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CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 308 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

SALESMEN WANTED AT ONCE.—A large quantity of good goods to sell our goods by sample of the wholesale and retail trade. We have the largest manufacturers in our line in the world. Liberal Salary Paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

Household Hints.

KITCHEN ODORS.—Not always agreeable, as in cooking certain fish, etc., can generally be abated by two or three pieces of charcoal placed in the cooking utensil.

"At my finger's ends"—One of Esterbrook's delightfully easy writing pens.

HAM CAKES.—Take nice bits of cold ham, chop fine, and to one teacup of chopped ham add two teacups of bread crumbs, two eggs, pepper, salt, and enough milk to moisten well: Drop small spoonfuls into a skillet with a little hot fat. When done on one side, turn them over. Do not cook too long. They may either be baked in the oven or fried.

HAVE you seen the new Perfume, "Lotus of the Nile"? It is perfectly lovely.

SPICED CURRANTS.—One pint of vinegar, three pounds sugar, three of raisins six pounds currants, two table-spoonfuls allspice, two of cinnamon, and one of cloves.

FOR cleaning, polishing and preserving silverware, use Low's Polishing Fluid. For sale by all grocers.

GLACED BEEF.—Set the beef that has been kept from the soup to glaze in a moderate oven for about an hour, taking care to baste the surface once in a while with the broth and some condensed beef bouillon. Drain on a dish, take off the fat, strain and reduce the liquid to the consistency of a demi-glace sauce, with a little more broth and two ladlefuls of tomato sauce. Put some mashed potatoes on a round platter, set the beef in the middle, pour some of the sauce over, and serve.

Best cure for colds, coughs, consumption is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

APPLE MAGS.—Boil some fine apples to a pulp, and sweeten and flavour to taste. When thoroughly cooked, as though for sauce, half fill custard cup with the apple. When quite cold, fill up the cups with whipped cream, and serve the next day. These are delicious as a supper dish.

ALLEN'S Lung Balsam is warranted to cure the most distressing Cough.

POTATO SCALLOPS.—Fill some patty pans or scallop shells with hot, mashed potatoes beaten light, and brown them in the oven after first stamping a pattern on the top of each. Glaze while hot with butter, and serve in shell.

Hershey's Acid Phosphate, Relieves Mental and Physical Exhaustion.

SOUPE-DEROSE.—Put a little lard into a skillet and when smoking hot, pour in a half can of tomatoes, or sliced tomatoes, some slices of onions and enough boiled rice to thicken. Let all boil together till the onion is well done. Season with butter, salt and make hot with cayenne pepper. This is the Mexican method of cooking tomatoes and is very fine.

FOR Chills and sudden Colds, nothing is so good as PAIN-KILLER.

BE cheerful and happy at meals. "Cheerfulness suggests good health, a clear conscience and a soul at peace." Cheerfulness is the mother of good digestion.

CHILDREN like Campbell's Cathartic Compound, it is so pleasant to take, and acts without grieving.

PUFF PUDDING.—Sift with one pint of flour two tea-spoonfuls baking powder, rub into it a table-spoonful of butter, mix with fresh milk till a soft dough is made; but into a steamer a half dozen well-greased cups, put in each one a spoonful of batter, then one of some kind of fruit—peaches, apples, or canned berries—cover with another spoonful of batter and steam twenty minutes. For sauce, beat two eggs with half a cup of butter and a cup of sugar, add a cup of boiling milk and a cup of the juice of the fruit used in the pudding.

Mrs. Joseph Baker, of Johnston, Vt., was greatly afflicted with phthisis for twenty years, and was pronounced by physicians as incurable. Two bottles of WISTAR'S BALSAM OF WILD CHERRY afforded her most relief, and five completely cured her.

PREVENTION IS BETTER THAN CURE. Preserve your health by insisting upon having Imperial Clean Tartar Baking Powder. It excels all others in purity. All grocers sell it.

A PLATE of raw onions placed in a room where the diphtheria or like contagious disease is will absorb the poison and prevent the disease from spreading.

DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

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"Purity—Strength—Perfection."

CLEVELAND'S SUPERIOR Baking Powder.

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DOES NOT CONTAIN Ammonia, Alum, Lime or other Injurious Substance.

ALWAYS MAKES Wholesome Bread, Delicious Pastry.

INGREDIENTS ARE Chemically Pure, Perfectly Combined, Made Public.

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AND 40 Years Experience proves that PERRY DAVIS' PAIN-KILLER is the BEST Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

IMPERIAL CREAM TARTAR BAKING POWDER



PUREST, STRONGEST, BEST,

CONTAINS NO Alum, Ammonia, Lime, Phosphate, OR ANY INJURIOUS SUBSTANCE.

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Notes of the Week.

THE Synod of New Mexico, which has just been organized and held its first meeting in Albuquerque, consists of the Presbyteries of Sante Fe, the Rio Grande and Arizona. Nineteen years ago these two territories could boast of only four Presbyterian ministers and two elders. In this same field there are now twenty-five ministers, twenty licentiates and helpers, ten candidates for the ministry, with elders in each of the forty-seven churches.

It is said that there are more Jews in New York City than in Jerusalem itself, the number being nearly 90,000. They keep up their distinctive worship, and maintain forty-nine synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, and active politicians. They are generally moral and industrious. While they comprise ten per cent. of the population, their contribution to the criminal classes is less than one per cent.

THE Rev. Charles M. Grant, of St. Mark's, Dundee, makes a happy retort on one of the censors of the foreign missionary scheme of the Guild, who asked what is being done for the cure of the destitution, misery and vice around us. He offers to take this critic around the mission work of his parish, on condition that the latter afterwards takes him around and shows him what he himself is doing. "If he can show anything worth showing," says Mr. Grant, "I shall own in him the very first opponent I have ever met of missions to the heathen abroad who was not also a neglecter of the heathen at home."

AMONG the passengers who sailed for India recently, says the *British Weekly*, are several ladies sent out by the Ladies' Society of the Free Church of Scotland for Female Education in India. One of them, Miss Janet Hunter, M.D., of Queen's Terrace, Ayr, goes to Madras as a medical missionary. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague. During her residence in London Miss Hunter was a member of Regent Square Presbyterian Church.

A PRISON reform conference will be held in Association Hall, Toronto, on Tuesday, November 26th, under the auspices of the Prisoners' Aid Association, commencing at 11 a.m. Hon. S. H. Blake, president of the association, will be in the chair. These subjects will be discussed:—1. Pressing for the appointment of a government commission on prison reform, and appointing a committee to wait on the government. 2. Asking the Ontario Government to extend the powers of said commission, so as to include: (a) The cause of crime. (b) The best means of rescuing destitute children from a criminal career. (c) The best means of providing and conducting industrial schools. (d) The propriety of the Government assuming larger control of county jails. 3. The consideration of an appeal to our legislators to treat the question of prison reform from a non-party standpoint. 4. The appointment of a committee to co-operate with other bodies in seeking necessary amendments to the criminal law of Canada, including absolute control by each province, of prisoners who have violated provincial laws; the indeterminate sentence; conditional liberation; and the permanent incarceration of confirmed criminals.

THE jubilee of the Rev. Dr. Laughton, of Free St. Thomas', Greenock, was celebrated recently with much heartiness, an address being presented by the Presbytery, and a congregational meeting being held in the evening. In replying to the address of the Presbytery, Dr. Laughton said he had no doubt that his younger brethren might sometimes think that the old men were rather behind the age. That was quite natural; and for himself, he could not say a young minister, was specially recommended to him because he was just stereotyped upon the old pattern, and out of sympathy with any of the special

and peculiar movements of the age; but he would remind the younger brethren that it was of the utmost importance that they should have a certain sympathy and responsibility in the movements of the public mind and the church in the age in which they lived. They must not forget that they were in a transition period of the church's history. Changes and alterations were in the air, and it was of the utmost consequence for the younger brethren, who would have to deal with these changes, to hold fast the first principles of the faith. A social meeting of the congregation was held in the evening, and was largely attended. An address was presented by ex-Provost Campbell, who said that the Greenock Young Men's Christian Association was formed in 1839, five years before the London Association. One of its members, Mr. Donald Currie, now Sir Donald Currie, on going to Liverpool in 1842, started a Young Men's Association there, and others were started, which still continue to correspond with the parent society in Greenock. Mr. Campbell spoke warmly of Dr. Laughton's preaching, and speeches were delivered by Dr. Thomas Brown, of Edinburgh, the Rev. J. M. Jarvis, ex-Provost Mr. Robert Blair, and others.

THE attitude of some English Churchmen towards Dissenters, in relation to the historic Episcopate, is thus illustrated by the *Christian Leader*: In face of the firm refusal of the Congregational and Baptist unions to accept the historic episcopate as a basis of union with the Church of England, it is worth while to record the fact that even at Cardiff there was a distinct divergence of opinion as to the matter. Dr. Gore, of Pusey House, Oxford, said, "The bishops of the Anglican communion re-affirmed the principle of the validity of Anglican orders by their refusal at Lambeth to admit a report which would have recognized the validity of non-episcopal orders. For which re-affirmation God be praised." Dean Perowne, on the other hand, asked whether Presbyterian orders were valid, and was met with cries of "yes" and of "no." But he was prepared to prove their validity, and quoted Keble and Andrews to that effect, while admitting that Laud and Jeremy Taylor were of a contrary opinion. Noteworthy in this discussion, however, was a frank speech by Major Seton Churchill. The word of a layman, and especially of a soldier, is always likely to go straight to the point. This officer's words had the quality both of directness and of breadth, when he seized the opportunity as a layman of preaching at the parsons. "If the clergy want to commend themselves to the people it would have to be by earnestness, devotion, and good works. They might set up pertinacious claims, and drag after them weak-minded people, but they would estrange thoughtful laymen, and would not do good to the church. Catholics might be priest-ridden, and Nonconformists under the dictation of deacons, but these were extremes. I believe most thoroughly in apostolic succession, but in the sense of Dean Alford, that historical truth was handed down from generation to generation, not that there is anything to justify a sneer at the sacraments of those who do not see eye to eye with us."

DR. MARCUS DOD'S sermon in St. Giles, Edinburgh, has stirred up the opposition, and aroused the apprehension of many who were disposed to let bygones be bygones in the case of the brilliant theologian who has been recently elected to a Free Church professorship. The Edinburgh correspondent—fond, apparently, of figurative expressions—of the *Christian Leader* writes thus of Marcus Dods: It is now almost a matter of certainty that Dr. Dods is to be served with a libel. The dying embers of the controversy that raged at last Assembly have been re-kindled by this blast in St. Giles, and not a few friends of the new professor are far from ready in argument now. Principal Rainy will have no want of work on his return from the Antipodes. If Dr. Dods is to be dealt with simply by way of libel, and not merely of suspension on general grounds of expediency, the task of his prosecutors is by no means an easy one. With the formula of subscription for a foundation it may not be difficult to frame the premises and conclusion, but from the point of view of morality and fairness a libel would not stand well in the face of the Revision of the Confession, which is now under consideration. It is greatly to be regretted that Dr. Dods did not get to his professorial

work, and give proof to his opponents of his capacity to render real service to the Church, before treating us to this renewed declaration of his disturbing views. A man with his intellectual beam and moral cargo may picturesquely rake the empyrean with heretical sky-sails, and not be overturned; but what of narrower and emptier craft, not to speak of unballasted students? Although the belief is widespread that, notwithstanding his latitude towards those who deny the divinity of Christ and the substitutionary doctrine of the Atonement, he himself is sound on these points, the question will come to be asked, What is the strength or value of a belief in doctrines that are admitted to be non-essential except in the case of those whom he calls mature Christians? Since we wrote last we have heard Dr. Dods thrice, one of the occasions being an evangelistic meeting in the Free Assembly Hall; and we have heard nothing but what was admirable. In such a sermon as he preached in Nicholson Street U.P. Church on the "Rich Young Ruler" he is at his best. Would that he knew wherein lies his power for good! Of course he moves along the ground, never soaring aloft, but it is good to fall in with him. Just, however, because he is the man he is may he become the impetus that shall hurl many of shallow mind into the Socinian ditch. Would that he realized this!

REFERRING to the Presbyterian Jubilee in Australia, and the presence at the celebration of representatives of the Scottish Churches, the *Christian Leader* says: Dr. Rainy will soon be in Scotland once more, and he will bring with him impressions received by close and friendly intercourse with all sections of the Presbyterian family in Australia. There the representatives of the Established, Free and United Presbyterian Churches find no difficulty in getting on comfortably together in a united Church, and the worthy Principal, who is as apt to learn as he is to teach, may startle the home churches with some new proposals. He certainly has the ear of the Free Church, and can do pretty much as he pleases in the Assembly that meets on the Mound. He has also considerable influence in the United Presbyterian Church, seeing that he was an ardent advocate of union years ago, and is now a fervent apostle of disestablishment. He is not liked, however, in the Established Church, as the letters of Principal Tulloch conclusively show. How he would be listened to by the fathers and brethren of the State Church, were he to make proposals for union, is as yet a mystery. The only hope of their joining just now in an attempt to reconstruct the Scottish Presbyterian Church lies in the fact that their deputy, Dr. MacGregor, has also been visiting the united Church in Australia. All sections of the Christian Church in Scotland heard with deep regret of his illness, which may detain him somewhat longer in Victoria than he had arranged for; but should he appear at home in good health to take part in the winter's work, he may say something which will help forward the movement for union. He has expressed himself as greatly pleased with what he saw on the other side of the world, and he may wish to see some practical steps taken for getting the Presbyterians in this country to dwell together in unity. It is certainly a consummation to be devoutly wished for, as the present arrangement of the Presbyterian forces leads to a lamentable waste of men and means. The growing necessities of large towns and of many rural districts in which a mining population is settling, plead strongly for union. That, however, will not be attained until some settlement of the disestablishment controversy has been reached. Dr. MacGregor may have learned something in Australia which will help him over some of the difficulties he and his brethren see when they face the subject of union, and if he has, he should speak boldly out. He and Dr. Rainy are two influential men, and they will be expected to speak frankly regarding the united Church they have been visiting. They cannot do this without indicating their opinion as to the possibility and probability of a similar union in Scotland. Scottish Presbyterianism has its past history marked by many divisions, but in recent years the tendency to union has manifested itself, and it is this which should be strengthened by the speeches of Drs. Rainy and MacGregor on their return to their accustomed spheres of labour.

Our Contributors.

THE CROAKER FAMILY ON THANKSGIVING DAY.

BY KNOXONIAN.

The Croaker family held a convention on Thanksgiving Day, and gave vent to their pent-up feelings of ingratitude. The connection was well represented, one feature of the meeting being the presence of a large number of ladies, who graced the proceedings by their presence and sweet persuasive voices. Another and most notable feature of the convention was the entire unanimity with which the convention concluded that there is nothing in this country to be thankful for.

Jeremiah Croaker, Esq., was called to the chair (Jeremiah is one of the principal members of the Croaker family), and in opening the convention said they would dispense with devotional exercises as he could not conscientiously ask any one to pray in a country like this. Canada was past praying for. They had nothing to give thanks for, and as for confession, everybody knew that the members of the Croaker connection had nothing to confess, because they never did anything wrong. There were many people in the country who were deplorably wicked—in fact Canadians were all bad except the Croakers. The members of the Croaker connection were just like Lot in Sodom. They were the only righteous people in the land. He would not detain them long with his opening remarks, but he must be allowed to say that everything in Canada was rapidly going to the bad. Business is depressed, the morals of the people are bad, public men are corrupt, our schools are in a wretched state, the churches are crammed with hypocrites, the judges take bribes, the clergy are fattening on the hard earnings of the people, the country is mortgaged, blue ruin reigns triumphant, and Mowat won't go.

This fine peroration was well received by the convention. The members were evidently happy to think that the country is in such a bad condition. It might be remarked in this connection that Jeremiah Croaker has been seeking an office from every Government—Grit and Tory—for the last twenty years, but did not get anything. Of course this has no connection with his speech. It is also known that several other members of the Croaker family always keep their dish held out, so that if anything falls their way they may catch it. They are patriotic people, the Croakers, and most of them would like to sacrifice themselves on the altar of their country by taking a good office.

Mr. Ahitophel Croaker then addressed the convention. He said he knew that the public men of Canada were hopelessly corrupt. He had given counsel to both parties, counsel which, he regretted to say, had not been accepted as it should have been. He did not believe there was an honest politician in Canada. How could they give thanks in a country governed by such bad men? Members of Parliament, municipal councillors, in fact, public men of all kinds were sucking the life-blood out of the country. It was a well-known fact that when a man serves the public for a time in any capacity he always becomes rich. Even municipal men become millionaires. Canada was the worst governed country in the world, and he could not conscientiously give thanks in any such country as this.

In justice to Mr. Ahitophel Croaker it should be stated that at last election he offered himself to both parties as a candidate for any safe constituency. Had his counsel and his person been accepted and a seat given him, the parties would no doubt be better.

Mr. Rusticus Croaker said he wished to call the special attention of the convention to the destitution that prevails in the rural districts. He referred pathetically to the sufferings of farmers in such localities as North and East York, South Ontario, Peel, Halton, Brant, Oxford, Middlesex, Elgin, Waterloo and other counties where destitution prevailed. He doubted much if there was a farmer in all these counties who could afford to pay more than \$200 or \$300 for a carriage horse. The people were reduced to such extremities that it was a rare thing to hear of a farmer's wife paying more than \$20 for a bonnet or \$50 for a silk dress. If any one wished to see the miserable condition of our farmers, let him visit Canada's great fair in Toronto and see the poverty-stricken, ill-clad, hungry crowd that gathers there in search of a soup kitchen and free lunches. The speaker closed a most effective address by drawing a tear-compelling picture of an Ontario farmer who became so reduced in circumstances that he was compelled to sell a thoroughbred calf for \$100.

Mr. Urbane Croaker dwelt chiefly on the sufferings of business men. He frankly admitted all that had been said about the sufferings of farmers but he thought business men suffered more acutely than any other class. Merchants were great sufferers, and he had no language sufficiently strong to paint the agony of the manufacturers who nurse the "infant industries." Look at Galt, look at Woodstock, look at Brantford, look at Hamilton, look at the Montreal mountain and weep.

Mr. J. Prig Croaker said the reason he could not give thanks was because there was no culture in this country. The people were deplorably vulgar and ignorant.

Mr. Dude Croaker said there was no society in this country, and therefore he would not keep Thanksgiving Day.

Mrs. Jeremiah Croaker claimed the privilege of saying a word on behalf of the down-trodden sisterhood of Canada. The married women were slaves and had nothing to be thankful for.

Miss Croaker said she disliked the country because the young men in it were a poor lot. Not that she cared anything for young men of any kind, for she would not take any body, but she thought the young men did not amount to much.

The convention unanimously resolved not to feel thankful.

CANADIAN PRESBYTERIAN HISTORY.

BY H. S. MCCOLLUM, OF ST. CATHARINES.

NIAGARA PRESBYTERY OF UPPER CANADA.

