGillivray from the mission of Honan, even for a season: Resolved, That for the present action along the lines suggested by the Committee be deferred. In the meantime, Presbytery would respectfully remind the Committee of the peculiar difficulties of the field to which their missionaries have been appointed, Honan being considered the most inaccessible to the Gospel of all the Provin-

ces in China, with one single exception, that of Hunan. The inexpediency, therefore, of weakening the mission by withdrawing at this critical juncture one so well qualified as Mr. MacGillivray to retain and improve upon the foothold gained with so great difficulty at Ch'u-wang, is strongly impressed upon our hearts and minds. With regard to the particular reasons stated by the Committee as having led to their action we would confidently assure them that we already possess knowledge, amounting to certainty, that linguistic and other difficulties do form an insuperable barrier to the employment of Formosan converts for the work in Honan. It was owing to these very difficulties, that the Presbyterians in the South of China last year declined to enter into union with Presbyterians in the North, although unanimous as to the desir-

ability of such a union. To touch upon the other reason mentioned, it should not be overlooked that your missionaries in the North have been and are studying the methods followed in Formosa and other successful missions, and that a closer and more practical study could be pursued only during such a prolonged visit as would enable the Presbytery's deputy to acquire an intimate knowledge of the dialect spoken in the regions referred to. The Presbytery will most cordially convey its fraternal greetings to Dr. MacKay, with full explanations why the proposed visit has been deferred for the present. The following resolution of condolence was passed: Whereas God in His all-wise Providence has recently and suddenly removed from the midst of us little Donald Goforth, the son of a member of this Court, Resolved, That the Pres-

bytery hereby records its sorrow, and extends its sympathy to the afflicted parents, commending them tenderly in this hour of darkness to the Father of Lights, who, by the shining of His face, will drive away tears from all eyes. The mission thus so unexpectedly completed, though brief, was full of purpose, full of sunshine; and we mourn each one a personal loss. But, "They shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels." His—hence still ours: for we are Christ's, and Christ is God's. Presbytery would further express to the parents its sense of the helpful influence of that marked spirit of resignation shown by them in this great grief, manifesting anew the reality of His presence who has promised to be with us at "all the times"—J. H. McVICAR, Pres. Clerk.

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- Matting, Mats, etc. Agents for the Famed Aurora Sweeper.
- The Curtain Department has never been so well supplied as at present with goods of artistic designs and colouring. Several cases arrived direct from St. Gall, Switzerland, containing an exceedingly fine lot of Swiss Curtains in Irish Point, Brussels, Cluny, Tamboured Lace and Muslin in Curtains and by the yard.
- Turcoman Curtains A job lot of odd pairs in all sizes up to 6.0x12.0 feet, handsome patterns, rich goods; moderate in price. See them.
- An Endless Variety of Piece Goods For Furniture Covering, Draping, Curtains, Door Hangings, etc. Draping Silks, plain, figured and printed in Oriental Designs, etc.
- Table and Piano Covers A good selection in stock, and can be made to order any size.

Liberty's Cretonnes and Muslins. Great Novelties in Window Shades. Have received five cases of Screens ordered by Mr. Kay while in Japan.

JOHN KAY, SON & CO.,

34 KING STREET WEST.

SCROFULA


Is that impurity of the blood which produces unsightly lumps or swellings in the neck which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

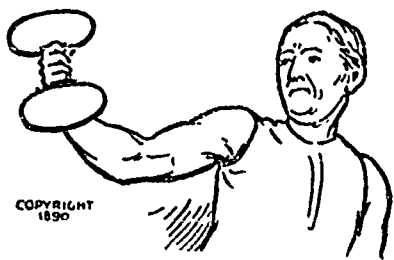
How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."

W. B. ATHERTON, Passaic City, N. J.
Hood's Sarsaparilla
 Sold by all druggists. 51; six for \$3. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

GILLETT'S
 PURE
 POWDERED 100%

LYE
 PUREST, STRONGEST, BEST.
 Ready for use in any quantity. For making soap, softening water, disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.
 Sold by All Grocers and Druggists.
 W. GILLETT, Toronto



Pretty strong reasons for trying Dr. Sage's Catarrh Remedy. In the first place, it cures your catarrh—no matter how bad your case, or of how long standing. It doesn't simply palliate—it cures. If you believe it, so much the better. There's nothing more to be said. You get it for 50 cents, from all druggists.

