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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

THE *British Medical Journal* publishes an article making some startling allegations about the increase of drunkenness among women during recent years in various countries. All other countries put together it, says, are far behind Britain in this unenviable notoriety. Whereas twenty years ago, we are told, but few women entered public-houses, it was now a common sight to see more women than men standing at the bars.

THE Council of the Churches represents six of the largest denominations of Protestants in New South Wales, and was found to deal specially with Sunday desecration. By its action, Sunday concerts in Sydney were declared to be illegal, and J. H. Want's Sunday desecration Bill killed. The members of the council are appointed by their respective denominations; and there must be general consent among them as to the expediency of any proposed action before anything is done.

ALLAHABAD is the centre of the Bible activity in the Hindi language, the vernacular of some 80,000,000, and likely to become still more widely spread, and the issues of the auxiliary of the British and Foreign Bible Society there have been rapidly increasing within recent years; last year they were 93,000 copies—an advance of nearly 35,000 on those of 1890. The circulation is likely to be much advanced by the new portable edition of the Hindi Bible instead of the bulky three-volume book which preceded it, and by a handsome and cheap edition of the New Testament.

THE London Theological College was opened recently for session 1892-93, the introductory lecture being delivered, in the presence of the students and a goodly gathering of outside friends, by the Rev. Dr. John Gibb, Professor of New Testament Literature and Church History. Principal Dykes, D.D., presided, and in a brief address paid a high tribute of respect to the memory of the late Dr. Donald Fraser, who had rendered essential service to the College as Convener of its Committee; also Dr. Dykes intimated that the Session began with twenty-one students, of whom five were fishermen, a smaller number than usual. Of the five, four were University graduates, and the fifth would proceed shortly to his degree. Professor Gibb then proceeded with his lecture, the subject of which was "St. Francis of Assisi and his Order." He dealt with St. Francis, not as a saint of the Roman calendar, but as a follower of Christ and the saint of humanity.

THE fears of divided action in the church of the late Mr. Spurgeon, it is said, have been allayed for the present. Dr. Pierson is to take the pulpit till June of next year. Mr. Thomas Spurgeon is to follow, not as pastor but as supply for six months. The interval will give ample time for considering the position and what is best to be done. The meeting at which this decision was arrived at was a private one, but there was enough frankness to create warmth. Dr. Pierson has repeated his adhesion to infant baptism, and he is altogether shut out of the pastorate by the trust-deeds of the Church. This leaves the field quite open to choose Mr. Thomas Spurgeon or another as preaching colleague to Dr. James Spurgeon. There is no reason why the present conciliatory arrangement should not be repeated, and, with Dr. Spurgeon to rule, Dr. Pierson and Mr. Thomas Spurgeon take winter and summer charge of the pulpit respectively. The latter has no settled pastorate in New Zealand, whither he has gone; he is occupied with evangelistic work under the auspices of the Union of that colony.

THE *Christian Leader* says: Edinburgh is fortunate in its librarian of her Free Library. Mr. Hew Morrison is not a man who knows only the outsides of books, an official of step-ladders and presses. He has kept his eyes open, and to the literary society

of the Laurieston Place U.P. Church he revealed his opinions of books and their readers. The position of librarian is no sinecure. The transactions over the counter during the two years the library has been opened have averaged 400 an hour. The books taken out have been classified thus: Fiction, 684,000, juvenile literature, 255,000; general literature, 169,000, history and travel, 135,000; science and art, 119,000, then a great drop to religion, 52,000, poetry, 32,000, sociology, 25,000; poor philosophy bringing up the rear with 11,000. Thus fiction and juvenile stories account for more than half of the whole books issued, religion standing at three and a-half per cent., as compared with sixty-three for the two main classes of fiction. Every book in the library was read on an average thirty-four times. Mr. Morrison showed that the Edinburgh Free Library was just twice as well used as the next best in the United Kingdom, Birmingham and Liverpool trying for the second place with eighteen readings for each book.

A TWO DAYS' congress of ministers and elders, representatives of the Church of Scotland in the northern countries was held in Inverness lately. There was a considerable attendance, several leading ministers from the south being present. Public interest has centred in the discussion on the Highland land question. Speeches sympathetic with the crofters were made by Rev. Dr. Mackenzie, of Kingussie; Rev. Mr. Morrison, of Kintail; Rev. Mr. Thomson, of Strath; Rev. Dr. Milne, of Arde; and Rev. Mr. Thomson, of Fodderty. Rev. Dr. Norman Macleod, in closing the discussion, admitted that the Church of Scotland had not shown that sympathy with the land movement which it ought to have shown. It was stated at the congress, that while over the four northern Synods and the Presbytery of Abertarf the population had increased since 1871 two per cent., the communicants had increased since the parliamentary return of 1878 eleven per cent., and Christian liberality had increased between 1878 and 1891 fifty-seven per cent.

A WRITER in the *British Weekly* says: The conscientious care with which the late Principal Cairns did all his work is touchingly exemplified in his new volume of sermons. He was re-writing them for the purpose of publication when interrupted by death, and how great the change made is seen by comparing the discourse on "the Blessedness of the Dead in Christ," with its original form as published in the funeral sermon for the late Principal Harper. There is another instance still more striking. I distinctly remember Dr. Cairns preaching in Edinburgh, on "Paul's witness for Christ before Agrippa." He then took the view that the ordinary reading, "Almost thou persuadest me to be a Christian," was correct. But in the final form of the sermon he says: "Looking at the whole position in the light of recent critical discussion, I think that the evidence for Agrippa being seriously impressed is much smaller than it was once supposed to be, and also that we cannot confidently say that Paul dealt with him as more impressed than he was willing to confess."

THE Presbytery of London, England, held a Conference on Church Extension, which was opened by Sir Geo. Bruce, who related what had been done by the Presbytery in the past, and urged greater efforts in the same direction for the future. Rev. A. Jeffrey, who followed, expressed dissatisfaction with the Church's slow growth since the union of 1876; and suggested that the Synod should be overturned to form a new Church Building Fund on a large scale, and that the local committee should carry out its church extension work on more comprehensive and statesmanlike lines. He also held that the Church to be successful must put herself in close touch with the people and with the great social and economic questions that were affecting the age. Mr. Robert Whyte supported, in a vigorous speech, the main contention of the previous speaker, and condemned the past policy of the Church Extension Committee in confining its work so much to

wealthy suburbs, to the neglect of districts inhabited by artisans. The Conference was continued by Mr. Walter Pope, Revs. James Paterson, Wm. Harris and others.

THE *New York Independent* says: What the Synod of New York has done with reference to the Briggs case before the New York Presbytery is to refuse to interfere in any way at the present stage of the trial. The complaint to the Synod was taken on behalf of Dr. Briggs against the ruling of the Moderator of the Presbytery, to the effect that the dismissal of the case against Professor Briggs did not necessarily put an end to the Prosecuting Committee. That Committee was really, according to the ruling, an independent body representing the Presbyterian Church. This is the view which the General Assembly seemed to take of the matter when it instructed the Presbytery to proceed with the trial of the accused professor. The Synod does not say whether the Prosecuting Committee has or has not a legal standing under the Constitution of the Church. It neither accepts nor dismisses the complaint, but simply declares that it is inexpedient to take action at present, holding that the complainants have not yet exhausted their rights in the Presbytery, and that after action has been had in the Presbytery the complainants will still have opportunity, by appeal or complaint, to bring their case again before the Synod. This seems to us to be the correct judicial view to take of the matter. While partisans may try to make it appear that the sentiment of the Synod is for or against Dr. Briggs, we prefer simply to believe that the Synod did not look at the matter from a partisan standpoint at all, but judged the matter fairly according to the Constitution of the Church. If the friends of Dr. Briggs went to the Synod hoping to secure partisan advantage it is quite certain that they have failed. The only course left to the Presbytery now is to proceed to dispose of the case.

IN an article on the attitude of the Church to the Labour Question the *Belfast Witness* says: One of the effects of the democratic tendency of our time is the new interest which the Church, as a whole, is taking in the social well-being of the masses. Mr. Keir Hardie and Mr. Ben Tillet discuss the labour question from the platform of the Congregational Union, the Pan-Presbyterian Council, in the session just drawn to a close, varied the high philosophical and theological arguments with excursions into the domain of practical problems, and even such an exclusive body as the Anglican Establishment has, at its recent Congress in Folkestone, delivered itself on one of the burning questions of the hour. This is as it should be. The Church has too long stood aloof from the social side of the workman's life, has urged upon him the duty of getting his soul saved, but has not taken a living interest in his temporal concerns. It has always shown itself willing to act the part of a ghostly confessor, while it has neglected the great work of creating a strong manly self-reliant character among the poor. As a consequence, there has been admitted a general revolt of the lower half of the working classes against the Church. "If the parson does not understand me on week-days, he is equally stupid on Sundays," so the English workingman argues, and not unnaturally, considering his small logical equipment. And so we hear of empty churches and a low state of religion. We are glad to see that the various sections of the Christian Church are rising to discharge their duty in the matter. Let us admit frankly that the difficulties are immense. It must ever be kept in mind that the Church is a spiritual society, and exists for spiritual ends. This is the end for which she lives—to make men like Jesus Christ. But man is not spirit merely; he has a body as well; and if he is to be reached, it will not be by ignoring the facts, or by any ultra-spiritualism which maims and despises human nature. Here in Belfast we have vast numbers of men and women, nominally Presbyterian, who never cross the threshold of any church. If our Church will not grapple with this problem and soon, she will find that others, of no friendly aspect to her or to her aims, will do the neglected work.

## Our Contributors.

### SOME THINGS THAT LESSEN THE PREACHER'S INFLUENCE.

BY KNOXIAN.

The new Professor in the Presbyterian College, Montreal, has begun well. His opening lecture gives promise of solid, sensible and timely work. In the lines and between the lines there is satisfactory evidence that Prof. Ross is a man who does his own thinking, and who, while a pastor in the good old town of Perth, had good books on his table and kept his eye on the outside world as well as upon the books. The Professor seems keenly alive to the fact that he has not gone to Montreal to train men to preach to the "fathers" who are in their graves. He fully realizes that his business is to teach men who will have to preach to this generation and the next, and he seems determined to govern himself accordingly. Like a wise man the Professor has been finding out what people think about the profession he has to train men for, and he says:—

The common conception of the ministry, especially among irreligious young men, is that it is not a vocation. They seem to have the impression that there is an element of mean, sneaking, effeminate insincerity about it; that it is a calling whose members form a third sex, so that the human race is composed of men, women and clergymen (enumerated in the descending scale). They have imbibed the notion that the preacher must be coddled by a different mode of address, a different kind of diet and a different method of treatment from that which they accord to other men. They imagine that he is a soft, putty kind of a man on whom every passer-by can leave the mark of his knuckles if he be so minded, but whose unspeakable weakness it is generous to treat with the very greatest consideration. They fancy him one who lives on public charity, and who rarely gives a *quid pro quo*, who requires a special rate when he travels, and when he buys goods and over whose property the State must suspend its right of taxation, because it is a decent and tollgiving thing to do so. It is only a short step from all this to regard the preacher as subscribing a creed which he no longer believes, and preaching doctrines repugnant to his own reason for a morsel of bread. If there have been individuals whose character evidently belied this conception these critics said, "What a pity such a fine fellow," etc.

"Common conceptions" even among "irreligious young men," rarely arise and become common and permanent without some foundation. If the impression described by Prof. Ross exists to any considerable extent and has existed for any considerable length of time, the chances are a million to one that the clergy, or some of them, have created the impression. A third sex cannot exist without a basis of some kind any more than either of the other two.

Many of the mean things that Prof. Ross says the public charge ministers with, may be summed up under one general head.

#### LACK OF MANLINESS.

The public, especially the "irreligious young men"—by the way, the very people that a conscientious wide-awake minister wants most to reach—seem to think that there is an element of mean, sneaking insincerity about the ministerial vocation; that ministers need to be coddled by a different mode of address; that they should have a different kind of diet; that they are effeminate and always complaining, and that in business they insist upon and receive a kind of treatment different from that given to other men, even to the length of asking the State to suspend its laws in their favour. Genuine manliness would cast out all these mean devils, but let us first ask how many of them are in.

It may be frankly admitted that a certain proportion of ministers have been and are a long way from model men. Either that is true or something worse is true. The common conversation of ministers, or at least of many ministers, is about other ministers, and if you listen what they say about many of their brethren you must conclude that some ministers are mean men, or that some other ministers are hopelessly given to saying what is not so. Not long ago we heard a noble Presbyterian woman say that she nearly lost all respect for ministers by waiting on a number of ministers at an ordination dinner. The whole conversation—save the mark—consisted of low, vulgar, envious fault-finding gabble about other ministers, some of whom do more honest work for Christ and the Church in a month than the whole party ever did in the best year of their envious lives. Judging ministers by what they often say of one another when the reporters are not present there must be some rather poor timber in the profession. The most cruel things, the most unjust things that we have ever heard about ministers came *not* from that something called the "world," not from "irreligious young men," but from brother ministers.

Is there not some ground for the charge of effeminacy continually brought against the clergy? Phillips Brooks, no mean judge, says that a gently complaining habit is the normal condition of an evangelical minister. Why should it be? As a matter of fact, the leaders among the Presbyterian clergy the world over are not whining invalids. Most of the Presbyterians who figured at the Alliance meeting were stalwart men. That Irishman who went over the side of the bridge at Niagara was a rather lively invalid. John Hall looks as though he enjoyed his meals almost as much as he enjoys preaching. The strongest men in the Presbyterian Church in Canada are strong men physically. Principal

MacVicar takes no medicine, but a cold bath every morning, and he makes and preaches better sermons than he ever did in his life. This corner will back the Principal of Queen's for a footrace against any man of his years in Canada, the loser or his friends to endow a chair in Queen's. Dr. McLaren's countenance and goodly proportions seem to indicate that his nerves and digestive organs are quite as sound as his theology, and very likely the one soundness accounts in part for the other. Dr. Reid is a marvellously well preserved man for his years and work, and every faculty of his mind seems as keen and bright as they were thirty years ago. As a matter of fact the representative Presbyterian ministers of this country are a long way from effeminacy. Is there a human being on this continent that can cover more ground in a day than Dr. Cochrane can? The trouble is here; one effeminate attracts more attention than a dozen manly ones. He advertises his ailments in a score of ways, sometimes unwillingly, and the public jump to the conclusion that all ministers are soft and effeminate and constitutionally weak. Fudge.

Let it be frankly confessed that "special rates," "clerical discounts" and "clerical exemptions" have done and are doing injury to the ministerial calling. There can be no doubt that these special privileges lessen a minister's influence with certain people. The minister who points to his necktie and asks a merchant to take ten per cent. off a bill is doing more harm than he has any idea of.

Candidating does "millions of mischief" to the Presbyterian clergy. Too many people have the impression that all you need do is nod at a minister, offer him \$50 more than he is getting and he is sure to come.

The vanity displayed by parading honours and titles does its own share in lowering the profession. It is impossible to make average humanity believe that a man whose mind is constantly exercised about so-called honours of one kind and another is deeply in earnest about the souls of his fellow-men.

The right way to put down wrong conceptions about ministerial character is to *live* them down. You cannot argue them down, or scold them down, or put them down by "whereases" and resolutions. Put them down by consecrated, manly, self-denying work. A ministry loyal and true to the Master can always keep its hold on men. Average Presbyterian humanity is perhaps more prone to over-rate than under-rate the clergy.

### DR. KELLOGG'S FAREWELL SERMON.

*Thou shalt remember all the way by which the Lord thy God led thee.—Deuteronomy viii. 2.*

The command enjoins upon us the duty of remembering all God's dealings with us. However careless we may often be in this matter, the duty is one of which much is made in the word, and for the neglect of which God's people are often severely chided. Thus in Ps. cvi. 7, it is said "Our fathers remembered not thy wonders in Egypt; they remembered not the multitude of thy mercies." So, again, regarding the wilderness experience of Israel, it is complained: "They remembered not the hand of God." On the other hand we find the most eminent of God's saints, often recalling to mind God's past dealings with them, whether as material for praise, or as a substantial basis for faith. So David, in a time of great suffering, when apparently God had forsaken him, established himself in faith with the words: "I will remember the works of the Lord; surely I will remember Thy wonders of old."

Further, if we compare the many places in which there is reference to this duty, we shall find that while this is always a duty, yet it becomes especially obligatory upon special occasions; as in times of great change, or crisis in our affairs. So Israel should have remembered the past works of the Lord with them when on the shores of the Red Sea; even as, in the text, when they stood on the borders of the promised land, about to take triumphant possession, they are exhorted to remember the way the Lord had hitherto led them.

It has therefore seemed to me not unfitting to follow this thought in what I trust may be on the part of us all, a thankful retrospect of the way by which the Lord has led us since the day when the Lord brought us together to stand in the relation of pastor and people.

We do well to call to mind the way in which God led both yourselves and your pastor in the matter of his first coming among you. Nothing in my life has ever seemed more distinctly providential than the combination of circumstances by which on my part I was most unexpectedly led, while resting at Niagara, to supply this pulpit, with as little thought as they who asked me, or any of you, could have had, that therein God in His providence was intending thus to bring us into the relation of pastor and people. I shall always look back to my connection with St. James' Square with a very deep feeling that, whatever be the final issues of these six years among you, the arrangement was not of man, but of God. It was as little the outcome of any planning of any among you, as it was the result of any contriving of my own. Let us, as we recall those days to mind, thankfully remember this; for it is not always thus in such cases.

We do well also to recall with gratitude the continuous marks of God's blessing upon the relation thus begun. When I came among you the number on the roll of communicants was 468. Since then no sacramental season has passed

without some accession to our number on profession of faith in Christ. In the six and a-quarter years which have passed 230 have been thus received, an average of thirty-seven each year. In the same time our additions by certificate have been 388; so that in all during my pastorate, 618 have been added to the church. On the other hand, a large number have left us for other churches; of which no less than four of our own denomination have been established in these six years within the territorial limits of the congregation. Other members have left, of whom we have no account, whose names have therefore been dropped from the roll and not a few have been called from the church on earth to join the general assembly and church of the first born in heaven. Deducting the names of all such, and carefully revising the roll to the date of my departure, I find our present membership to be 690; a total net increase of 222.

But increase of numbers is not in itself the highest test of the presence and blessing of God on a church. Never forget that. In the days before you, when you shall be without a pastor, days which I pray may not be much prolonged, it were not surprising if, as on a previous like occasion, your numbers should for a while somewhat diminish. But this does not necessarily afford any ground for discouragement. A more important mark of the Divine blessing and presence, as we look back, we may find in the manifest growth of Christian activity.

This has been shown in many ways.

The average contributions of the congregation for the support of ordinances for the six years preceding my pastorate, during almost half of which you were without a pastor, were \$14,044; for the last six years they have averaged \$17,228; representing an average increase of \$3,184 per annum in the congregational income. Contributions for missions, home and foreign, and other benevolent purposes, have increased from \$6,580 in 1885, to \$9,445 in 1892. In particular, the gifts of the congregation for foreign missions have risen from \$869 in 1885, to \$2,640 in 1892.

It will indeed appear, if we take into account the increase in the number of communicants, that the average given by each individual has not yet increased. But this would not justly represent the facts. For a very large number of those who have been added to our roll have been from the young, who have comparatively little to give. If we take therefore instead of the average per individual, the average amount given for the work of Christ in these years by each family, which under the circumstances is a juster mode of estimation, we find that this has risen from an average of \$32.25 per family, six years ago, to \$37.78 last year. If we could wish yet more than this, yet we do well to note with gratitude this evidence of God's grace—an evidence which in this case is of the more value, that this material increase has taken place during a long period of exceptional business depression, which many of our number have felt severely.