After the death of Rev. Lewis Williams, which occurred September 25, 1822, Rev. D. W. Eastman was again left absolutely alone as a Presbyterian minister in all the Niagara Peninsula, except that Rev. D. H. Goodwillie and Dr. John Russell represented the Associate Reform Synod of North America at Stamford and Port Robinson, and Rev. Thomas Fraser, formerly minister of a Relief congregation at Dalkeith, Scotland, officiated at Niagara, "through three temporary engagements of six months each," and Rev. Robert McGill planted the standard of the Church of Scotland there after July 15, 1829. In 1830 Rev. A. K. Buell came from the Presbytery of Tioga, New York, to St. Catharines, where he organized a church, January 7, 1831, and Rev. Edwards Marsh, also from the State of New York, organized a church at Hamilton, December 25 of the same year. About the same time Rev. Samuel Sessions, who was sent as a missionary to Canada by a society of ladies in Syracuse, N. Y., and Rev. J. W. Goodell, brother of the missionary to Turkey, came upon the field. These four earnest and faithful ministers, in full sympathy with Mr. Eastman, entered into active labours with him for the advancement of Presbyterianism in the large field which he had so long and so faithfully cultivated alone. Early in 1832 Rev. George McClatchey, who had been ordained in the Secession Church of Ireland, also arrived, and commenced work under the same supervision. A letter from Mr. Goodell, under date of January 29, 1833, informs the Rev. Mr. Marsh of the following arrangement for the then current year, viz.: That he (Mr. Goodell) would preach at Gainsborough and Chippewa, that "Mr. Eastman takes the Louth and Pelham Churches," and Mr. McClatchey, the churches at Clinton and Forty-Mile Creek, near Grimsby. This made a force of six ministers, having charge of as many churches, and numerous preaching stations; and the outlook was encouraging.

Naturally, the propriety of the organization of a Presbytery soon began to be discussed, the alternative being to join the Presbytery of York, of the United Synod of Upper Canada, of which Mr. Eastman was a member, and with which Mr. McClatchey united, November 21, 1832. This body was to hold a regular quarterly meeting at Clinton on the third Wednesday of February, 1833, and for some time before that date frequent conferences were held, usually at Clinton, resulting in a decision in which the whole six concurred, that Mr. Buell and Mr. Marsh (Mr. Goodell and Mr. Sessions not having received their transfer certificates) should apply for admission to that Presbytery at the February meeting. The programme was carried out, and the applicants were rejected. The discussion on the application took a wide range, covering all points of real or imaginary differences, including psalmody, revival work, Hopkinsianism, and the propriety of a Presbytery examining ministers who had been ordained by, and presented regular transfer certificates from other Presbyteries. At the close of the debate it was painfully evident that the American ministers could work more successfully in a Presbytery by themselves, and after the rejection of Messrs. Buell and Marsh, Mr. Eastman withdrew from the Presbytery of York, and Mr. McClatchey, though an Irishman, was expected to go out with him, but failed to do so.

May 23, 1824, he was installed by the Presbytery of York at Clinton, and at the next session of the United Synod, June 16 following, "a memorial was drawn up in the name of the Synod, praying for an augmentation of the Government allowance, and that Rev. George McClatchey, of Clinton, and Rev. James Rogers, of Demorestville, may participate in the same."

THE PRESBYTERY ORGANIZED.

In the month of May, 1883, the Presbytery was organized at St. Catharines, presumably at the residence of Elder Oliver Phelps, and was composed of three ministers, viz., Rev. Edward Marsh, of Hamilton; Rev. A. K. Buell, of St. Catharines, and Rev. D. W. Eastman, who was then supplying Louth and Pelham. Mr. Goodell, though having completed a full theological course, had not yet been licensed or ordained, and he and Mr. Sessions were yet without their transfer certificates. Mr. Phelps and probably two or three others were at the organization, as representative elders. Rev. A. K. Buell was the first Moderator, and Rev. Edwards Marsh the first "stated Clerk." The name adopted was the "Niagara Presbytery of Upper Canada," a name suggestive, first, that the new Presbyterian court was to be a Canadian body, although a majority of its ministers must necessarily, for some years at least, come from the United States; and second, that the new Presbytery was not to be organically connected with the "American Presbyterian Church," that body then, as now, having a Presbytery of Niagara of its own just across the Niagara River. It is not strange that many people have had a different impression, but the facts are in harmony with the foregoing suggestions, and a further fact may be added, viz., that Messrs. Buell, Marsh, Sessions and their associates came from "the States" as emigrants "to stay," their purpose being thwarted only by poverty and the disasters of war.

THE SYNOD OF THE MARITIME PROVINCES AND THE JESUIT QUESTION.

MR. EDITOR,—In reading the report of the Synod of the Maritime Provinces I was very much interested in the deliberations of this body on the much-discussed question of the Jesuit Incorporation and Jesuits' Estates Acts. It is not my intention to take up this question, as it has been very profusely sifted through your columns by persons capable of dealing with it. I merely wish to call your attention to some resolutions and amendments proposed at this meeting. As to the one proposed by Dr. Burns, of Halifax, I would say that in my opinion it was the thoughts of a good Presbyterian and also a good Protestant. It was an expression of disapproval on his part of the passage of the Jesuits' Estates Act, and also the incorporating of a society which in my opinion, as in the opinion of many others, bears a name which would be more appropriate to one having in the past a cleaner record than the so-called Society of Jesus.

I wished to speak particularly of the amendment of the Rev. Mr. Sedgwick,—an amendment, which I do not think could have been put by a good Presbyterian and a good Protestant. I agree with some of the ministers that the resolution of Dr. Burns was a little late, and would have been better before the passage of the Estates' Act and after the incorporation of the Society. But it was more Presbyterianlike and Protestantlike than the one which was proposed by Mr. Sedgwick. The text of the latter gentleman's amendment was that he considered the claim of the Jesuits a just one, and wondered what the Society had done in the past fifty years that they should be denied incorporation and the privilege of being endowed with public money. In the first place, as there is a law in the Statute Book of the British Empire which forbids any people calling themselves Jesuits to exist in any part of the British domains, and as such a society has not, till two or three years ago, been known since the death of the last "original" Jesuits, how could they have done much—right or wrong—in the last fifty years?

Can a provincial law override a national law so as to incorporate a body which the law of the empire forbids? As to the Pope being a "mere arbitrator," there would be no dispute on that point if the other questions were built upon a firm and just foundation, which I do not think they are. Therefore the parts of Mr. Sedgwick's amendment in regard to the justice of the Jesuit claims and their good character seems to bespeak rather little knowledge of the question, and I think, not a very good Protestant spirit for a minister of his ability. I should like to be enlightened as to their good deeds and just claims if such exist.

H. MARTIN.

Toronto, Oct. 18, 1889.

THE INDORE COLLEGE.

MR. EDITOR,—It is to be hoped that your timely editorial in the issue of September 25th on Higher Education in Central India will not be fruitless. The special request which Mr. Wilkie makes for friends to erect suitable buildings for the college at Indore deserves a little more attention than it seems to be getting. It is to be remembered that the General Assembly has indorsed the movement in the following minute:

"The General Assembly recommends to the liberality of the Church the high school and college work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of his work."

It is to be remembered that this fund is to be raised solely by special subscription, and that the ordinary Foreign Mission Fund is not to be affected by this effort. Hence the appeal must be made specially to the sympathy of individuals whom God has blessed with means. Would it be too much to expect some one or two of our members or one of our wealthy congregations to undertake this responsibility by contributing the amount required, and thereby not only relieve Mr. Wilkie of further anxiety about this matter, but send him back to his field with a light heart and strengthened hands.

Although Mr. Wilkie has been a considerable time in the country, yet it is only since the meeting of Assembly last June that he has felt at liberty to solicit from the Church money for this work. This places him at a great disadvantage now as in a few weeks he must take his departure for his field of labour.

I believe that there is the money required in the possession of our wealthy and liberal members, and also the heart to bestow it if there were only a little thoughtful consideration given to the scheme. Whenever Formosa called for special help for the erection of chapels or colleges, the heart of the Church responded at once. When the appeal comes from Indore, apparently not less urgent, surely we should not be silent. One thing the Church may be assured of, and that is this, that although Mr. Wilkie may be too modest to say much about himself and what he has done, she has no more devoted, earnest, self-denying and energetic servant in the field than he. He has all the faith of a wise enthusiast in higher education on Christian lines as a means at this crisis of reforming India. It will be a shame if through his own retiring modesty the Church fails to respond handsomely to this the only special request of any importance, if I mistake not, that he has made.

A. HENDERSON.

October, 1889.

A VISIT TO POINTE-AUX-TREMBLES.

Having had the opportunity recently of visiting the school at Pointe-aux-Trembles, I take the liberty of presuming that a few words descriptive of the schools and expressing my impressions regarding them may not prove uninteresting to your readers. Accompanied by Mr. Bourgoïn, the Principal, whom I met at Rev. Dr. Warden's office in Montreal, I enjoyed a pleasant drive out of the city eastwards by St. James and Notre Dame Streets, past the large cotton mills, through the eastern suburbs of the city, down the Quebec Road, along the level banks of the St. Lawrence River, past Longue Pointe with its noted asylum for nine miles to the village of Pointe-aux-Trembles, then a short distance farther to the schools which are situated on the north side of the road and only about 100 yards from the river, upon whose bosom are seen the floating palaces of the Allan Line of ocean steamships, while vessels from every clime pass to and fro between their various ports.

The river here is about three miles wide and on the Southern shore looming up in the hazy distance the faint outlines of the mountains may be seen.

The writer always experienced a trembling sensation whenever speaking of the schools, not knowing the correct pronunciation of the name, so he carefully listened so as to catch the proper sound given by the natives which appeared to be *Point-aw-Tramb*, meaning the Point of the Poplars or more correctly Poplar Point.

The schools are the property of the Presbyterian Church and are under the control of the Board of French Evangelization subject to the General Assembly.

The main purpose is to educate French-Canadian Roman Catholic children with a view to their becoming preachers and teachers. Over 3,000 pupils have passed through the schools, many of them now occupying responsible positions as preachers of the Truth as it is in Jesus Christ, others as teachers, physicians, lawyers, etc., each one of them continually exerting an ever-widening influence against the errors of the Church of Rome and as earnest, faithful, zealous members of the Presbyterian Church bearing aloft the banner of Jesus Christ. As the schools are approached from the west, the first reached is the boys' school, a square-looking red brick building, three stories high with a mansard roof and high basement, while on the east side is the new bright chapel having the boys' dining-room in the basement.

Though just the opening of the session, with doubtless many arrivals of new pupils, I could not but notice the quiet and orderly behaviour of the boys while at tea in the dining-room and their prompt attendance on the wishes of the Principal as announced by taps on the bell at his side.

The pupils are divided into four mixed classes, each occupying one of the four class-rooms, two in each school; the studies embrace the rudiments of an English education including algebra and geometry, with two sessions in Latin and one in Greek, so arranged as to meet the requirements of the pupils, one being admitted last year, aged 22 years, who could neither read nor write but who made rapid progress during the term and by the end of the session could write a very fair hand.

The sessions last from October 15th to 15th May. The pupils rise each morning at 5.30, the classes meet at 9 each morning for work in the class-rooms after morning service, continue at work with needed intermissions till 6 p.m., meet for evening service at 9 retiring at 9.30.

The Boys' School which has been recently refitted and enlarged has a verandah in front which is approached by a flight of eight or nine steps, then entering the door the visitor finds himself in a wide hall extending to the back of the building, where there are stairs leading to the basement and to the floor above, on the right of entrance on the main floor are the two well-lighted class-rooms, the first lighted by windows on the south side and the second by windows on the north side. The desks used are bright and new, similar to those used in our public schools, a door in the rear of the north class-room leads into the chapel which is nicely seated with chairs, in which service is held three times on Sabbath, in the morning at 11, Sabbath School at 3 in the afternoon and an evening service at 7, which are conducted by Mr. Bourgoïn, the obliging Principal, and his assistant. The pupils have also a weekly prayer-meeting conducted by themselves, which is well attended, and has borne good results, as is evidenced by the fact that last session 36 of the pupils partook of communion on profession of faith, making 70 of the pupils who are members of our church, and during last session the pupils, themselves, contributed no less than \$170 through their missionary society for missionary purposes.

On the left of the door of entrance we see first the Principal's office and library and the rooms occupied by his family, on the next floor we find sleeping apartments for Mr. Bourgoïn and family and the other teachers with a small room used when required as an infirmary, which I was pleased to see unoccupied. The two upper floors are used as dormitories, fitted up with comfortable looking iron bedsteads which were generously sent down by Rev. H. M. Parsons, D.D., of Toronto to replace the old unsightly wooden bedsteads which had been in use ever since the organization of the school. I noticed how clean and orderly everything was kept and learned that the boys do all the housework except the cooking and washing, and I feel that they were thus acquiring cleanly and orderly habits which would be a blessing to them all through life.

In the basement we have the bright, cheerful dining-room, drying room, pantry and kitchen.

The Girls' School is a square looking stone building about 150 feet east of the boys' school, without the verandah in front

and without the mansard roof. The floors and stairs are well worn, showing that many busy feet have passed over them and showing how much in need of repair and enlargement it is.

Miss Vessot, the directress, points out the different rooms; on the right of the entrance door is a small plainly furnished, though comfortable, reception room, while back of that is the room in which lessons in music are given, a pupil being then busy practising at the piano, while on the left of the hall are two class-rooms, both being occupied at that hour by classes. In marked contrast to the desks in the boys' school were those in use by the girls, plain, long wooden desks reaching nearly across the room, antediluvian in appearance, bearing the knife marks of antiquity and ornamented with a coat of dark red paint, with old wooden benches to match. It was remarked that the boys had more attention paid to their wants than had been paid to the girls, a very unusual thing in these chivalrous times, but that was accounted for and condoned in the fact that the boys' school had been much more out of repair than the girls', so had to be attended to first, but that they hoped that kind friends throughout the Church would not forget the great need that existed, not only for repairs and renovation, but for enlargement, for though with accommodation for only forty the number of fifty were taken in last session, rendering it necessary that a class should be held occasionally on benches around the stove in the hall, and on benches hard, plain, unvarnished and without backs, while the dormitories were so crowded even with the old aged wooden bedsteads that there was only a narrow passageway between the rows scarcely wide enough for two to pass, while even that passageway had to be closed while the beds had to be moved so as to gain entrance to the rows of cupboards fastened to the wall, and every bed had to be moved before it could be made up in the mornings and though thus crowded application for admission to the school had to be refused to sixty girls, many of them children of Roman Catholic parents who were anxious to be admitted. The doors had to be closed against them because there was no room for them at the school.

We read with sorrow that in days gone by as they were in Bethlehem of Judea, "there was no room for them at the inn," while our church, its congregations, its Sabbath Schools, its individual members, its Sabbath School scholars and Bible class members are saying, "There is no room for you at the school."

We hear the Master say, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," but while they are willing and anxious to come the rank and file of our church are practically forbidding them as they have not yet risen to remove the barriers that keep them out, have not made provision for their reception. The ladies of Montreal have done, are doing much towards raising sufficient funds for the enlargement of the school. What are the sisters in Protestant Ontario doing?

On the second floor of the school are the teachers' rooms and dormitories, and the balance of the beds are crowded together in the attic.

In the basement are the dining-room, kitchen, pantry etc. There are some glaring needs of the schools that are patent to every visitor. The boys have no recreation room, no play-room for either wet or cold weather and no reading room, all of which would help very much in the discipline of the school and would be of lasting benefit to the pupils.

The Girls' School needs first of all enlargement, more room for pupils anxious to come, new beds for the dormitories, a recreation room and a reading room, with additional classroom accommodation and new desks and benches for class-rooms something that will not be fifty years behind the age.

The annual report of the Board of French Evangelization states truly in speaking of these schools that "no means are likely under the blessing of God, to be more efficacious in the work of French-Canadian Evangelization, and in advancing the cause of Christ in the Province of Quebec," for here we have 145 pupils, 65 of whom are children of Roman Catholic parents, 70 of whom are members of our church going to their homes for five months each year exerting an influence for the Master, ever widening, untold and which only eternity shall reveal, while those who have passed through and are students in our colleges or are pastors of our churches are ever extending their influence and are thus doing a noble work for our country and our God in dispelling the darkness and superstitious errors of the Church of Rome.

And this is a work in which not only the individual members of our church but our Sabbath schools, our Bible-classes or Sabbath school classes and the individual members of our Sabbath schools can take an important part by paying for or assisting to pay for the tuition of a pupil, or contributing as they may be able to the important work of French-Canadian Evangelization.

VISITOR.

INCIDENTS OF EXTRA-PASTORAL WORK.

III.

The following occurred in the course of ordinary pastoral duty, but as the person referred to was during the most of his life outside my congregation, and was only incidentally brought into connection with it, and that but for a short period, the case may have a place among these sketches.

After I had been some years in the ministry there came into the neighbourhood a young lad, rather, I should say, a boy from abroad. He was of Scottish descent and, I believe, of Scottish birth, but if I recollect right, came to us from the neighbourhood of Chicago. One, or both of his parents were dead and he came to live with a relative, upon whom he

was dependent. Here I heard of him as his friend, though residing only four or five miles from my house, belonged to a neighbouring congregation, I was not then brought in contact with him.

But after attending school for a time he undertook to teach and the terms on which license for that purpose could then be obtained being easy, he was duly authorized to assume that office at an age at which persons would not now be admitted to teach in any of our schools. His first school was in my immediate neighbourhood, and he was thus brought under my ministry. I and my people paid him the ordinary attention that we would show to a stranger coming among us, perhaps feeling a little more interested in him from his dependent position. I confess that we did not entertain any high expectations as to his future career. Perhaps we judged him by his physical frame, for he was small of stature and of slender make. Had he possessed greater thews and sinews, our anticipations regarding him would probably have been higher. Indeed, in our estimate of him I fear we did him injustice. But still we showed him kindness, and I was glad to hear lately that he retained a kindly recollection of his residence among us. He this time made a profession of religion, but I have no recollection of the circumstances and cannot say that it was through my ministry that he was led to the saving knowledge of the truth.

After one, or at most two terms, teaching with us he left and soon after went to live with some friends in the neighbourhood of Chicago. From this time for some years I lost all trace of him. I never had his address, and if he had correspondents in this province I did not know them, so that for a good many years I heard nothing of him, and he had almost passed from my mind, when, to my surprise, some friends, who had emigrated to California, told me of a minister of the name who, after proving useful and successful in one of the Western States, had come to take charge of an influential Presbyterian congregation in San Francisco, and on enquiring he was found to be our friend.

I have since heard of him several times as sometimes in delicate health but always as the popular pastor of an important city charge, a position which he maintained at the time of the last accounts I had of him. I may add that one of the American colleges has honoured him with the degree of Doctor of Divinity.

This case shows the importance of ministers watching for promising young men, drawing out their gifts and helping them forward to the ministry or other important positions. Mr. Chiniquy tells us that the priests in going their rounds are in the habit of looking out the smartest boys they find among their people, and encouraging them and their parents to take the steps necessary to prepare them for the priesthood. It is a lesson that Protestant ministers might well learn, even from their enemies. Many may have the richest fruit of all their labours in some one, two or more, men that they have drawn from obscurity to exercise a commanding influence in their day and to benefit after generations.

In this case I do not take credit to myself of having brought this brother from obscurity. On the contrary I have to confess that I did not entertain high anticipations of him, and the lesson which I would draw from the case is that we should be cautious in forming an unfavourable judgment regarding individuals whose capacities may not appear to be brilliant or may even seem dull. Those who can look upon the careers of those whom they knew a generation ago will have remarked that many whose talents seemed to promise a brilliant future have made little show or even proved failures in after life, while others who were looked down upon by their companions and perhaps by their teachers have proved good and useful men, or even have risen to the highest positions.

In regard to the ministry there is a class of aspirants for the office for whom I have little sympathy. It is those who having failed in the grocery business or getting above labour, fancy themselves at once qualified to preach the Gospel—who regard the Church in asking any course of preparation for the office as setting up unreasonable hindrances to the work of the Lord—who, if they had been in the days of our Lord, would have thought His placing His apostles under three years' training with Himself as their tutor, as quite unnecessary, and would have undertaken to go forth to evangelize the world without any such delay in preparation. In regard to such I think that they should remember the exhortation, "Let every man abide in the calling wherein he is called," and the Church has reason to give good heed to the warning against putting new converts into the ministry (1 Tim. iii. 6).