But perhaps you won't believe it. Then there's another reason for trying it. Show that you can't be cured, and you'll get \$500. It's a plain business offer. The makers of Dr. Sage's Remedy will pay you that amount if they can't cure you. They know that they can—you think that they can't. If they're wrong, you get the cash. If you're wrong, you're rid of catarrh.

A FRIEND IN NEED!



"Here, Johnnie, your mother doesn't understand why I am able to get out my big washings quicker and nicer than she does. Take this tablet of 'Sunlight' Soap, and tell her to use it according to directions, and she will soon find out why my washings have been done quicker and better than hers. Tell her also that this soap will keep her hands nice and soft, and doesn't shrink flannels, and is so lasting that it is the cheapest as well as the best soap she can buy."

INWARD PILES CURED.



ST. LEON TRIUMPHANT.

Having been afflicted with stiffness at the base of the bowels, was recommended to take **ST. LEON MINERAL WATER.** I did so, and received the best satisfaction, being entirely cured.
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Branch Office at Tidy's Flower Depot, 164 Yonge Street

HOUSEHOLD HINTS.

SWEATING FEET.—A safe and efficacious remedy for sweating feet is prepared chalk; rub it over the surface of the foot, the sole especially, night and morning.

FOR BURNING FEET.—Wash at bedtime in cold water, to which a teacupful of vinegar has been added. Burning sensations are most frequently caused by constipation; if the bowels are freely moved every day and the feet daily washed the condition will soon cease to exist.

BAKED BANANAS.—Select large ripe bananas and bake them in the oven as you would potatoes. When the skin begins to split at the seams they are done. Take them out and serve one to each person, as a vegetable. They should be peeled and eaten with butter and a little salt.

VEAL WITH ONIONS.—Some thin slices of veal; one cup of milk; half a cup of butter; teaspoonful of corn starch; cupful of celery chopped fine; half a cupful of water; eight small white onions which have been parboiled. Put milk, water and butter, creamed with corn starch, into a chopping dish; add the onions and stew five minutes with the cover on the dish. Remove the cover, add the celery, slices of veal, salt and pepper, and stew for ten minutes longer.

CAULIFLOWER WITH CREAM SAUCE.—Take off the green leaves and stalk of the cauliflower. Wash and put on to cook in slightly salted boiling water. Boil gently for half an hour. Turn off the water and add one pint of milk, one pint of boiling water and one teaspoonful of salt. Simmer half an hour longer. Take up with a skimmer, being careful not to break it. Pour over this a good milk sauce, thickened with corn starch, and serve.

PICKLING WHITE ONIONS.—Select small white onions and one large one; remove the outside skin and wash them; put in a jar and pour over them hot brine sufficient to cover them; make the brine strong enough to bear up an egg; let them stand three days; throw the brine away and wash the onions; boil the onions five minutes in vinegar and water, using half of each; take from the vinegar and let them stand till next day; drain and stick the large onion full of cloves, and cover the whole with cold vinegar, allowing twelve pepper-corns to each quart of vinegar.

A DELIGHTFUL COUGH CANDY.—Break up a cupful of slippery-elm bark, and let it soak an hour or two in a cupful of water. Half fill a cup (use the same cup for measuring) with flaxseed, and fill up to the brim with water, leaving it to soak at the same time as the slippery-elm. When you are ready to make the candy put one pound and a half of brown sugar in a stew pan over the fire; pour the water from the slippery elm and flaxseed over it (straining the latter), and stir constantly until it boils and begins to turn back to sugar; then turn it out, and it will break up into small, crumbly pieces. For teachers or preachers who use their voices much it will be an admirable and agreeable medicine, the taste being peculiarly pleasant. It is highly recommended to anyone subject to throat affections. A little lemon juice can be added, if desired.

Dr. Price's Cream Baking Powder.

Sold in Millions of Homes—40 Years the Standard.

CURE YOUR COUGH

With Ayer's Cherry Pectoral—the most prompt and effective remedy for all diseases of the throat and lungs. It cures bronchitis and croup, relieves asthma, removes hoarseness, promotes expectoration, soothes and heals the inflamed mucous membrane, and induces repose. If taken in the first stages of consumption, Ayer's Cherry Pectoral prevents further progress of the disease, and even at a later period, it relieves many of the distressing symptoms. Mrs. L. I. Cloud, Benton, Ark., writes: "I have been a life-long sufferer from weak lungs, and, till I used Ayer's Cherry Pectoral, was scarcely ever free from a cough. This medicine always relieves my cough and strengthens my lungs, as no other medicine ever did. I have induced many of my acquaintances to use the Pectoral in throat and lung troubles, and it always proved beneficial, particularly so in the case of my son-in-law, Mr. Z. A. Snow, of this place, who was cured of a severe cough by its use."