I mark, again, evidence of God's leading loyally followed, in another direction; though it is of a kind that cannot be represented in figures. The development of interest in the work of missions, at home and abroad, has been most gratifying. Two city missions have been established in these six years; out of one of which has already grown a prosperous young church, which in two or three years more will be quite self-sustaining; while the work in Wilton Avenue, despite interruption for a time, continues to-day to be a centre of blessing, not only to many families outside the churches, but most of all, perhaps, to a goodly number of our people who have found great joy in much self-denying labour for the poor and needy. The excellent societies for various missionary purposes which were established in the fruitful pastorate of my justly honoured and beloved predecessor, have continued their valuable work with increasing signs of fruitfulness for good; while our boys too have become banded together for the same good work, of increasing an intelligent interest in the great missionary work of the church. The best evidence of the cheering interest in the missionary work of the church is perhaps found in the fact that in the last four years, four of our members have personally gone out to the heathen, into that same work to which your pastor now himself returns; of whom, one, as all know, is supported in China wholly by the special contributions of this people. The end is not yet; for others are preparing to enter soon, if God will, on this same blessed work.

God's blessing has not been absent in these years from the work of our Sabbath school. The number for some time past has been less than it used to be; but, on the other hand, it should be remembered that it appears as the result of the accurate enquiry of the Session that the number of children in the congregation is considerably less than a few years ago. Many have left us, who had large families of children, and their place has been taken very largely by others with few or none. Meantime, it is with gratitude that we may observe that no communion season has passed since I came among you without some from the Sabbath school coming forward to confess their faith in and love to the Saviour.

I could not fail to include in this remembrance of God's gracious leading in these past years the establishment and work of the Christian Endeavour Society. The work which our young people have done in connection with this Society, like much else, can be represented in no way by columns of statistics; but as an effective aid to the pastor in the practical work of the Church, and as a training school for the young Christians among us. I am sure that I speak within bounds when I say that the organization has filled a place filled by no

other organization, and has been of inestimable advantage to the spiritual interests of the congregation, especially among our young people.

I might go on with the rehearsal of such facts, but will not.

I refer to them, most of all, in order to emphasize the fact to our remembrance that all this is not of man, not of us, but of God. He who in such a peculiarly manifest way brought about in His providence the pastorate now closing, has in this given us evidence that He has continued to lead us all these years. Let us all thankfully join then in the ascription: "Not unto us, O Lord, not unto us, but unto Thy name be the glory." This is the first lesson I would draw from this remembrance of the way in which the Lord our God has led us these six years. Let us then be thankful. Not to the pastor, not to the people, be the praise, but unto our faithful God who alone "worketh in us to will and to do of His good pleasure."

And the retrospect also suggests, very naturally, occasion for humility. For we have, at the best, been so unworthy of His goodness. While we thank God for blessing on our efforts, we cannot help remembering that in the service of these years, much very much needs to be forgiven. I am sure many of you will deeply feel with your pastor, that notwithstanding all that has been said, yet for other work which might have been done but has not, and especially for defect in work actually done, the whole record of these years needs to be placed in the hands of our heavenly High Priest, that He may present it for acceptance, only with His own atoning blood, before the throne. I know that many of us find that the longer we live, the deeper becomes our sense of imperfection in all our best works. We are all day by day steadily approaching the great white throne, and more and more we must needs see our works in its clear and holy light. Let us cherish this feeling; for there is reason for it; and let us beware, above all things, lest such a retrospect puff us up, or cause us to think of ourselves more highly than we ought to think.

If this retrospect of the way in which God has led us shall be profitable to this and other spiritual ends, I may add that it will lead us as we stand at this conspicuous mile-stone in your way and mine, to very definite reconsecration, with high resolution to more faithful service, more self-denial and self-sacrifice to the blessed Lord who bought us with His blood and whom we serve. Let us not for a moment become content with that which we have already attained in any Christian grace, but "forgetting the things which are behind, press forward unto those which are before." Only always with utter distrust of the flesh and full confidence alone in the proffered grace of Jesus Christ.

Finally, this retrospect may well lead us to look forward toward the unknown future with confident hope. So David was affected. As he thankfully remembered how the good Shepherd had been leading him beside the still waters and to green pastures, here and now he rightly argued with great joy: "Surely goodness and mercy shall follow me all the days of my life." We may then, in the light of God's so gracious leading presence and blessing in the past, look forward to all the earthly future with quiet confidence and hope. He who has led, and led so well, will continue to lead, and that no less well, so we cleave to Him in faith. We all need the reminder. For we are naturally more or less unbelieving, apprehensive creatures.

As regards yourselves, I know many of you are filled with apprehension regarding the effect this sundering of the pastoral relation may have upon the interest of the congregation. I enter into no argument on the subject, but simply ask you, to remember for your reassurance the way in which the Lord has led you as a congregation in all time past.

But one's thoughts on such an occasion inevitably go forward beyond the earthly, to the eternal future. For nothing is more certain than this that whether the Lord come soon or tarry long, your work here and mine in India will soon be ended; and then we have to present the result of the earthly life before God. Perhaps this thought may oppress some of us greatly. Of what I have preached from this pulpit, of what I have done as pastor, I must soon give account; and on your part of what you have heard of God's truth from this pulpit in these six years, as to how you have heard and how you have sought to live according to what you have heard, of this you too are soon to give account to God. And the more clearly that we see the holiness of Him who is to be our Judge, the more shall we all be constrained to confess,

The best obedience of my hands,  
Dares not appear before Thy throne.

But may we then have grace to add in the words of that same precious hymn:—

But faith can answer Thy demands,  
By pleading what my Lord hath done.

And faith thus to plead the atoning merit our Lord will gather strength, the more that we remember the loving patience, long suffering, and pardoning mercy, which the Lord has shown toward us His servants in all past years; apart from that, I do not see how any man who will honestly judge himself can have any hope for the coming day, when sinful men shall come to stand before his God to answer for all done in the body.

And so my last exhortation to you all must be only the repetition of what you have often heard from this pulpit in these years. Some of you, despite much instruction and exhortation, are not in Christ, and are going on to judgment, absolutely just and heart searching, without a Saviour, without an atonement. I beseech you, take this time to do what

you know you ought to have done long ago; obey the Gospel and in believing, grateful recognition of the redeeming love of Christ, turn from sin with faith in Christ to God, and begin at last to live for Him. I take you to witness to-day, that if you are found at the last on the left hand of the Judge, it will not be because I have kept back from you any saving truth, promise or warning that I have found in God's unerring Word. I think I can with good conscience say that "I have not shunned to declare unto you all the whole counsel of God," so far as apprehended and understood by me.

As for you all, dear Christian friends, I desire to commit you one and all, as individuals and as a congregation, "unto God and to the word of His grace; which is able to build you up and to give you an inheritance among them that are sanctified." I shall always hold you all in loving and prayerful remembrance. I remember gratefully the spirit with which you received me, a stranger; and the tokens, far more than I can number, of loyal affection and regard which have often encouraged my heart among you; and I now thank God for the spirit in which you gave me up.

And as a mighty inspiration to all this, I charge you that you keep in mind what you have heard me teach from God's word concerning the future glorious appearing and kingdom of the Lord Jesus Christ. We may not all agree in many of the details of this matter; but never forget that to love the Lord's appearing is a necessary mark of a true Christian. Remember that it is the Holy Spirit of God who, speaking by the apostle, has said that "the grace of God which bringeth salvation hath appeared," teaching us that we should live soberly, righteously and godly in this present world, looking for that blessed hope, even the glorious appearing of our great God and Saviour, Jesus Christ." It is a magnificent hope! The hope of the Church. And I take this opportunity to say that in this work to which I go, I have found this hope of the Lord's appearing a mighty inspiring motive. For I go, that if so be, some may, through me, in India hear the gospel, who as yet have not heard it, and that so I may more hasten the glorious return of the kingdom of the Lord, than if I remained the pastor of this church. Let us then look for Him continually; even as they that watch for the morning; for at the appointed time He shall surely come and will no longer tarry. And then at last our earthly work and trial, the tears and the sorrows and the partings, all behind, and only the deathless resurrection life before us; if faithful here, abiding in Christ, we shall together all rejoice throughout the eternal ages in the beautiful presence of our ever adorable Redeemer: "who died for us that whether we wake or sleep," whether we labour or rest from our labour, "we shall live together with Him." Amen! Even so come, Lord Jesus!

And "now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

#### OUR RAILROADS AND THE CLERGY.

MR. EDITOR,—Permit me to direct the attention of the public through the medium of your journal to what appears to me to be a gross injustice. Why is it, I ask, that our large railroad corporations like the C. P. R. and the G. T. R. discriminate against the clergy of Ontario? That they do so is quite obvious. For instance, a clergyman living in Windsor wants to go to Chicago by the Grand Trunk, he must pay full fare like an ordinary sinner, but a clergyman living just across the river, in the city of Detroit, although perhaps in the receipt of a stipend of \$5,000 a year, can go to Chicago by the G. T. R. for half fare. Probably this is a way the Grand Trunk has of appreciating our loyalty. This summer I took a trip to the Pacific Coast over the C. P. R. I paid full fare for my ticket. On the same train with me there was a clergyman from Chicago, also travelling to the Coast, but travelling on a half-fare ticket. But then, you see, he purchased his ticket in Chicago, while I got mine in Toronto; that's what made all the difference. This is, I suppose, a way the C. P. R. has of appreciating our loyalty. Now, Mr. Editor, the clergymen of this Province are not cringing sycophants, but some of them, at least, fail to see the principle of fair play in being thus discriminated against. Moreover, the clergymen of Manitoba and British Columbia all travel on half-fare certificates, but just as soon as you step over the boundary line and get into Ontario, then you pay full fare. Why is this? Who can tell? Now, sir, I happen at present to live a few miles to the north of Toronto. In leaving home for my trip to the west I purchased a return ticket to Toronto, at the ordinary rate, and because the Grand Trunk thought proper to print upon that ticket "good for one month only," and as I did not happen to get back within the month, the ticket is discarded, and full fare charged, with an additional ten cents, as a slight expression of the displeasure of the Grand Trunk officials at my temerity in presuming to ask them to carry me over a certain number of miles for which I had already paid them. Now, sir, I know well enough, for the fact has been demonstrated over and over again in the courts, that railway companies may print what they please on their tickets, but all the same a ticket is good until used. I say I know that well enough, but then I am only a poor country parson, "passing rich on forty pounds a year," and am not, therefore, in a position to fight a huge corporation like the Grand Trunk, and must, therefore, quietly submit to be robbed by them. Truly, "man's inhumanity to man makes countless thousands mourn." This is especially true of railroad magnates and the clergy of Ontario.

EPISCOPOS.

#### KNOXONIAN ON CANADIANS.

MR. EDITOR,—Your usually entertaining correspondent Knoxonian, in your issue of the 27th July, has written an article on what he styled "Clever Fellows." With perhaps most of his remarks I would agree—but decidedly disagree with him when at the end of his article he imputes to native Canadians weaknesses—inability to appreciate true genius or ability, and want of judgment in selecting men to govern and, as I understand him, to preach, teach or speak acceptably. He also speaks very highly of Edward Blake and of the late Alexander Mackenzie. The first he speaks of as if he were an old countryman, whereas a truer representative Canadian you cannot find, with the exception of his cautious manners and unapproachableness. This is a weakness he and his brother too seem to have inherited from their parents—especially their father.

The words in this article I take decided exception to are as follows.—

"It is not a little ominous that the nice fellow is influential in Canada just in proportion as the community is Canadian. Select any community or congregation in which 'is he nice?' is a more important question than 'is he able?' or 'is he capable?' or 'is he brainy?' or 'is he influential?' and you will be certain to find a community or congregation nine-tenths Canadian. Dr. Chalmers never asked, is he nice? He always asked, has he weight? Palmerston always asked, has he resources? When a majority of our people ask nothing more than 'is he nice?' Macaulay's New Zealander may pack his grip-sack and take a ticket for Canada instead of London."

Now this is decidedly hard on Canadians, who I see by a late analysis of our population compose ten in every twelve of our people—counting, I suppose, the children of emigrants, such as Mr. Edward Blake and myself. My father was as genuine an Englishman as ever emigrated to any country; yet I claim to be a Canadian, and never wish to be called anything else. So Mr. Blake is a genuine Canadian and always felt proud of the name. His father, whom I knew well from the year 1833-4, was a genuine Protestant Irish gentleman. Well, I take strong exception to Knoxonian's, shall I say, slander of Canadians—although I think perhaps not so intended. Since the year 1825, certainly in Canada I have been well acquainted with all our people, and the emigrants who have come to us from England, Ireland and Scotland. The year 1832 was a great one for emigration from these three kingdoms; 1828 also was a year of emigration. My father came to Canada in 1800 as a scholar and merchant with much property, and was a large owner of land and otherwise up to his death, in 1833, acting at times as agriculturist, merchant, legislator between 1814 and 1822, and as a captain and military man in 1812 and 1815. Such a family necessarily mingled with people of all ranks.

Now I have known professionally all the lawyers of any note in Canada since 1828 up to the present time, and all the ministers of all the Churches more or less, commencing with the late Dr. Strachan, the Ryerson family and first Presbyterian ministers, Methodist and Roman Catholics who exercised influence in Upper Canada for over seventy years. Well, what is my observation of native Canadians as to talent and influence in that time? It is that they have exercised far more influence, have exhibited more talent and weight in the Canadian community in Upper and Lower Canada than emigrants of any kind. Some of them might be called "nice fellows," with much ability and weight added. "Knoxonian" some time since, if I mistake not, wrote an article on the talents and influence of the late Sir John A. Macdonald, who was eminently in his manners a Canadian and prided himself on it—what is called a "nice fellow." This writer greatly eulogized him for his talents, particularly his "tact and power over men." I don't say this writer eulogized (as few would) all his political conduct, but he said he was eminently a man of talent. Now Sir John claimed to be, if any man ever did, a true Canadian, and such he was in heart, soul and mind. His great merit was his love for Canada; his great defect, want of deep, fixed political principle. Canadians in all the departments of life-work have excelled mere new emigrants, as preachers, lawyers, orators and teachers, and I might say as poets and authors. Where, then, does this condemnation of "Knoxonian" come in or apply? The Congregationalists and Baptists have also had some clever men in Canada. I believe Dr. Wild is a Canadian. We never had lawyers in Canada equal to Marshall S. Bidwell, Wm. Henry Draper, John Beverley Robinson, Robert Baldwin, Alex. Hagarman, J. B. Macaulay, Henry Sherwood, the two Camerons, B. B. Osler, Eccles and others. We never had ministers of the Gospel to excel Dr. Strachan, the Bethunes or the Ryersons. We have had no educationalists to excel Dr. Egerton Ryerson. We have had no Presbyterian minister to excel Dr. Ormiston and others I might name. Mr. Burns, of Halifax, is a better preacher than his father and may be properly called Canadian. We have many Canadians like Macdonnell and Oliver Mowat to be proud of. Dr. Willis was a scholar, but not a good preacher. Louis Joseph Papineau was the greatest man and orator Canada has produced, and John Hilliard Cameron was one of our profoundest lawyers. When did we ever have an emigrant equal to Joseph Howe of Nova Scotia? All these persons were Canadians, many nice fellows among them too, but not by any means deserving of the low estimate put on them by "Knoxonian." Halliburton and Frechette were Canadians; some of our local poetesses of merit are Canadians. One of my earliest friends and acquaintances in 1832-4-7 was Stephen Randal of Hamilton, a Canadian of Quebec, a scholar, teacher and genuine poet and prose writer. William Hamilton Merritt, author of the Welland Canal scheme and Drs. Charles Duncombe and John Rolph, scholars and orators, eminent doctors, were if anything Canadians. The father of the Blakes was a very clever man and orator, but not equal to many Canadians. If we are the sons of emigrants, yet we are proud to be called Canadians.

We have a rising and now well-known poetess, Miss Johnson, daughter of the late Head Chief of the Mohawk Grand River, Six Nations Indians, of talent, who is of course a Canadian of Canadians, and will make her mark some day in Canada.

CHARLES DURAND.

Toronto, August, 1892.



## Pastor and People.

AFTER COMMUNION.

BY W. H.

Lord, I fain would be  
A runner in the race,  
In the I lag, and do but gain  
The lowliest place.

I fain would lay aside,  
Every sin and weight,  
And press with steadfast patience on  
To heaven's gate.

Riches, pride, and ease,  
Lord, let me not know,  
Lead me, for I do long to walk  
Where Thou didst go.

I would not strive in pride  
To take the highest seat,  
For Thou, the Master, once didst wash  
Thy servants' feet.

I would not love to feast  
Just those who ask again;  
For Thou, the King, didst visit most  
The poorest men.

I would not seek for wealth,  
Nor slothful lie abed;  
For Thou, the Lord, hadst never where  
To lay Thy head.

I would not flee from pain,  
Nor count each petty loss;  
For Thou wert in Gethsemane  
And on the Cross.

But Christ, be Thou at hand  
That I may run my race;  
Weights and sin oppress when I  
See not Thy face.

Come as Thou didst of old  
To holy men of God,  
That I, tho' weak and faint, may climb  
The heights they trod.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

#### THE MAGIC RING.

Gyges told the bereaved father the awful story. He would not believe it: he was sure that his little girl was a priestess of the great mother. Yet he went to the grove, where he met the arch priest who deceived him, and said that it was against the rule for parents to see their children who had been devoted to the service of the goddess. After this more children disappeared, and their parents were not allowed to enter the grove at all. Then Gyges called the shepherds together, all who had lost children or those dear to them. He told them that he was Gyges, the heir of the ancient Lydian line, that he had with his own eyes seen Thomace slaughtered by the cruel priests, and that the goddess to whom she was sacrificed was no goddess at all, for he had seen the true God, the Lord of Heaven, and He had said, "How long?" The simple shepherds believed his royal word. They took their crooks to the anvils, and the smiths were busy that day turning them into spears. Even Thomace's father was convinced at last and joined the band. They elected Gyges their leader, and he led his spearmen straight to the grove. His words were found all too true. Two poor children they were in time to save, but of the rest nothing remained but charred bones. The priests fled to Sardis, all but the chief sacrificer. Him the old shepherd pursued while the rest were looking for the children. He overtook the priest, and wrenched from his hands the knife with which he had killed his little Thomace. Then he plunged it into the wretch's breast, and came back to the band to be Gyges' lieutenant.

On marched the avengers to Sardis and found all the gates shut. They waited till night and fled silently under its high walls, only to find sentries posted at every opening. Gyges turned the stone of the ring inwards and became invisible. He waited till the officer came to relieve the sentry, and as the guard was changed he entered the city. Then, throwing his long cloak over the inside guard's head, he opened the gate, gave a long whistle, and the shepherds poured in. They uttered no cry, made no needless noise, so that their steady tramp was taken for the return of the old guard. By the steep street they marched towards the citadel. There the outer sentry cried to him within that an enemy was coming, to open the gate and let him in. He did so but Gyges, still invisible, entered too. While the two soldiers ran to give the alarm, he opened the citadel gate and the avenging spearmen stood within its walls. Sadyattes heard the noise, met the appalled sentries, came forward to see what was the matter. At once the old shepherd, wrought to frenzy, dashed upon him with his knife, crying, "My master and my daughter!" Sadyattes fled through the open gate but Thomace's father overtook him, and at the very place where Dascylus had fallen, they rolled over the rocks together, but not before the knife of the sacrificer had found the heart of the perjured king.