But when a minister meets a young man with the love of God in his heart, and with such views of the ministry that he is willing to give time and labour to prepare himself to fill the office creditably, then I say let him beware how he discourages such an one, even if he give no indication of brilliant powers. I have seen men that were despised as of inferior talents, who yet possessing true piety with diligence and perseverance, have proved themselves most useful men in the Church. Such qualities are often sufficient to render it our duty to give them all the encouragement and aid in our power. Indeed, there will be cases in which just as Paul "would have Timothy to go forth with him" (Acts xvi. 3), we would be warranted in using a measure of pressure to induce them to devote themselves to serve God in the Gospel of His Son. Perhaps in no way will a minister better serve his generation, and when he rests from his labours perhaps in no way will his works follow him more extensively, than in the services rendered to the Church and to the world by those whom he has been the means of leading or helping forward to the ministry.

AN OLD PASTOR.

Pastor and People.

HE AND SHE.

I once knew a wife and a husband,
An orthodox preacher was he;
He faithfully stuck to the doctrine;
In little things faithful was she.

He had a well-known reputation
Of piety—from his own kind;
Wherever she went she spread round her
The bliss of a true, loving mind.

He knew every word of the Scriptures;
She knew God her Father to be.
Theology was his chief science;
God's child and God's image was she.

He criticised sermons and preachers,
'Gainst heresy sharply he fought,
No weakness escaped his attention,
She silently did what she ought.

His face had a rigid expression;
She always content looked, and gay;
Religion his countenance darkened,
And brightened hers all the long day.

He opened or shut out of heaven,
As if heaven's key he possessed;
She inwardly carried a heaven
Of love and of peace in her breast.

In meetings for schools, or for missions,
He spoke with great unction and verve;
She quietly, at her own fireside,
Tried God and her neighbours to serve.

In speaking and thinking and preaching
He had the cold doctrine alone;
In working and living and loving,
A light in the darkness she shone.

I knew them, and thought it a pity
That husband and wife were not "one";
His strength and her rich love united,
What prodigies they could have done!
—Translated from *De Genestet*.

PERFECT THROUGH SUFFERING.

When the great violin-makers of the Middle Ages wished to form a perfect instrument, they caused the tree to be felled at a particular period of its growth. The wood was then planed and cut into small pieces. These were exposed to the heat of the sun and to the winter's storms; were bent, rubbed, polished and finally fastened together with incomparable skill. If the wood could have found a tongue, doubtless it would have begged to grow in the forest, to rustle its branches and bear its fruits as its companions were left to do, becoming at last a part of the sodden earth. But it was this harsh treatment that made out of its common boards the Stradivari violin, whose music still charms the world. So by countless touches of pain and loss, God fits us to bear our part in the great harmony with which true and earnest souls shall ultimately fill the world.—*Youth's Companion*.

BENEFITS OF PRAYER.

There is a vast difference between praying morning and evening in a stereotyped form of words, or praying, as our needs suggest, "with all supplication in the Spirit," Eph. v. 18. When we actually fly to prayer as our only help in trouble, our only guide in perplexity, or are urged to the throne of grace by some peculiar or unexpected blessing, to pour out our hearts in thanksgiving—then we know what is true prayer, and feel the force of Cowper's words in speaking of the mercy-seat—

But who that knows the worth of prayer
But wishes to be often there?

And one who has had this experience will have probably noted many blessed effects from his frequent communion with the Highest and Holiest one. Let us recall a few that are most apparent.

We become better acquainted with our own state and needs, by frequently bringing them to the throne of grace. If one going a journey puts off preparation to the last hour, he is overwhelmed with his manifold necessities, and so will it be with us if we do not take time for meditation and prayer, the nearness of eternity will show us that we are poor and miserable, when we ought to be rich in faith and love.

Again as we pray for forgiveness of sin, we are reminded of the divine law, which we have either neglected or transgressed. How little studied is that law, as it runs through both the Old and New Testament! And can we pray sincerely for forgiveness without making effort to forsake sin? No, frequently going into the presence of a holy God inspires reverence and hatred of sin—for even the companionship of the good on earth has this effect to some extent. We will either leave their company or leave off what they hate. How much more will communion with a holy God through the quickening spirit affect us. One special injunction regarding prayer is mentioned in the Scriptures, to remember others, to pray for all mankind. Intercessory prayer has its peculiar benefits. It draws out our affections to others, it naturally leads them to efforts to do them good. Ways and means of benefiting others are wonderfully opened up when preceded and followed by prayer for them. If we have any enemies, let us not forget to pray for them. It disposes us to be more lenient towards them, and as we pray for their infirmities we are reminded of our own, which we are too apt to

forget or excuse. Then as to the promises, how precious they become, as we plead them in prayer. We then receive the full value of those "cheques on the bank of faith," as Spurgeon names them.

However frequent may be our occasional prayers, stated seasons of devotion should never be omitted. But we should use every means to make these true heart-worship, not formal services. To conclude, the benefits of prayer cannot be summed up more concisely or more beautifully than in the words of Trench.

Lord, what a change within us, one short hour,
Spent in Thy presence, will avail to make;
What heavy burdens from our bosoms take;
What parched grounds refreshed as with a shower.
We kneel, and all around us seems to lower,
We rise, and all—the distant and the near,
Stand out, in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong?
Or others, that we are not always strong;
That we are ever overborne with care,
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, all with Thee.
—*Illustrated Christian Weekly*.

A DIVINE INTUITION.

The sense of personal responsibility, well educated, makes a man or woman a more than ordinary useful member of society. An individual with the sense well developed fills his various relations in home, church, and state, to the extent for which he is responsible for their welfare. It saves him from assuming more duties than he can execute; it compels him to understand and fulfill every duty which he assumes. The greatest friction we endure in life comes from unfulfilled obligations and appointments. We stay at home a bright, sunny day, to receive a promised call that is not made. We wait to complete our plans for a certain work, for some persons to complete their part, only to find that the matter has been forgotten or neglected, and weeks are lost in reorganizing, or picking up broken links. No man or woman should undertake an office which he or she has not the fitness or the interest to fill to its widest circumference; if lack of talent or of time prevents filling the office, good judgment and grace demand that it should be surrendered. It is a social crime to waste the time of busy people through indifference or neglect. It is but a shade less criminal for intelligent people to submit to the neglect or indifference of those who pretend to work with them. If the work for which an organization is formed is important enough to demand organization, it is important enough to demand the best its workers can give to or command for it. Less than that is an insult.

Every one who has ever been connected with boards or committees knows the annoying waste of time and nerve-force to which one must, or rather does, submit because of the negligence, tardiness, or indifference of some members. Is it not the part of righteousness and wisdom to save this waste by organizing with working members, cutting off drift and dead-wood? The mails are already delivering the postal cards giving the notices of meetings. We pick one up, read the name of the organization, and taking out note-book, write day and time, adding fifteen minutes to half an hour to the stated time, knowing full well that we will have a margin to spare then before the meeting really begins. Another comes. This means half of the officers ready to report intelligently and completely, and about a third of the members active in interest, while all are ready to criticise. So we go through the list, each differing slightly in its defects. We blame the society or organization, when the fault is the preponderance of one certain temperament in the individual members. If all possessed the sense of personal responsibility in the same degree, meetings would begin and close on time; every committee and officer would have attended to their several duties, and no one would have assumed duties for which he had neither talent, fitness, nor time.—*Christian Union*.

WASTE.

When Mary anointed the Lord with the precious ointment Judas and others also looked upon what she did as a waste. It might have been sold for a large sum, which, given to the door, would have accomplished great good. So thought the disciples; but Jesus Himself did not sympathize with this view. They would have other opportunities for showing kindness to the poor, but they would not have Jesus with them always. Mary, perhaps, wrought better than she knew. She meant to manifest her love to Jesus, and not only did that, but at the same time performed a needful service that would be spoken of to her honour throughout the whole world.

If Mary had expended the precious ointment upon her Lord to attract attention to herself, or to gratify a feeling of pride, the Master would not have commended her. She made the costly sacrifice to honour her Lord. Love for Jesus moved her to the act. The manner in which she approaches Him at the time and all the circumstances show her humility and affection for her Lord.

It was the spirit with which her act was performed that lifted it to the highest plane of noble doing. Many a one has seemed to make a costly sacrifice in the interests of religion, but not acting from a right impulse, not having supreme regard to the honour of Jesus, what was done, though highly esteemed by men, was an abomination in the sight of our God.

Money may be now expended in ways which to some seem to be waste, which are not waste, no more than was Mary's

expenditure of the costly ointment on the person of Jesus. Money given to build churches, to send the Bibles over the world, to evangelize the ignorant masses, and lead souls to Christ, if laid upon the altar with Mary's spirit, will always be esteemed a good work by Him who never errs in judgment and never applauds a wrong act.

But while this is all true, is there not much money expended in building costly churches and cathedrals which may be regarded as waste? We all love beautiful, comfortable churches, and we can have them too without an extravagant expenditure of money. We do not think it wrong for a congregation, which has the money and can give it in the spirit of true Christian beneficence, to build a costly and beautiful house in which to worship the great God. But when we hear of a congregation or an individual erecting a church costing half a million or more, we cannot but feel that it would be far better, more pleasing and honouring to Christ Himself, to expend the one-fourth of that amount, or less, on a single church, which would be enough to erect a large and beautiful house of worship in any part of our country, leaving three or four hundred thousand, which would build a hundred substantial and comfortable chapels and mission churches, in which to gather that vast multitude who never enter a church, because they will not go to one of those magnificent temples built by and for the rich, and where, if they did go, they would probably not find a welcome.

A sensible and conscientious farmer who has wealth, and is as liberal as he is wealthy, recently said to the writer that no farmer would house part of his flock in the most expensive manner possible, and leave the greater part unprovided for, and exposed to the winter's cold and storms. If it would be inexcusable folly to do so, what shall be said of the wisdom and piety of that people who build for themselves "ceiled houses" in which to worship, and do nothing to provide even a tent for the needy and destitute, whom we always have with us?—*United Presbyterian*.

THE MINISTRY.

It is estimated that there are about one hundred thousand Protestant ministers in the United States. They are for the most part educated, refined, and consecrated men, who are endeavouring to make full proof of their ministry. Now and then one falls, but, as a class, they stand as honest ambassadors of Christ. Now, many a minister feels alone, that is, he feels a lack of sympathy. Some of our churches treat their pastors too much as hirelings, and not as ministers of Christ. This is especially true where the minister is voted for every year, thereby opening the way for every disaffected member to make the pastor trouble. We are glad to say that only a few churches are so antiquated, but choose pastors who are to remain so long as there is mutual satisfaction. No minister should accept a call from a church who will not invite him regularly to the pastorate, unless there is special reason. A yearly election only breeds contention, as a rule. It is also a sad fact that few church members understand the peculiar hardships of the ministry. They cannot sympathize with him because they are blind to his needs and feelings. Many a faithful pastor spends days and nights of anxiety on account of the outrageous and unchristian conduct of some disagreeable member, who is doing all he can to make trouble. Or a pastor may be worried and hindered from his work by some dissatisfied person, whose chief mission in the church seems to be to make it unpleasant for every one who does not agree with him. Pastors themselves are often tempted to speak out and injure their influence by striking back at the unruly member. This is unwise. The minister must learn to endure hardness as a good soldier of Christ. If he would succeed, he must be able to endure the difficulties of his calling. He will have to put on the brakes many times, but it will be for his good to do it. It is a wise pastor who keeps his own counsels. Some ministers are unreasonably sensitive. In fact, they are more sensitive than sensible. This causes them to regard any reflections on their course with great anxiety. A man of fine feelings does not enjoy reflections upon his motives, but the Christian minister must overcome his sensitiveness. He must be wise and prudent, but above all he must remember that he is accountable to God for his ministry, and endeavour to make that ministry tell for the redemption of the world. This he cannot do if he is too sensitive. The ministers of our country are a noble class of men. Take it all in all, we don't believe the world has seen their like before.

REVERENCE.

There is no virtue, no grace in postures and attitudes. This truth we do not question. But if we refuse to express reverence we shall soon cease to feel reverence. This, also, is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared (reverenced) in the assembly of the saints, and in the congregation." True reverence, real worship, will express itself somehow, as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many, if not in most, of our congregations. It is greatly to be wished that it might be revived. But in order that it may become a fixed habit of our souls, we need to adopt suitable methods of expression. We should feel more like praying if we adopted some proper attitude of prayer. By kneeling, bowing the head, covering the eyes—by some bodily action or attitude expressive of reverent adoration—we shall be far more likely to cultivate the true spirit of devotion.

Our Young Folks.

HOW TO MAKE UP.

Two little people who couldn't agree
Were having a tiff, and were "mad as could be."
They looked at each other in silence a while,
Then a sudden glad thought made one of them smile.

Said she, "Say, you ain't very mad, are you, Bessie?"
"Well, no," said the other, "nor you, are you, Jessie?"
"Then, let us make up," little Jessie suggested,
"Well, you be the one to begin," Bess requested.

But that didn't suit. So the tiff lingered still,
While the small-sized disputants were claiming their will,
When, what do you think brought about sunny weather?
Just this—they agreed to begin both together.

A HIGH MARK.

"What are you doing, Felix?"
"I'm cutting my name up here, grandfather."
"Pretty hard work, isn't it?"
"Oh, not so very."

Felix puffed a little as he spoke, and turned a very red face towards his grandfather.

He was carving his name on the bark of a large elm. He had been anxious to place it high up, and in order to do so was claspng his legs around the lowest branch of the tree and banging down to do his cutting. It is very likely that if he had been set to it as a task he would have thought it a hard one and himself a very ill-used boy.

"I'm 'most done," he added, as he rounded a period, and then, holding by his hands and letting go with his feet, jumped to the ground.

"You see, grandfather, I wanted to cut it away up there, and I couldn't reach any other way without a step-ladder, and it was so far to bring it."

"I see," said grandfather.

"It's my name and the date to-day. I cut it because it's my birthday and because you gave me this new pocket-knife."

"Are you always going to make a high mark as you go along?"

"Well," said Felix, not quite understanding the question, "I don't expect to cut my name on many trees. In the city they won't let us boys do it."

"No, I suppose not; but wherever you go, my boy, you are sure to leave a mark of some kind. All through your school life you will leave it. It will be on the books that a boy of your name was there and left his record either high or low. But you will write a far clearer record on the hearts of all those who may be about you. Your companions will all feel your influence either for good or evil. And this influence will last far longer than the name and date 'n the bark of the tree. You cannot pass through life without making marks which last through all eternity."

"Will this last very long?" asked Felix, looking up at his letters and figures.

"Come here," said grandfather.

Felix followed as he walked around to the other side of the tree. He looked closely at some marks on the bark to which his grandfather pointed.

"Why," he said, "that's your name, grandfather, and eighteen hundred and thirty-six. That's more than fifty years ago."

"Yes," said grandfather, "I cut those when I was not much older than you are to-day."

"Fifty years!" Felix looked in awe at these letters which had been cut such a very, very long time ago, as it seemed to him. "And will my name stay here for fifty years?"

"I suppose so, unless the tree is cut down. Every time you come back to the old place you will come here and see your name on the tree. If you live for fifty years you will find it here. Your hair will be gray then"—grandfather caressingly laid his hand on the curly brown head—"and I shall be lying over there on the hillside;" he pointed to some white stones in the distance.

"But I shan't want to come here then, grandfather," said Felix, with tears very near his eyes.

"O yes, you will. You will have other things to interest you then, as it is right you should have. And I am trusting, Felix, that you will have been making such high marks all along that it will be a pleasure for you to come here and see the letters you cut so long ago and to be able to think within yourself:

"If grandfather could see me to-day he would see that I have remembered what he said to me on my birthday so long ago."

Grandfather walked slowly across the meadow towards the house. Felix looked after him for a few moments, and then turned again to his lettering on the elm.

"I know exactly what he means," he said to himself; "he means that I must do my very best all the time. Now, while I'm a boy, too, for I've often heard him say that it takes a good boy to make a good man. Yes, yes, I must do it, for my name is up there, and it will stay, and stay, no matter where I go, and if I don't keep fair and honest and true all the time, I shall be ashamed ever to come back here and see it."

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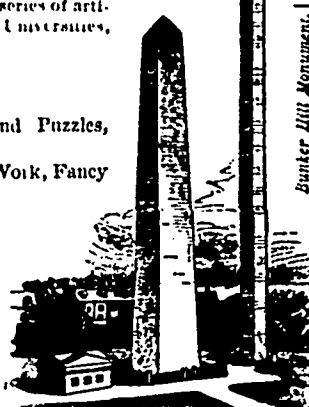
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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 13th, 1889.

THE finding of the court in the Harvey case implies that a sane man can act from two contrary motives at one and the same time. The crime for which men are hanged in this country is killing with malice aforethought. The only theory on which the verdict of guilty can be explained is that Harvey, if sane, loved his family so much that he wished to put them out of trouble. That is to say he loved them so much that he killed them from malice aforethought! Love and malice are not passions that can exist as motive powers in the mind of a sane man at one and the same time. It is utterly impossible to conceive of a sane man maliciously murdering his family because he loved them. If the unfortunate man did not put an end to his wife and daughters from malice aforethought, the only crime for which men suffer the extreme penalty in Canada, he should certainly not be hanged

THE Session of St. Andrew's Church, West, did a sensible, patriotic thing when they passed a resolution condemning the action of the Government in holding a military review on a day appointed by themselves for thanksgiving. Sir Adolphe Caron as a member of the Government appoints Thursday, Thanksgiving Day, and Sir Adolphe Caron as Minister of Militia comes to Toronto and reviews the volunteers during the hour that they should have been at Thanksgiving service. Such an arrangement is more than wrong—it is senseless and stupid. If the day is really to be a day for thanksgiving, let all classes observe it as such. If it is to be a holiday and nothing more, stop the sham of calling it Thanksgiving Day. Let us have one thing or the other. Now is the time for the churches to say what they want. An additional holiday half way between the August holidays and Christmas might not be a bad thing, but don't mock the Almighty by calling it a day of thanksgiving if it is a holiday and nothing more.

IT is quite possible that the verdict in the Harvey case may be the other extreme from many verdicts of not guilty found of late years in the United States. In many cases there in which no other defence could be made, criminal lawyers often tried the "emotional insanity" plea, and tried it successfully. There was a reaction, of course, and the pendulum swung to the other side. The swing may have reached Canada, and unconsciously influenced many of our people. From the untenable theory that nearly all men who take human life are insane we could easily pass over to the equally untenable one that no person who takes human life is insane. Our judges have always looked with more or less suspicion upon the insanity plea. In this Guelph case four of the most distinguished specialists in Canada swore that Harvey was insane. They were quite positive—in fact had no doubt about it. Now we ask any reasonable man, whose opinion should have weight—that of a specialist like Dr. Daniel Clark, with more than a continental reputation, or that of a man who knows nothing about insanity, and has given the case only a few hours' consideration?

TWO stalwart Manitoba Presbyterian ministers have already spoken out on the Separate School question. Dr. King and Mr. Wright declare in unmistakable terms that if the alternative is Separate Schools as they are or pure secularism in education they will go for things as they are. Both are pronounced Liberals, and if Mr. Greenway's policy is one of secularism, pure and simple, if he has no middle course to suggest such as that suggested by Dr. King, nothing remains for these gentlemen but to walk into the polling booth with Archbishop Tache and vote against Greenway and secularism. They are just the men to do it if

conviction leads that way. It is easy to say, Abolish Separate Schools. When you try to abolish them the difficulties soon appear. Dr. King heroically declares that the Catholics are right in seeking to teach religion in their schools. Many Protestants would rather abolish Public Schools altogether than banish the very name of God from them. Catholics are not the only people to be consulted about Separate Schools, as the attitude of Dr. King and Mr. Wright shows. They deserve credit for the manly outspoken way in which they have come to the front.