"In the winter of 1885 I took a severe cold, which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort, I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. I am never without this medicine."—G. W. Youker, Salem, N. J.

Ayer's Cherry Pectoral

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

Sold by all Druggists. Price \$1; six bottles, \$5.



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ONE-DAY EIGHT-DAY CLOCKS Lever Clocks, Pendulum Clocks.

Great Variety of Novel Nickel Clocks, Striking Clocks in Walnut and Oak, French Marble Clocks from \$10 upwards, Presentation Clocks very handsome. Send for Clock Catalogue.

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WHAT IT REPRESENTS:

One pound of Johnston's Fluid Beef contains as much real nutrition as fourteen and a-quarter pounds of Prime Beef-steak.

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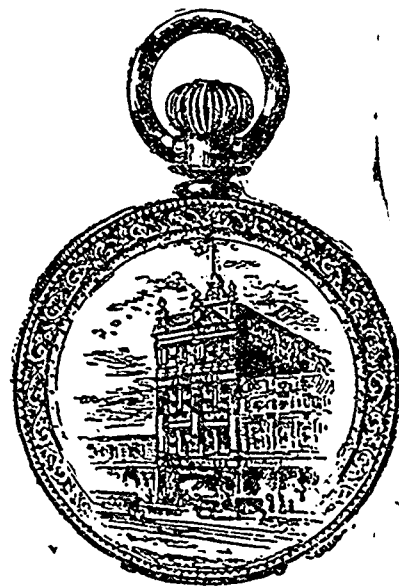
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Having Safety Pinion and Stem Set Attachment, Cased in newest style.

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Fully Guaranteed by us in every respect. A Solid White Metal Chain goes with each Watch.

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Minard's Liniment cures Colds, etc.

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E.W. GILLETT TORONTO



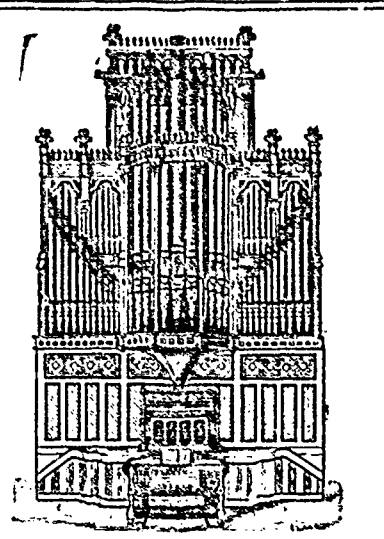
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PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

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Write for a treatise and a Free Bottle of my infallible GUM ROOT, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.



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British and Foreign.

THE Rev. Dr. Allon of Islington is about to resign his pastorate. PROFESSOR CHARIBERIS is spoken of as the next Moderator of Assembly.

THE Rev. Harry Taylor, D.D., of Westruther parish has attained to his ministerial jubilee.

THE Rev. William Lauder, of Port Glasgow U. P. Church has attained to his ministerial jubilee.

MR. R. L. STEVENSON is said to be somewhat weary of the South Seas and to long for intellectual society.

AT present there are sixty cardinals of the Roman Catholic Church, of whom half are Italians and half foreigners.

THE Glasgow and Ayr Free Church Synod have appointed Rev. William Findlay, M.A., of Larkhall, their clerk, the term of office to be seven years.

THE Synod of Aberdeen have affirmed the judgment of the Presbytery of Deer, finding Rev. G. A. Johnston guilty of drunkenness and falsehood, and he has appealed to the Assembly.

THE windows of the Ramshorn Church, Glasgow, have now been filled with stained glass, the last having been put in by a distinguished artist, and containing a fine medallion of the late Mr. Carrick, master of works in the city.

PRINCIPAL KAINY recently laid the memorial stone of new buildings in connection with Barclay Church, Edinburgh. These include ladies' waiting-room, class room, and a hall to seat 350. The cost, with site, is about \$23,500, of which fully the half is already contributed.

It is a curious fact that the official list of the Indian Army still contains the name of the Archbishop of York, who appears to have been drawing a pension of about \$650 a year ever since he retired from the Madras Establishment in 1852, after five years' service, with the rank of lieutenant.