Gyges allowed no more blood to be shed. When day broke he called the people of Sardis together and they, tired

of the tyrant's rule, proclaimed the son of Dascylus their lawful king. Then came a happy moment for Gyges, for his mother in her retirement heard the shouts which told that her enemy was dead and her son was King of Lydia. Who can paint the meeting between the young monarch and the still beautiful but humbly dressed lady, now to be recognized by all as queen-mother. Gyges was a great king, but he was not lifted up. Whenever he was tempted to be proud he looked above and saw the face of the King of Kings. He put away the cruel tax-gatherers that oppressed the people. He had the groves cut down and the idols burned, and declared that any priest who took a human life should be punished as a murderer. So the cruel worship came to an end, and the girls and boys were able to play in peace. Happy years came round again, and the people of Lydia enjoyed prosperity. No more summer droughts dried up the pastures, nor winter frosts killed the young lambs and cattle. Many people wanted him to kill all the priests of the great mother and the taxers, and the servants of Sadyattes who had flogged him when a boy. But he answered: "No, let us try to make them better. See how the great God bears with them; and if He does, why not we?" Then they wanted to see this God, so he lent the ring to thousands all around him, that they might see God, who is invisible.

One day when he was an old, old man, and a happy old man, too, he turned the bezel of the ring inwards, and because he was so old, memory left him so that he forgot to turn it back, and was seen no more. Now he saw the far-off city clearly, and heard with open ears the song ascending. And he saw the great God's face, the Father face so plainly, with no cloud drifting over it, majestic, glorious, loving, and with a smile of infinite tenderness. A golden step was there, and at once his foot was upon it to begin the heavenly ascent. But as he did so, the step moved and carried him, without aid of his own, up into the blessed land.

We are all king's sons and daughters deprived of an inheritance. We have been harshly treated by the powers of evil in body and soul, in friends and outward estate, till, with King David and the Psalmists, we are tempted to hate with perfect hatred and count as our enemies, not only these evil powers but all who serve them as well. Then the darkness leads us to seek for light, and find it in that Light of men whom the world slew, and whose death rent the rocks asunder. The ring is on His hand. It is the sign of God's unspeakable gift, and by it we see the Father who is invisible. "He that hath seen Me," says the Christ, who laid His hand on the head of little children, "he that hath seen Me hath seen the Father." The same ring shows us good and evil fighting all around us in a world of Spirit, and we learn to love the good.

By the power of this ring we shall know the evil heart. But it also will bring us strength to overcome the evil that is in the world, as Jesus overcame. Then we shall become God's just men on earth. It is a fine thing, you think, to be earth's great men and women. Alas! the world takes many in order to sacrifice them on its many altars, to very cruel goddesses, as cruel as the great mother of the story. Even children it takes and decks them out for the slaughter. It is a greater thing to have it said with truth, "He does what is right and good," to know that God is approving. Such an one shall at last have a great reward.

Will you not have this ring? It will show you many things you cannot see with the eye. It will show you that God so loved the world that He gave His only begotten Son to save it; and the faithful saying worthy of all acceptance that Christ Jesus came into the world to save sinners, and the wonderful saying that Jesus and the Father are one. Then it will reveal to you this God-man, bidding you come. And your hearts will be lifted up towards Him, saying, "Lord Jesus, come quickly." What will you see, the eye? Yes, the eye. God sees. Now does He see? Is He looking for faults in us, angry with us every day? The good people that wrote parts of the Bible call God's feeling and the feeling of Christ once, by the name of anger, because they used to be angry themselves, and did not know how to express it. But when we read Christ's life or look at the pictures good men have made of Him we know what the feeling is. It is grief, sorrow and sadness. He was grieved for the hardness of men's hearts, and wept over wicked and doomed Jerusalem. So you see the great face, the human face, that covers all the heavens sad because of the world's sin and misery. You would not willingly grieve the heart of a loving mother or father, add the burden of your wrong doing to all else they have to bear. And God the Father bears like Christ the Son, and so does God the Holy Ghost all the evil of every kind that abounds in a world lying in the wicked one. Shall we not also bear and suffer with God, that we also may reign with Him hereafter? Shall we not endure as seeing Him who is invisible?

#### PERDICCAS OF MACEDON.

And the day star arise in your hearts.—11 Peter i. 19.

Caranus, who belonged to the great race of Temenus, had been king in Argos. Its chief city of the same name wherein he had lived was the oldest in all Greece. Its walls were built of huge stones, that the cyclops, one-eyed giant masons of ancient days, are said to have put together, as were its lofty towers. But it was not a rude city; very far from it! Music with sculpture and many an art beside found a home within its gates. Caranus had done no wrong, but the

Argives were fickle, and said that he should be no longer king. So they banished him and his family away to Sicyon on the Gulf of Corinth. It broke his heart to leave his beautiful kingdom, and of a broken heart he died, leaving three sons, Gavanes, Eropus and Perdiccas. As the last words of those we love are dear, the boys asked such a word from their father before he left them. He feebly said, and it was a strange thing for one to say who had well nigh lost everything: "Thankfully accept what God gives." "How shall we know what He gives?" they all asked, and with his last breath he replied: "God has His ministers."

They buried the dead king in a strange land, and, as their tears fell fast, Gavanes and Eropus murmured at their cruel fate and looked for darker days to come. Not so Perdiccas he wept too and his heart was no less deeply moved than theirs, but he called to mind his father's dying counsel. When all was over, the three lads walked along the shore of the Corinthian gulf. The air was clear and the sea gave back the blue of the sky. There was a boat on the beach, a good serviceable boat, but no sign of any owner nor any appearance of a house for miles around. "Here is one of God's gifts," cried Perdiccas; "let us thankfully accept it, and see where it will lead us to." So they entered the boat, hoisted the sail, and sped away across the gulf with a southern breeze. When they came to land on the other side they found themselves in Phocis. Passing away from the shore on to the highways they fell into a large concourse of people, all moving in one direction. "Whither are you all bound," they asked, and the people answered: "We are pilgrims going to the shrine at Delphi." "Let us go too," said the youngest, and at once the three lads joined the band on the way to Delphi. There they arrived in course of time and would fain have remained unnoticed among the throng. But the prophet singled them out with his eye, and called out: "Approach, sons of the royal Caranus." Gavanes and Eropus stood where they were, but Perdiccas drew near and bowing said: "Have you a message for us, O holy man?" Then the prophet pointed his finger at him and gave the oracle's response:—

Who doth his sire's command obey  
Is loved of God, o'er men shall hold the sway.

Perdiccas returned to his brothers, repeating the couplet to himself so that he might remember it. "Well," they said, "you did not get much of a gift that time." "We shall see," Perdiccas answered, and so they went on their way.

They journeyed northward and came to a wondrous land, the beautiful land of Thessaly. It was a country of cornland and green pastures, of vineyards and orchards, well watered by the hundred streams of the broadly flowing Peneus. The fruit trees by the roadside furnished almost all the food they needed by the way, and at night they could sleep out in the open air or seek the shelter of a hospitable farm house. Then when asked to recite something, Gavanes and Eropus would gather the people about them and keep them pleased for hours with extracts from blind old Homer's wonderful poem about the war before the walls of Troy. But when it came the turn of Perdiccas he would ask to be allowed to speak to the boys and girls. So the children came together and he made them repeat after him:—

Who doth his sire's command obey  
Is loved of God, o'er men shall hold the sway.

The elders listened to the words their children repeated, and were much pleased, more even than with the story of Troy's downfall. But Jason, King of Thessaly, named after the hero of the Golden Fleece, was a tyrant. He learnt that the sons of Caranus were in his dominions, and, fearing lest they should seek to rob him of his kingdom, he ordered them to cross the border and betake themselves to some other land.

They were loath to leave the pleasant land of Thessaly, but the tyrant's command was urgent, so they passed westward to where the mountains of Epirus raise their peaks to heaven. There were no houses or plantations on these mountains, no fruit trees growing by the way. The young travellers hungered and there was nothing to satisfy their hunger. They had seen the wild goats leaping from crag to crag all day. Towards evening a kid that they came upon unexpectedly arose at their approach. It was a graceful little creature and Perdiccas was sorry to wish it harm. But he and his brothers were hungry, and hunger has no compassion. He had no weapon but the staff that all travellers carried. This he flung at the kid and felled it to the ground. Then he flayed it with his knife and cut it up. Striking a spark from a stone with the same knife on some timber and dry leaves, he lit a fire and cooked the goat's flesh. Part of it he and his brothers ate that night with great relish. The rest they kept for future use. Their sleep that night would have been pleasant, had it not been for the baying of wolves and the cries of other wild beasts.

(To be continued.)

#### CATARRH IN THE HEAD

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood-purifier, and it has cured many very severe cases of catarrh. It gives an appetite and builds up the whole system.

HOOD'S PILLS act specially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

## Our Young Folks.

### LOVE ONE ANOTHER.

It was Saturday night, and two children small  
Sat on the stairs in the lighted hall  
Vexed and troubled and sore perplexed,  
To learn for Sunday the forgotten text,  
Only three words on a gilded card,  
But both children declared it hard.

" 'Love,' that is easy—it means, why this"—  
(A warm embrace and a loving kiss);  
"But 'one another,' I don't see who  
Is meant by 'another'—now, May, do you?"

Very grandly she raised her head,  
Our thoughtful darling, and slowly said,  
As she fondly smiled on the little brother:  
"Why, I am only one, and you are another,  
And this is the meaning—don't you see?—  
That I must love you, and you must love me."

Wise little preacher, could any sage  
Interpret better the sacred page?

### A YOUNG AFRICAN HERO.

Some of you have hard words to bear at times because you  
see the Lord Jesus. But in some parts of the world people  
who say they believe in Him are beaten cruelly, and even put  
to death.

In Central Africa, a few years ago, some boys were burned  
to death by order of the king because they were Christians.  
Yet, in spite of this, a boy of about sixteen years was brave  
enough to wish to become a Christian. He came to the mis-  
sionary, and said in his own language:—

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary  
to surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill  
you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a  
lie, and say 'No'?"

Bravely and firmly came the boy's answer. "I shall con-  
fess, my friend."

A little talk followed, in which he showed clearly that he  
understood what it was to be a Christian; so the missionary  
baptized him by the name of Samweli, which is the same as  
our Samuel.

The king found him so useful that he employed him to  
collect the taxes, which are paid in cowries, little shells  
which in Africa are used instead of money.

One day, when he was away on this business, the king  
again got angry with the Christians, and ordered that all the  
leading ones should be killed. Samweli's name was found  
upon the list. As he came back he heard of the death that  
was awaiting him. That night, when it was quite dark, the  
missionary was awakened by a low knocking at the door. It  
was Samweli and his friends, come to know what he should  
do. Should he run away, or must he go and hand over the  
money he had collected? After a silence the missionary  
said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave  
the things of the king."

His friends earnestly begged him to fly, but the mission-  
ary said: "No, he is right. He has spoken well; he must  
deliver up the money."

They all knelt down in prayer together, the missionary  
pondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries  
with the chief," said the lad, as he set off; "but I fear my  
carriers will not be ready till after daylight, and if I am seen  
I shall be caught. Good-by."

But God kept him. He went boldly to the chief's hut, put  
down the cowries, and walked away. He went again a few  
nights after to tell the missionary, who said: "You ran when  
you got outside."

"No, my friend, for I should have been noticed at once.  
I walked quite slowly until I got out of sight, and then I ran  
as fast as I could, and so I escaped."

This is a true story, taken from Mr. Ashe's book, "Two  
Kings of Uganda." It shows the love of Christ can make a  
boy brave to do his duty even in the face of danger and death.  
"In the fear of the Lord is strong confidence."

### KINDNESS AND TACT.

Many years ago, a minister was going one Sabbath morn-  
ing to his schoolroom. He walked through a number of  
streets, and as he turned a corner he saw assembled round a  
pump a party of little boys playing marbles. On seeing him  
approach, they began to pick up their marbles and run away  
as fast as they could. One little fellow not having seen him  
as soon as the rest, before he could succeed in gathering up  
his marbles the minister had come up and placed his hand  
upon his shoulder. They were face to face, the minister of  
God and the poor little ragged boy, who had been caught in  
the act of playing marbles on the Sabbath morning. And  
how did the minister deal with the boy? That is what I want  
you to notice.

He might have said to him, "What are you doing here?"

You are breaking the Sabbath. Don't you deserve to be  
punished?"

But he said nothing of the kind. He simply said:—

"Have you found all your marbles?"

"No I haven't," said the boy.

"Then I'll help you," said the minister.

Whereupon he stooped down and began to look for the  
marbles, and as he did so, he remarked:—

"I liked to play marbles when I was a little boy very  
much, and I think I could beat you. But I never played  
marbles on the Sabbath."

The little boy's attention was now arrested. He liked his  
friend's face, and began to wonder who he was. The minister  
said:—

"I am going to a place where I think you would like to be.  
Will you come with me?"

Said the boy, "Where do you live?"

"In such a place," was the answer.

"Why that's the minister's house!" exclaimed the boy,  
as if he didn't suppose that kind of a man and a minister of  
the Gospel could be the same person.

"Yes," said the man, "I am the minister myself; and if  
you will come with me I think I can do you some good."

Said the boy, "My hands are dirty, I can't go."

"But," said the minister, "here is a pump, why not wash  
them?"

Said the boy, "I'm so little, I can't wash and pump at  
the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work and pumped and pumped; and  
the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't  
know how to dry 'em."

The minister pulled out a clean handkerchief and offered  
it to the boy.

Said the boy, "But it is clean."

"Yes, but it was made to be dirtied," was the reply.

The boy dried his hands and face with the handkerchief,  
and then accompanied the minister to the door of the Sab-  
bath school.

Twenty years after, the minister was walking in a street of  
a large city, when a tall man tapped him on the shoulder, and  
looking into his face, said:—

"You don't remember me?"

"No, I do not," said the minister.

"Do you remember twenty years ago, finding a little boy  
playing marbles round a pump? Do you remember that  
boy's being too dirty to go to school, and pumping for him  
and speaking kindly to him, and taking him to school?"

"Oh! I do remember," said the minister.

"Sir," said the gentleman, "I was that boy. I rose in  
business and became a leading man. I have attained a posi-  
tion in society, and on seeing you to-day in the street, I felt  
bound to come to you and say that it is to your kindness and  
wisdom, and Christian discretion—to your having dealt with  
me persuasively—that I owe, under God, all that I have at-  
tained, and what I am at the present day."

### A HERO.

A few years ago the traveller through Switzerland might  
have seen a charming little village, now, alas! no longer in  
existence. A fire broke out one day, and in a few hours the  
quaint little frame houses were entirely destroyed. The poor  
peasants ran around wringing their hands and weeping over  
their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbours  
even. True, his home and cows were gone, but so also was  
his son, a bright boy of six or seven years. He wept and  
refused to hear any words of comfort. He spent the night  
wandering sorrowfully among the ruins, while his acquaint-  
ances had taken refuge in the neighbouring villages.

Just as daylight came, however, he heard a well-known  
sound, and looking up he saw his favourite cow leading the  
herd, and coming directly after them was his bright eyed little  
boy.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our  
cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some  
wonderful deed. I led the cows away because they were in  
danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at  
the right time is a hero."

### GO BECAUSE IT RAINS.

"I suppose that you won't go to Sabbath school to-day,  
Lucy?" said a mother, one stormy Sabbath morning, settling  
herself to read.

"Please let me go to-day, mamma; I want to go because  
it rains."

"Why, Lucy, that is my excuse for staying at home. How  
can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, al-  
though she lives so far away. She told the class that one  
Sabbath, when she went through the storm, and did not find  
even one scholar, she was so discouraged that she could not  
help crying. She asked us, too, if we did not go to our day  
schools in the rainy weather, and she said, while we must  
obey our parents, if we ask them pleasantly to let us go, they  
would likely be willing. Mamma, will you please let me go  
to-day?"

"Well, I am willing, my dear, if you wear your school  
suit. Go and get ready."

But the mother no longer took any interest in her book,  
but said to her husband (a lawyer) who came in from the li-  
brary: "Lucy is going to Sabbath school to-day because it  
rains, so that her teacher may be encouraged by the presence  
of at least one pupil. Suppose we go to the chapel for the  
same reason, if not for a better."

"Agreed. I never could plead a cause to an empty court-  
room, and the minister must find it hard work to preach to  
empty pews."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Nov. 13, 1892. } THE FIRST CHRISTIAN MISSIONARIES. { Acts xiii.  
113.

GOLDEN TEXT.—That repentance and remission of sins  
should be preached in His name among all nations.—Luke xxiv.  
47.

#### INTRODUCTORY.

It is the purpose of God in sending His Son as the Saviour that  
His Gospel should be world wide in its proclamation. His provid-  
ence had made this possible in the first days of the Church. The  
Christian Church at the beginning was what it should always con-  
tinue to be, a missionary Church. The Acts of the Apostles is the  
grandest of all missionary records. The apostle of the Gentiles now  
appears prominently, and in the present lesson we see him setting  
out on his first missionary journey. At this time he was about forty-  
three years of age. His powers were matured. His past life had been  
a fitting preparation for the work on which he entered. His faith was  
confirmed, and he never in all his subsequent trials lost his firm con-  
viction. His ardour, zeal and love continued unabated till the end.

I. The First Missionary Church.—The Church in Antioch  
was begun by missionaries. Those whom persecution had driven  
from Jerusalem found a resting place there, and there they preached  
the Gospel with blessed results. The Church flourished, and at the  
time of sending Paul and Barnabas to preach the Gospel to the  
heathen, it had prophets and teachers. The prophet in the New  
Testament was one who was receptive in a marked degree of the Holy  
Spirit's teaching, and who was sometimes endowed with the gift of  
foretelling future events. The teacher expounded the truth of God,  
and was the religious instructor of the people. Some of those in the  
Church at Antioch are here named. Barnabas we have already  
heard of. He was a native of the Island of Cyprus, a man of large  
and generous heart, and eminently fitted for the greater work about  
to be assigned him. "Simeon, that was called Niger." Concerning  
the person so named, little is now known. Some have supposed that  
he was of African origin, but that is only conjecture, since the name  
Niger was common among the Romans. It might refer to his dark  
complexion. Lucius was from Cyrene, in Africa. Manaen is de-  
scribed as having been brought up with Herod, the tetrarch of Galilee,  
who was the murderer of John the Baptist. Last but not least comes  
Saul, who is henceforth to be known by his new name of Paul. The  
Church at Antioch had enjoyed the services of these faithful men as  
prophets and teachers. The Christians there were intent on knowing  
God's will. They prayed and fasted that they might be in a spiritual  
frame of mind and thus be more susceptible to God's leading.

II. Paul and Barnabas.—God's answer came by direct guid-  
ance of the Holy Spirit, saying: "Separate Me Barnabas and Saul  
for the work whereunto I have called them." The Church at Antioch  
designated the appointed missionaries previous to their departure by  
a solemn religious service. "When they had fasted and prayed and  
laid their hands on them, they sent them away." Paul and Barnabas  
began their journey by proceeding to Selucia, on the sea coast. From  
there they sailed to the island of Cyprus, a voyage of nearly one hun-  
dred miles. They landed at Salamis, the capital of the island, near  
the east coast. Jews were numerous in the island at the time, and  
they had several synagogues in Salamis. In these the missionaries  
preached the word of God, as it was Paul's life-long custom to preach  
the Gospel to the Jews first and also to the Gentiles. They were at-  
tended by John Mark, who was a cousin of Barnabas. After leaving  
Salamis they went clear across the island till they came to Paphos,  
where they encountered an opponent. In this narrative there is much  
to guide and encourage all who are interested in the advancement of  
Christ's kingdom in heathen lands. The Church at Antioch was  
roused to zeal by the progress of the Gospel among themselves, by  
the instruction of those prophets and teachers who ministered to them,  
but chiefly by the direct inspiration of the Holy Spirit. These Chris-  
tians at Antioch were not deterred by the newness or the difficulty of  
the enterprise in which they were about to engage. They responded  
to the call of God and cheerfully parted with their most distinguished  
teachers, Barnabas and Saul. It was a time in some respects not un-  
like that in which we now live. The pagan world had lost faith in  
the religion which had held sway so long. The people were weary  
of their burdens; they felt the pressure, the misery of sin, and were  
sighing for deliverance. Many among them like the centurion at  
Caesarea and the proconsul at Paphos were anxious to obtain spiritual  
light. When the Lord sent out the seventy He sent them forth two  
and two; in like manner the first missionaries were sent out.