WOULD any fair-minded man, capable of weighing evidence and looking at both sides of a question, say that there is less reason to doubt Harvey's sanity than the guilt of Mrs. Maybrick? Because there was even a slight legal doubt about her guilt the British Government commuted her sentence. The reasons for doubting Harvey's sanity are a hundred-fold stronger than the reasons for doubting the guilt of the woman Maybrick. The testimony of four distinguished alienists is quite enough not only to raise a doubt in regard to the unfortunate man's sanity but to convince thousands of the best people in Canada that he is insane. The Government will no doubt interfere. Canada wants a reputation for something better than hanging lunatics. Thousands are inclined to believe that Louis Riel was insane, and tens of thousands are perfectly satisfied that Harvey was not responsible for his actions. As usual that portion of the community who have had a close call to the bars themselves, or who have been behind them, clamour for the extreme penalty, but we are persuaded the Government will pay no attention to them. No one asks that Harvey should be turned loose upon society. All anybody asks is that the law shall not send a lunatic to the scaffold. That surely is a reasonable request and one made in the interest of law and order.

THERE seems little room for doubt that if the agitation against separate schools in Ontario ever amounts to anything the question will ultimately take this shape—The schools Public and Separate as they are or secular education pure and simple. Each elector will have this question submitted to him as the last one. Are you prepared to banish the Bible and the very name of God from the Public and High Schools in order to get rid of Separate Schools? What answer will the electors of Ontario give to that question? Some no doubt will contend that it is right and proper to abolish Separate schools and compel the children of Roman Catholics to read the Protestant Bible and hear it commented on in the Public Schools or leave. We have reason to believe that not a few of the Episcopal clergy would take this ground and no doubt a few Presbyterians would join them. The great majority of Presbyterians will no doubt say that Protestants and Catholics must be treated alike. That is the right theory, but the difficulty arises in carrying it into practice. The short and easy method, many contend, is to secularize the schools. Many earnest Christian men believe that absolute secularism in education is the only real solution, and their ranks are swelled by every Agnostic, every Secularist, every infidel in the country, who of course advocate secularism from entirely different motives. It is well to recognize the fact at the outset that the last issue raised will be the schools as they are or secular education pure and simple.

THE *Herald and Presbyterian* says:

The demand for brevity is not confined to the pulpit. It is showing itself in politics and law. It must be an unusually good political speech which will be heard over half an hour. Judge Simrall, of Louisville, says that the lawyer who can not argue an ordinary case in thirty minutes either has very little in his case, or he does not understand it. And so the demand is to be made for shorter speeches in our courts. The truth is, no class of speakers is heard at greater length, or more patiently or with more profit, than the preachers, for all of which we are thankful.

It may be true across the line that few lawyers or politicians are listened to for more than half an hour but it is not true in Canada. Mr. Laurier spoke for about two hours in Toronto a few weeks ago and was listened to with the closest attention. Every Canadian politician is not a Laurier but we certainly have more than a score that any intelligent audience would listen to for over an hour with pleasure. There are fifty Canadian lawyers that can hold a jury spell-bound for over an hour. There are half a dozen in Toronto alone that can keep the attention of a jury just as long as they deem proper. American speakers for the most part read their

speeches, and half an hour's reading wearies unless it is particularly well done. We quite agree with our contemporary, however, in saying that considering the number of times they have to address the same people preachers are much better listened to than any other class of speakers. More's the pity if they impose upon the good nature of their auditors.

OUR readers have no doubt observed that Dr. King in his lecture at the opening of Manitoba College took strong ground against purely secular education. He said:

A purely secular system of education has some strong and obvious recommendations, especially in view of the division of religious opinion in the Province. It avoids many breakers and gets rid of many awkward entanglements. Although there was much to be said in favour of a purely secular system of education, he did not think it was the best policy to be adopted. To be consistent in sectarianism, there must be no religious principles left in the text-books, and the very name of God must be expunged from them.

The Principal is equally pronounced against separate schools in Manitoba and thinks they must be abolished. He has, however, a middle course which he thinks would work in the Prairie Province.

There was a middle course which might fairly be adopted. True, it was difficult to arrange for lengthy religious exercises and please all religious denominations. But there was considerable common ground upon which all could meet, Roman Catholics as well as Protestants. There were certain great truths which were the common heritage of man. All Christians believed in God, in Jesus Christ as a Saviour, and in the Ten Commandments. If the Protestant Bible could not be read in all schools the Douay version could be substituted. It was the same Bible. Although a little changed, it contained the same great truths, and there could be no objection to having it read in schools where Roman Catholics predominated in numbers. He had given much thought to the question, and felt very keenly every word he uttered; but he would reiterate that rather than see the name of God expunged from our schools he would prefer the present system to go on.

That seems a reasonable course and is, we believe, substantially the plan advocated by Dr. Laing in Ontario for many years. But we should like to ask Dr. King if he thinks the men who burnt the Ross selections would stand the Douay Bible.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

LAST week the claims of young people were brought into special prominence. Three separate institutions designed for the advancement of practical Christianity among them held conventions in Ontario,—two in Toronto and one in Kingston. The Young Men's Christian Association held its twenty-fifth annual meeting, the Inter-Collegiate Missionary Association had its fifth convention, and the Young People's Society of Christian Endeavour met in provincial convention last week. Though many must decide on the comparative importance of social and individual claims on time and attention, and although the multiplicity of organizations characteristic of the age encroaches largely on individual and home duties, it is felt that effective Christian work can only be carried on by system and adaptive organized effort. The distracting claims of competing associations are for the most part addressed to the same class of people, who most readily support all the various schemes of Christian and philanthropic endeavour. It may be that each institution will attract to itself those who are specially interested in the particular work it seeks to accomplish, and thus there will be room for the application of the well-understood law of the division of labour. As it is, those whose efforts are enlisted in almost every scheme of an evangelical and philanthropic character have their days and nights crowded with work. There is much unused capability in all the churches that by a better distribution might be evoked in useful service, and all these schemes of practical benevolence would benefit largely by a more extended employment of labourers and resources.

The Young Men's Christian Association has year by year extended its influence and usefulness, and now, after a quarter of a century's work, occupies a more important position in the community than ever before. The new buildings are admirably suited for the work; they are centrally located, and are attractive. The solicitous endeavours of the directors to make the institution as efficient as possible and worthy the confidence of that large and interesting class it is specially designed to benefit, are deserving of commendation. Of this the practical results afford sufficient indication. In the reports submitted at the annual meeting it is stated that the present membership is now 1,300, the large addition of 300 having been made during the last month. The one great object of the Association is

to bring young men under the saving power of Christian truth. To this the main efforts of the Association are directed. Those to whom this work is entrusted possess excellent qualifications, and they are labouring diligently in the noble work to which they are appointed. The effort to make Christian young men themselves the instrument of influencing others has been crowned with encouraging success. They are being trained by practical effort to conduct meetings, to visit boarding houses, commending the institution to the good-will and confidence of many who would, so far as religious influence is concerned, be very much, if not altogether, neglected.

Wisely, it seems, the directorate recognize the fact that young men are many-sided. So far as the influence of the institution extends, it aims at making good and useful citizens of those who benefit by its provisions. Educational classes have been established, where the proficiency of the young man is advanced, and even rational and helpful amusement is not overlooked. The Association does nothing to perpetuate the delusion that religion must ever be associated with gloom and melancholy. There is no reason why Christian young men should not be among the sprightliest and most sunny-natured of the entire community. Much attention is also devoted to the careful and devout study of the sacred Scriptures. Bible study is the only solid foundation on which a stable and Christian character can be built, and it is the best possible equipment for good and efficient Christian service for the good of others.

Of late years the Association has sought to adapt its efforts to particular classes. The railway work has been highly appreciated by a class of operatives who have serious difficulties to contend with and whose calling, so serviceable to the people at large, is one of great danger. It is fitting, therefore, that Christian agencies specially designed for the benefit of employees should receive fitting recognition and liberal support. It is to be hoped that the extension of this branch of the work now contemplated will receive generous consideration from all who take an interest in railway men. The president, Mr. Robert Kilgour, intimated that it was intended to erect a building in the west end of the city at an estimated cost of \$40,000, and another to cost \$3,500 at the railway suburb of Little York. The financial affairs of the Association were reported to be in a satisfactory condition, though the statement was made that there were only about 300 Toronto citizens who could be regarded as regular contributors to the institution. A city the size of Toronto, and the centre of so much commercial and industrial enterprise, should in this respect far surpass Gideon's band. The Association was fortunate in being able to secure at the annual meeting the presence of Dr. A. J. Gordon, of Boston, who delivered a stirring and telling address, and also preached the annual sermon for the Association. Last Sabbath several able discourses at the suggestion of the Association were preached in various churches. The good work done in the past, and the increasing capacity for good-doing in the future, ought to commend this admirable institution to the most friendly regard, encouragement and support of the community. May its past success be the incentive to still greater achievements in behalf of that most interesting class from whom will soon come the men who will largely influence the work of the Church and help to shape the destinies of the country.

THE INTER-COLLEGIATE MISSIONARY CONVENTION.

NEVER since the days of the Apostolic Church has there been such a development of the missionary spirit as during the present century, and as the century is nearing its end that spirit is permeating the Church with ever-growing power. The energetic efforts of Christian women have done much to dispel the apathy with which the claims of the heathen world were too generally regarded. The young men prosecuting their academic studies have been largely reached by the prevalent enthusiasm in behalf of missions. In this direction great advances have been made during the last few years. Formerly a student here and another there might have felt the glow of missionary fervour, and resolved to devote his life to the preaching of the Gospel in a foreign land, but large numbers of university young men were comparatively unmoved and indifferent. This awakened interest has become general. It is confined to no one institution of learning, but evidently has a place in them all. Even the stately and most venerable universities of the new and the old

world can number among their graduates—and these not the least distinguished—many faithful and devoted workers in the various mission fields.

In keeping with the spirit and tendency of the time, this academic missionary awakening is undenominational. Students usually are no strangers to fraternal feeling, but this common interest in Christian missions has sanctified and sublimed the student brotherhood, and as a secondary result it is bringing into closer sympathy those who in different institutions are pursuing their studies. The warm interest taken by students in missionary work has not been suffered to expend itself in mere emotion and purposeless sentiment. By organization, effort and purpose are concentrated, and as a result of the practical spirit of the time we have now the Inter-Collegiate Missionary Association. Its fifth annual Convention was held in this city last week, and its proceedings evoked much cordial sympathy in the Christian community. No fewer than twenty-six different colleges were represented. McGill University, Montreal, Toronto University and Victoria University, Cobourg, sent delegates. Members were present from various medical colleges. Lady delegates from several women's colleges were in attendance. As was expected, the Presbyterian colleges sent their quota. It is true that the more remote institutions in Manitoba and Halifax were unrepresented at the Convention, but this much can be confidently said for both of them, that in missionary ardour and enthusiasm they are behind none of even their foremost compeers. The delegates present were worthy representatives of their respective institutions.

The papers read, with their subsequent discussions, and the addresses delivered were all of a high order. They all bore directly on the immediate subject they had met to consider. There was much earnestness and directness in all the proceedings of the Convention, and the business was conducted with harmony and despatch. Where all was excellent it seems unnecessary, as it might be invidious, to particularize, yet one of the brief addresses, because of its exceptional character, claims special mention. It was that of Mr. Kono, a Japanese student at present attending Cobourg University. For several reasons it was extremely interesting. The modesty and diffidence of the speaker secured for him at once the sympathy of the Convention. He was a representative of a nation among whom at the present time the Gospel is gaining one of the most significant triumphs of the century. What he said was also full of interest. To have Buddhism and Christianity clearly compared and contrasted by one so competent to institute such comparison was worth listening to with the closest attention. A more intimate knowledge of ancient heathen systems would dispel many of the illusions that a contracted estimate of the forces missionary effort has to encounter in the older civilizations of the east. The Rev. D. J. Macdonnell was strictly correct when in his address of welcome he said, "Superior men should be sent to the remote parts of Canada, but superlatively good men should go to the foreign mission fields."

Without impropriety it may be freely said that the most conspicuous figure of the convention was the Rev. Dr. Gordon, of Boston, who, with Dr. Arthur Pierson, may be ranked as one of the foremost advocates of Christian missions in the American Church. In personal appearance he is commanding, his countenance indicates massiveness, force and sympathy. He impresses his hearers with the conviction that he is richly endowed with moral and spiritual strength. From everything that savours of affectation and pretence he is singularly free. With a fine rich voice, perfectly modulated, his style of address is easy and natural and therefore impressive. He has the courage of his convictions, and these he expresses with a clearness and emphasis that command entire respect. He is evidently gifted with a fine enthusiasm, which his well-balanced nature tempers and restrains. His sermons and addresses are made additionally attractive by an excellent use of illustrations drawn from incident, history, art or science as the case may be. These illustrations are used with a rare judiciousness. They are not introduced for purposes of mere embellishment or to fill space. They are evidently employed for the double purpose of sustaining interest by the introduction of a permissible variety, and chiefly to make his meaning more explicit, and making that meaning unmistakably clear. Dr. Gordon's short stay in Toronto was no mere holiday visit. His friends seemed resolved upon working him up to the full measure of his capacity and of getting all from him that could be got. In addition to his attendance at the Convention he spoke at the annual meeting of the Young Men's Christian Association and preached their annual sermon on Sabbath after-

noon. On that day he was called upon for four separate discourses, preaching in the morning the Inter-Collegiate sermon in St. James Square Church, in the evening in the New Walmer Road Baptist Church, and the address at the closing meeting of the Inter-Collegiate Convention afterwards.

However willing Dr. Gordon, and men like him, may be, it is not well that demands on them should be too exacting. Grace may exult in self-sacrifice, but it should not be forgotten that nature has its limits. The Inter-Collegiate Convention and the visit of Dr. Gordon in connection with it have done much to promote the work for the world's evangelization among the Christians of Toronto as well as elsewhere.

Books and Magazines.

GRIP'S COMIC ALMANAC. (Toronto: Grip Printing and Publishing Co.)—Grip's right hand has not lost its cunning. In point of freshness, genial hearty humour the issue for 1890 will compare favourably with the best of its predecessors.

SANTA CLAUS. (New York Philadelphia and Boston: The Santa Claus Company.)—This is the fifth number of a new magazine for young people. The contents are varied, instructive and entertaining. The principal story in the November number, "Wreckers of Sable Island," is a serial by a Canadian author, J. Macdonald Oxley.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The November number of this academic monthly leads off with "Our Graduates' Pulpit," in which Rev. W. J. Dey, of Hamilton, preaches a good sermon on "Assurance." Dr. Thompson, Sarnia, continues "Special Points in Homiletics," and Principal MacVicar's admirable lecture delivered at the opening of the session, on "How to Meet Unbelief," is reproduced. "The Mission Crisis" has several excellent papers, one by a former editor, Rev. J. H. MacVicar, B.A. The other contents of the number are varied, timely and appropriate. The *Journal*, now entered on its ninth volume, deserves cordial support.

THE CENTURY. New York: (The Century Co.)—The present number of this splendid monthly begins the twentieth year of its existence. The success to which it has attained is a strong guarantee that the progressive excellence that has uniformly characterised it in the past will be maintained in the years to come. The number opens with a well written and very readable portion of Joseph Jefferson's autobiography. A feature of much interest in this number is the first of a series of "Present Day Papers." It is by Dr. Langdon and treats of the family, the State and the Church in their relation to the problems of modern society. A paper on "The Newness"—New England Transcendentalism—by the late Robert Carter, will be read with an amused interest. The strong papers of this number are Kenan's "Adventures in Eastern Siberia" and the Lincoln History—the collapse of the war of rebellion being reached. New serial stories by F. Stockton and Amelia Barr are begun. Mark Twain has a characteristic contribution, "A Connecticut Yankee in King Arthur's Court," which will be greatly relished. A number of other attractive features complete a most excellent number of this popular monthly.

THE ATLANTIC MONTHLY. (Boston: Houghton Mifflin & Co.)—A paper by Mr. Woodrow Wilson, on the "Character of Democracy in the United States," opens the *Atlantic Monthly* for November, and it is an excellent specimen of the kind of consideration of politics which makes the *Atlantic* so particularly valuable to thoughtful persons. Another political paper called "The French in Canada" is contributed by Mr. Eben Greenough Scott. Artists and amateurs will be interested in "Allston and his Unfinished Picture." "Materials for Landscape Art in America," by Charles H. Moore, of Harvard University, will also interest the same class of readers. Mr. James' "Tragic Muse," Mr. Bunner's serial, and the short story called "The First Mayor," by Octave Thanet, form the fiction of the number; and there are also "Some Romances of the Revolution," "The Nieces of Mazarin," and a most amusing and lively sketch on "Marie Bashkirtseff," which gives a pretty picture of a "daughter of Gaul." The remainder of the number is made up of careful reviews and the usual departments. The magazine has that scholarly and literary air which particularly endears itself to the man of letters.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER I—(Continued).

"Little wonder that a bruised heart like my lady's surrendered itself to his guidance. 'If I am doing wrong, God will be pitiful to my weakness and ignorance,' she said one night, when I was helping her to undress. 'I have not much longer to live, Nannette, and for those few months I can but remain quietly where I am. God knows my heart: He sees that it is only to Him I look, only in His cross I trust. Once I thought that I could only find God through my mother's Church. Now I know the way is not this creed, nor that, but Himself!'

"Will madame then send for her youngest daughter, and leave the little one to be reared in the faith in which she herself is content to die?" I asked. She gave me a strange look, sweetheart. 'I am not strong nor brave like others, but I would be broken upon the wheel before I would bid my little one leave the blessed home in which she has found shelter, for the snares and perils of this.' And then she put her arms about my neck, and laid her head upon my breast, as she used to do when she was your age, Mistress Eglantine, and had something to say she would not speak aloud. 'There are not many like M. Fenelon,' she whispered; 'none should know that better than you and I, Nannette. If I have found the light at last, it has been through a weary and winding road, and more than once I have come near missing it altogether. Would you have me take the little feet from the plain path, and the happy daylight of the open Bible, to grope their way through the night that I have known? I can hope for my little Mignonette, because I gave her the best I had when she was taken from me, but I could not pray for the other, if I put the stumbling-block in her way.' And though she was afterward induced to write to M. Chevalier, and occasionally secret letters from him and his wife in return, she held firm to her purpose not to look upon thy face, nor let thy father's people suspect thy existence. Bear this in mind, my little one, if thou art ever tempted to part with the pearl purchased for thee with such bitter pain. And who can tell through what straits thou mayest have to keep it, by the time thou art a woman grown—if the edicts grow much harsher. Even now the pastor walks beneath the edge of an avalanche, and the least incautious step or word may bring it down upon his head."

"My grandfather will not let the priests do anything to my uncle; he has promised me that, over and over again," said Eglantine, lifting her head proudly.

"He would promise you the crown diamonds, if you asked him, mademoiselle; he knows not how to say you nay. But that is quite a different matter from getting them. You have far more to hope from M. Chevalier's prudence, than from your grandfather's interference. M. Laval is not that anxious to be out of favour with the Jesuits himself; no one need be who has an eye to court favour or public preferment. But dry your eyes, my little lady. Your father's daughter may see a danger, but she should never fear it. It was your mother's wish that you should not be brought up, as she was, in ignorance of the perils about you. She made your grandfather promise that, when at last she sent for him, and touched by his loneliness and distress, and remorseful for the sorrow she had caused him, she confided to him the secret of your birth, and the names of those who had taken you in. She hoped, she said, that some day you might make up to him for the disappointment she had caused, but she bade him never forget the debt he owed to pastor Chevalier and his wife, and not to take you from them, without their consent. Above all, she made him promise to let no hope of worldly advantage tempt him to betray the secret to her husband's people, or come between you and your marriage with Master Rene, if your heart was set that way, when you were grown. Hark, Mistress Eglantine; is that not the sound of wheels on the road without? Who can be arriving so late this February night?"

The little girl had turned her head, and was listening.