A CORRESPONDENT in the Glasgow Herald asserts that the membership of the Barony has gone down since the opening of the new church with its liturgical services, and this notwithstanding the abolition of seat rents. He alleges that a great many respectable people are being driven from the churches of their fathers by these innovations.

In the jubilee services in Morton Church, Thornhill, which was founded on 10th October, 1841, Rev. J. H. Oswald, M.A., the minister, had the aid of Rev. A. W. Williamson of St. Cuthbert's, Edinburgh, a native of the parish. A scheme for erecting a jubilee hall for the church called forth a liberal collection.

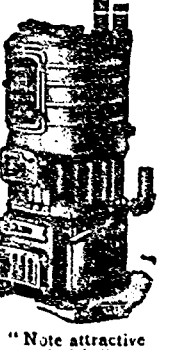
COLLEGE of Commerce Modern, Practical, Reliable. Best appointed Business-Shorthand College. Prospectus free. Day and night sessions. Toronto, Bloor, corner Yonge.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

THE SPENCE
"DAISY" HOT WATER BOILER

Has the least number of Joints,
Is not Overrated,
Is still without an Equal.

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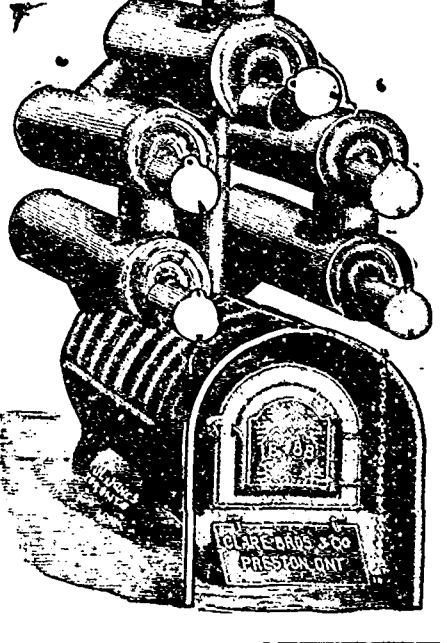


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In Income,	\$55,168.00
In Assets,	\$417,141.00
In Cash Surplus,	\$68,648.00
In New Business,	\$706,967.00
In Business in Force,	\$1,600,376.00

C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR.

NEW STEEL PEN UPON A NEW PRINCIPLE.

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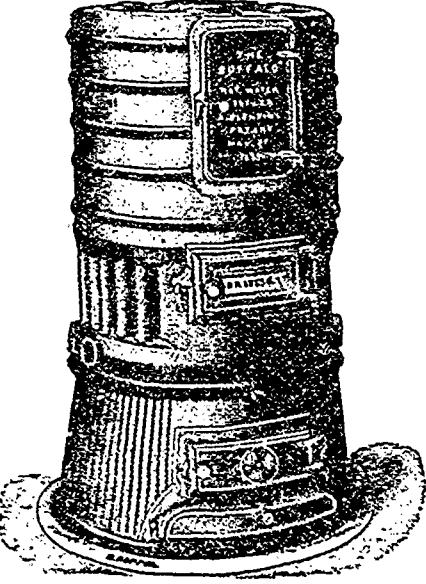
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Superior Hot Air Furnaces

Are now in use throughout the Dominion in dwelling houses, stores, schools, public halls and churches, and are proved to be the
Cleanest, Healthiest and most Economical
Furnaces ever introduced. We have hundreds of Testimonials. Note the following:—

SMITHS FALLS 3rd June, 1890.

We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.
CHAS. H. COOKE, Pastor St. Andrews Church.
JOHN MCGILLIVRAY, Chairman Building Com.

Woodstock, 6th May, 1889.

Messrs. Burrow, Stewart & Milne.
GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 60,000 cubic feet with eight large windows and four entrances at each end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours,
W. H. WALLACE,
Sec. Board of Trustees Chalmers Church.

Estimates given, and Catalogue with Testimonials, on application to
BURROW, STEWART & MILNE,
MANUFACTURERS, HAMILTON, ONTARIO.



Miscellaneous.

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

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The Testimonial Idea

has been hard worked, but it has common sense for its foundation. We MUST trust others. The evidence of sense is the first and highest kind of evidence. Yet to ignore the evidence of others is narrow and unwise. Printing enables a thousand to profit by the experience of one. Drs. Starkey and Palen publish a book of testimonials. It shows the wonderful power of their Compound Oxygen. It gives names, addresses, and particulars. It convinces reasoning people. It has been the means of making thousands of weak people strong—sick people well. They read, believed, and were benefited. Anybody can have the book for the asking. Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia.