III. Elymas the Sorcerer.—This pretender belonged to the  
class who live on the credulity of the people. He professed to fore-  
tell the future, and by his magic arts to shape events. He was a self-  
seeking impostor, a false prophet. He ought to have known better  
than follow such a mode of life. He was a Jew, but evidently a very  
degenerate one. His Jewish name was Bar-Jesus, meaning son of  
Jesus or Joshua. His professional name was Elymas, signifying magi-  
cian or wizard. He used his arts of persuasion with the Roman  
Governor, Sergius Paulus, who was pro-consul at the time in Cyprus.  
He is here described as a man of understanding, possessed of an in-  
telligent, enquiring mind, for he "called for Barnabas and Saul and  
desired to hear the word of God." This did not please the Jewish  
impostor. He opposed the missionaries because his craft was in dan-  
ger. He would be found out and lose his influence and his hope of  
gain. He tried hard to turn the proconsul against the apostolic mis-  
sionaries and to prejudice him against the truth. In the person of  
Saul, now called Paul, the truth of God confronts the cunning of the  
selfish impostor. The apostle fixes a piercing gaze on Elymas, and  
addresses him in language that laid bare to the magician, and to all  
who heard, the real character of the renegade Jew. "O full of all  
subtlety and all mischief, thou child of the devil, thou enemy of all  
righteousness, wilt thou not cease to pervert the right ways of the  
Lord?" The apostle's words were quickly followed by visible marks  
of God's displeasure. Paul told him that God's hand was upon him.  
He was about to be struck with blindness. God's punishments are  
tempered with mercy, for the blindness was to be but for a season.  
Paul may have hoped that the experience of the unhappy man might  
be like his own. After the blindness there came the true light. The  
punishment was immediate. There came over Elymas a mist and a  
darkness, and he "went about seeking some one to lead him by the  
hand." The effect on Sergius Paulus was impressive. He was con-  
vinced by the apostle's reasoning and the signal confirmation of what  
he had said. He became a believer, "being astonished at the teach-  
ing of the Lord." Paul and Barnabas with their attendant, John  
Mark, left Paphos for the mainland, landing at Perga, the principal  
city and sea-port of Pamphylia, in Asia Minor. Mark, however, left  
the missionaries at this point, having been tired of the work, or per-  
haps very anxious to return to his mother at Jerusalem. Paul, for the  
time at least, was disappointed in the young man.

#### PRACTICAL SUGGESTIONS.

Dependence on God's will, and waiting on Him in prayer, is the  
sure way to obtain the guidance of the Holy Spirit.

God calls consecrated labourers for His work in every age.

The Church was instituted for the purpose of preaching Christ's  
Gospel throughout the world.

In the case of Elymas, the sorcerer, we see an illustration of the  
ruth "The hope of the hypocrite shall perish."



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 2nd, 1892.

THE discovery that some of those who are howling for the destruction of Mercier had some of his boodle in their pockets, would be quite in keeping with the trend of Quebec politics.

IF Columbus could have looked down through the centuries and seen the Presidential election over the way and the Mercier trial in Quebec he might have hesitated before setting out on his exploring expedition.

THERE is some absurdity in the fact that when our Canadian jingoes are threatening to annihilate the United States, over a hundred representative Canadians, many of them members of Parliament, are, or were a few days ago, in Chicago, helping to open the Columbian Exhibition.

METHODISM was well to the front in Toronto last week. The opening ceremonies at New Victoria were full of life and promise. The building is a splendid one and reflects great credit upon all the parties concerned in its erection and equipment. Success to the New Victoria, say we.

ASSUMING that it was a good thing to move Victoria to Toronto, and whether it was or not is no business of ours, but assuming that the move was a good one, we say Dr. Dewart deserves more credit for the step than any other living man. Had it not been for his stalwart fight in the *Guardian* and in the General Conference, that noble pile would not now be standing in the Queen's Park. It would be nowhere. Honour to whom honour is due.

GOOD men everywhere will learn with profound regret that Union Seminary has severed its connection with the Presbyterian Church of the United States. Dr. Briggs and his inaugural have caused no little trouble and the end is not yet. The callous manner in which some men of the Briggs stamp can chuckle over the pain and confusion they create in the Church of God, raises the question whether at heart they are not enemies of both God and His church. No man who has the spirit of Christ will needlessly or wantonly wound the feelings of any follower of Christ.

WHEN preparing the Sabbath school lesson for last Sabbath, some of the teachers must have sympathized deeply with Barnabas because he had no telegraph by which to send despatches to the Jerusalem press. How much better he would have succeeded in Antioch if the local papers had puffed the work steadily, and the dailies of Jerusalem had published telegraphic despatches under sensational headings about the great revival in Antioch. But we forget. Perhaps Barnabas did not know how to write a "local" about himself or even how to get a despatch about himself over the wires dead-head.

REFERRING to the "insolence, irreverence, assumption and presumption" of the destructive critics the *Interior* says:—

If those men have no personal use for the Bible, we say, why do they not let it alone? Nobody is seeking to force it upon them. If a fellow should come into the street in front of

our home and begin to stone the windows and say that he could throw stones and smash glass, and did it because he liked to, that explanation would only accelerate the swiftness of the grip upon his throat. Such is our feeling, and we are safe in saying is the general feeling.

True, but if those men let the Bible alone they would have no chance to pass as superior persons and look down patronisingly on the uncultured clergy who are not "advanced." Nor would they enjoy the delightful privilege of showing that their fathers and mothers, now in heaven, were fools?

IT is not for a moment to be supposed that Cleveland and Harrison approve of the conduct of their supporters in spending millions on the Presidential election. It is inconceivable that an elder of the Presbyterian Church sitting by the bedside of his dying wife could sanction such infamous tactics. From all we have known of the private life and public spirit of Grover Cleveland of late years, we should say that bribery is utterly repulsive to him. The fact is, elections in the United States and largely in Canada are under the control of the "machine." Candidates and local men have comparatively little to do with them. The machine raises the money and sends its agents into the constituencies to do the infamous work. Of course a considerable number of the people are waiting for the agent. If the people had a decent amount of morality and public spirit they would kick the boodle-dispenser soundly and carry him out of the county on a rail.

IS there not a tendency in Ontario at the present time to put theological learning in the back ground? There is so much said about High Schools and Collegiate Institutes, and literary institutions of various kinds, about university courses, university degrees and university honours, that people may be tempted to ask whether there is anything taught in a theological hall that anybody need care about learning. Eloquent speeches are made about the manner in which the University of Toronto is "buttressed" by Knox, Victoria, Wycliffe, St. Michaels and we know not how many other institutions. Dr. Gregg in his short history does not tell us that Knox was founded, equipped and endowed to "buttress" any other institution. There was very little said at the opening of the New Victoria about the part the institution is to take in training Methodist preachers, though there was a great deal said about some other work that it is expected to do. Should the day ever come when theological learning has to take a back seat and apologize for its existence it will be one of the worst days the Church ever saw.

THE following paragraph, clipped by the *British Weekly* from the volume of Dr. Cairns' recently published sermons, might make not a few people on this side of the Atlantic think seriously if they are capable of any such exercise:—

We thrust publicity on many events that flourish better in the shade, and God ere long restores them to it. The man who has not a biography or frequent notice in the newspapers has lived in vain. What a rebuke to this insatiable hankering after endless publicity is the severely simple record of the life of Jesus Christ! We thus see that the true fame is God's approval, that it is enough for us to live "as in our great Taskmaster's eye," and to say, "Surely my work is with the Lord and my judgment with my God."

Dr. Cairns, or to use the name often used by his thousands of friends, John Cairns, was no doubt a great, good and learned man, but there were some things he did not know. He did not know how to "thrust publicity" on himself. When about to leave home on a preaching tour he was never known to send an associate press despatch saying that he was going to start, and then another saying that he had started, and a third informing the world that he had arrived, and a fourth announcing that he had preached to admiring thousands with great acceptance. He never used the wires and the press to tell the world about the number of converts he had made, and even if he had been betrayed into that species of so-called evangelistic work, we may be sure he would not have doubled the number and counted in children four or five years old. John Cairns was a really great man, but some people on this side of the water great in nothing but brag could easily give him "points" on publicity.

THE following note has been received from Rev. D. J. Macdonnell:—

Allow me a word of comment on your remarks on Thanksgiving Day in your last issue. I agree with you largely as to the impropriety of "calling a day of sporting and pleasure a national Thanksgiving Day." What I object to is your attack

on Sir John Thompson in this connection. You write as though the Presbyterian Church had entered into "negotiations" with Sir John Thompson and had endeavoured to "arrange" this matter in a better way, and that these "negotiations with Catholic converts and ultramontanes" had proved to be "a poor business" for the Church. Now, so far as I am aware, the Presbyterian Church has had no dealings whatever with Sir John Thompson or with any other member of the Government regarding this matter. The violation of Thanksgiving Day was not even included in the extraordinary list of abominations reported to last General Assembly by the Committee on the State of Religion. I submit that it will be time enough to advise the churches "to appoint a day of their own" after the churches have approached the Government on the subject and have failed to secure what they consider desirable. Meantime it is unjust to taunt those of us who intend holding service on the day appointed by the Government as preferring, "the lead of Sir John Thompson and Caron to that of their own Church."

The one thing that strikes the Christian community as incongruous is the appointment on the advice of the Cabinet by the Governor-General of a day of public thanksgiving to Almighty God for His goodness, and members of that Cabinet sanctioning the holding of military reviews and sham fights on the same day. As ostensible head of the administration the acting Premier comes in for his share of public criticism. Would it not be better if Thanksgiving Day is to be selected for church services and military displays, that neutralize each other, the Church should seriously consider what her proper duty and responsibilities are in the circumstances?

HENRY WARD BEECHER once advised a young friend to keep out of New York, because room and work were very scarce there, and funerals and graves very expensive. Mr. Thomas Kane, a worthy elder of Chicago, has been giving some excellent advice in the columns of the *Interior* to people who have some idea of moving into that city. We need a Thomas Kane in Toronto; or, rather, we did need one badly two or three years ago. He is not needed so much now. Not long ago there was a rush of people from all parts of Ontario to the Provincial Capital. Some of them had money and some had not. The moneyed men put their surplus largely into suburban property, and the men who had no money divided up the work and the bread of the skilled and unskilled labourers already in the city. In short, Toronto had a boom, and a boom is an unmitigated, unveiled curse to any community. Goldwin Smith coined the neat truthful phrase that there is no use arguing against a mania. The mania for rushing into cities is just as unreasonable as any other. It goes unsaid that Ontario would be a better Province and Toronto a better city if a large proportion of the people who rushed in a few years ago had remained in their own towns and cities and used their capital there instead of building empty houses with it in the suburbs of Toronto. That fact is fairly evident now; it will be more evident before next spring. Of course a city like Toronto should grow, but the rest of the Province should prosper proportionally along with it. It is all very well to say that Melbourne and some Ontario cities are larger in proportion to their rural surroundings. We are not living in Melbourne, and the conditions that exist there do not exist here. It will not help a Toronto man with his margin on real estate wiped out to know that Melbourne is a large city.

## ECHOES OF THE COUNCIL.

DISTANT echoes of the Pan-Presbyterian Council are still heard. Delegates on their return to their respective homes have been reporting what took place and have been giving their impressions. It is not surprising that words of commendation respecting the success of the meetings, the great interest awakened, and the cordiality with which the members were received in Toronto, have been freely uttered. Some of the delegates have not been altogether satisfied, and little side controversies have sprung up. It is significant that the keenest of these have arisen out of phases of the Higher Criticism movement. This is one of the burning issues of the time that the Council preferred to avoid. It is a movement with which some of the delegates were more or less in sympathy, and which a great many more view with dread and anxiety. Dr. Pitzer, of Washington, was desirous of getting a resolution passed affirming the belief of the Council in the inspiration of the Scriptures. It was so worded that keen discussion was inevitable, and a harmonious decision on the basis of the resolution was well-nigh impossible. Dr. Caven, as Chairman of the Executive, saw this at a glance, and, since a deliverance on a subject so important that failed to express

unanimously the mind of the Council would occasion regret, and fail to secure the object of its mover, he urged its remission to the Executive Committee, who subsequently submitted one which substantially expressed the mind of the delegates. It was unanimously adopted, after starting a little discussion regarding the powers of the committee to amend motions submitted by delegates. The motion in the form finally brought in by the Executive Committee ended the discussion so far as the Council was concerned. Not so, however, with the mover. Dr. Pitzer has been fighting his battles over again in the columns of the press. To all appearance it will rest there. He has had the satisfaction at least of relieving his conscience, by stating his case and whatever satisfaction may arise from the conviction that he was in the right and the Council, and particularly the Executive, were in the wrong, he may now cherish undisturbed.

Dr. McKibbin, of Cincinnati, is still apparently in a belligerent mood. He writes to the *Interior* in defence of the rather sweeping criticism he expressed on theological tendencies in Scotland. Dr. McKibbin is a man possessed of a keen and vigorous mind, logical withal, and also of strong feeling. It is natural for him, therefore, to give utterance to favourable opinions when he speaks, especially in extemporaneous debate. He now endeavours to make the charge appear less sweeping than those who heard him supposed. He says:—

My statement with reference to the scholars of Europe was qualified by the further statement, "at least I can name a dozen of them, Kuenan included." I may say that I added this with a view to prevent the general character of my previous assertion from too wide an interpretation, for I had in mind principally the Kuenan and Wellhausen school of critics.

If that were all he meant, Professor Lindsay has an easy task in showing that the general condemnation did not apply to the Scottish sympathizers with the Higher Criticism. Dr. McKibbin's position is that the logical outcome of that movement is to deny the divinity of Christ. However much the Scottish scholars may be disposed to accept the critical methods in vogue in Germany, they are by no means prepared to accept rationalistic conclusions concerning the person of the adorable Redeemer. Most of them are on record as emphatically protesting their belief in the divinity of Jesus Christ.

The Cincinnati theologian, however, is deeply convinced that the movement is dangerous in the extreme, and he concludes his letter with these impassioned words:—

In conclusion, let me say I deem the present crisis to be one which calls upon every child of God to pray for courage to be loyal to every word of Christ, and for a baptism of the Holy Ghost upon the Church of God, such as came down upon Great Britain under the ministry of Whitfield and the Wesleys, and such as in the opening years of this century swept French scepticism from our land, that it may sweep out of the Church this modern form of unbelief which in the very name of Christ boldly and consistently contradicts Him.

This is a prayer to which Christians generally can heartily say amen. At the same time there are many who have no sympathy whatever with unbelief in any of its forms who hold that consecrated scholarship has an important work to do in the sphere of modern research. The Word of the Lord endureth for ever. The obscuration that comes from a tentative and conjectural criticism can only be temporary. The clouds pass away, and the eternal light shines on in its splendour.

GREAT CRIMES.

THE prevalence of appalling crimes has set many people thinking. Those who take a roseate view of human progress have their pleasant dreams disturbed. The extension of educational advantages, now virtually within the reach of all, has not produced many of the good things that the friends of general enlightenment so confidently predicted. The advance of civilization, especially in the direction of material well-being, has not diffused universal happiness. Education has given special advantages to innate rascality, no less than to unbending integrity. The higher walks of criminality can boast of experts whose exploits have eclipsed the brilliant achievements in that line by their predecessors because of the education they have received. Civilization and material improvement have not banished personal and social discontent, for the reason that inequalities have been by their means only the more sharply brought out. What then, should we subscribe to the dogmas of a hopeless pessimism and conclude that popular education is a mistake, and modern civilization a failure? By no means; not while a God of infinite wisdom, righteousness and goodness governs the world.

It has to be remembered that publicity is given

to criminal acts with a minuteness of detail, formerly unknown. It does not, therefore, follow that crime is on the increase; rather the search-light of the press is turned on everywhere, and the chances of concealment have in consequence greatly diminished. This world-wide publication of the sayings and doings of criminals has also an unfavourable side. By means of it many are familiarized with forms of iniquity who would have otherwise remained in blissful ignorance of evil. Nor can it be doubted that the sensational details of crime spread out indiscriminately have an injurious effect on crude and ill formed minds, alluring many into evil ways. Reputable journals avoid the danger by rigorously excluding sensational accounts of crime, but then all journals are not reputable. In defence they urge that since the average reading public desire such circumstantiality of detail they are bound to supply the want. The real reason weighing with the journals that cater to the lower strata of public sentiment on these matters is that there is money in it. Mammon has much to answer for.

A feature of prevalent crime may be described as that of unparalleled atrocity. The series of White-chapel murders, the perpetrator of which is yet undiscovered, the frequent crimes that have taken place recently in various parts of the European Continent, the Deeming tragedies, the murders for which Dr. Neil has been condemned to death, and several others, are all marked by a callousness and cruelty that even the most depraved natures were deemed incapable of. Yet these hideous deeds stand out in all their terrible blackness against the light of nineteenth century Christian civilization. Why? Statistics show that of late years the average of crime has been perceptibly lowered. Never were remedial agencies more numerous or more zealous in their efforts to prevent crime and seek the reformation of the criminal class. Those efforts have not been without their reward, and yet these outbreaks of crime in its worst forms are startling.

The case of Dr. Neil shows that his infamous career was not caused by ignorance, or unfavourable conditions. He studied for his profession in McGill College, Montreal, but instead of seeking to attain success by honourable means and patient industry, he seems at once to have taken to disreputable ways. Even after this, while in Canada, he made a religious profession and engaged in Sabbath school work, all the while plying his nefarious arts. Fleeing from one place to another, he was at last convicted and sentenced to life-long imprisonment, but his sentence was shortened by friendly intercession. Here was an opportunity afforded for renouncing a criminal life and in a measure retrieving the errors of the past. The unhappy man seems never even to have wavered, but continuing to follow where his evil angel beckoned, until he had sounded a depth of infamy that happily is reached but by few mortals.

The career of this unprincipled man has its lessons. Here was one whose circumstances did not expose him to special temptations, and yet he went far astray. He seemed to have tempted the tempter. Vice had him in its grasp, and there is no evidence that he either struggled or longed for deliverance. A moral nature seemed wanting in him, and there was an apparent absence of the power to discern between good and evil, right and wrong. Does not the lurid beacon-light his melancholy life kindles show the need for early religious and moral training? No one who has a distinct conception that a righteous God rules the world to whom all are accountable could have followed the path he pursued. Society cannot with complacency hand over its criminals to the executioner and then imagine that its whole duty is done. But society is, in a sense, an impersonal entity without a distinct responsibility. The law in itself is but a weak instrument in working a moral reformation. It is incumbent on all who have the training of the young entrusted to them, in the home, the school and the Church to do their utmost in placing before the mind of youth the high purposes of life the Creator has designed, the responsibilities resting on each individual, and the incalculable blessings that attend an upright life. The inordinate value set upon the possession of wealth, and apparent worldly success, to a great extent dominate current thought. They are the subjects talked about in the friendly intimacies of life, in the home circle, everywhere. Is it wonderful, therefore, that in many cases moral distinctions become hazy and that people come to entertain the belief that wealth and position are the be all and end all of human existence? Is it strange, therefore, that in the keen and feverish struggle for the attainment of these, many fall into the snare of the Devil, and sacrifice their all in his service?

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This weekly in its modernized form continues to give its readers the best of current literature.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* this month presents an admirable variety and numerous fine engravings, which cannot fail to be pleasing to its many readers.

HARPER'S WEEKLY, HARPER'S BAZAAR, and HARPER'S YOUNG PEOPLE. (New York: Harper Brothers.)—These publications exactly meet the wants of different, though large classes of readers. They are ably conducted, and from the number and quality of their illustrations they are very attractive.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—If children are not in these days provided with reading in every way suitable for them, it is not for the want of good material. No home where there are little children could have a better monthly magazine than *Our Little Ones*.