"It is M. Henri's voice," she cried, springing up, and overturning a cricket on her way to the door. The old nurse shook her head, as she folded up her knitting, and prepared to follow. The tears had vanished from the warm young cheek, like rain-drops from an April rose.

CHAPTER II.

COUNTING THE COST.

The lights were out in the Huguenot temple; the consistory had dispersed, and old Basil, the Sexton, stood waiting to lock the door, as the pastor and a solitary companion came out. The face of the minister was irradiated with saintly joy but the cheek of the young man was flushed, and his slouched hat was drawn far over his brow. Godfrey Chevalier paused a moment beside the white-haired sexton.

"Congratulate Armand," he said gently. "Like Peter, he denied his Master in an hour of sore temptation, but like the great apostle, he, too, has bitterly repented, and has been, he hopes, forgiven. The Church has restored him to membership."

"Is it indeed so?" asked the old man, glancing at the averted face. "Then God be praised, my young brother, and may He give you grace to stand steadfast henceforward."

"Pray for me," muttered Armand, clasping the proffered hand, but not lifting his head.

"We have need to pray for each other, if the edicts are to grow much stricter," was the heavy answer. "The spirit indeed is willing, but the flesh is weak."

The minister uncovered his head, and lifted a calm, fearless glance, to the encircling hills.

"The Lord sitteth King forever," he repeated triumphantly. "Courage, Basil, 'His strength is made perfect in weakness.' Be of good comfort, my poor Armand; 'To whom much is forgiven, the same loveth much.' Watch and pray lest ye enter into temptation."

He replaced his hat, and with a slight gesture of farewell, turned away. The two men stood listening to his footsteps until they died away down the mountain road. Then Basil turned to lock the door, sighing.

"It is not the withered trunk the bolt first smites; it is not for myself I most fear, M. le Pasteur." He glanced up for sympathy to the penitent, but Armand had gone.

There was a light in the window of the pastor's cottage, as he opened the ivy-covered gate, and a woman's dark-robed figure stood waiting in the shadow of the porch. Monique Chevalier's cheek had lost something of its bloom, and her brow was touched by care, since the summer day so long ago, when she had given a nameless stranger shelter in her porch, but there was still the tender light in the dark eyes, and the steadfast sweetness about the grave lips, which had made poor Madame Bertrand's broken heart instinctively flow out to her in trust, and made Godfrey Chevalier, from the hour when he had first seen her, know her to be more to him than the light of his eyes—more than aught but the love of Christ and the hope of heaven. She had been a wealthy gentleman's daughter, and he only a young licentiate, then; but there had been no faltering in the hand she placed in his, and no hesitation in the feet that had quitted for him the green and pleasant paths to climb the rough and stony paths of a Huguenot pastor's lot. He loved her with a deep, silent passion, which had been inwrought with every fibre of his nature, but there was little outward token in the grave kiss he set upon her brow.

"You are later than usual; I could not help feeling anxious," she faltered, as they went in together to the cosy sitting-room, where a child was asleep on the cushions of the settle. "Poor little maid, I promised her a story, but the vigil has been too long," said the father tenderly, as he touched the golden curls of the little sleeper; and then he told the story of Armand, as he hung up his hat and cloak. His wife was setting out a slight repast for him upon the table. He noticed that her hand trembled, and that she did not answer. No music could be more sensible to a discord than the grave, scholarly man to any change in the voice or face he loved best.

"What is it, Monique?" he asked, glancing up quickly.

She turned pale, and leaned against the table. "There has been another edict, Godfrey. Our pastors are forbidden to restore backsliders under heavy penalties."

"How have you heard?"

"Henri La Roche has just returned from Paris. He stopped to leave a packet of letters for you and finding his father here tarried awhile. They would have waited until you came, but it grew so late."

"Has our young sieur succeeded in obtaining his commission?"

"He has good hopes of receiving it at last. His uncle Reneau has the matter in hand, and will send him word next week."

"His Majesty is slow in rewarding the services of so loyal a subject, but monsieur is not of the king's religion. What are the penalties attached to the new edict, Monique?"

She gave a fearful glance over her shoulder, and drew a step nearer to his chair.

"Hard labour at the galleys—for life," she whispered. Godfrey Chevalier started. He had not expected this. Instead of answering her, he rose and walked to the window, and stood for several minutes looking out on the moonlit hills. Then he came back slowly to the table.

"The King of kings has commanded, 'Restore such an one in the spirit of meekness.' Whom should we obey, Monique?"

She could not answer; her lips trembled. "Would you have me act otherwise to-night, if I had known?"

A moment more of hesitation, and then her dark, tear-filled eyes met his.

"It was your duty to take him back, Godfrey. I cannot wish you had acted differently."

He stretched his hand to her across the table. "Thank you," he said quietly; but the look and the firm, close clasp enriched her more than many words. "We will hope the edict will not be rigidly enforced. Were there aught else, Monique?"

"The singing of psalms has been forbidden in workshops and private dwellings—anywhere beyond the limits of the temple. Oh, Godfrey! I heard you chanting a verse as you came up the hill."

"I will not do it again, Monique. We will make melody in our hearts hereafter. Is that all?"

"The prohibitions against emigration are renewed, and the penalties increased. Our schoolmasters are forbidden to teach anything but reading, writing, and arithmetic, and our burials must take place after nightfall, or before daybreak. Our young sieur is on fire with indignation."

"Nevertheless we must submit ourselves blameless to every ordinance that does not contravene a higher law. The Lord's cause does not languish, Monique. Here is a letter from Charenton. M. Claude has at last yielded to the entreaties of his friends, and is to have a conference with the Bishop of Condom. Eloquent as he is, M. Bossuet will find he has no mean antagonist in the champion of the wilderness church. There will be bold words spoken for the truth. God grant the faith of more than one wavering heart may be established."

"And that our noble kinsman himself suffer no loss for his championship," added the pastor's wife.

She rose as she spoke in answer to a sleepy murmur from the settle. Little Agnes was awake—a grave, fragile-looking child, with eyes in which lay mirrored the fear that had rested on her mother's heart; and delicate features, which looked almost ethereal under the nimbus of golden hair. Monique Chevalier lifted her from the cushions, and led her to her father for his good-night kiss. The pastor gave it tenderly and looked after them with a moistened glance as they left the room. She was such a gentle flower—this, his youngest and darling—living only in the smiles of those she loved, and trembling at any rude word or look. How would she breast the storm, whose muttered thunders were already shaking strong men's souls? Could that sunny head be kept always sheltered? Would that tender hand be able to maintain its hold where the grasp of stronger ones was being wrenched away? "Thou art able to keep that well. I have committed unto Thee," he whispered, glancing upward, and then he broke the seal of the other letter that lay before him. His brow grew stern, as he gathered its purport. For several minutes he sat deeply pondering, then taking a sudden resolution, he rose and went out into the passage. A faint light gleamed from under a door at the farther end. A murmur of children's voices came down the corridor.

"It is well. They are still up and together," he murmured; and noiselessly approaching the door, lifted the latch.

The apartment was the cosy, well-appointed kitchen, in which Nanette had told her story in the earlier part of the evening. The old nurse was gone; the fire had sunk to a few glowing embers. Eglantine sat on a low cricket, drawn well forward on the blue and white tiles, her cheek resting in her hand, her gaze fixed thoughtfully upon the coals. Beside her, leaning against the massive oaken beam that supported the mantle-shelf, was a boy some four years her senior. His figure was in shadow, while hers, by some sweet law of attraction, seemed to gather to itself all the radiance that yet lingered in the room. A large volume, from which they had evidently been reading before the firelight failed, lay on the floor between the two. The little girl was speaking as the pastor entered.

"I would not kneel to the Virgin, nor make the sign of the cross, if the priests should break every bone in my body," she protested warmly, evidently in answer to some appeal from the lad, whose dark, piercing eyes were fixed upon her through the gloom.

"You should not speak so positively," he answered. "No one knows what he would do until he is tried."

"But I do know, Rene. When uncle Godfrey let the blood from my arm last month, did I not hold still without a whimper; and did not Antoine say I bore the pain like a martyr?"

"Then you had my mother to sit by and hold your hand, and my father to kiss you and call you a brave little maid when it was all over. That was nothing, Eglantine."

"Then why did you turn white at sight of the blood, and let Nannette fetch you a glass of water, like a girl? I was cool enough to mark that, Master Rene."

"You know very well that was because I could not bear to see you hurt." A sudden leap of the dying flames showed a swift leap of scarlet into the olive cheek. "It is hardly fair to taunt me with that, Eglantine."

Godfrey Chevalier, who had been listening unnoticed, laid his hand upon his son's shoulder. The boy looked up with a quick smile, which spoke volumes for the friendship between them, and Eglantine, with a cry of delight, started from her cricket, and threw her arms about her uncle's neck.

"Softly, thou small whirlwind," he cried, laughing, but he drew her tenderly to him as he spoke, and taking a seat on the settle, beckoned Rene to a place beside them.

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how old you are?"

"Twelve this mid-summer, Uncle Godfrey."

"Full young to be sent out to meet the world, the flesh, and the devil, but your grandfather will have it so. What were you speaking of, my son, when I came in?"

"We had been speaking first, my father, of the new edict, which M. Henri brought us word of to-night, and then I had read to Eglantine the story of sweet Philippa Lunz, and we were supposing that those old days were to come back again, and we should have to hold the faith as hardly as our forefathers did. And Eglantine was sure she would be as steadfast as the noble martyr herself."

"And you were trying to convince her that it would be no easy task? Right, Rene, if you looked at it from the standpoint of our frail human hearts, but only half right unless you pointed her, too, to the strength that is made perfect in weakness. Light the candle, my son. I will give you a watchword to-night, little maid, that you are to keep in your heart all the years that are to come." He drew a small volume with silver clasps from his breast, and by the light of the candle which Rene brought, Eglantine read the words pointed out: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

"Not from yourself, little one; your own heart and your own hand will fail you in the day of trial: your best resolutions wither like withes in the furnace of temptation. Put your trust in Him who 'knoweth neither variableness nor shadow of turning'; He alone is able to keep you from falling. He alone is able, with every temptation, to make a way of escape."

"Is my grandfather going to take me away?" asked the child, recalling the words he had spoken when he first came in.

"M. Laval stopped at La Rochelle on his way to Paris, and met an aunt of your mother's, his wife's eldest sister. Madame Cartel would have her young kinswoman come to her for a year or two, little one, that you may have proper masters for music and the languages, and be cured of what your grandfather is pleased to call rustic manners."

"But you will not make me go?—you will not send me away from you?" cried Eglantine, starting from her covert in his arms to look anxiously into his face.

He drew her gently back. "I will help you to do what is right and best, Madame Cartel is a member of the Reformed Church, and promises not to neglect that education which I hold most important. But she says, what is very true, that you cannot in these wild hills obtain the advantages which become your mother's daughter, and it is also true what your grandfather adds, that you should see something of the world before deciding irrevocably upon the home Rene has to offer you."

Eglantine glanced up with tearful eyes at the quiet figure beside her.

"I will never love anybody better than Rene, if I see the whole world," she said, warmly. Her uncle smiled, and a strange, soft light, transfigured his son's face.

"I would have to leave you soon, Eglantine, to go to Montauban," said the boy, gently.

"If you love each other, a few years' separation will make little difference," added Godfrey Chevalier. "The shadows thicken about our Reformed Church, and I know not how long my home may be a safe shelter for those I love. It will be a comfort to me, little one, to think of you as protected by powerful friends, until Rene has a home of his own to offer you. You speak of Montauban, my son. You have yet to hear what M. Laval says to you. Take the letter and read. You must decide for yourself."

The boy took the packet quietly, and going to the table, sat down and began to read. The pastor and his little foster daughter watched with different emotions the face now clearly illumined by the candle. Plain, dark, strongly marked, it was already shadowed with thought beyond his years. Monique Chevalier's son had inherited the strength, if not the beauty, of his mother's face, and the grave, firm lips bespoke a nature that, like hers, would be patient to wait, as well as bold to keep. He returned the letter to his father with a grave smile.

"M. Laval would have me abandon the study of medi-

ciné to go into his counting-house. What will you say to him, my father?"

"I shall say nothing" to him, Rene. The offer is to you, and you must make the choice."

The boy had risen and come back to the hearth, and now stood gazing thoughtfully down into the coals at his feet. He was tall for his age, and his sun-burnt cheek and well-developed chest and limbs told of much exercise in the open air.

"I have heard you say, my father, that you held the profession of medicine next in usefulness to that of the sacred ministry."

"I hold so still, Rene, next in usefulness and next in danger. You see M. Laval tells us what our young sieur forgot to mention, that the last edict closes the door of your chosen profession to all adherents of the religion."

Godfrey Chevalier's son looked up with a deep, steady fire in his eyes.

(To be Continued.)

THE NOBLER SEX.

How sorely does it seem to vex
Those minds that speculate and plan,
As which should be the nobler sex—
Woman or man!

We hear opinions through the press,
In oratory from the boards:
With all the force and eagerness
That wit affords:

Till, weary of a nouter cause,
Where common sense is undefined;
And where the Great Creator's laws
Are left behind—

We wonder, with a tinge of shame,
If the promoters of their wrong
Are worthy of the noble name
That makes them strong.

If either side could but be brought
To see the judgment that they lacked;
If less of theory were taught,
And more of fact;

Then men would see their virtue lies
In every woman that they meet,
And not in shouting to the skies
Their own conceit.

And women would be taught to feel
That there is the diviner fate,
For love that can a wrong conceal
And conquer hate.

So argues the right-minded one,
When all opinions have been read;
'Twere better far if more were done
And less were said.

—C. Guise Mitford.

THE COMING ECLIPSE.

The American expedition to proceed to West Africa to observe the total eclipse of the sun on the 22nd December next, has been organized under the leadership of Prof. David Todd. The U. S. war vessel *Pensacola* will bear the party, and was expected to be ready for sailing on the 14th inst. After landing at St. Paul de Loando, the expedition will proceed up the Quanza river a distance of seventy-five miles to a town called Muzima. At this place the observations will be made. Prof. Todd has had considerable experience in conducting observations of this kind, he having been a member of the parties who were sent to Mexico and Japan. He was invited by the trustees of the Lick Observatory to conduct the observation of the transit of Venus in 1882. Among the members of the present party are: Prof. Cleveland Abbe, who is in charge of the meteorological department; Mr. E. D. Preston, of the U. S. Coast and Geodetic Survey, who expects to make determinations of gravity and magnetism; Mr. Corbutt, of this city, who has charge of the important branch of photography; Mr. C. A. Orr, sent by the Clark University; Mr. Harvey Brown, representing the U. S. National Museum; and others.—*The American*.

FIVE O'CLOCK TEA.

A Chinese journalist has been giving his impressions of the Western world, and it makes very interesting reading. Here is his description of a 5 o'clock tea: "When the time comes, invitations are sent to an equal number of men and women, and after they are all assembled, tea and sugar, milk, bread and the like are set out as aids to conversation. More particularly are there invitations to skip and posture, when the host decides what man is to be the partner of what woman, and what woman of what man. Then with both arms grasping each other they leave the table in pairs, and leap, skip, posture, and prance for their mutual gratification. A man and a woman previously unknown to one another may take part in it. They call this skipping (*tan-shen* (dancing). Tea, which is pronounced *tee*, is always black tea; but it must be mixed with milk and white sugar. They dare not drink it neat, alleging that it would corrode, and so injure the drinker.

SWAZILAND.

Sir Francis de Winton has sailed for the Cape en route to Swaziland, commissioned, it is understood, to bring to some sort of settlement the unsatisfactory condition of affairs in that desirable country, a country on which the Transvaal Boers have been for long casting covetous eyes. Sir F. de Winton will be provided at the Cape with a secretary and a legal adviser, and will take counsel with the Cape authorities, and later with those of Natal. For, probably, had it not been for the objections urged by those two colonies, Swaziland would have been taken under British administration long ago. A reference to recent Blue-books will show that, through Sir Evelyn Wood and otherwise, the Swazis have been assured of our protection whenever they asked for it. By the convention between England and the South African Republic in 1884 the independence of the Swazis was guaranteed. They are perhaps the most warlike people in South Africa; they have always been loyal allies of England, and in 1879 rendered us good service against the Zulus as well as against Secocoeni. Their country offers many temptations to adventurers. It is rich in minerals, and especially in gold, and already the country is almost entirely in the hands of concessionaries. It covers an area of about 8,000 square miles. It has generally mountainous boundary, and is almost surrounded on three sides by the Transvaal, with the Lobombo mountains in the east. The interior consists of swelling hills, and choice stretches of arable land, and well-wooded flats. Over a considerable extent of the grazing area concessions have been obtained by Boers, and between them and the mining concessionaries there have been many disputes, which have led to some of the troubles by which the country has been disturbed. The soil, it is stated, will grow almost anything that is planted, and the climate, though hot in summer, is healthy. Game abounds, and timber is fairly plentiful; and there are rivers enough to render a fairly complete system of irrigation practicable. The native population number about 60,000, while the king, it is said, has 15,000 fighting men at his command. The king, Umbandeni, though a comparatively young man, is described by one authority as a regular Falstaff, rapidly wasting himself into his grave with champagne and gin. His death would entirely precipitate matters, so that if any settlement is to be come to peacefully Sir Francis de Winton has not left too soon.—*London Mail*.

MEN OF STRAW.

In earlier times the procuring of witnesses to perjure themselves by false swearing was more common than now, and men could be easily found to give any evidence upon oath that might be required of them. In England it was a common thing for these mercurial wretches to walk openly in Westminster Hall with a straw in one of his shoes to signify they wanted employment as witnesses; hence originated the expression "he is a man of straw." These false witnesses can boast of a high antiquity. A writer in the *Quarterly Review*, describing the ancient courts in Greece, says, "We have all heard of a race of men who used in former days to ply about our own courts of law, and who, from their manner of making known their occupation, were recognized by the name of straw-shoes. An advocate or lawyer who wanted a convenient witness knew by these signs where to find one, and the colloquy between the parties was brief. 'Don't you remember?' said the advocate. The party looked at the fee and gave no sign; but the fee increased, and the powers of memory increased with it: 'To be sure I do.' 'Then come into court and swear it!' And straw-shoes went into court and swore it. Athens abounded in straw-shoes." There are plenty of "straw-shoes" still, but they do not wear their distinguishing mark. They devote their talents now chiefly to furnishing bail without the necessary qualifications, and "straw-bail" has become a familiar term in our courts.—*Lippincott's for November*.

A NEW MAGAZINE.

The *Arena* is the title of a new monthly to be issued in Boston. The first number will appear Dec. 1. It will be devoted to the discussion of the leading social and political issues and the publishers expect to number among its contributors the ablest thinkers of the present time. Rabbi Solomon Schindler will contribute an article on "Trend of Religious Thought in Germany," and H. O. Pentecost of the *Twentieth Century* an article on "Capital Punishment" for the first issue. Other leading writers are also to be heard from in season for the first number of the proposed magazine. Its form and general character of make-up will be similar to the *North American Review*.—*Boston Herald*, Sept. 29, 1889.

DR. O'DWYER, Roman Catholic bishop of Limerick, has taken decisive action to enforce the Pope's condemnation of boycotting and the plan of campaign.

Hints on Art Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information, valuable and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Belding, Paul & Co., Silk Manufacturers, Montreal.

British and Foreign.

DR. MURRAY MITCHELL has resumed his winter services at Nice.

THE population of Belfast has risen from 87,000 in 1851 to 250,000.

A MEMORIAL window to the Countess of Rothes is to be erected in Leslie parish church.

AT Tobermory Mr. Bell, the Baptist minister, preached in the parish church recently.

PRINCIPAL BROWN recently conducted an evangelistic service in Cowcaddens Church, Glasgow.

THE altar of St. Mary's, Scilly Islands, was decorated with lobsters, crabs and crayfish at the harvest festival.

AN Edinburgh meeting of 300 ladies welcomed the Scottish deputies on their return from the Waldensian celebration.