CHRISTMAS

CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols. 16 pages. Price, 5 cents a single copy. THE CHRIST OF BETHLEHEM. A Beautiful New Christmas Service containing an instructive Responsive Service interspersed with New and Appropriate Carols. Price, 5 cents a single copy. OTHER SERVICES of the same character and at the same price, are "Gold, Frankincense and Myrrh," "Christmas Joy Bells," "Good Will to Men," "Noel," and "Peace on Earth." A CHRISTMAS VISION—A NEW CANTATA for Children by these two authors. Price, 5 cents a single copy. OTHER CANTATAS for the Christmas Season are "One Christmas Eve," "Santa Claus & Co.," "The New Santa Claus," "Catching Kris Kringle," "Judge Santa Claus," "Santa Claus' Mistake," and "The Wail's Christmas." Price of each, 30 cents per single copy. THE WONDERFUL STORY Relates in verse, scriptural readings and music, by M. E. Brooks & G. F. Root, the principal events of Christ's life on earth. Beautiful and instructive. Price, 20 cents a single copy. BETHLEHEM. A Cantata for Adults only (no children's part) that cannot fail to please wherever rendered. Price, 50 cents a single copy. Send 10 cents for sample copy of "Musical Visitor" for Choirs. PUBLISHED BY THE JOHN CHURCH CO., Cincinnati, O. Root & Sons Music Co., 200 Wabash Ave., Chicago. The John Church Co., 11 E. 16th St., New York.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

BIRTH. On Saturday, October 31st, the wife of Rev. W. S. McTavish, B.D., of a son. At the Manse, North Gower, on Monday, 2nd November, the wife of Rev. R. Stewart, of a daughter. MARRIED. At Orillia, on Tuesday, October 27, at the Presbyterian Manse, by the Rev. R. N. Grant, Mr. A. J. McDonald (formerly of Barrie), to Miss Mary Campbell, of Longford. At the residence of the bride's brother-in-law, Dr. Hornbrook, Cherokee, Iowa, October 28, by the Rev. John McAllister, Niven Agnew, M.D., of Winnipeg, Man., to Jeannie E. Stephens, of Walsburg, Col., daughter of the late Rev. James Findlay, and sister of the Rev. Allan Findlay, Superintendent of Presbyterian Missions, Barrie, Ont. At the residence of the bride's brother, 178 41st street, Chicago, on Wednesday, 4th November, 1891, by the Rev. Dr. Simon T. Macpherson, D. H. McNaughton, of Chatham, Ont., to Miss Annie McDougall, of Beaverton, Ont. At St. Albans Church, Ottawa, on the 6th inst., by the Rev. Rural Dean Bogart, Mr. Sandford Hall Fleming, to Gertrude Dickinson, eldest daughter of Mr. C. H. Macintosh, M.P. DIED. At Iroquois, on the 25th of October, 1891, William Elliot, in his 92nd year. At Craigleith, Ont., on Friday, October 30, 1891, Elizabeth Arnot, relict of the late A. G. Fleming, of Kirkaldy, Scotland, aged 91 years. On Monday, 2nd November, Dugald James MacMurchy, B.A., barrister-at-law, second son of Archibald MacMurchy, M.A., Principal Collegiate Institute, Jarvis street, Toronto, in the 20th year of his age. At Bowmanville, Saturday night, November 7, Caroline, wife of James B. Fairbairn.

MEETINGS OF PRESBYTERY.

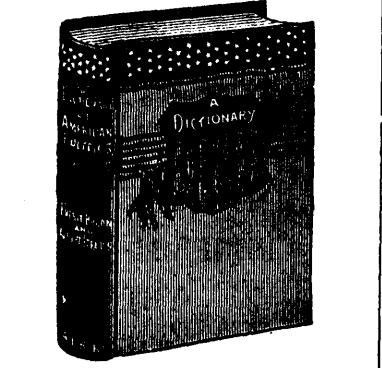
BARRIE.—At Barrie, Tuesday, November 24, at 11 a.m. BROCKVILLE.—At Iroquois, 8th December, at 3-30 p.m. CHATHAM.—In St. Andrews School Room, Chatham, Tuesday, 8th December, at 10 a.m. GLENGARRY.—At Maxville, 2nd Tuesday in December, at 11.30 a.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on Tuesday, November 17, at 9.30 a.m. KINGSTON.—In St. Andrews Church, Belleville, Tuesday, December 15, at 7.30 p.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. LONDON.—In First Presbyterian Church, London, Tuesday, 8th December, at 2 p.m. MAITLAND.—At Wingham, on Tuesday, 8th December, at 11.15 a.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 10 a.m. OWEN SOUND.—Division Street Hall, Owen Sound, Tuesday, December 15, at 9 a.m. PETERBOROUGH.—In St. Pauls Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9.30 a.m. REGINA.—At Regina, second Wednesday in December, at 9.30 a.m. SARNIA.—In St. Andrews Church, Sarnia, on 3rd Tuesday in December, at 10 a.m. SAUGEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.