MORE has been said about Columbus during the last few weeks than was ever said before. If people do not know all about the discoverer of this continent they never will. The illustrated magazines and papers have made their readers familiar with nearly everything relating to his story. The *Illustrated News of the World* has given splendid pictures of places and objects related to the great man's life and undertakings. It has also given a very fine, large portrait of Lord Tenonson.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The November number opens with a very interesting paper by Charles Dudley Warner on "The Holy Places of Islam." Dr. Wyeth gives a chapter of comparatively recent history, "Nathaniel J. Wyeth, and the Struggle for Oregon." "Along the Parisian Boulevards" by Theodore Child; "A Collection of Death Masks," third paper, by Laurence Hutton; "The Designers of the Fair," with portraits; "The New Growth of St. Louis" by Julian Ralph; and "Massinger and Ford" by the late James Russell Lowell. The short stories, poems and other departments of *Harper* are as interesting as ever. The Editor's Easy Chair contains George W. Curtis' last contribution, "A Plea for Christmas."

THE CENTURY. (New York: The Century Co.)—A fine portrait of Francis Parkman, the eminent historian, forms the frontispiece of the November *Century*. There is a brief sketch of Parkman from the pen of the late James Russell Lowell, with a note on the completion of his work, by Edward Eggleston. The opening paper of the number which, by the way, is "A Russian National Artist," with many characteristic illustrations from his works. The Paris Commune this time has two papers devoted to it, both adorned with realistic pictures of that terrible time. Archibald Forbes continues his graphic narrative, and C. W. T. tells "What an American Girl saw of the Commune." Other important papers are: "Does the Bible Contain Scientific Errors?" by Professor Shields; "Road Coaching up to Date"; "Letters of Two Brothers, Passages from the Correspondence of General and Senator Sherman"; "Autobiographical Notes" by J. Massenet; "Plain Words to Working-men," by one of them; Bishop Potter gives his views on "Some Exposition Uses of Sunday," and G. P. Bradford recalls "Reminiscences of Brook Farm." Edgar W. Nye—better known as Bill Nye—writes an "Autobiography of an Editor." A new story by the author of "The Anglomaniacs" under the title "Sweet Bells out of Tune," is begun. There are several short stories by eminent writers, poems of decided excellence, and other attractive features.

THE HOMILETIC REVIEW. (New York: The Frank & Wagnalls Co.: Toronto: 11 Richmond Street West.)—The *Review* for November contains much helpful material for those engaged in ministerial work. President Merrill E. Gates, of Amherst, writes on "The Christian a Trustee." F. Burr, D.D., the well known author of "Ecce Coelum," has a second paper, suggestive and timely, on "Astronomy as a Religious Helper." Dr. William H. Ward, of the *Independent*, tells of "The Latest Palestine Discoveries." N. S. Burton, D.D., of Needham, Mass., brings out the parabolic nature of the Miracles of Christ. Professor Jesse B. Thomas continues the series of articles on "Denominational Federation." The sermonic section is especially rich in its contents. In addition to Dr. MacLaren's sermon on "The Chief of Sinners," there is a timely one by Hugh Price Hughes on "The Use and Abuse of Party Politics." Archdean Sinclair, of London, writes on "Rich and Poor; or, The Friendship of Mammon." The names of other well-known preachers appear with these. Professor William Milligan takes issue with the Revisers in a contribution on the phrase, "The New Testament," which they have retained against the otherwise invariable signification of the word so translated. Professor N. E. Thompson, S. T. D., gives the third of his valuable papers on "Ethics and Politics." A practical article on "How to See Europe, Egypt and Palestine on Two Dollars a Day," is contributed by Rev. Camden M. Coburn, Ph. D., to the miscellaneous section.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. George Edward Woodberry, in his admirable paper on "John Greenleaf Whittier," has contributed perhaps the ablest critical review on Whittier's place in literature, and as is fitting in the pages of the *Atlantic*, to which Whittier has been so constant a contributor, Dr. Holmes has contributed a poem in his memory. The feeling which the Autocrat shows in these verses is so real that one forgets their poetic form, and they seem but the natural outpouring of the affection of a brother poet. Elizabeth Stuart Phelps has also a touching poem on Whittier, which was written as he lay dying. An instalment of Mrs. Deland's "Story of a Child" is given; and certainly no more sympathetic picture of the hopes and tears and temptations of childhood has ever been written than these chronicles of the adventures of Ellen; Mr. W. Henry Winslow contributes a paper on "Mr. Jolley Allen, a Revolutionary worthy and Loyalist." Dr. Hale's paper, in his series on "A New England Boyhood," is devoted to social relations, and gives an interesting account of his religious training at the Brattle Street Church. He also sketches the lecture system, tea-parties, and the fire department of old Boston days. A short story in two parts by Margaret Collier Graham, called "The Withrow Water Right"; chapters of Mr. Crawford's "Don Orsino"; an able unsigned political essay on "The Two Programmes of 1892"; a paper by Samuel W. Dike on "Sociology in the Higher Education of Women"; a paper on "Breton Folk-Songs" by Theodore Bacon, with translations; and a poem by Lizette Woodworth Reese, are among the other attractions of the number.

## Choice Literature.

## A LITTLE TRAMP.

"Were you looking for work?"  
 "No'm, I was wantin' somethin' to eat."  
 "Do you expect to get it without working for it?"  
 Aunt Judith stopped for a moment in her sweeping of the front walk, and looking sharply at the ragged boy who stood before the gate.  
 "Don't you know," she went on, as the boy made no answer, "that the bible says that folks that don't work sha'n't eat?"  
 The boy was passing on, but stopped at sound of a gentle voice. Mrs. Lee was weeding the pansy border a little further on inside the front fence.  
 "Go round by the side door," she said in a low voice, which might lead one to think she did not wish Aunt Judith to hear.  
 The boy went around, meeting in the back yard Johnny Lee, restlessly walking about.  
 "Where did you come from?" asked Johnny.  
 "Oh, from back in the country," said the boy.  
 "Where do you live?"  
 "Not much of anywhere, just now."  
 "Did you run away?" asked Johnny, eagerly, coming close to him.  
 "Yes."  
 "Where did you sleep last night?"  
 "Close up to a haystack."  
 "Wasn't it fun?"  
 "No."  
 "I'd like it. I'd like to run away this minute. I want to go to the fair and see the elephant and the balloon, and I know we'll be late. Papa's gone somewhere else, and he said he'd come back and take me, and he doesn't come."  
 "Come here." A door opened, and Mrs. Lee motioned to the boy who had slept under a haystack.  
 He sat down by the table on which she had laid something for him to eat, while she, busying herself about the room, took in his condition with a few sympathizing glances.  
 How small and forlorn he looked! Everything about him was small except the big, pathetic eyes, which told so eloquently a story of hardship and friendlessness. His small feet were pinched, his bare feet and hands bony.  
 Then she noticed one other large thing about him—his appetite, and went for another bowl of milk, and added a piece of pie to the bread and cheese and ginger-bread. Everything in which he differed from her own boy seemed to carry its appeal straight to her mother's heart.  
 "Have you far to go?" she asked, when at length he seemed to have eaten enough.  
 "I'm going to the fair," he said.  
 "Do you live near here?"  
 "No'm." He got up as if not wishing to be questioned further.  
 "Well," she said, wrapping up some ginger-bread and putting it into his hand, "I guess you'd better get back to your folks as soon as you can, poor fellow. I'm glad you came in. You're a good boy, I'm sure; you'll do your best wherever you are, I know. You can go out by this way and round to the road."  
 Quickly guessing that the kindly lady desired to get him out of the way before Aunt Judith came about, he glided out of the back door; but Aunt Judith's eyes were as sharp as her voice, and nothing of what was going on had escaped her.  
 "After all I've said to you, Sarah, about the sin of encouraging idleness by harbouring such tramps! And a boy starting out so young, that ought to be whipped and set to work! I never could see, for my part, why the Lord made boys. Of course I don't mean to say He doesn't do everything right; but it does seem to me as though in His wisdom He might have contrived to do without 'em. Now, look at that one out there."  
 It is sad to be obliged to admit that Johnny was doing his very best in the way of fretful exclamation and impatient footsteps to justify his great-aunt's opinion of boys.  
 "Mamma," he jerkily called in from the porch, "when do you s'pose P'apa 'll come?"  
 "Oh, very soon, I think, dear."  
 "I want to go; and I want to go this very minute."  
 "Dear me!" Johnny's mamma looked very much distressed and perplexed. "Then I guess you'll have to go in the top buggy with Aunt Judith and me."  
 Johnny gave another kick, and scowled worse than before.  
 "I hate that! Poking along! I want to go in the open buggy with papa and Prancer. He goes lickety-cut."  
 "We'll wait a little longer and then, if P'apa doesn't come, we'll have the buggy out."  
 "I know it'll be too late for the balloon," whimpered Johnny.  
 He went to the front gate and watched the people who were passing on the way to the fair grounds, his heart beating with restless irritation. The ground was two miles distant. He could see plainly its high board fence and the buildings rising above it; he could hear taps of a drum, and knew a band was playing.  
 "And what's that thing wobbling about? It's the balloon, I know 'tis! And its about ready to go up."  
 Johnny's impatience rose to fever heat.  
 "I'll just run ahead a little—just to where I can see better. I'll get in the buggy when mamma comes."  
 Without another thought Johnny ran at full speed, until all his breath was gone. As he stopped, hot and panting, he caught sight of a ragged little figure plodding along the roadside.  
 "Hello!" said Johnny. "I'm going to the fair. Ain't you going to see the elephant and the balloon?"  
 The boy looked keenly at him, taking note of his fresh face and clean clothes. Most of the people pressing on to the fair were already looking dusty and wilted.  
 Caleb—that was his name—had run away from the wretched place he called home, because his poor little heart had failed him by reason of hard work, unkind treatment and poor fare. He could not remember a time when anyone had cared whether he was clean and comfortable. As he looked at Johnny, everything in his neat clothing and his bright, clean

face seemed to remind him of the gentle woman whose voice had spoken sweet words to him that morning as she had given him food. He could still feel the touch of her hand as she had stroked his rough hair. And his heart gave a little bound in recalling words so unlike any he had ever heard before:—

"You're a good boy, I'm sure. You'll do your best wherever you go, I know."

It was Mrs. Lee's firm belief that thinking the best of persons will go far toward leading them to do their best. If everyone believed so and acted upon the belief, who can tell how much better it might be for boys?

Caleb began to feel concerned about Johnny. He was such a little fellow to be so far from home alone.

"Where's your folks?" he asked.

"They're coming," said Johnny, who kept on with head-long speed, at one time getting very nearly run over.

"You'd best wait," Caleb said, taking his hand and drawing him to the roadside. "Stay here till they come."

"No, I'm going to the fair." And Caleb followed him closely as he hurried on.

At the entrance the crowd was thick and noisy. Johnny paid his ten cents, and in the crush Caleb contrived to creep in without paying and still kept near the small runaway.

The air was full of music of the band and of the sound of many voices. Merry-go-rounds were on all sides, but Johnny soon joined the crowd of boys making its way to the far side of the grounds.

"The elephant is over there," he said to Caleb.

"Hain't you better wait till your folks come?" asked Caleb, anxiously, as he gave Johnny another pull out of danger's way.

"No, I'm going to see him. And I want to see the balloon. Oh! there's the balloon."

Johnny stood gazing with awe at the huge thing which swayed and bobbed in the wind.

"Where's its legs?" he asked of a boy who had come before him.

"Ho! it ain't got any."

"Where's its wings, then!"

"Why it ain't got any o' them neither," said the boy, with a laugh.

"How does it go, then?"

"Ho! ho!" The boy gave a shout which made a dozen other boys turn to look. "Here's a chap's asking how the balloon goes."

Johnny grew red with anger and confusion as they laughed at him.

"I'm going to see the elephant," he said. "This ain't the kind of a balloon I wanted to see."

"Come on," cried an excited boy. "He's as big as a house, and he's got legs like tree trunks and ears like an old coat."

There he was—the awkward monster. Johnny gave a jump and a scream at finding himself, before he knew it, close to one of the great legs. Then he felt a cold touch on his hand, and screamed again as he saw the brown snake-like trunk feeling about his pocket.

"Don't be scared," said the showman. "He's just hunting for nut, and things."

Johnny soon got over being frightened, and as he still gazed he grew wild with excitement. There was a little temple-shaped thing on the elephant's back, and in that thing boys were riding as the huge creature walked slowly one way and then the other—little boys like himself.

"I'm going too," exclaimed Johnny, after gazing up with eyes and mouth wide open.

"Keep back," said Caleb. "Don't you see that big critter might kick up or run away? What'd become o' you then?"

But Johnny was beside himself and would not hear. The elephant had just been making its round with a dozen or more boys on its back, and the man was holding a step-ladder against its great neck for them to get down by.

"Who goes next?" he called. There was a rush of small boys, and Johnny was one of the first who went up the step-ladder.

Caleb was not afraid for himself; and would have greatly enjoyed the odd ride.

"But I ain't that kind of boy," he said, shrinking back as he gave a glance at his rags and then at the other boys, every one of whom, it was plain to see, had a home and a mother.

The great legs moved and the ungainly body lumbered forward. Caleb caught sight of Johnny's laughing face so far above him with an uneasy wonder how his mother would like to see him there, wishing with all his heart that the small, well-cared-for boy was again on solid ground.

"Hurrah-h-h-h!"

A long shout arose and the balloon shot up in full sight of the elephant as he turned on his round. With a snort the huge animal threw up his trunk and backed and reared in fright at the unusual sight. With screams of terror people rushed out of the way, while the elephant's keeper tried to quiet him.

But it was of no use. Mad with fright, the great creature tossed himself about, trying to shake the burden from his back, flinging the boys right and left.

Caleb kept his scared eyes fixed on Johnny as, with a scream, he fell to the hard ground, close to the cruel heavy feet so well able to crush out a dozen glad young lives.

"Keep back!" was the cry of two or three men who sprang to the help of the boys. But like a flash a ragged figure rushed up as Johnny fell. So quickly did it all happen that when at length two insensible forms were lifted no one could have told which of them had felt the weight of the heavy foot.

From an upstairs window Aunt Judith had seen the small boy running toward the fair ground. She was not glad he was showing himself a bad boy, for she loved Johnny as if she had thought boys the only thing in the world worth having. She told Johnny's mamma, and the two, in the top buggy, followed the little runaway.

Pressing through the crowd as fast as possible, they came within sight of the elephant just after it had been brought to order.

"Don't be frightened, ma'am," said a man who knew her. "It's all right with Johnny, except that he's dizzy with his tumble."

"Came within an inch of the brute's big foot as he fell," whispered another to Miss Judith. "The little beggar chap dashed forward and gave Johnny a jerk out of the way. Bad for the little tramp, but would have been worse for Johnny if he'd lain there a half-second longer."

The two boys were carried to Mrs. Lee, Johnny rubbing his eyes and looking about him with a bewildered stare, the ragged boy lying limp and pale, with closed eyes.

"It is—yes, it is the boy who came to us this morning. Bring him here."

"Where's Johnny?" asked Caleb. His eyes opened upon the kind woman who had smiled upon him and spoken sweet words to him, whose face had been before him when he imperiled his life to save her boy from harm. The next moment he turned paler than usual with the pain of his crushed foot, and Johnny's mother also grew white as they wrapped it up and laid him upon the seat of the buggy.

Caleb did not leave the home in which he was nursed up to health and strength and happiness. Johnny's mamma feels as though she could never be easy about Johnny unless he is in Caleb's care. Aunt Judith thinks exactly as she did before of all boys in the world—except two. And Caleb declares that he gets along with one foot far better than he ever did with two.—*Sydney Dayre, in the Independent.*

## AUTUMN AND THE AFTER-GLOW.

When the far woods a misty veil assume  
 (The sun being gone), and stand in solemn hush,  
 To the pale heavens comes a heightened bloom;  
 Slowly it gathers—an ethereal flush,  
 Blending the summer rose—the oriole's breast—  
 Wine—fruit—and leafage touched to various flame  
 The candle-light of home far seen and blest,  
 And flower-like, gem-like splendours without name.  
 This is the reminiscent After-glow,  
 Day's riches told upon the bourn of Night  
 So I, Life's pilgrim, ere from hence I go,  
 Resigning the sweet heritage of light,  
 Would view in the soul's west the pageant train  
 Of what hath been, but shall not be again.

As dies the Day, so dies the blessed Year,  
 Through dreamful languishment and mystic trance,  
 With murmur voiced adieu, and wistful glance  
 Still deepening as the shadow draws more near.  
 What is it wanders with the thistle's sphere,  
 Or darts before the gossamer's shimmering lance,  
 Or mingles with the lost leaves' elfin dance,  
 Or, birdlike, flutes along the upland sear?  
 The host of those departing! Yet, a while  
 They linger, and with sweet remembering  
 Catch back the tender prattle of the Spring,  
 The full heart-throb of Summer and her smile.  
 Good-by fond Day, good-by, regretful Year!  
 Ye go—the Night and Winter tarry here!

—*Edith M. Thomas, in the October Scribner.*

## BURMESE ART.

The workmen of Burma, although they have little idea of composition, are wonderfully fertile designers of details. They can all draw with freedom and grace; their legends are full of stirring incidents, and deal with a varied range of characters, from the puny human infant to the grotesque man-eating monster. Their standards of masculine and feminine beauty differ from ours, but are, nevertheless, quite possible. Without the insight and delicate refinement of the Japanese, they are free from the extravagance of the Chinese, and there is nothing in their art so debased as the representations of Hindu gods. There are, as yet, no artists in Burma, and, to see how the people draw, we must examine the designs of the decorator, the gilt lacquer-maker, the silver-smith, and the wood-carver. It is true that pictures may be seen in some of the houses of the well-to-do; many of these are panels taken from the base of the funeral-pyre of a monk, and the others are similar productions made to order by decorators. These pictures are remarkable chiefly for the glaring colours used, for the absence of any composition, and for the distorted perspective common to Oriental representations. The drawing is, however, good, the attitudes are life-like, and the story is generally well told. To European eyes, the attitudes appear as distorted as the perspective, but it needs a very slight knowledge of the country to recognize that the Burmese habitually placed themselves in the most ungainly positions. After more intimate acquaintance with their mode of life, we find out that these very attitudes are esteemed graceful and are only acquired after years of practice. For example, a village belle comes to take her seat at the theatre. The place is crowded with people sitting on mats spread on the ground. She is perfectly self-possessed, though conscious of general criticism. A dainty wreath of Jessamine is placed tiara-wise just below the neat coils of shining black hair. She wears a spotless white jacket, with tight-fitting sleeves, and over one shoulder a maize-coloured scarf is thrown. With every swaying movement of her lithe limbs, the gay colours of her narrow silk petticoat glance and play in the light of the glaring torches. When she reaches the mat, that serves as the family box, she sits smilingly down and leans on one arm, and gradually turns the hand round inward until the elbow is bowed outward in front. The general impression is one of supple grace; but, if we watch this girl walking through the village by ordinary daylight, we shall see that she swings



her arms backward and forward, in time with the circling sweep of her out-turned feet. And further, when resting during the cool of the evening unobserved in the recesses of the rest house, we may see little maidens, scarce promoted to the dignity of clothes, practising again and again these curious motions and attitudes. Our criticism of the same attitudes varies with our own feelings, and the secret of the illusion at the theatre is, perhaps, in the nature of the surroundings. In the early morning, under the open sky, and with the hard business of the day before us, we looked with the cold eyes of the foreigner; in the evening when tired, but with our worries behind us, we were able to enter into the children's play, amused, and half-understanding; but at night we leave the house and everything English in it, and, sitting in the midst of a Burmese crowd, are able to understand their modes of thought and their standards of beauty.—The Magazine of Art for October.