MR. GLADSTONE will contribute to *Good Words* next year an article on "The Impregnable Rock of Holy Scripture."

DUNDEE has 211 licensed grocers, while Glasgow, with four times the population, is content with 258 of these favoured traders.

DR. MOIR PORTEOUS is analyzing the St. Giles' sermon of Dr. Marcus Dods in a series of Sabbath afternoon discourses.

THE Rev. James Mackintosh, M.A., ordained 1843, has resigned the parish of Deskford on a retiring allowance of \$1,000.

DR. GEORGE GORDON, ordained 1832, one of the fathers of the Scottish Church, has resigned the parish of Birnie, Morayshire.

THE entire number of places in Great Britain which have adopted the Free Libraries Acts is 190; in 1886 the number stood at 133.

THE *United Presbyterian Magazine*, of which Professor Calderwood is editor, proposes to give a serial story next year.

SIR WILLIAM HARCOURT declares that the time has come when the Established Church of Wales must cease to exist.

THE national drink bill of Great Britain for 1888 amounted to \$623,057,195,—\$16 per head of the population. Ten years ago the rate was \$5.

DR. JAMES MARTINEAU and his family attend the parish church at Aviemore, which has been their summer quarters for the last dozen years or more.

THE Rev. James Cooper, of Aberdeen, has translated a post-communion anthem from the ancient "Book of Deir," for use in public service.

DEAN PIGOU is to conduct a "retreat" for women in the Lady chapel of Chichester cathedral from Nov. 12 to 16. This is in the Church of England.

THE Highland athletes in Paris paraded to the Scottish church, their kilted procession through the streets on Sunday attracting considerable attention.

THE Archbishop of Rheims has organized a pilgrimage to Rome of 12,000 French artisans. This is expected to counteract socialism among the lower orders.

GAELIC services in Crown-court Church, London, are the occasion of considerable gatherings of Highlanders, and it is hinted that the happy result is a good deal of match-making.

GLASGOW Presbytery is looking into the matter of students' examinations in biblical knowledge. The very poor appearance made by their young men lately is too much to be passed over.

THE Raeburn portrait of Burns is said to have been discovered, and its history since it left the artist's studio is to be published by Mr. Barrington Nash, an authority on bygone portraiture.

THE greater part of Sennacherib's palace at Kouyunjik, including the library chambers, has been cleared out, and 1,700 tablets and fragments have been acquired for the British Museum.

THE Bishop of Bedford, Messrs. Price Hughes and Charrington, and Miss Black are at the head of a movement to raise the wages of women at the East-end from one penny to four pence an hour.

LORD SALISBURY acknowledges receipt of a strongly-worded letter from Rev. Jacob Primmer condemning "the insane proposal of the Government to establish a Catholic university in Ireland."

BISHOP DOWDEN has consecrated the church of All Saints Brougham Street, Edinburgh. The ceremony was ritualistic to a degree; incense was freely used, and a confessional was one of the objects consecrated.

A GREAT religious revival is reported among the crofters of Lewis since the settlement of Mr. Donald McCallum as parish minister in August; 300 adults are said to have professed their faith in Christ, and many others are in anxiety about salvation.

A SINGULAR blunder occurred at a wedding in Chislehurst. The clergyman left out a part of the service and the bride left without the ring. The omission was not observed till the party were at breakfast. They hurried back to church and had the ceremony repeated.

THE Rev. Mr. M'Leod, of Prince Edward Island, at present sojourning in Scotland, had his infant daughter baptized by Dr. Andrew A. Bonar in Finnieston Church at the Wednesday even prayer meeting. Much interest was taken in the event. At Dr. Bonar's request Mr. M'Leod closed the service.

A TRAINING college for lay workers under the auspices of the Society for Promoting Christian Knowledge has been opened by the Bishops of London and Bedford in the Commercial Road. It has accommodation for twenty-five resident workers, whilst training for non-resident students will be given in evening classes.

A CORRESPONDENT of the *Manchester Guardian*, who was present at the missionary convention in the Metropolitan Tabernacle recently, at which addresses were delivered by Dr. Maclaren and Rev. John McNeill, says the proceedings left upon him the impression that Mr. Spurgeon intends to form at no distant date a foreign missionary society.

Ministers and Churches.

THE Presbyterians of Priceville have given a call to the Rev. Mr. McLeod, of Kenyon.

THE Presbyterians of Beeton and Tottenham have given a unanimous call to Rev. J. McD. Duncan, B. A.

ANLE discourses on the present aspects of the Jesuit question were delivered on Thanksgiving Day by Principal Caven in College Street Presbyterian Church, and by Rev. D. J. Macdonnell in St. Andrew's West.

THE young people of Knox Church, Cornwall have begun the issue of an excellent and most serviceable congregational periodical, "Knox Church Christian Worker." The first number makes a most creditable appearance.

MR. N. H. RUSSELL, who has been acting pastor of Knox Church, Regina, all summer, upon leaving to renew his theological studies at Manitoba College, was presented by the congregation with a purse containing \$85.

ON the afternoon of Sunday week, in the Presbyterian Church, Brooklyn, Rev. J. A. Carmichael preached a special sermon to the children. It was very interesting and was listened to with close attention, both by the little people and the children of a larger growth.

THE Rev. Dr. Kellogg gave an address last Friday evening in the lecture-room of Knox Church, Toronto, depicting the incidents of his tour in Norway and Sweden. Rev. Dr. Parsons presided, and the proceeds of the lecture were in aid of the Woman's Missionary Society.

ON Thanksgiving Day the two congregations of Brockville held a union service in St. John's Church, which was well attended. In the evening the Young People's Association of St. John's held a thanksgiving social at which a large number were present. The Association has now a larger membership than ever before, and they feel their strength by having purchased a fine upright piano for use at their meetings and socials.

IT is very gratifying to learn that through the generosity of a member of St. Andrew's Church, Quebec, the remaining debt of \$4,000 has been wiped out. We are under the impression that when the present Pastor, Rev. A. T. Love, took charge the entire debt was \$9,000. Such timely and liberal donations augur well for Presbyterianism in the Ancient Capital, evidencing that Evangelical Protestantism has still its inherent vitality there.

THE *Sentinel-Review* says: The Rev. P. R. Ross left here this morning to take charge of his future congregation in Waverly, N.Y. Yesterday he preached to crowded congregations and he will be greatly missed there, not only by his late congregation but by the Christian people generally. Last Friday night a number of his friends met him in the office of Dr. McKay and presented him with a valuable gold watch and chain as a parting memento.

THE Presbyterian Church situated on the corner of St. David and Sumach Streets, Toronto, recently called the Rev. Mr. Bryant of Bradford to be their minister. The services last Sabbath were conducted by the pastor who preached an excellent discourse, taking for his subject "Naaman the leper." The church was well filled and the prospects are that Mr. Bryant's ministry will be successful in that section of the city. The Presbyterian hymnal was used at the services.

THE annual Thanksgiving Day praise service of Knox Presbyterian Church, Montreal, attracted a very large audience to that church. The building had not capacity enough to contain all those who sought admittance, and consequently a great many had to go away. Around the pulpit and the organ front numerous plants lent a very pretty appearance to the church. The service was of a purely musical character, and the different parts of the programme were rendered in good style by a full choir.

THE annual sermon for the Irish Protestant Benevolent Society was preached in Cooke's Church last Sunday by the Rev. William Patterson. His text was Ps. xli. 1-3, from which he preached an able, appropriate and practical sermon to the delight and edification of a large congregation. The I. P. B. S. have arranged for a most attractive concert in the Pavilion to-morrow, Thursday, evening, at which a number of distinguished musicians, among them Mrs. Agnes Thomson, Mrs. Mackelcan, Hamilton, will appear.

THE annual social in Gladstone, Man., Presbyterian Church last week was quite a success, both financially and intellectually. The choir, under the leadership of Mr. Jameson, discoursed splendid music. Mrs. Galloway gave several solos which fairly captivated the large audience. Mr. Stalker, who presided, was ably assisted by the clergymen of the town and three from the west. All expressed themselves as being highly pleased with the entertainment. Some of the speakers spoke on the separate school question, and said that if the Bible was to be put out of our schools they would prefer the separate schools.

PRINCIPAL GRANT delivered a very interesting lecture on Japan in Brockville on the 1st inst., which was highly appreciated by the people of that town. The lecture was under the auspices of the mechanics Institute. The following Sunday he preached the anniversary sermon in St. John's Church in the morning, and in the First Presbyterian Church in the evening, and also delivered two addresses, one to the Young People's Association of St. John's Church and the other to the Y. M. C. A. All the services were listened to with marked attention, many outside the Presbyterian Church being present to hear the learned Principal.

A MEETING of the Ladies' Aid Society, of Calvin Church, St. John, N. B., was held recently at which the Rev. Dr. MacDougall was the recipient of a well filled purse from the ladies of the congregation and an address signed by almost all the ladies of the congregation, in which the kindest sentiments towards Dr. MacDougall and family were expressed. To the address, read by Mrs. Featherston, secretary of the Ladies' Aid Society, Dr. MacDougall briefly and touchingly replied, and heartily thanked the ladies for this tangible evidence of their esteem and friendship, and for the kind words and good wishes for Mrs. MacDougall and family.

AN audience that crowded St. Matthew's Church, Halifax, to the doors assembled last week to bid farewell to the Trinidad missionaries, Rev. John and Mrs. Morton, Rev. F. J. Coffin and Misses Archibald and Gatham. The meeting was an enthusiastic one and showed its warm sympathy and interest by an eager listening to the different speakers, by hearty rounds of applause as telling points were made by each, and by a liberal collection on behalf of the mission funds. The pulpit and rear of the platform were beautifully decorated with exotic plants. The chair was occupied by Rev. R. Laing, and opening exercises were conducted by Rev. Messrs. McMillan and MacPherson.

THE Rev. John Wilkie, of Indore, writes: I regret to say that though the time for my return to India has come, not half the money required for our building in India has yet been subscribed; and further, that if the money can only be raised by my personal canvass, my return must be indefinitely delayed. Is there not another way? Are there not fifty persons in Canada who shall within the next two weeks pledge themselves to give or raise within the next three months \$100 each, or one hundred persons who can do the same for \$50? Only about one dozen congregations have as yet done anything, though circulars and letters by the hundreds have been scattered, in addition to my personal canvass. I do not wish to take an unfavourable meaning out of the want of response, and

hope that within two weeks I may hear that kind friends at home are willing to save my time and strength for India by doing in Canada that which I am now trying to do. If the work is yours as well as mine, then kindly respond as soon as possible, and so enable me still to subscribe myself as your missionary.

THE Rev. L. H. Jordan preached a most interesting sermon to children recently in Erskine Church, Montreal, the occasion being the semi-annual children's service day. The subject was a "symbolic archway," and the treatment was an object lesson the presentation of which greatly interested more than the children. The arch was built in blocks, each block representing Scripture authority for the part it played in the formation of the whole. The foundation was Christ and the Bible. The first block on the left side of the foundation was black, and represents our daily wants; the corresponding one on the right was orange in colour, and represented the Holy Spirit. Then came a prayer for help, and the opposite block was a promise that help would be given. Thus the construction proceeded, the left side representing the human and the right the spiritual side. The keystone of the arch was a bright golden one to represent Christ. The lesson sought to be conveyed was that all human and spiritual wants are to be supplied by applying to God in prayer.

THE *New York Mail and Express* thus refers to the New Mission Church just opened by the Scotch Presbyterian Church, Jersey City: This church has just made a new departure. For some time the Session has been considering the question of starting a Sabbath school and mission in a new and growing locality, and on Sabbath afternoon, October 27th, the Rev. David Mitchell, pastor, and two elders instituted the mission in a temporary building on the corner of Grand and Woodward Streets. Mr. Mitchell preached upon Zach. iv. 10; "The day of small things," and Mr. Thomas Houston, the blind evangelist, who is engaged to act as missionary, spoke some words of kindly welcome. Elders Vevers and Oliphant sympathized warmly with the movement. Upward of one hundred were present. A Sabbath school was begun the same day at 9 a.m. This mission is a step forward. A vast population is destined to come into this district, as may be seen from the number of new buildings being erected. Lots have been secured on Grand and Manning Streets for the mission house, to hold 500 persons, and the plans will soon be ready. The Scotch Church has itself added this year seventy-five to its membership.

THE monthly meeting of the Canadian McAll Auxiliary was held Thursday, November 7th. Mrs. Edward Blake presided. The Treasurer's report was \$676.73, and she stated that \$900 was still required before the close of the year in February. The chief feature of the meeting was an interesting address by Mr. Caldecott giving an account of his visit to the mission in France this summer. The field chosen by Mr. McAll, he said, was an important one, in his opinion, as much so as Japan or China. These two millions of people in the French capital are a pleasure-loving people, having a form of religion but without any practical Christianity. He was much impressed with the mode of work and steady growth of the mission, also the earnestness and self-denying labours of those associated with Mr. McAll. He had the pleasure of meeting Mr. and Mrs. McAll at the "Salle New York," so called as it is supported by the ladies of New York, and was the bearer of a letter of greeting from Mr. McAll to the ladies of the Canadian Auxiliary. At the close of Mr. Caldecott's address some time was occupied in discussing the taking up of new work in consequence of Dr. Aikins' kind offer and also the establishment of auxiliaries in other cities in Canada. It was decided that the next monthly meeting take the form of a thanksgiving meeting.

THE annual services in connection with the Presbyterian Church, Waterdown, were held Sabbath week. Rev. C. H. Gordon preached in the morning, Rev. Dr. Laidlaw, of St. Paul's Church, in the afternoon, and Dr. Fletcher in the evening. There were good congregations, and the reverend gentlemen preached eloquent and practical sermons. Beautiful plants and bouquets of flowers arranged in an artistic manner caused the church to present a very attractive appearance. The following evening the tea-meeting was held, when a very enjoyable time was spent by all present. The hall was filled at an early hour, when all sat down to well-spread tables bountifully supplied by the ladies. After tea all adjourned to the concert room of the hall when the entertainment began, Rev. Mr. Robertson being asked to take the chair. Addresses were given by Rev. C. H. Gordon, B.A., of Toronto, and Rev. Mr. Haddow, B.A., of Milton, also a reading by Miss Kate Misener, which were well received. The addresses of these gentlemen were quite unique in character, being interspersed with singing, and both being splendid singers, formed a most pleasing variety. The choir of the church, assisted by the Rev. Mr. Gordon, gave some very choice selections, which were much appreciated. A number of the girls belonging to the Sunday school also sang very nicely. The platform was beautifully decorated by the ladies with choice plants and flowers. The entertainment was brought to a close by the singing of the National Anthem.

THE *Manitoba Free Press* says: The Rev. G. A. Laird, B. A., who has been Indian Missionary for the last two years at the Crowland, near Fort Pelly, has returned with Mrs. Laird, from a month's visit to Ontario. Last night when he addressed the congregation of Augustine church on the subject of his work, he described the two reserves which are under his care, as lying 300 miles north west of Winnipeg and near Fort Pelly. The chiefs of these reserves are Cote and Keesekoose, and they have a population of about 500 souls. The work was begun in a small way, but by the aid of the Woman's Foreign Missionary society of the Church, very considerable progress has been made. A building has been erected for a boarding and industrial school. This was kept last winter, and had an average of about 35 children. An addition has been completed during the past summer, and the school has now proper accommodation for about 50 children. Mr. Laird who read most of his address, gave an extremely lucid, connected and interesting description of the customs and social conditions of the Indians; and also the need of the church's work among them. He related several instances to show that not only children can be brought under the power of the truth, but that adult Indians have become as far as one may judge, sincere minded and devoted Christians. Mr. and Mrs. Laird leave for their mission to-morrow. They will be accompanied by Miss McLean, a member of St. Andrew's congregation, who is to assist Mrs. Laird in the house-keeping of the institution, and by Mrs. E. M. Armstrong, a member of Augustine church and formerly one of the public school teachers of this city, who will take the position of teacher in the school which is now being vacated by Mr. John Black's removal to Okanase, near Birtle. Mr. Laird is a graduate in theology of Manitoba college, and Mr. Black was an Indian student at the same college for some time.

THE Rev. A. B. McKay, D.D., preached in Crescent Street Presbyterian Church, Montreal, to a large congregation Thanksgiving morning. He took for his text Psalm ciii. 30. "So he bringeth them to their desired haven." The preacher showed that this was the last touch in one of four pictures which show forth the goodness of God. Then he applied it to the experience of individual Christians in the voyage of life; but specially dwelt on its application to the peculiar circumstances of the congregation. He shortly traced the history and experience of the congregation since it met in Lagachetiere Street, and pointed out that October 17, 1889, would henceforth be a memorable date in their history, because on that day the last cent of debt upon Crescent Street Church had been paid. The most faithful worker for this end would most heartily acknowledge that this was the doing of the Lord. They had also special cause for thankfulness that they had been brought to this haven in peace. Changes had been made in their mode of worship, but all in the spirit of Christian brotherhood and mutual respect. He then pressed upon his hearers that God's

goodness should stir them up to more thorough consecration and more unselfish effort. Let them show their thankfulness by offering the sacrifices of righteousness and declaring God's works with singing. The collection, which was in aid of the Montreal General Hospital, amounted to \$167. The large organ which has just been built at a cost of between \$7,000 and \$8,000, was used for the first time, and gave universal satisfaction by its many fine qualities. During the past summer the church has been decorated in excellent taste by Mr. W. P. Scott, St. Catherine Street. At the same time arrangements were made for putting in the electric light. A fine porch was built in Crescent Street, a ladies' room fitted up in the front of the church, and other improvements made. A stained glass memorial window is also to be put in by a gentleman whose name has been identified with the congregation from the beginning, and it is expected that others will follow. A comfortable house has also been erected for the sexton. All the money for these purposes, amounting to over \$36,000, has been subscribed and the most of it already paid.

AN important event in the history of the First Presbyterian congregation, Chatham, which has been without a settled pastor since the resignation of Rev. Messrs McColl and Walker last June, took place recently. In September, after hearing a number of candidates, the congregation agreed to extend a call to Rev. F. H. Larkin, B. D., of Lowell, Mass., a young man who graduated from Montreal Presbyterian College last year. The call was presented and accepted, and the Presbytery of Montreal, with which the Lowell congregation is connected, having signified its acquiescence to the transfer, the induction at Chatham was appointed for the 29th ult. The Presbytery met in the church, Rev. Wm. Farquharson, Moderator, in the chair. A call from the congregation at Tilbury Centre to Rev. Mr. Robertson was approved, and ordered to be transmitted. The induction services were then commenced the members of Presbytery present being Rev. Messrs. Waddell, McColl, King, Walker, Dr. Battisby, Becket, Farquharson, Watson, McLennan and Manson, with representative elders from Chatham, Tilbury Centre and Springfield. The sermon was delivered by Rev. Mr. Watson, of Leamington, who preached an able discourse, listened to with marked attention. Rev. Wm. King addressed the pastor, and it is not too much to say that this address was the leading feature of the entire proceedings. Full of sound, practical counsel, and forcibly delivered, it will long be remembered by many besides the gentleman to whom it was more immediately addressed. Rev. Mr. Waddell addressed the people, counselling them as to their duties to the pastor, to strengthen his hands in every possible way, and extend that encouragement which every worker so much needed. The service over, the newly-inducted pastor was introduced to all present as they left the church. The attendance was large, showing the warm interest of the people in the event. The new pastor enters upon his duties under the most favourable circumstances, with a united and prosperous congregation, and the good wishes of people of all denominations for his success in the Master's work. A meeting of Session was held in the Church, at which the newly-inducted pastor was presented with a cheque for the first quarter's salary in advance. The Rev. Mr. Farquharson, Moderator of Session, was also presented with a handsome donation in appreciation of his very efficient and satisfactory services during the vacancy. In the evening a "high tea" was served by the ladies of the congregation at Glenn's new hall on William Street. Tables were spread and an unusually elaborate cold dinner provided, with tea and coffee. The tables were tastefully spread, presenting a fine appearance, and the supply of good things seemed to be inexhaustible. The ladies are to be congratulated on their efforts; certainly nothing more perfect in the way of a church social has ever been given in Chatham. Over five hundred people were served, including representatives from every congregation in town. After tea the people adjourned to the church near by. Rev. Mr. Farquharson took the chair, and after prayer by Rev. William King, addresses were given by Rev. Messrs. Treleven (Methodist), Ware (Baptist), Dr. Battisby (St. Andrew's), Walker, ex-co-pastor, Martin (Episcopalian) and the chairman, all of whom extended a hearty welcome to Mr. Larkin, and congratulated him on his being placed over such a congregation. At the close Mr. Larkin made a few remarks, accepting the congratulations extended, and thanking clergy and people for their kind words of welcome. The programme was varied with anthems by the choir and by the congregational singing of a number of hymns with fine effect. Shortly after ten o'clock the interesting day's proceedings were brought to a close.