Pilgrim's Progress: Puzzle.

A Game, a Puzzle and a Moral. It furnishes a lasting amusement and a beautiful Object Lesson on the RIGHT ROAD TO HEAVEN. Sent to any address for TWENTY-FIVE CENTS. Address—C. E. O. HAGER, HAGERSVILLE, ONT. Liberal Discounts to the Trade.

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Miscellaneous.

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Missionaries for Manitoba and the North-West.

In view of the large number of fields in Manitoba and the North-West left without supply, the Home Mission Committee invite applications from Ministers, Licensed and Student Catechists who are willing to accept appointments for longer or shorter periods. Strong, active young men, who are looking forward to settlement in the North-West as their permanent field of labour, preferred. Applications should be sent to the Convener not later than the 20th November. WM. COCHRANE, Convener H. M. C. Brantford, Oct. 28, 1891.

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IT SAVED HER LIFE. A LETTER TO THE LADIES.

TORONTO, Oct 21, 1891. I take great pleasure in informing you that a year ago Histogenetic Medicines cured me of a serious attack of paralysis. Three years ago I had a sudden stroke while sitting on a sofa; a second one fourteen months ago while in bed. All I did for it failed to do much good. My voice and all one side were badly affected. At last I tried Dr. J. Eugene Jordan's Histogenetic Remedies. In three months my voice became strong. My limbs, which were almost useless, regained full power. I no longer needed to be assisted to the table or from any one place to another. My muscles developed wonderfully, considering that I am 74 years of age. I can walk to church and back regularly. The effect has been permanent now for about twelve months. Last April I had a severe attack of pneumonia and Histogenetic Remedies cured me in a few days, and on the 8th of this month I took congestion of the liver and right lung. I was so bad I could not have lived long. In a few hours the Histogenetic Remedies once more gave immediate relief. It is only two weeks, and I am sitting up every day and nearly well. To say that my faith in Histogenetic Medicines is strong but faintly expresses it. Try it, ladies, for these or any other complaints and be convinced. Dr. Rear, of Toronto, is allowed to give my name and address to any enquirers similarly affected. Respectfully, MRS. _____, Toronto. P.S.—Above address can also be had at the London office.

Histogenetic Medicine Association,

492 Spadina Avenue, Toronto, Oct. 13, 1891. GENTLEMEN.—I had that dreadful disease, la grippe, last March, which left my system in a weak condition and my head distracted. If I moved my head or stooped it produced pain and an indescribable feeling. Great debility followed, palpitation and approaching heart failure, nervous prostration and general loss of strength and a feeling of internal pressure. I consulted Dr. Rear, who prescribed the Histogenetic Medicines of Dr. J. Eugene Jordan for me. In two weeks I was some better. I gained in strength. The medicines very soon commenced to build me up. I continued to gain, and after taking one complete course all my symptoms were better. That is three months ago and not a trace of grippe is left. I feel well. The effect is abiding. The medicines are good to take and leave no ill affect. I hope all needing treatment may try this beautiful system. It is far better than taking poisonous drugs. Yours gratefully, SARAH TOOLE.

N.B.—Mrs. Toole is a lady of about 65 years of age, of delicate frame, and of such a very few only out of every hundred have entirely recovered from that fatal disease.

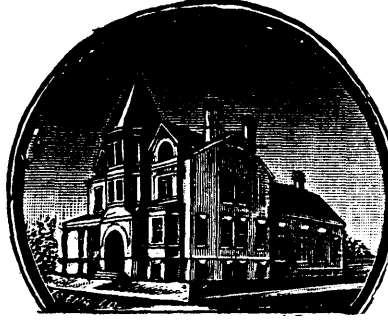
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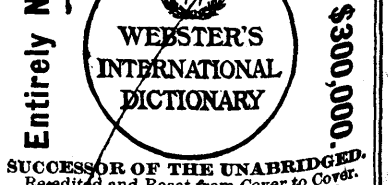
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