NESTORIUS, A PHANTASY.

In days when so much commonplace rhyme is published with much flourish of trumpets, between richly decorated covers, under the dignified name of poems, it is refreshing to come upon a modest little brochure of twenty-three pages, with only initials on the cover—containing so much genuine and charming poetry as does this unpretending "Phantasy." The subject is taken from the interesting period of ecclesiastical history which has given us "Hypatia" and other romances, the period of the struggle between the dying religions of antiquity and the fast growing strength of Christianity. The patriarchal and benign Nestorius, in his old age and exile, a hermit on the banks of the Nile, is delightfully portrayed for us, as

Day by day,  
Wrapped in the splendour of the sunlit air,  
Which ventured, here, a world so strange and fair,  
He watched the mighty river glide away,  
Forever passing, and forever there.

Like some huge bark, some battered quinquereme,  
Wrecked and abandoned on a lonely strand,  
Or as some vanquished Titan from whose hand  
The bolt has fallen, and he sits in dream,  
Half doubting whether all he come to end,  
Nestorius sat, with lustrous silver hair,  
Falling in waves upon his chest, half bare;  
As one whom no calamity could bend,  
Too proud to mourn, too gentle to despair.

To the solitary old patriarch who had so lately sat "on the throne of Chrysostom," now cast forth and denounced as a heretic, a little maiden comes who cheers his exile by her gentle and affectionate ministrations, and becomes his companion on a mysterious journey which Nestorius undertakes into the heart of the desert, in obedience to a "heavenly vision" which had commanded him to "go to drive the old discredited Egyptian deities" from their last refuge—a remote oasis which is charmingly described. The description of the desert scenery is also vivid and striking:—

Strange days were those! When all the visible world  
Seemed limited to that pale disc of sand  
Whereof they were the centre; all the land  
Withered to dust, save here and there imperaled  
With tremulous and tiny desert blooms,  
Shrinking, as if in loneliness and fear,  
Beneath some sheltering rock. Yet even here,  
A land of silence, as among the tombs,  
The voiceless found a voice, the dark grew clear.

The moonlight aspect of the oasis is given in a few lines with suggestive faithfulness:—

the tall columnar trees,  
Giants in growth, through whose interstices,  
High-branched with lofty crowns of foliage,  
Clear moonlight fell, and chequered here and there  
The heavy gloom with points and lines of light.

Then there is a weird description of the banquet room in which is assembled a ghostly company, king and nobles, who had been suddenly stricken by some withering desert blast, which however had such a strange and "subtle influence"

That they, through all the ages ebb and flow,  
Remained unaltered, fixed, without decay;  
Each still retained his careless pose of yore,  
Although the lotus-wreath, which then he wore  
Had faded, by the lapse of time, away,  
And lay, a speck of ashes, on the floor.

We cannot forbear quoting the two very striking stanzas which describe the strange, ghostly procession of discredited departing deities, driven forth by the exorcising spell—which is the central idea of the "Phantasy":—

They wake, they moved: up-startling from his throne  
Rose the dead Pharaoh; and around him rose  
The many who had shared his long repose,  
Princes and bards and slaves: nor these alone:  
From out the dark recesses of the wood  
Came mighty shadows of departed gods,  
Who lingered yet about their loved abodes,  
Osiris, Nephthys, and the twilight brood  
Of light and gloom—the spawn of Nilus floods.

Yet was their bearing kingly. Like a star  
Shone Ra, the sun-god, with his helm aflame,  
Crowned with immortal youth, fair Horus came,  
Typhon, arrayed in panoply of woe;  
The dread Anubis, from the shades below,  
Judge of the dead, and, as a lily fair,  
Lies the Queen, with wealth of golden hair,  
Yet something sad, as when the moon hangs low,  
O'er western hills, and silence fills the air.

The "vision of long vanished centuries" which meets the gaze of Nestorius,—the colossal colonnades, obelisks, pyramids and "temples that seemed eternal in their strength," suggest, of course, the departed glories of

"Nestorius, A Phantasy." By E. T. F. Ottawa: A. Bureau of Press, 1892.

Luxor and Karnak, whose majestic ruins are more or less familiar even to the untravelled reader. The description of the death of Nestorius, which closes the poem, is very tender and sweet, and the effect produced on the mind of the reader is that of a soothing and restful excursion into that remote and mysterious part of the wonderful country by the Nile, which still exerts a powerful and mystic influence over the dreaming imagination. This, as well as Mr. Fletcher's former poem, "The Lost Island," contains more real poetry in proportion to its size than many far more pretentious volumes. It is the work of a mature and mellowed imagination, and the treatment is entirely in unison with the theme, calm, sincere, dignified, without affectation or overstraining. It deserves to find many readers, and all who are capable of appreciating true poetry will enjoy it thoroughly. It is published in Ottawa, and appropriately dedicated to our literary Nestor, G. W. Wicksteed, Esq., whose friendship, with the author—though he is now a citizen of Victoria, B.C.—is one of long standing, as is evident from the brief but expressive Latin inscription.—Fidelis, in The Week.

MISSIONARY WORLD.

CHRISTIANITY IN JAPAN.

A statistical report of the Churches in Japan is given in the Missionary Herald, the organ of the American Board of Commissioners for Foreign Missions (A.B.C.F.M.). It is the report for the year 1891. It is now thirty-three years since the first missionaries landed, and the progress made is most encouraging. We give the Churches in the order of membership, stating only the main figures, and omitting the less important details.

(1) The Church of Christ in Japan.—This organization formed by a union of the Presbyterian Missions in Japan. It has seventy-three churches, 12,690 adult members, 155 missionaries (including the wives of missionaries), fifty-eight native ministers, and eighty-seven unordained helpers.

(2) The A.B.C.F.M.—This is the mission of the Congregational Churches. There are seventy-one churches, 10,937 adult members, ninety-four missionaries, twenty-one native ministers, and sixty-seven unordained helpers.

(3) The Missions of the Methodist Churches of America.—These are yet separate of each other, and comprise eighty-eight churches, 5,593 members, 132 missionaries, fifty-four native ministers, and 140 unordained helpers.

(4) The Episcopal Church of Japan.—This is made up of the English and the American Episcopal Missions. There are eighty-three churches, 3,170 adult members, seventy-one missionaries, sixteen native ministers, and eighty-six unordained helpers. The membership does not include the Society for the Propagation of the Gospel—statistics of membership for this Society are not given.

(5) The Baptist Church.—There are four agencies at work in Japan in connection with churches of the Baptist persuasion. They are all American. They have in Japan twenty-two churches, 1,600 adult members, sixty missionaries, six native ministers, and fifty-one unordained helpers.

(6) Other Agencies.—Under these are included the General Evangelical Protestants (German-Swiss), the Society of Friends, etc. These together have seven churches, 300 adult members, fifteen missionaries, two native ministers, and eighteen unordained helpers.

Sum Total of Protestant Missions.—Churches, 344; members, 33,390; missionaries (including wives), 527; native ministers, 157; unordained helpers, 449. Now since Japan has a population of about 40,000,000, Christians at home have only to read the above statistics of church membership in order to be convinced how erroneous is the not uncommon impression that Japan is nearly Christianized; out of a population of 40,000,000, the Protestant Church has 33,390 members. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He may send forth labourers into His harvest."

LETTER FROM REV. JOSEPH ANNAND, SANTO.

Having been all around this group of islands, and attended our meeting of Synod held on Aneityum last month, a few jottings about what we heard and saw may be interesting to your readers. It was a truly delightful season to most of us—a reunion of our scattered family, after days of trials and months of isolation. While together we gathered strength for future contest—cheer and encouragement to last us weeks, amid daily battles with the enemy.

The reports given in from the several islands indicated general progress, and in some places advancement more rapid. On Tanna—dark Tanna—war has been raging for months. Mr. Gray's mission station was unfortunately within the limits of one of the battlefields. For months the missionary's life was in as great danger as was ever Dr. Paton's on the same island. Still the missionaries hold on, and trust in the Omnipotent Arm. Rays of light are shining here and there "amidst the encircling gloom." Futuna, Erromanga and Efate are progressive. At Nguna we witnessed a sight that gladdened our hearts. To those of us who saw and knew Nguna fifteen years ago, when all the abominations of New Hebridean paganism were rampant, the scene we looked upon that quiet Sabbath day was worth a long voyage, even on the Croydon. Over five hundred gaily clad and devout worshippers assembled twice in and around their beautiful church. Their glad shouts of praise were thrilling. The reverent

demeanour of those who had many a time gathered to partake of their enemies, dressed in the garb of demons, made our hearts overflow with gratitude to Him who had wrought such a change. Yes, the Gospel is truly "the power of God" still.

On Tongoa, Emae, and Epi the Word of God is quick and powerful. The day of grace draws near even to dark Malekula and Santo. Again the Lord has sent His servants to Ambrim. Dr. and Mrs. Lamb are now being settled on that lovely isle. May the dawn of the better day soon break over its mountain slopes! Brethren in Christ, pray on—labour on; the kingdom is coming, and our King will soon be here.

UGANDA.

The letters of the C.M.S. missionaries in Uganda which have been so anxiously expected, corroborate the statement in Captain Lugard's report referred to last month. The successive murders of two Protestant natives, one on Thursday, January 21st, and the other on the following Sunday morning, were the immediate causes of the unhappy conflict. The latest letter, dated March 14th, reports "things wonderfully well again, teaching begun again as hard as ever," Mr. Ashe, with Messrs. Walker and Smith, who had met him in Budu, arrived at Mengo on February 5th. The mission had sustained a serious loss in the death of Sembera MacKay, one of the native evangelists. The missionaries speak of him as "our best and ablest man, and most deeply taught Christian." Translation work goes on a pace. Translations of manuscript of 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Jude have been received. Of the books of the New Testament, only 1 and 2 Corinthians, Hebrews, James, and 1 and 2 Peter, remained in January last untranslated, and these Mr. Pilkington hoped to see finished by the spring. If the New Testament in the vernacular can be introduced into Uganda, we may confidently expect the cause of Christ there to grow and multiply, whatever political changes may take place. We are none the less thankful, however, that the latest move is more reassuring. A telegram from the Consul-General at Zanzibar, dated July 27th, stated that letters up to May 3rd had been received at the coast, giving information that King Mwanga had escaped from the Catholics, and, having returned to Mengo, had resumed the royal power, hoisted the British flag, and declared himself a Protestant.

TEN YEARS' PROGRESS.

The Missionary Herald of the Irish Presbyterian Church gives a table showing the progress of their mission in Gujerat and Kathiawar since 1881. The figures are as follows:—

	1881.	1891.
Stations (Principal and Branch)	15	18
Ordained European Missionaries	7	12
Female Missionaries	5	10
Native Christian Agents	38	108
Communicants	248	359
Christian Community	1865	2162
Attendance at Schools	1706	3593

Last year the baptisms numbered 129. A point of encouragement is that many of the native Christians are beginning to feel the duty and privilege of being unpaid missionaries to their heathen neighbours. Very truly it is said: "If there is one thing more than another the Church at home should pray for, it is that the Holy Spirit should descend upon the native Christians in our mission field."

CATARH in the head is a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla, to effect a cure.

IN YOUR VEST POCKET THIS JEWEL LIES.

Happy the man in whose vest pocket a Dueber-Hampden twenty-dollar watch reposes. It is jewelled in fifteen holes, has compensation balance, patent safety pinion, in hunting case or open face Gladiator, gold-filled, elegantly engraved, with solid gold bow and warranted for twenty-five years. There is nothing like it on the market, a statement that you can prove or disprove by calling on or sending to Messrs. F. S. Taggart & Co., the special selling agents and importers, 89 King Street West, Toronto.

ONE THOUSAND DOLLARS IN PRIZES.

The Esterbrook Steel Pen Co., 26 John Street, New York, have concluded to offer the following prizes for Poems on Esterbrook's Steel Pens: Two Prizes of \$100.00; four prizes of \$50.00; twelve prizes of \$25.00; thirty prizes of \$10.00; in all forty-eight prizes, amounting to \$1000.00. The conditions are:—

- 1st. Poems must not exceed twenty-four lines.
- 2nd. Lines not to average over eight words.
- 3rd. Write the address on a different sheet from the poem.
- 4th. Each competitor to remit one dollar, for which full value will be given in a gross of a new pen specially made for the occasion and a new combination rubber penholder, stamped, respectively, the "Poet's Pen" and the "Poet's Penholder."

Every writer will also receive a book containing the forty-eight Prize Poems, which will be printed during the coming year. It is suggested for writers to give their poems a title. Poems must be sent in before January 1, 1893. Awards will be made by competent judges as soon after as practicable.

# CLEVELAND'S BAKING POWDER



No Ammonia. No Alum.

A pure cream of tartar powder.

Used in the U. S. Army and by teachers of Cookery. Cleveland's is the standard, it never varies, it does the most work, the best work and is perfectly wholesome.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER



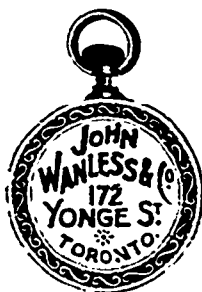
Removes Tan, Pimples, Freckles, Moth Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless you taste it to be sure its properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, and to a lady of the haulton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

FERD T. HOPKINS, Proprietor, 27 Great Jones St. N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

## STERLING SILVER

Ware is in greater demand at the present day than perhaps ever before, for two reasons. It is much cheaper than formerly. It lasts for generations. We offer the newest designs at our usual close prices.

JOHN WANLESS & Co. TORONTO.



Often in the still night, When Chelera Nourbus found me, "Pain Killer" fixed me right, Nor wakened those around me.

Most OLD PEOPLE are friends of

## Perry Davis' PAIN KILLER

and often its very best friends, because for many years they have found it a friend in need. It is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache. To get rid of any such pains before they become aches, use PAIN KILLER. Buy it right now. Keep it near you. Use it promptly. For sale everywhere. IT KILLS PAIN.

## Ministers and Churches.

THE Christian Endeavour Society of the Presbyterian church, Waterdown, have purchased a piano to be used at opening meetings and "At Homes."

THE Rev. George Pouteous has resigned the charge of the united congregations of Glenvale, Harrowsmith and Wilton, subject to the decision of the Presbytery.

ANNIVERSARY services were conducted at Cannington, October 23, by the Rev. A. MacWilliams, of St. Andrews, Peterboro', who preached two very able sermons to large congregations.

"RECOLLECTIONS of the North-West Rebellion" was the title of the lecture delivered last week by Rev. R. G. MacBeth, M.A., in the rooms of the Young Men's Christian Association, Winnipeg. The chair was taken by ex-Mayor Ryan.

THE Thorold Post says: The Rev. James Bryant preached his initial sermon of his new pastorate at St. Andrews Church on Sunday morning week, a large congregation being present. They speak in high terms of his ability and eloquence. The church is soon to be renovated and generally modernized.

A VERY pleasant entertainment was held last week in McNab Street Presbyterian Church Sunday School, Hamilton, under the auspices of the Y. P. S. C. E. The school-room looked very pretty with its floral decorations. The following ladies and gentlemen took part in the programme: Mrs. Lauder, Misses Shaw, Schumacher, Macdonald, Nelligan, Black and Messrs. Harry Gayler and Sidney Grant.

THE Presbytery of Barrie at its last meeting sustained a unanimous call from the congregation of Hillsdale to the Rev. W. Stewart Smith, of Centreville, in the Presbytery of Kingston. Reasons for the translation with all relative papers were ordered to be forwarded to the Clerk of Kingston Presbytery. The stipend promised is \$500 with manse. The congregation also offer to defray the expenses of Mr. Smith's removal should he accept.

THE Paris Auxiliary of the Woman's Foreign Missionary Society held their annual thanksgiving meeting on October 14, in the lecture room of the church. The attendance of ladies was large. Mrs. W. B. McMurrich, of Toronto, gave an exceedingly interesting address on the work of the Society, which was enjoyed by all. The thank-offering amounted to upwards of \$50, which will materially augment the already liberal givings of the Society.

THE Chatham Banner says: On Sunday, Dr. Howie conducted the First Presbyterian services in the opera house, both morning and evening delivering two powerful and eloquent discourses. His wonderful familiarity with Scripture was shown when he gave the lessons and texts entirely from memory. The exhibition of the picture of Dr. Howie's Eastern home, and Mrs. Howie's remarks and verses in connection with it in the Sunday school, were a happy illustration of the very lessons which the schools were studying.

At the meeting of the Y. P. S. C. E., in connection with the Parkhill Presbyterian church, on Monday evening week, the following officers were elected: President, Miss Emma Macleod; secretary, Miss Maggie Munro; recording-secretary, Miss Annie Lochhead; treasurer, Mr. George Waters; chairman of committees, Mr. J. G. Russell, Miss Gibbs, Miss Ross, Miss Tudor. Arrangements are being made by the Society for an entertainment on the evening of Thanksgiving day. Further particulars will be given.

THE Berlin Telegraph says: The Rev. A. B. Winchester, who is labouring as a missionary among the heathen Chinese in British Columbia, arrived in Berlin recently from Toronto where he has been staying for some days. He visited his old congregation of St. Andrews Church in the evening and conducted the services at the Christian Endeavour and prayer meeting before a very large audience, many being present from other congregations. He also performed the rite of baptism on two infants, children of members of the church. Mr. Winchester's many friends were glad to meet him again and to see him looking so well, after his six months' sojourn on the Pacific coast.

ON Tuesday evening week the Rev. Dr. Barclay, of St. Pauls Church, Montreal, delivered a lecture in St. Andrews Church, Almonte, under the auspices of the Mission Band, on "Robert Browning." The lecture was a most excellent one. The speaker went into a very fair criticism of the defects and excellencies of Browning's poetry, and pronounced him one of the grandest and greatest of English poets. He pointed out by numerous quotations, by analysis of certain poems, and by careful criticism, what were the leading characteristics of the poet. He claimed that no one who understood Browning could read his poetry without becoming stronger, both intellectually, morally and religiously. Rev. Mr. Grant, pastor, occupied the chair.

ST. ANDREWS LADIES ASSOCIATION was organized in St. Andrews congregation, Perth, last week. The ladies met in the church by invitation given from the pulpit. After Scriptural reading and prayer and statements from the pastor, it was resolved there and then to organize. The object of the Association in general terms are the cultivation of friendly intercourse among the members of the Association, the promotion of Christian friendliness among members and adherents in the congregation, the improvement of the congregation through financial aid, and the advancements of the general interests of the church by closer cooperation with pastor, and officers, and existing societies. Twenty-three ladies from all parts of the congregation were present at the preliminary meeting, and all were enrolled as members. The first officers appointed until the end of the calendar year were Mrs. H. Taylor, president; Mrs. Robert Richardson, vice-president; Miss Spalding, secretary; Miss McNece, treasurer; and Mrs. Scott, Mrs. Walker, Mrs. Johnston, Miss Annie Cameron, associate officers.

THE Presbytery of Minnedosa held a *pro re nata* meeting at Minnedosa on the 14th ult. The Rev. J. Patterson, Moderator *pro tem*. Mr. Murchie reported that in accordance with instructions of the Presbytery he had moderated in a call at *Butte* on the 4th inst., and that it had resulted unanimously in favour of Mr. Robert Frew. The call and relative documents were laid on the table. The call was signed by thirty nine members and thirty five adherents. The congregation guaranteed \$750 towards the salary. On motion of Mr. Row and the call was sustained and ordered to be placed in the hands of Mr. Frew, and that should he accept the same the induction to take place on the 14th day of November next; and that Mr. McArthur preside, Mr. Rogerson preach, Mr. Murchie address the minister and Mr. Patterson the people. Mr. Murray reported that he had moderated in a call at Gladstone and that it had resulted unanimously in favour of Mr. J. E. Munro. It was accompanied by a guarantee of a stipend of \$900, with a manse. On motion of Mr. Murchie the call was sustained and ordered to be placed in the hands of Mr. Munro.