THE school-room of St. Andrew's Church, Sarnia, was recently filled, the occasion being the formal presentation of a handsome escritoire to Rev. Geo. Cuthbertson, of Wyoming, and a beautiful silver tea service to Mrs. Cuthbertson, the Sarnia Presbytery taking this means of showing their appreciation of the reverend gentleman's services as Clerk of the Presbytery for the past twenty-five years, Mr. Cuthbertson being the oldest Presbytery Clerk in the Church: Rev. Dr. Thompson presided. On the platform with him were Rev. Messrs. Cuthbertson, McCutcheon, Macadam and Tibb, of the Sarnia Presbytery, Rev. A. Henderson, of London, and Mayor Symington, of Sarnia. After a few appropriate remarks of cordial appreciation of Mr. Cuthbertson's qualities as Clerk and also as a personal friend, Rev. Mr. Tibb presented the following address. To the Rev. Geo. Cuthbertson, Clerk of the Sarnia Presbytery: Dear Sir,—We offer you our congratulations on being spared to perform the duties of Clerk during the term of twenty-five years in the Presbyteries of London and Sarnia, and in the fair prospect of continuing them for many years to come. We take pleasure in testifying to the courtesy and uniform kindness with which these duties have been discharged, and to the care and faithfulness which have earned for you not only the esteem of your fellow Presbyters, but of those of the Church at large. We have seen the deep interest you have always taken in the affairs of the Church, and especially in those of your Presbytery. You have never spared yourself where real work was to be done. We have shared your valuable counsels, where counsel was needed. Your genuine brotherly and warm heart have often cheered us in many a difficult and delicate task. Attendance on Church Courts has always been with you a solemn duty never neglected, never once absent from a meeting during a period of twenty-five years. Your fellow Presbyters felt honoured in your being unanimously called to preside as Moderator over one of the largest and most important Synods of the Church, and these duties you performed with marked efficiency, to the satisfaction of all your brethren. Your many friends within and without the Presbytery could not let this, the termination of a quarter of a century of efficient labour as Clerk pass without marking it with some outward token of that esteem in which you are generally held, and would also join with you your estimable wife in our best wishes for your mutual happiness in all the years to come, through which we hope you may be spared to her, your family, and to us your brethren. In evidence of these our good wishes and esteem we beg your acceptance of these our tokens of friendship. Rev. Mr. Macadam then uncovered the very handsome silver service, valued at \$1200, and presented it to Mrs. Cuthbertson, and the escritoire to Mr. Cuthbertson himself. Mr. Cuthbertson was visibly affected by the kindness of the Presbytery and acknowledged his indebtedness and appreciation of their generosity in fitting terms. Letters of congratulation and apology for inability to attend were read from Rev. Dr. Cochrane, Brantford, J. A. Murray and Dr. Proudfoot, London, and others. The Rev. Alex. Henderson, of Hyde Park, being present, addressed the meeting in behalf of the Presbytery of London, and Rev. Mr. Macadam in behalf of the Presbytery of Sarnia. Mayor Symington also added his congratulations, after which the formal part of the proceedings were brought to a close. Rev. Mr. Cuthbertson and Mrs. Cuthbertson received the congratulations of all present, everyone apparently feeling gratified with the way in which the genial clerk and his good lady had been honoured.

PRESBYTERY OF BARRIE.—This Presbytery held a meeting, *pro rebus nativis*, at Barrie on Tuesday 5th November at 11 a.m. A call from First Essa, Burns' and Dunns' Churches to Mr. W. J. Hewitt, ordained missionary at Parry Sound, was sustained, and accepted by him. The stipend granted is \$900. Arrangements were made as follows for Mr. Hewitt's induction. The Presbytery to meet within the First Essa Church on Tuesday 19th November at 2 p.m., Mr. Burnett to preside, Mr. F. Smith to preach the sermon, Messrs. Leishman and Carswell to address the newly inducted minister and the congregation respectively. A call from Fraser Church, Tottenham and Beeton, to Mr. J. McD. Duncan, B.A., was also sustained and ordered to be transmitted to Mr. Duncan. Stipend promised also \$900. Both calls were hearty and unanimous.—ROBERT MOONIE, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia met pursuant to adjournment on the 4th inst., Mr. Beamer, Moderator. Rev. Mr. Hastie, of Cornwall, in the Glengarry Presbytery being present, was asked to sit with the Court. Mr. Thos. Gordon on behalf of the committee appointed to visit North-East Adelaide and inquire into the matter of arrears there, reported that the same had been fully paid up. The Presbytery expressed gratification at the announcement and thanked the committee for their diligence. The Clerk was instructed to communicate with the sub-committee of the General Assembly's Home Mission Committee and enquire on what representation supplement had been granted to the congregation of East Williams at present under the joint care of the Presbyteries of London and Sarnia. The Presbytery then took up consideration of the call from Guthrie church and stations to Rev. J. W. McLintock, of Mandaumin and Vyner. The Clerk intimated that he had served the edict in due form. Parties were called. Compared Messrs David Gray, Robert Peattie, Wm. McKae and Wm. McGhee from Guthrie church, etc., and Messrs Dugald Ferguson, Wm. Young, David Mann and Ed. Hillier from Mandaumin and Vyner, and Mr. McLintock for himself. These were heard in the above order, Mr. McLintock intimating his acceptance of the call. Parties were removed, when on motion of Mr. Cuthbertson it was agreed to grant the translation in terms of Mr. McLintock's decision, the same to take effect on the 13th inst, appoint the induction to take place at Guthrie church on the 15th instant at 2 p.m. Mr. McKibben to preach, Dr. Thompson to address the minister and Mr. Johnston the people, and Mr. Tibb to preside; the edict to be served in due time, and further appoint Mr. Leitch to preach at Mandaumin and Vyner on the 21st inst; declare the pulpit vacant and act as interim Moderator of Session thereafter. Parties were recalled and the decision announced, in which all acquiesced. The Presbytery then proceeded to consider the appointment of Mr. Macadam, of Strathroy, by the governors of Morrin College, Quebec, to the chair of Systematic Theology, Moral Philosophy and Logic in that institution. Mr. Anderson intimated that he had served the edict in due form at Strathroy. Parties were called. Compared Messrs J. H. Murray and Jas. Noble for the congregation. Dr. John Thomson for Morrin College, and Mr. Macadam for himself. These were heard in the above order. The commissioners expressing deepest regret mingled with delight at the honour conferred on their minister by the appointment. Mr. Macadam intimated his acceptance of the appointment. Parties were removed when on motion of Mr. Cuthbertson it was agreed to grant the translation; the same to take effect on the 22nd inst: appoint the clerk to preach at Strathroy, and declare the pulpit vacant on the 27th inst. Mr. Anderson to act as interim Moderator thereafter. Parties were recalled and the decision announced in which all acquiesced; after highly eulogistic speeches by members of the court it was agreed on notice of Dr. Thompson that Rev. Thos. Macadam of Strathroy having been called to fill the Chair of Logic, Mental and Moral Philosophy and Systematic Theology in Morrin College, Quebec, and having signified his acceptance of the same, the Presbytery of Sarnia agrees to his translation. We congratulate both Mr. Macadam and the College upon the appointment. We believe him to be eminently fitted for the important work with which he is charged by the governors of the college. We desire to put on record our sense of the loss we sustain in parting with our brother who has ever since he became a member of the Court always taken an active part in its affairs and in the work of the church, ever a willing worker and a trusted and honoured counsellor. We bear willing testimony to his ability as a preacher and his efficiency as a faithful pastor over a large and attached flock. We sympathize with the congregation in the loss they will sustain by his removal. We part with our brother with extreme regret and will follow him and his family with our best wishes and with a prayer that he may long be spared to work for the Master in furthering the best interests of our church in his new sphere of labour, believing as we do that there is a sphere of increasing usefulness for Morrin College in the city and Province of Quebec. We are all the more assured of this by this appointment and by the fact that the friends of the college are rallying round it to provide material and moral support. Our joy would be full to hear of its ample endowment. Our prayer is that the labours of all may be blessed by the great Head of the Church. Mr. Graham was appointed Moderator of Log Church, Brooke, and also along with Mr. Thom, elder, to enquire into arrears due Mr. McRae, Catechist there.—GEO. CUTHBERTSON, *Pres. Clerk*.

THE INTERCOLLEGIATE MISSIONARY ALLIANCE.

The Fifth Annual Convention of the Canadian Inter-Collegiate Missionary Alliance was opened on Thursday evening last by a public meeting in Association Hall. The Association includes twenty of the more prominent Canadian colleges, all of which were represented at the Convention by delegates.

At the opening meeting Sir Daniel Wilson presided, and thought it fitting on Thanksgiving Day to express thankfulness for the divine spirit awakening and stirring up the young men of all our educational institutions. Christian life was more in harmony with undergraduate life now than formerly, and thereat he likewise rejoiced. It was little thought when young Studd began his work among the English Universities that its influence would widen and increase.

The Rev. D. J. Macdonnell delivered an earnest and cordial address of welcome to the visiting delegates, and spoke of the importance of mission work.

The Rev. A. J. Gordon, D.D., responded fervently to the address of welcome. The proceedings were enlivened by the singing of the College choir.

Next day the conference met in the Y.M.C.A. building. In the forenoon there was a devotional and business meeting, and in the afternoon Mr. W. M. Rochester, B.A., Presbyterian College, Montreal, read a paper on the "Scriptural Basis of Missions"; Mr. W. R. Ellenwood, McGill College, Montreal, on the "Life and Work of Bishop Taylor," and a stirring address was delivered by Rev. A. Sutherland, D.D., of Toronto. Amongst the clergymen who took part in the proceedings were Rev. John Neil, Rev. William Patterson, Rev. Dr. Thomas and Rev. Dr. Welton. In the evening the Alliance met in Immanuel Baptist Church, and Rev. A. J. Gordon, D.D., Boston, was the principal speaker. Pastor Denovan was announced to preside, but was unable through indisposition to be present, and Mr. D. E. Thomson occupied the chair. There was an enthusiastic meeting. Dr. Gordon said that on the previous evening he spoke of the opening doors they had witnessed during the century, and the great call which was sounded in their ears to open these doors wider and possess heathen lands for Christ. He wished to speak that evening, not especially to the young men of this Alliance; but something which every one of us might take to heart on this great theme of Foreign Missions. He wanted to speak to them of more missionary mothers wanted, more missionary ministers wanted, more missionary money wanted. Dr. Gordon said that he had been lately much struck that in recruiting missionaries we have not gone

far enough back; we had gone to the college and to the preparatory school, and some of us have been going to the carpenter bench any the blacksmith's forge to find out men who would go to the mission field. Dr. Gordon believes that we should go further back than that, that we should go to the cradle and to the Christian home. He maintained that to have a prosperous Church at home it was necessary that she should be permeated with a missionary spirit. He declared in the face of all history that any Church that was not missionary would be a missing Church fifty years hence. It might be that the brick and the mortar would remain, but it would not take more than fifty years to blot out a Church that has forgotten all the rest of the world and become absorbed in its own spiritual growth and enlargement. The best thing was to have a Church with a wide-throbbing heart. It was reckoned that there were eight billions of money—a sum which staggered their mathematics—in the States and Canada, and who doubted that a vast proportion of that came within the category of the parable of their Lord of the talents wrapt up in the napkin? The napkin might be cut up to the most approved principles of economy, but if Jesus Christ should appear that night He would shake that napkin and say, "Oh, wicked and slothful servants." Dr. Gordon made an eloquent appeal on behalf of missionary enterprise, and concluded by trusting that they would be inspired with the sublimity of the missionary idea, and that the greatest honour under heaven was to be what Jesus Christ was when He came to this earth, a foreign missionary.

The meetings of Saturday were occupied by the reading of papers, discussion thereon, and addresses.

Miss Emily Coulter, of Hamilton Ladies College, read an interesting paper on "Gospel Temperance Missions in Large Cities." Mr. W. J. Patterson, B.A., of Queen's College, Kingston, followed with a paper on "Missions in Mohammedan Countries."

Rev. Mr. Smith, Principal of the Maratha Mission College in Central India, and a missionary fresh from the field, was introduced to the Convention, and told of some little of the progress of the work in India.

At the afternoon session "Outlook papers" on the various branches of the Missionary field were read. The first was by Mr. F. B. Hodgins, B.A., of Wycliffe College, on "South American Missions."

Mr. M. P. Floyd, of Albert College, Belleville, took for his theme the growth of mission work during the last decade.

A paper on the "Educational Work in Japan," prepared by Mr. S. W. Mack, of the Congregational College, Montreal, was read by Mr. Read.

Rev. Mr. Smith, of Maratha, Central India, was again called upon to address the convention. Mr. Versault, of the Presbyterian College, Montreal, urged in a short address the work and needs of the mission schools among the French of Quebec.

Rev. Dr. Kellogg then delivered an address in which he urged the extreme importance of a high standard of education among those who go to the foreign fields as missionaries. By this he did not mean to preclude lay missionaries, of whom he regretted there were not more, but he did not want any of them to make the mistake of thinking that the world could not afford to wait for them for a few years. As a general rule a man who is not able to speak English correctly will not succeed in Hindostani and Chinese. For India and China and Mohammedan countries a man must have a broad philosophic training, and he gave an entertaining account of some of his experiences in overcoming the pantheistic trend of thought among the Hindoos.

On Saturday evening Mr. Robert P. Wilder, of New York, who is practically the founder of the Intercollegiate Alliance, met the delegates in the conference informally, and one of the most interesting sessions of the Conference was enjoyed.

On Sunday morning Rev. Dr. Gordon preached the anniversary sermon of the Alliance in St. James Square Presbyterian Church, at which there was a very large attendance. Dr. Gordon's discourse, founded on Matt. xxviii. 19, 20, was an able, interesting, earnest, and effective presentation of the missionary plea.

The farewell meeting held on Sabbath evening in Association Hall was very largely attended. Hon. G. W. Ross presided, and warmly commended the progress of the missionary spirit among the students. Addresses were given by Mr. Wilder and Rev. Dr. Gordon on the great need for men and means in foreign mission work. At the close of the public meeting, Mr. Wilder met the delegates in a consecration meeting, in the parlours of the Y. M. C. A.

OBITUARY.

MRS. ROSE, KINGSTON.

Mrs. Rose, wife of Mr. R. M. Rose, Registrar of the County of Frontenac, died at Kingston recently, aged seventy-two years. Her father, Captain George Smith, was a Lieutenant in the Royal Navy and was present at the taking of Oswego in 1812. Mrs. Rose was born in Kingston, on the 30th March, 1817, and was married to Mr. Rose on the 19th December, 1836. They had a family of eleven children, five of whom survive. She was a member of Chalmers Church, of which Mr. Rose has been an elder from its foundation in 1864.

She was a loving and most affectionate mother and a good friend to the poor, her charities being administered in that quiet unassuming way which marks the benevolent works of the true Christian. Her life was earnest and truthful; those who knew her best loved her most. In church or at home she was always speaking for the Master, and during her last painful illness though tired and writhing with suffering she said patiently, "Though He slay me yet will I trust in Him."

Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly
When our work like hers is done.
Till then we would yield with gladness
Our treasures for Him to keep,
And rejoice in the sweet assurance
He giveth His loved ones sleep.

JOHN BROWN, ORO.

Mr. Brown, who recently passed away, was an elder in the Presbyterian Church for nearly half a century. In Scotland he was an active worker in the United Presbyterian Congregation, Biggar, while Rev. John Brown, D.D., subsequently of Broughton Place Church, Edinburgh, and Professor of Theology in the U. P. Divinity Hall, was pastor. He also served under the ministry of Dr. Brown's successor in Biggar, the Rev. David Smith, D.D. Mr. Brown with his family left Scotland for Canada in 1854, settling for a short time in Scarborough where he united with St. Andrew's Church, then under the pastoral care of the Rev. James Bain. Two of his brothers, now deceased, both elders in the congregation, had preceded him to Scarborough. Mr. Brown then removed to the township of Oro, which at that time formed part of the charge under the pastoral oversight of Dr. Gray of Orillia. Although Mr. Brown lived at a distance of six miles from church he and his family were regular, summer and winter, in their attendance on the means of grace. Mr. Brown joined the membership of Guthrie Church, Oro, where he was an elder up to the time of his death. He was for many years superintendent of the Sabbath school until increasing age and bodily infirmities about two years ago, rendered it necessary for him to retire from the more active duties of his office. Mr. Brown was a man of sterling but unaffected piety, whose inclinations, precepts and example made him influential for good in the community. His last days were full of peace and assurance, abounding in prayer and thanksgiving. "Blessed are the dead that die in the Lord." He leaves a widow and five sons to mourn his loss, and by whom his memory is revered, since in all his relations he was most exemplary. His family are following in his footsteps, three of his sons are in the eldership of the Presbyterian Church.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 24, 1889. **SOLOMON'S WISE CHOICE.** { 1 Kings, iii. 15

GOLDEN TEXT.—Wisdom is better than rubies, Prov. xiii. 2.

SHORTER CATECHISM.

Question 63.—Our relations to each other as superiors, inferiors or equals have been ordained by God, and he has determined their character and the duties involved in them. Their design is—1. To reveal his relations to us. He is our Father, Brother, King, Master, etc. Mal. i. 6; Matt. vi. 9; John xviii. 37. 2. To maintain order, mutual responsibilities and co-operation and good feeling among men, Rom. xii. 10; 1 Peter ii. 13, 14. 3. To prepare us for closer associations in His house above, Eph. ii. 19, 22. As we therefore enter into these relations, we are brought under new obligations to God, and the fidelity required is to God more than to each other, Eph. v. 21—vi. 9. The filial relation is specified, because—1. It is the first into which we enter, and ordinarily it continues longer than any other. At birth we are sons, and we continue under parental authority as long as father and mother are spared to us, and in time we are parents ourselves. The Scriptures nowhere recognize freedom from filial duty because of age or the forming of other ties, Gen. xliii. 1-14. John xix. 26-27. 2. It includes all others; the family becomes the state and the church when modified and enlarged. See Old and New Testament history. 3. It is the most perfect type of our relation to God, most absolute, loving and abiding. At first entire submission is required, and as we are developed in our faculties we render more intelligent and loving obedience. These relations are either 1, personal, as fraternal, friendly, between husband and wife, or employer and employee. Some of these are natural, and others are voluntary.—A. A. Hodge, D.D.

INTRODUCTORY.

David's long and successful reign over Israel had ended. He slept with his fathers, and Solomon, who is supposed to have been for several months previous to his father's death associated with him in the work of government, has now succeeded to the sole occupancy of the throne, and begins his prosperous and peaceful reign by asking for the wisdom needed for the faithful discharge of the responsible duties devolving upon him!