THE Presbytery of Huron met at Auburn on the 15th ult. for the purpose of inducting the Rev. Robert Henderson into the pastoral charge of Manchester and Smith's Hill. Rev. Mr. Hamilton, of Londonborough, occupied the pulpit on the occasion. He preached a very suitable sermon. Rev. Mr. Stuart, of Clinton, addressed the minister, and clearly defined his duties. Rev. Mr. Geddes, of Whitechurch, addressed the congregation. Mr. Henderson is not a stranger here, for during the pastorate of Rev. Mr. McMillan, he occupied the pulpit here during that gentleman's visit to Scotland. He therefore enters upon his new duties under the most favourable circumstances. He is a good preacher, and an earnest, indefatigable worker, and the people of his new charge have made a most judicious selection. If they do their part their pastor will do his. The same evening a tea-meeting was held, tea being served in the temperance hall, and speaking in the church. The choir of the church rendered suitable music on the occasion. "Christian Unity" was the main theme of the occasion. A more suitable one could not have been chosen, representatives of five different churches being present on the platform. The proceeds of the meeting amounted to over \$60 clear of all expenses.

The annual thanksgiving meeting of the Bothwell Auxiliary Women's Foreign Mission Society was held in the Presbyterian church on the afternoon of October 14. There was a good attendance of the ladies of the congregation. Mrs. Laughton, president of the Society, occupied the chair, and conducted devotional exercise, assisted by Mrs. Calderwood and Mrs. Flair. After the usual business routine being carried out, a short programme was proceeded with: A duet, "Throw Out the Life Line," sang by Mrs. Davidson and Mrs. Taylor, with good expression; a duet, "The Little Ones," very sweetly rendered by two little girls, the Misses Davidson; then came the thanksgiving story, "Mrs. Bartlett's Thank Offering," read by Mrs. Davidson, which touched the hearts of all present, there being few eyes not glistening with tears; during the singing of the hymn in which all joined, the thank-offering envelopes were collected and opened by the treasurer, each offering being accompanied by an appropriate text, which was read by the secretary, the result being that the treasury is enriched \$42.43 and four new names added to the membership roll. Another duet by Mrs. Davidson and Mrs. Taylor closed the programme. The meeting was closed in the usual form, and all felt that an enjoyable and profitable afternoon had been spent.

THE *Whitby Chronicle* says: Rev. Kenneth McLennan has accepted a call from Point Levis, Quebec, opposite Quebec city, to take charge of a congregation there, and in the removal of the reverend gentleman and his attractive and accomplished family Whitby loses heavily. Mr. McLennan's residence of fifteen years in Whitby has enabled the members of his family and other residents of the town to form bonds of friendship and esteem which will live always. Of his ministry we may mention by way of information that Mr. McLennan originally preached ten years here, and after an interval of twelve years spent in Peterboro' and Charlottetown, Prince Edward Island, returned, and has resided here constantly until now. He is a man of strong, advanced opinions, both in regard to educational and religious affairs, and is possessed of an unlimited store of learning. His chief delight and aim outside his pulpit is to mix in the advance of educational institutions, a field for which his station in the Province of Quebec will afford ample opportunity. His wise and thoughtful suggestions are ever safe and practical. His knowledge of provincial affairs in both East and West is exceeded by few men, the religious educational and political history, and even the legends and other local lore of each part, from Manitoba to the Atlantic, being all familiar to him. In Mr. McLennan the congregation of Point Levis have secured a man of strong character and unlimited ability, which intellectual and social traits are, indeed, possessed by every member of his family. The town will miss them badly after almost a lifetime association.

THE meeting held in Knox Church schoolroom, Dundas, on the afternoon of Tuesday week, in connection with the Woman's Foreign Missionary Society, was very well attended, there being present a number of ladies from Waterdown, Flamboro, and the sister societies of the town. At the close of the meeting a reception was given the ladies from a distance, at the residence of Mrs. J. Steele, where a pleasant half hour was spent in social converse with Mrs. Wilson. The address delivered by Mrs. Wilson was exceedingly interesting and very much enjoyed by all who heard it. Mrs. Wilson, who during her residence in Neenuch has been engaged in Zenana work attended with considerable success, gave a graphic account of her varied experiences in this line of work. Prevailing caste and the secluded life led by the women of India are among the drawbacks. The low state of morals among both sexes made the seclusion of the better class of women

almost or quite a necessity, and any attempt on the part of the missionary to gain admission to the Zenana is looked upon by the men with distrust. Seemingly, they would carefully guard their wives from all outside influences whatever. The native Christian teachers help very materially in this respect. They begin not by talking about religion but by telling of the missionaries' work, gradually getting them interested and gaining their confidence, until access is obtained. In many cases much good could be accomplished were they not so afraid of public opinion. What is very much needed is to christianize the men as well as the women; where this is achieved, perhaps the greatest obstacle in Zenana work will be overcome.

THE meeting of the W. F. M. Auxiliary, in connection with the Kirkton Presbyterian church, was held at the residence of Mrs. W. Curdy, on Tuesday afternoon, October 18. The attendance was larger than usual. Its main object was to do honour to Mrs. Dr. Irving, who in consequence of removing to St. Marys is on the eve of severing her connection with the Society she was so instrumental in starting, and in which she has always taken the deepest interest. After Mrs. Fletcher had given an interesting account of the Pan Presbyterian Council meeting in Toronto, the secretary, Miss Maggie Dawson, on behalf of the Society, read the following address, and Mrs. John Gillfillan with a few graceful remarks handed Mrs. Irving a handsome teachers Bible: "Dear Mrs. Irving,—It is with deep regret, that we, the Kirkton W. F. M. Auxiliary, have learned that you are about removing from our locality, and that in consequence your connection with this Society will be severed. You will be greatly missed by us for the great interest you have always shown in this part of the Master's work, and the regularity of your attendance at the monthly meetings has been a help to many. We feel as if we could not part from you without giving expression to our sentiments. Will you kindly accept of this Bible as a remembrance of the warm feelings we entertain towards you and yours, and at the same time we wish you God-speed. We know that wherever your lot is cast, you will be one of the willing workers, so while we feel our loss, we will strive at the same time to be unselfish in the matter. May the God of all grace keep you in His tender care when we are absent one from the other and perfect His work concerning us. Signed on behalf of the Kirkton W. F. M. Auxiliary—Maggie Dawson, Secretary. After a friendly cup of tea the meeting dismissed, each and all wishing Mrs. Irving a bright and happy future.

THE St. Catharines Star says: On the 30th June, 1867, Rev. Dr. Cochrane, of Brantford, dispensed the Lord's Supper to the congregation of Knox Church, the pulpit being then vacant. Although over twenty five years have elapsed since then, he stood again yesterday morning and evening and looked into many of the faces that were before him a quarter of a century ago. It was fitting that the beginning and ending of this quarter of a century of church life should be celebrated by the same distinguished divine. On the 22nd of October following, Rev. George Burson, having been unanimously chosen, was inducted as pastor, and the services of yesterday were in commemoration of his twenty-five years of successful ministry. The pulpit platform was magnificently decorated for the occasion, being fairly buried in a mass of flowers and foliage. The choir was augmented by the addition of several popular singers from St. Georges Church, and the services throughout were of a bright and interesting character. The singing was particularly fine. In the morning the solo in the anthem was taken by Miss Maggie Spence, and in the evening Miss Carrie Chaplain sang with magnificent expression Wiegand's "Awake my Soul." Rev. Dr. Cochrane, of Brantford, occupied the pulpit at both services and was listened to with marked attention, not only by his many old friends in the congregation of Knox Church but also by a large number of the adherents of other denominations in the city. Knox Church

# Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to  
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was filled on Monday evening with the members of the congregation and a sprinkling of friends from the other city churches, when the exercises in commemoration of the twenty-fifth anniversary of Rev. Mr. Burson's pastorate were continued. The platform was filled with ministers from the city and vicinity, those present being Rev. George Burson, Rev. R. Ker, Rev. W. J. Armitage, Rev. S. Cleaver, Rev. J. H. Ratchiff, Rev. E. H. Chestnut, Rev. Jesse Gibson, Rev. Mr. Crawford, Niagara Falls; Rev. Mr. Mitchell, Toronto; Rev. Mr. Murray, Beamsville; and Rev. Dr. Cochrane of Brantford. The chair was ably filled by Mr. R. Lawrie. Mr. Lawrie made an eloquent and feeling address. He said in part: A year ago last May we met in this place under similar circumstances to celebrate the jubilee of the church on the fiftieth anniversary of its organization, and also to congratulate each other on the great success of the jubilee fund by which the debt on the church was extinguished. To-night we meet to celebrate the semi-jubilee of our respected pastor and to congratulate each other on the purchase of a manse, of which we all feel proud. Referring to the many changes that had taken place during Mr. Burson's time, he said there were then 115 names on the communion roll; now there were 230, a fair increase, he thought, in comparison with the general progress of the city. Twenty-five years ago there was no musical instrument in the church. True they had a choir which occupied the front row in the back gallery, and his old friend Mr. Struthers struck the key note on his tuning fork. Some idea of the efficiency of the organization might be gathered when it was known that he and Mr. Struthers and Mr. W. B. Allen were the leading male singers. Mr. Struthers' tuning fork had developed into the great organist of whistles behind him. Twenty-five years ago the debt on the church was \$3,000, and shortly afterwards it was increased \$3,000 more, and in addition to this there was a floating debt of \$600, which the church managers carried at the bank on their personal responsibility. He quoted from the *Historical Record* the circumstances surrounding the removal of Dr. Burns and the induction of Mr. Burson. Of those who were then present only one of the two ministers, one of the two elders and one of the six managers were left. The church, however, had great reason to be thankful for the progress that had been made, and now he had a pleasing duty to perform. He unfolded a beautiful engrossed address, which he read to Mr. Burson. It congratulated him on his lengthened and successful labours in St. Catharines, alluded to the changes that had taken place during the quarter of a century he had been pastor of Knox Church, and expressed heart-felt well-wishes for his continued prosperity and usefulness among the people to whom he is endeared by his Christian services and personal worth. The address was accompanied with a purse of \$200. Mrs. Burson has been made a life member of the Woman's Foreign Missionary Society. Mr. Burson was so overcome that he could scarcely speak. He said he could not trust his feelings now to say all he would like to, for, after what had been said, so many memories of the past had been called up and awakened that he would not be able to proceed. He recognized that the Great Head of the Church was alone responsible for the position he occupied. He never questioned the firm conviction in his own mind that he was sent to the congregation when he came here. Amid all the toil and confusion he never questioned it, and it was settled in his conscience. He realized that he had done his work imperfectly, and had reproached himself that he had not shown more fidelity in his study and ministering among the congregation. He trusted that his ministry had not been perfunctory. He had tried to make it a matter of soul, conscience and love. There was one thing they could all do, and that was to do more for Christ, and lead a more consecrated life as a Christian Church. With faltering lips he thanked the ladies for remembering Mrs.

Burson, and could only say in conclusion that it would be his chief delight to be their servant in Christ's name and for His sake so long as it may be His will.

**PRESBYTERY OF ALGOMA.**—This Presbytery held its second meeting at Sault Ste. Marie on the 5th and 6th October. Upon hearing the report of a committee appointed to investigate the matter, the Presbytery decided to divide the Bruce Mines field into two new fields, to be known as the Bruce Mines and Rock Lake fields, and to detach the Macdonald preaching station from the Tarbut field and attach it to the new Rock Lake field. Messrs W. C. Nixon, Robert Stark and R. J. McAlpine were candidates for the standing of catechist. After satisfactory examination these gentlemen were granted this standing and recommended to the Assembly's Home Mission Committee for employment within the bounds of the Presbytery. A petition from the people of Providence Bay asking for the transfer of Mr. J. Steele, catechist, from the St. Josephs Island field back to the field in which he had formerly laboured, was carefully considered, and after hearing the claims and reasons for and against, it was decided not to grant the prayer of the petitioners at present. In consideration of the efficient and faithful services rendered by Mr. James Steele as catechist for the past four and a half years, it was resolved to grant him the standing of approved catechist, upon his passing the required literary examination. The devotional exercises on Wednesday evening were highly profitable and interesting, and included a discussion on the question "How can we best awaken and develop spiritual life in our congregations." The Superintendent of Missions read his half-yearly report, and the necessary action was taken. An election of elders lately held in the Thessalon congregation was declared void on account of certain irregularities in the mode of procedure, and the session was instructed to hold a new election in accordance with the authority of Rules of Procedure. The Presbytery put on record its hearty appreciation of the valuable assistance rendered during the past summer by the Knox College Missionary Society in various fields and by the Ladies Aid Society of St. Andrews Church, Toronto, in the Burpee field. In the latter case, the gratifying progress of the work under the last two missionaries was noted. The Home Mission Committee reported progress in the matter of appointments for fields lately become vacant, and were instructed by Presbytery to secure supply in every case possible. The Convener of the Committee on Superintendence of Students reported on the character of the discourses received from the various students labouring within the bounds of Presbytery. He was instructed to return the manuscript with appropriate comments, and the Clerk was instructed to forward the necessary certificates to the proper college authorities. In order to raise Home Mission and Augmentation Funds, it was decided to divide the Presbytery into districts in which certain designated members of Presbytery shall hold missionary meetings and raise money by means locally expedient; it was also agreed that all moneys thus collected shall pass through the hands of the Superintendent of Missions on their way to the Treasurer of the Church. The matter of having French Evangelization work carried on within the bounds of Presbytery was thoroughly discussed upon the reception of the report of the Presbytery's committee on that subject. It was unanimously resolved to be the finding of Presbytery that this work should be taken up at once, that a missionary should be appointed to give his whole time to the work and that the Board of French Evangelization be memorialized to this effect. In the matter of local supervision of fields without ordained missionaries in charge, a general understanding was arrived at, that, in addition to what the Superintendent of Missions may do, it is the duty as well as the privilege of the nearest neighbouring missionaries to do all that can reasonably be expected of them in supervising, encouraging and assisting in the work to be done in such fields. It was decided to hold the next regular meeting of the Presbytery at Thessalon on Wednesday of the week previous to the meeting of the Assembly's Home Mission Committee March next. - J. K. MACGILLIVRAY, *Pres. Clerk.*

**BOARD OF FRENCH EVANGELIZATION.**

**THANKSGIVING COLLECTION.**

At a meeting held on the 18th inst., the Executive resolved to appeal to the congregations of the Church for a special collection on Thanksgiving Day (November 10th). The conditions for the work of Evangelization have never been so favourable. Our missionaries speak of the changed attitude of Roman Catholic people towards them, and of being welcomed to homes where they used to be despised. The spirit of enmity is being awakened and prejudice removed. Our mission day schools, as well as the schools at Pointe-aux-Trembles, have been attended by an increasing number of pupils from Roman Catholic homes. A growing public opinion on the part of a wronged people has found, at length, fearless expression in speech and press. The Church of Rome herself appears to have changed, for as yet she has not ventured the exercise of pains and penalties. A wonderful movement is on the way. A chief factor in bringing it about has been the leaving influence of the Gospel, in the distribution of which our missionaries have had no small part. Unless the same salutary influences can be brought to bear more and more upon the people, the result must be that many will be landed in practical infidelity. "The fields are white unto the harvest." While we sincerely "pray the Lord of the harvest that He will send forth labourers into His harvest," shall we not thankfully provide for those whom He has sent? The present state of the funds is far from satisfactory. The Executive would suggest that the

thanksgiving collection be in aid of either the mission day schools in connection with the ordinary fund or the Coligny College building fund. This institution has now a larger attendance of French Canadian young ladies than formerly and promises to fully overtake the work for which it was established. It is, however, impossible to meet the interest on the mortgage debt (\$22,000) and the current expenses from board and tuition fees. It is hoped that a collection will be made in every congregation and mission station.

Contributions should be sent direct to the treasurer, addressed Rev. Robt. H. Warden, D.D., Dominion Square, Montreal.

On behalf of the Executive,  
D. H. MACVICAR, LL.D., *Chairman.*  
S. J. TAYLOR, *Secretary.*

*Montreal, October 25, 1892.*

**ONTARIO SUNDAY SCHOOL CONVENTION.**

The twenty seventh annual convention of the Ontario Sabbath School Association was held at Guelph on Tuesday, the 25th Oct., and continued for the ensuing two days. Between seven and eight hundred delegates were present. Mr. James A. McCrae, Superintendent of Knox Church Sabbath School, Guelph, was unanimously elected President. Mr. and Mrs. H. M. Blight, of Toronto, conducted the service of praise and rendered very efficient service. The first address was given by Mr. Wm. Reynolds, the well-known General Superintendent of organization of the International Association. His topic was "Adaptation, an Element of Success in Sabbath-school Teaching," and was full of practical hints. The evening session was taken up with an address on "The Attitude of the Sabbath School to the Moral Questions of the Day," by Rev. Dr. Harbour, Principal of the Congregational College, Montreal. He was followed by Rev. Principal Caven, of Knox College, who delivered an able and brilliant address on the important topic, "The Old Testament Fulfilling the New, and the New Testament Unfolding the Old."

During the second day the weather was somewhat unfavourable, but the attendance and interest did not in the slightest degree diminish, on the contrary, the crowd was so great that it was found necessary to hold an overflow meeting in another church. The first business of the second day was receiving the annual reports of the General Secretary, Mr. Alfred Day, and the Treasurer, Mr. J. J. Woodhouse. Both reports were highly interesting and satisfactory. The Rev. Joseph Philp, B.D., of London, then gave an excellent normal exercise on "The Great Apostle and his Relation to the Early Christian Church." An interesting and profitable half hour was then spent in hearing Mr. William Reynolds reply to the queries of the question drawer. The afternoon was taken up in hearing reports from those whom the Association had sent out during the past summer on a tour of supervision. The following responded, viz.: Rev. R. B. Rowe, Muskoka; Rev. A. P. Brace, Manitoulin Island; Rev. W. G. Hanna, Algoma; Rev. T. A. Moore, Georgiana; and Rev. W. A. Hunter, Haliburton. The places opposite these names designate the districts visited. The afternoon session closed with a paper by Mr. George Anderson, of Toronto, entitled "The Superintendent, his Work and Equipment, Punctuality, Tact, Executive Ability and Visitation of Absent Teachers," were urged as of great importance. The evening session was occupied with addresses by Rev. John McCarthy, of the China Inland Mission, on "The Early Dedication of Childhood to the Work of Christian Missions," Rev. A. F. Schaeffer, D.D., of New York, on "A Bird's Eye View of the Bible," and Rev. Mungo Fraser, D.D., of Hamilton, on "The Divine Authority of Scripture, its Significance to the Sabbath School." These addresses were practical, and contained many useful hints for the Sabbath school teacher.

On Thursday, the last day of the Convention, the interest and enthusiasm was manifested to the utmost degree. The first hour was occupied by conferences of Primary, Intermediate and Normal

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class work. These were presided over by Mrs. W. Meldrum, of Toronto, Mrs. W. Keynolds, of Peoria, Ill., and Rev. John McEwan, of Lakefield. Then followed an hour hearing reports from the various counties by delegates. The morning session was closed with answers to the question drawer by Mr. William Reynolds, whose answers were invariably useful, terse and pointed. In the afternoon, Rev. A. F. Schaeffer gave an excellent address on "Christ and the Tabernacle," followed by Hon. S. H. Blake, Q.C., who spoke on "Some of the Difficulties of the International Lesson Committee." In the evening the church was greatly over-crowded, probably owing to its being the closing meeting. After the usual devotional exercises the Rev. J. V. Smith, B.D., of Toronto, gave an address on "The Sabbath School the Harvest Field of the Church's Membership." Hon. S. H. Blake followed, on the subject "The Relation of the Sabbath School to the Coming of Christ's kingdom," after which the closing address was given by Rev. Dr. Schaeffer, entitled "The Four Best Things which the Sunday School Work has." This was a powerful and inspiring address, and greatly edified the vast audience. A hearty vote of thanks was tendered to the various speakers for their efficient service, and to the good people of Guelph for their kind attention and liberal hospitality. The proceedings of the Convention were brought to a close by the Rev. Dr. Wardrope, ex-Moderator of the General Assembly, who pronounced the benediction.

**OBITUARY.**

JOHN RICHARDSON.

We have to record the death of Mr. John Richardson, Innerkip, on October 14, aged seventy years. He was a native of Dumfriesshire, Scotland. He lived for a number of years near Galt where he attended the ministry of the late Dr. Bayne. About twenty six years ago he came to East Zorra, Oxford. For about twenty four years he was an elder in the Innerkip congregation, and for twenty-five years he was superintendent of the Sabbath school. He was all these years a very active member of the congregation. He was possessed in an eminent degree of the graces of the Christian character, and was known in the community as a peace-maker. No one took a deeper interest in the cause of Christ among the young. He was a welcome visitor at the sick bed. He was a trusted counsellor in the congregation. He will be long remembered as one of the best men and one of the most active Christian workers. He leaves a widow, sadly afflicted, four sons, viz., Joseph Richardson, Tavistock; John and Robert Richardson, Wyoming; William Richardson, Innerkip, and two daughters, Mrs. John Emerson and Martha Richardson, Innerkip. They have the deepest sympathy of the community in their bereavement.

**"August Flower"**

What is It For?

This is the query perpetually on your little boy's lips. And he is no worse than the bigger, older, balder-headed boys. Life is an interrogation point. "What is it for?" we continually cry from the cradle to the grave. So with this little introductory sermon we turn and ask: "What is AUGUST FLOWER FOR?" As easily answered as asked: It is for Dyspepsia. It is a special remedy for the Stomach and Liver. Nothing more than this; but this brimful. We believe August Flower cures Dyspepsia. We know it will. We have reasons for knowing it. Twenty years ago it started in a small country town. To-day it has an honored place in every city and country store, possesses one of the largest manufacturing plants in the country and sells everywhere. Why is this? The reason is as simple as a child's thought. It is honest, does one thing, and does it right along—it cures Dyspepsia. G. G. GREEN, Sole Man'fr, Woodbury, N.J.



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

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**British and Foreign.**

THE Rev. T. G. Murray, of Dundee, has been called to Bermondsey Church, London.

DR. G. NUNDY is about to prepare a memoir of the late Rev. Narayan Sheshadri, D. D., of India.

THE Rev. I. M. Fleming, of St. Mungo, Dumfriesshire, is to winter in Switzerland for his health.

THE New Zealand Legislative Council has rejected by one vote a Bill for Bible-reading in public schools.

LORD SALISBURY is to attend the forthcoming banquet in London of the Nonconformist Unionist Association.

THERE are in the Indian Empire 120,000 lepers, 458,000 blind persons, 190,000 deaf and dumb, and 70,000 insane.

MR. GLADSTONE'S name occupies twenty two pages on the catalogue of the British Museum: Tennyson's, fifty-two.

THE Rev. Dr. Rankin, of Muthill, contends for a Saturday half-holiday for farm-workers, except in seed-time and harvest.

THE Rev. Daniel Forbes, of Eddertoun, Rosshire, conducted the Gaelic service recently in the Scots Church, Crown court, London.

THE first Christian building in Tokio was erected twenty-five years ago. There are now ninety-two Christian churches and chapels there.

A CHEAP series of "Pilgrim Songs" by Rev. John Brownlie, of Portpatrick, will be issued by Messrs. James Nisbet and Co. at Christmas.

THE Rev. Alexander Matheson was introduced to Blair-Athole congregation by Rev. J. Thomson, ex-moderator of the English Presbyterian Synod.

A PRESENTATION red line edition of Dr. Stalker's "Imago Christi" is now issued with red and gilt edges in padded leather and other styles of binding.

THE Rev. A. S. Macphee, B. D., formerly of the Presbyterian church, Singapore, has been appointed minister of the Berea Presbyterian church, Durban, Natal.

THE restoration of Dunblane cathedral has cost \$130,000, of which \$50,000 was given by Mrs. Wallace, of Glassingall. The building is national property.

ALEXANDRIA U. P. congregation celebrated their jubilee by a soiree recently, presided over by Rev. J. Allison, Dev. Dr. Wallace, of Glasgow, being the leading speaker.

THE Jewish rabbis in Russia are now being directed to curtail their services in the synagogues to prevent the spread of cholera. But no restriction is placed on the orthodox priests.

AT a missionary meeting in connection with the Geelong convention, money or money's worth was laid upon the table, on the spontaneous motion of the officers, to the amount of £1,100.

MR. GLADSTONE declines to make any definite statement at present in respect to Church or other legislation. He denies that he asked a Welsh dignitary to frame a disestablishment bill.

THE British and Foreign Bible Society has requested the Punjab Bible Society to make arrangements for revising the Urdu New Testament, and they have accepted Rev. Mr. Perkins as chief reviser.

MISS RAINY, sister of the Principal, addressed Meigs Presbytery on Penana missions. She was thanked, and a presbyterial committee was agreed to be formed, with Mrs. Masson, of Coupar-Angus, as secretary.

THE Free Church Presbytery has arranged with the local Presbytery of the United Presbyterian Church for joint representation at ordinations, for interchange of pulpits, and for a conference on November 14.

THE Rev. Dr. Parker in a private circular announces his retirement for the present from the Congregational Union. This is the result of the election of Mr. Woods to the secretaryship in face of the charges of plagiarism.

MR. R. W. PERKS, M. P., has consented to preside at the public meeting of the Free Church congress on Tuesday evening, November 8, in the Free Trade hall, Manchester, at which Drs. Berry, Clifford and Monro Gibson are to speak.

THE Rev. Dr. Kennedy, who has resigned the charge of North Richmond Street U. P. congregation, Edinburgh, is to be presented by them with a testimonial, and the Presbytery have appointed a committee to co-operate with them in the matter.

THE London County Council have decided to take over the tramways. This will open a capital account of productive assets, which at present are almost nothing, while in other cities, like Glasgow and Liverpool, they are double the liabilities of the municipalities.

DUNDEE Free Church Presbytery have agreed to hold another conference with Free Church ministers and elders, and have appointed a committee to co-operate with committees of other Presbyteries in the city in the Sabbath school union's scheme for training teachers.

WE are glad to learn that the "PAIN-KILLER" is having so large a sale in our city. We have every reason to believe it to be an almost never-failing cure for pain, and is a medicine that no family should be without. Only 25c. for a big bottle.

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**Household Hints.**

To make pies or biscuits a nice colour, moisten the top of them with a little sweet milk just before they are put into the oven.

**TO CLEAN WHITE GLOVES.**—Wash white chamois gloves in a warm suds made with white castile soap. After they are nearly dry finish drying on the hands.

**FRENCH POTATO SALAD.**—Boil half a dozen potatoes, slice, arrange in a flat dish, sprinkle with salt, cayenne and lemon juice, pour over a mayonnaise. Garnish with celery leaves.

**MAYONNAISE DRESSING.**—Mix one even teaspoonful each of mustard and salt, with one and a-half teaspoons of vinegar. To this add the yolk of one egg. Beat well together and add nearly half a pint of salad oil.

**CREAM DRESSING.**—This is nice for cauliflower, cabbage or asparagus. Beat two eggs well, add one teaspoonful of sugar, one-half teaspoonful of salt, and the same quantity of mustard; mix these well and add three tablespoonfuls of vinegar and one of cream. Set the bowl containing this mixture in a pan or kettle of boiling water and stir until it thickens. This, of course, should get perfectly cool before it is used.

**SALMON SALAD.**—Take one can of salmon, pour off the liquor and pick the fish into flakes with a fork and lay it on a flat dish; cut some lettuce leaves and mix with the fish. Rub together the yolk of a raw egg, a teaspoonful of sugar, half a teaspoonful of salt and one-fourth of a teaspoon of cayenne pepper. Thin with a tablespoon of vinegar and add the powdered yolks of four hard-boiled eggs. Lastly, add the beaten white of an egg and pour over the fish.

**FILLETS OF MACKEREL AND HACHEE SAUCE.**—Cut up a fresh mackerel into pieces about three inches square or less; flatten them with a wet knife and place in buttered pans, season with pepper, salt and a little lemon juice; cover with buttered paper and bake ten minutes. Place in a hot dish and surround with Hachee sauce, which is made by mixing a spoonful each of minced mushrooms, small onions and parsley in a cup of vinegar with cayenne pepper; beat until the vinegar is nearly dried up, then add four tablespoonfuls of stock and two chopped mushrooms, boil gently and skim, then add a tablespoonful of capers and two chopped gherkins. Stir thoroughly and serve.

A WRITER on the subject of starch, very truly says that "most people think of it only as a substance used by washerwomen for stiffening linen; but it really forms a large part of the food of man. It is in all the vegetable substances that we eat, and especially in the grains used for food, which are largely made up of it. Rice is nearly nine-tenths starch, and Indian corn and barley more than two-thirds starch; rye oats, and wheat contain nearly as much, and potatoes are one-fifth starch. Arrowroot and tapioca are kinds of starch made from roots of plants, and sago is starch made from the pith of the sago palm tree." Starch has the appearance of white powder when examined with the unaided eye, but under the microscope it is seen to be made up of little round or oval grains, which differ in size and looks in different kinds of the article named. To make starch, scrape or grate a potato to a pulp; mix this with water and squeeze it through a cloth several times. The woody fibre of the potato will remain in the cloth while the water will have a milky look caused by the starch it carries away. Let the water stand until the starch settles to the bottom, then pour off the water and dry the starch. Wheat starch may be made in a similar way. Mix a handful of flour with water enough to make a thin paste. Put this into a cloth and work it with more water as long as the liquid which runs from it looks milky. Let it settle, pour off the water, and dry the starch as before.

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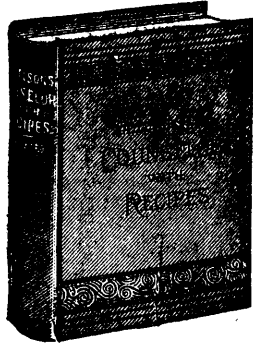
We do not advertise that our Watches are other than just what they are, for this reason, people believe in us and deal with us. The Newspapers all endorse our advertisements and that we deal fairly and squarely by everybody, through them we offer this the **GREATEST WATCH BARGAIN EVER OFFERED.** This is the John C. Dueber's **BEST 14 KARAT Full Engraved, Gold Filled Hunting Case** warranted to wear 20 years. Dueber's own guarantee with each case. We fit in this case the celebrated "DUEBER-HAMPDEN" Nickel Full Jeweled movement, stem winding, adjusted. Warranted an accurate time-keeper for TEN YEARS.

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**FISH CROQUETTES.**—Take one pint of any fresh fish, remove the skin and bones, flake fine and add butter the size of a hen's egg; season with salt, cayenne and onion, moisten with cream and form into balls; brush with beaten egg salted and roll in cracker crumbs and fry.

**COFFEE CAKES.**—One cupful molasses, one cupful coffee, one cupful butter, one egg, one spoonful soda and one cupful seeded raisins. Nutmeg or cinnamon to flavour. Flour to roll about one-half inch thick. Cut in round cakes, sprinkle thickly with sugar, and bake slowly.

**GINGER CAKES.**—Two pounds fine flour, three-quarters of a pound of sifted sugar, one-half ounce ground ginger and a little salt; rub these all smoothly together, and moisten with a little milk; work into a fine dough, roll out thin and cut with a fluted cutter. Bake in a quick oven. Shake caraway seeds in the dough.

**CUSTARD CREAM.**—Boil half a pint of cream with a piece of lemon peel, a stick of cinnamon and eight lumps of white sugar. Beat the yolks of four eggs, then mix the eggs and cream very gradually together. Simmer it gently on the fire, stirring it until it thickens, but removing it the minute it begins to boil.

**FRUIT CREAM.**—Three oranges, three bananas, one pint strawberries, one-half can apricots, one pint cream, sugar to taste. Take the juice and pulp of the oranges, mash the bananas, berries and apricots and rub through a hair or wire sieve. Add the cream and sugar to make it quite sweet. Then freeze as usual.

**CINNAMON COOKIES.**—One egg, one cupful of sugar, one cupful of molasses, one-half cup lard, one spoonful each of soda, vinegar and cinnamon. Roll thin, and bake quickly. Always salt any article where lard is used in place of butter. Water is better than milk in most cooky recipes. Hickory-nut meats are nice for the top of sugar cookies.

**BAKED APPLE SAUCE.**—Pare, core and quarter apples to fill an earthen crock or deep pudding dish, taking care to use apples of the same degree of hardness, and pieces of the same size. For two quarts of fruit thus prepared, add a cup of water, and if the apples are sour, a cup of sugar. Cover closely, and bake in a moderate oven several hours, or until of a dark red colour.

**FRIED LIVER.**—Have the beef or sheep's liver cut in slices half an inch thick. Dip them into salted flour and put into hot lard in your skillet, with a small piece of breakfast bacon added. Fry brown quick on both sides, then add a little hot water, and cover close. Set upon the back part of the stove and cook slowly till well done, being careful to keep it from cooking hard. Take the liver out upon a platter, make a nice gravy and pour over it.

**RICE CUSTARD.**—Sweeten one pint of milk, boil it with a stick of cinnamon, stir in sifted ground rice until quite thick. Take off the fire, add the whites of three eggs, well beaten; stir it again over the fire for two or three minutes, then put it into cups that have laid in cold water. Do not wipe them. When cold turn them out and put them into the dish in which they are to be served. Pour round them a custard made of the yolks of the eggs and a little more than half a pint of milk.

**AN IDEA FOR BREAKFAST.**—Apple crusts are excellent for breakfast or for a simple dessert. Cut the crust from small slices of bread of medium thickness, spread them with butter and sprinkle them with sugar and a little spice of some kind. Pare tart apples, cut them in pieces the size of the bread squares and scatter with sugar and a trifle of spice. Bake in the oven until the apple is cooked, and serve hot. Other fruits that are quickly cooked or preserves may be used in the same way, omitting the spice. If peaches or a fruit jam are used, a hot sauce, whipped cream or a meringue, added to the crusts after they are taken from the oven, will change this simple into quite an elegant sweet dish. The apple crusts are specially nice for children's desserts.



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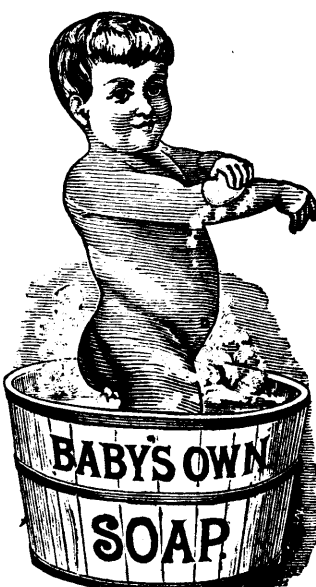
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BIRTHS, MARRIAGES & DEATHS

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MARRIED.

On Oct. 4, in Belmont Street U. P. Church, Aberdeen, Miss Christina Esslemont, second daughter of Mr. Peter Esslemont, M.P. for East Aberdeenshire, to Alexander de Wicht Allan, M.B., C.M., Widnes, Lancashire, youngest son of Mr. George Allan, advocate, 33 Albyn Place, Aberdeen, by the Rev. David Beatt, assisted by the Rev. John Berry, Ceres, Fifeshire, cousin of the bridegroom, and the Rev. Professor Smith, Free Church College, Glasgow.

At Bonar Presbyterian Church, Toronto, Can., by the Rev. A. Macgillivray, Tuesday, Oct. 25, 1892, Geo. V. Foster, to Maggie A. Blakely, both of Toronto.

At the Church of St. Thomas, Toronto, on Tuesday, the 25th inst., by the Rev. J. C. Roper, M.A., the Rev. Charles le Vesconte Brine, B.A., rector of the Church of St. John the Evangelist, Hamilton, Ont., son of W. E. Brine, Esq., of Halifax, late provincial cashier of Nova Scotia, to Catherine Margery, daughter of the late T. E. Moberly, collector of Customs, Yarmouth, Nova Scotia.

At the residence of the bride's father, Perth, on the 26th October, by the Rev. James Ross, B.D., Professor of Practical Theology in the Presbyterian College, Montreal, assisted by the Rev. James Cattanach, M.A., the Rev. Archibald Graham, B.A., minister of North Williamsburg and Winchester Springs, to Jane McLeod, youngest daughter of Mr. John Riddell.

At the residence of the bride's father, Mr. William Hood, "Rosedale Farm," Amber, by the Rev. P. Nichol, on the 26th October, Mr. T. H. Speight, Manager of the Speight Waggon Company, Markham, to Miss Bell M. Hood, of the Township of Markham.

In Toronto, by the Rev. James A. Grant, of the Canada Presbyterian Church, James Turner, son of W. H. Gillard, of this city, to Edith, third daughter of the late R. B. Moodie, agent of the Intercolonial Railway.

At the residence of the bride's brother-in-law, Mr. R. G. Wilkie, 605 Spadina Avenue, on Thursday, Oct. 27, by the Rev. Elmore Harris, Frank Yeigh to Kate Eva Westlake.

DIED.

On October 21, at Forest Park, St. Louis, Mo., Mrs. Samuel K. Sneed, beloved mother of Mrs. H. M. Parsons, Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, November 29, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.

HURON.—At Exeter, Nov. 8, at 10.30 a.m.

LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.

LONDON.—In Park Avenue Church, London, Tuesday, November 8, at 11 p.m.

MAITLAND.—At Wingham, on Tuesday, 13th December, at 11 15 a.m.

ORANGEVILLE.—At Orangeville, November 7, at 10.30 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, December 30, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.

SARNIA.—In St. Andrews Church, Sarnia, on second Tuesday in December, at 2 p.m.

SAUGEN.—In Knox Church, Harriston, on December 13, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

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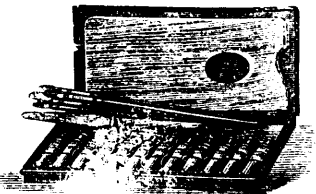
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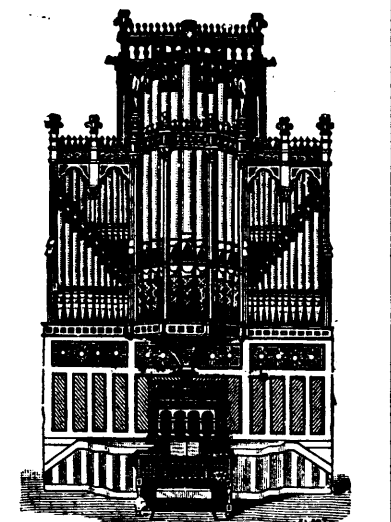
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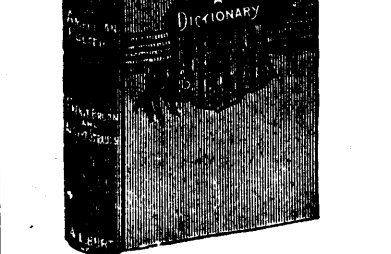
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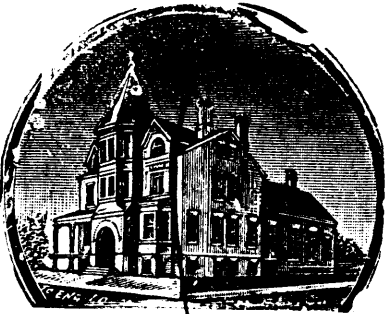
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