I. Solomon's Prayer.—Soon after his accession to the throne, Solomon assembled the leaders of the people to a great assembly at Gibeon, where the original tabernacle still remained. A great religious festival was held. While he was at Gibeon, a few miles from Jerusalem, Solomon had a memorable vision. "The Lord appeared to Solomon in a dream of the night." Thus his reign began with God's favour and blessing. God condescends to hear the desires of Solomon's heart and said "Ask what I shall give thee." Solomon was young, rich, strong, and occupying the highest rank possible to him, but there were still unfulfilled desires in his heart. There was something he lacked and God encourages him to present his petition. He begins by acknowledging the goodness and mercy his father David had received from God's hand—as David himself had frequently done, then he remembers his father's character, he walked before God in truth, righteousness and uprightness of heart, his own prosperity in succeeding to his father's throne Solomon recognises as an act of divine mercy. He values highly the position to which he had just been exalted, but young as he was he felt how great were his responsibilities. He has good sense enough not to be blinded by self-conceit. "I am but as a child," he says. He has as yet neither age nor experience and he is willing to confess his needs and his ignorance. "I know not how to go out or come in," that is, he is unacquainted with the duties which he is called upon to discharge in governing the nation. He is not insensible as to the great importance of the work to which he has been called. The nation over whom he was to rule was great, and had a most important place assigned to it in the history of the world. It was God's chosen nation, and at that particular time had become very populous, here expressed in a common form of speech as one that cannot be numbered. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." An absolute monarch if he would rule wisely and justly, needed all the light possible to guide him. To guide him in his manifold duties Solomon prays for an understanding heart, that is for all the intellectual, moral and spiritual qualification necessary to rule in righteousness and in the fear of the Lord.

II. Solomon's Prayer Answered.—Solomon's request was for things agreeable to God's will. It pleased the Lord. It was sincere, noble, unselfish. He did not ask for what would promote his own glory—length of days, increased riches, or vengeance upon his enemies—but understanding to discern judgment that he might best discharge his duties and thereby advance God's glory. It pleased God to answer Solomon's prayer, and the answer comprehends much above and beyond Solomon's asking. The wise and understanding heart for which he prayed was bestowed on him but in such measure that he should stand preeminent in wisdom and discernment in dispensing justice between man and man, in ruling over the nation and in promoting its best interests, and also in the acquisition of knowledge and was inspired that he might communicate it to others. The Proverbs of Solomon are yet unexhausted mines of practical wisdom from which we can still greatly profit. The Saviour says "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God's method of dealing with Solomon is a striking application of the truth contained in the Saviour's saying. "I have also given thee that which thou hast not asked," riches and honour were added with liberal hand. God gave the nation peace in Solomon's time. Trade and commerce were greatly extended and that brought wealth to the kingdom. That wealth was largely employed in promoting the welfare of the people. Great works for their permanent benefit were undertaken and completed. Then the magnificent temple for the service of God was built; all these great undertakings bearing evidence that Solomon was able in the most comprehensive manner to discern what was best fitted to promote the well-being of the nation, and that he was at the same time endowed with the practical sagacity requisite for the carrying out of the great plans he had devised. There was a conditional promise added, "If thou wilt walk in my ways . . . then I will lengthen thy days." In this verse we have God's own testimony to David's righteous life "as thy father David did walk." But Solomon with all his wisdom and all his splendid opportunities failed in the fulfilment of this condition. He turned aside to foolishness, and he died before he had attained great age. God always fulfils his promises. "Behold it was a dream." In those early days God frequently revealed his will to His servants in dreams and visions of the night just as really as He now speaks to us by His Son in the pages of Scripture. Solomon acknowledged God's goodness to Him by offering sacrifices before the ark of the covenant of the Lord.

PRACTICAL SUGGESTIONS.

"If any of you lack wisdom let him ask of God that giveth to all liberally, and upbraideth not, and it shall be given him."

Let us "covet earnestly the best gifts."

When God bestows spiritual blessings He often gives temporal blessings in addition.

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

20/5-2

Good morning

HAVE YOU USED
PEARS' SOAP?

Sunday School Announcement.

WIDE-AWAKE Sunday-school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that no effort nor expense is spared to secure for that paper, each year, that which will be in the highest degree helpful to its readers. It is believed that the following outline of its plans will meet with general approval, and also that the new publications for Sunday-school scholars, The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

THE SUNDAY SCHOOL TIMES. A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

Rev. Hon. William Ewart Gladstone, M. P., who will write one or more articles on "The Impregnable Rock of Holy Scripture." Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards,—of England; Professor Franz Delitzsch of Germany; Professor Godet of Switzerland; and, from America, the Rev. Dr. R. S. Storrs of Brooklyn, President Patton of Princeton, Professor Fisher of Yale University, Professors Briggs and Schaff of Union Theological Seminary, Bishop Foss of the Methodist Episcopal Church, and President Broadus of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament. Dr. Cunningham Geikie, of England, will present, in his graphic way, "The Lesson Story." The eloquent Dr. Alexander McLaren, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the Editor of the paper, will supply "Illustrative Applications." Dr. A. F. Schaeffer will continue the "Teaching Hints," as will Faith Estimer the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of Canon Tristram, of England, the noted Palestinian traveler and writer.

REDUCED TERMS: One copy, one year, \$1.50; to ministers, \$1.00. School clubs for any number of copies (more than one) mailed to individual addresses, \$1.00 each per year. Five or more copies in a package to one address, 50 cents each per year.

WHO CAN NOW AFFORD IT. At the above rates a school which can take a teachers' periodical of any kind can afford to take The Sunday School Times. Indeed, it is believed that, in many schools, the question as to suitable reading matter for distribution among the older scholars will be settled by supplying them with The Sunday School Times at the package rate. This course has already been taken by a number of the most progressive Sunday-schools. Where such a plan is not adopted, individual teachers of advanced classes will be inclined to subscribe for class packages.

THE SCHOLAR'S LESSON GUIDE. Issued quarterly, 16 pages. A brief help to the study of the International Sunday-school lessons. In the preparation of this quarterly the aim has been to present a brief and simple plan of lesson study which the scholar would undertake, rather than a complicated one which he would let alone. It is prepared by a skilled worker at lesson helps. It is cheaper even than Lesson Leaves. Five or more copies, one cent each per quarter; four cents each per year. Specimen copies free.

THE SCHOLAR'S MAGAZINE. A 32 page monthly publication, containing wholesome home reading for the scholars, also the International Sunday-school lessons. It is believed that this magazine will at once find its way into thousands of schools. Surely its price will not be a barrier. The January number contains stories and articles by F. B. Stanford, Emily Huntington Miller, Rev. Edward A. Rand, Mrs. J. B. M. Bristol, and Eben E. Rexford. One copy, one year, twenty-five cents; five or more, one cent each per month, or twelve cents per year. Specimen copies free.

POCKET EDITION of the International Sunday-school lessons, with both the Common and the Revised Version, given in full on opposite pages. A little book (2½ x 4 inches, 186 pages) containing all the lessons of the year, and 52 blank pages for notes. It is printed on thin, tough paper, and neatly bound in cloth, with side stamp in color and gold. About a quarter of an inch thick. Just the thing for those who wish to look over the lesson at odd minutes. Choice enough for a gift to teachers or scholars at Christmas. Single copy, by mail, twenty-five cents; five or more, twenty cents each. Bound in fine leather, 50 cents; five or more, forty cents each.

JOHN D. WATTLES, PUBLISHER,
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5-1/5-2

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THE MISSIONARY WORLD.

MISSION BANDS.

MR. EDITOR,—It may be interesting and helpful to those of your readers who are members of mission bands to know of the workings of a most successful one in this "Prairie Province." On coming here some weeks ago it astonished me not a little to learn that there existed both an Auxiliary and a Mission Band in connection with this small congregation. The latter was organized in connection with the Union Sabbath School and meets at its close every second week. Nearly all the exercises are presided over by one of themselves—a boy of perhaps thirteen years.

When they were organized their pastor gave each of them five cents upon which to work. Various and ingenious are the methods they have adopted—here are a few retailing lead pencils, pens and other small wares, making iron-holders for their mothers and friends, crocheting and knitting lace, knitting babies' booties, raising chickens, growing rhubarb, and one boy actually knit a pair of mits for which a gentleman in the city gave him seventy-five cents. By these means as well as the birth-day offerings which are regularly asked for at each meeting after the mission texts have been given. Last year the Band not only sent the twenty-five dollars they had pledged themselves to raise in support of an Indian boy at the Industrial School under Rev. Mr. McKay, Round Lake, but, almost as much in aid of Mr. Goforth's work in China. A few weeks ago they undertook to have a lunch counter on the agricultural grounds the day of the Fair. From this they cleared over thirty-three dollars, which they, however, divided between the funds of the Sabbath school and Mission Band.

Are not these young workers worthy to be called Canadians when they so faithfully carry out the principles taught by our national emblem? Are they not "little burden bearers" whose efforts for the cause of the Master He will own and bless?

Sunnyside, Man. ISABEL OLIVER.

THE VALUE OF MEDICAL MISSIONS.

Let me say here, and say with emphasis, that if medical mission work in any given field in China is to make the spiritual impression which it ought to make, there must be a very definite purpose, and a very definite use of means used suited to bring about these spiritual results. It is possible to have an immense amount of medical work, and to heal an immense number of the sick, and yet not to attain large spiritual results. It is possible, on the other hand, to have a medical mission equally well, or perhaps much better conducted on its medical side, and yet to have spiritual results which are remarkable in the highest degree.

The first necessity in a medical mission is the presence of a devoted Christian man who is abreast of his profession. Such a man will find, if he is planted in any well-chosen centre in China, large numbers of patients coming to him. His hospital and his dispensary will be crowded. Sometimes they will lie in the streets outside, in order that they may not miss the chance of getting in in the morning, or be sent away without seeing the doctor. And even when they have travelled hundreds of miles, if they do not find him at his headquarters they will follow him day after day to the country station where he may be labouring, in order to make sure of seeing him. Such is the patient, trustful temper of these people towards the medical man who is seeking to help them.

The question arises at once, How is he to take advantage of the wonderful opportunity which God has given him? And here is the hitch. There is no difficulty about the sufficiency of the number of people who come round the medical mission. There is a most ample opportunity for spiritual work amongst them, but how can you take advantage of it? Some experience of medical mission work teaches me that the medical man, however willing, however devoted and anxious he may be concerning the spiritual interests of his patients, cannot himself do justice to the spiritual opportunity. He is continually handicapped by the presence of large numbers of needy, suffering men and women, to whom it is his duty to attend. How is advantage to be taken of the spiritual opportunity? The

answer is this: He must press into the service all the men and women whom he can to assist him in his work. And it pays well to have a mission hospital wrought in the highest degree. It pays not only to have the medical missionary himself doing what he can, taking his turn with his brethren and sisters in impressing upon the patients his own intense desire for their spiritual welfare, but it will pay any mission body who have a medical mission at China to take care that the medical missionary, with all the other work upon his hands, shall be duly supported in seeking to take advantage of the spiritual opportunities that are presented in the hospital. By far the most outstanding mission hospital in China, I believe, both in past history and at the present time is the one at Swatow. Hundreds of patients have left that hospital servants of Christ. There is no question of that. No less than 100 patients last year asked for baptism in that one hospital. Now what is the secret of the success which has attended the work of the Swatow Hospital? It is that while such brethren as Drs. Cole and Lyon, devoted skilled Christian men, have done their best, and have shown their zealous interest in the spiritual welfare of their patients as far as they could, they have been backed up by a number of like-minded men and women. The result is that all through that region, 100 miles to the north, 100 miles to the west, and 100 miles to the south of Swatow, you will find not only a large number of mission stations planted with actual congregations, the direct fruit of conversion in the hospitals; but also all over that region, in villages here and hamlets there, you will find Christian men and women in ones and twos living witnesses for the Lord Jesus Christ where there are no stations.

You must recollect that there are no opportunities in China to be compared with these. I speak strongly. I speak from my own experience and from what I have seen of others. It is my conviction that, considering the time that the patients are with you, considering the spirit they are in whilst they are with you, and the quiet in which they live while separated from their heathen friends, there is no opportunity to be compared with the opportunity possessed by medical missionaries, and those who are working with them, of seeking to bring home spiritual truth to the hearts of these people.—Dr. Maxwell.

DR. HUNTER'S MEDICATED AIR.

OAK RIDGES, Oct. 21, 1889.

To the Editor of THE PRESBYTERIAN:
I read a letter in your paper from a lady living at Sunderland, Ont., giving the particulars of her cure from a lung disease by Dr. Hunter's treatment by Medicated Air. My own experience of this treatment is quite as satisfactory. I had been for thirteen years a victim of the asthma, and had tried in vain to find relief. I was treated by a great many different doctors, and took all kinds of cure-alls without getting any real benefit. Hearing of Dr. Hunter's success with Medicated Air inhalations, I applied to him, and have since been under his care. His treatment has worked wonders in my case. I can now breathe with ease, sleep without cough or oppressed, and feel in all respects as well as any man in the township. I began to gain my flesh and strength from the first week, and have continued to gain right along. None but those who suffer as I have suffered for want of health can know how thankful and grateful I feel for the great benefit I have received. I want all the world to know of this treatment, and those who have had bad lungs to hear of my case. Kindly publish my letter, and say that any who want to know more can come to see me or write to me. My address is Oak Ridges P. O., Ontario. Yours, SAMUEL HUGHEY.

THE PUBLIC WILL APPRECIATE IT.

The public are indebted to the Royal Baking-Powder Company not more for having perfected and prepared a leavening agent that is pure and wholesome beyond a question than for its exposures, so boldly made, of the numerous impure, adulterated and injurious articles that are sold under the name of baking powders, bread preparations, etc., throughout the country. In making these exposures the company has, of course, made itself the target for all sorts of counter attacks, but the animus of these attacks has been perfectly un-

derstood by the general public, and by their very virulence have served to more prominently call attention to the good work of the "Royal" Company.

Ordinary adulterations such as are found in coffee, spices, etc., although they are swindles in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer. But when an article like baking powder, that is relied upon for the healthful preparation of almost every meal, is so made as to carry highly injurious if not rankly poisonous elements into our daily food, it is the duty of the public authorities to take cognizance of it.

In this fight for pure food made by the "Royal" Company, it is to be noticed that the most trustworthy scientific authorities are emphatically upon its side. In all the contests of this company with the alum and other impure baking powders the result has proved

that every statement made by the Royal Baking Powder Company, both as to the purity of its own and the "adulteration of other baking powders of the market, was fully authorized by the most competent chemical and medical and medical authorities of the country.

In this contest two facts have been pretty conclusively settled in the minds of the public—the first that the Royal Company has found the means, and uses them, to make a chemically pure article of food; and the other that the market is full of poisonous alum and other adulterated baking powders which, no matter how strongly endorsed by "commercial" chemists, are to be studiously avoided.

A pure baking powder is one of the chief aids to the cook in preparing perfect and wholesome food. The recent controversy in the press has left it no longer a question with those who desire purity and wholesomeness of food what baking powder they shall use.

R. R. R. — RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma,

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CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN REMEDY That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn, Nauseousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency and all Internal Pains.

MALARIA Cured in its Worst Forms.

CHILLS AND FEVER.

FEVER AND AGUE cured or 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF.

Price 25 cents a bottle. Sold by all Druggists.

RADWAY & CO., 419 St. James Street, Montreal.

About Boiling Clothes

3/6. 6. and Disease-Breeding Germs



Dr. H. M. Lassing, in an article in *American Analyst*, says: "The dirt and all soap must be entirely removed from the interstices of the clothes, and all microbes must be destroyed. The only and easiest way to do this is by heating the water in which the clothes are contained to the boiling point. The boiling water,

by constant self-agitation, is forced through the interstices of the fabrics, and thus cleanses them from dirt and disease-breeding microbes as they can be cleansed in no other way, and without in any manner injuring the fabric."

James Pyle's Pearline will wash in hot or cold, hard or soft water, and by any of the so-called "new labor-saving methods;" but for the easiest and best way of washing, refer to the directions for washing by boiling given on back of each package of Pearline.

Beware of Imitations.

145

JAMES PYLE, New York.

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used. — C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

40/1 CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs. — B. B. Bissell, Editor and Publisher *Republican*, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health. — E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life. — C. G. Van Alstyne, P. M., North Chatham, N. Y.

SAVED MY LIFE.

I am now ruddy, healthy, and strong. — James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health. — Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and, before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life. — Samuel Griggs, Waukegan, Ill.

Ayer's Cherry Pectoral,

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

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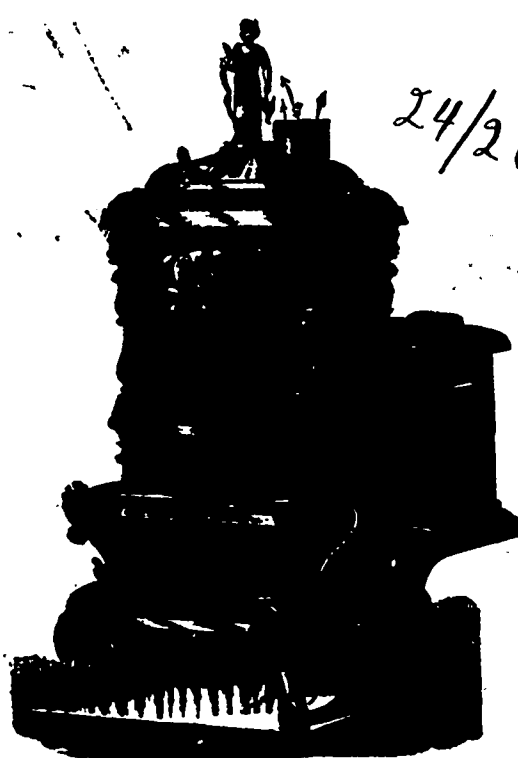
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water, so that a clear liquor, such as is made from extract of meat, has no more nutrition than a cup of coffee.

Miscellaneous.

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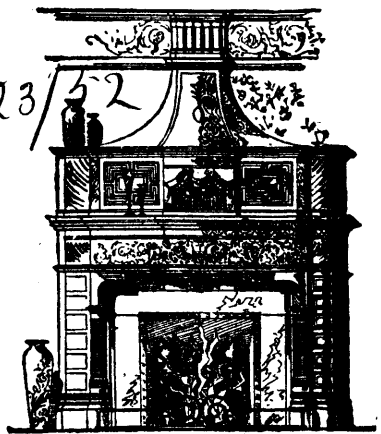
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the residence of the bride's father, on the 5th inst., by the Rev. J. M. Goodwillie, M.A., Mr. Amos Woods, to Mary Catherine, eldest daughter of Mr. Isaac Fry, all of Veve River, Ontario.

In St. Paul's church, Bowmanville, on Wednesday, November 6th, 1889, by the Rev. Rural Dean Mackenzie, of Milton, uncle of the bride, assisted by the Rev. R. D. Fraser, M.A., Ruggles Wright, eldest son of C. B. Wright, Esq., city of Hull, Quebec, and Mary Stewart, eldest daughter of F. F. McArthur, Esq., Bowmanville.

DIED.

At his residence, 471 Jarvis Street, Toronto, on Monday, the 28th October, Hon. Alexander Morris, Q.C., in the 64th year of his age.

On Tuesday, October 29th at 66 Alexander street, Archibald Young (formerly of Sarnia), aged 57.

On the evening of Thanksgiving, Thursday, November 7th, Jane Laughton, beloved wife of Magnus Shewan, a ed 72 year, a native of St. Margaret's Hope, Orkney.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 26th November, at 11 a.m.

CHATHAM.—First Church, Chatham, on the second Tuesday of December, at 10 a.m.

GLENGARRY.—At Maxville, on December 10th, at 11 a.m.

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

HAMILTON.—St. Paul's church, 19th November, at 9.30 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on Tuesday, December 17, at 7.30 p.m.

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

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

MONTREAL.—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

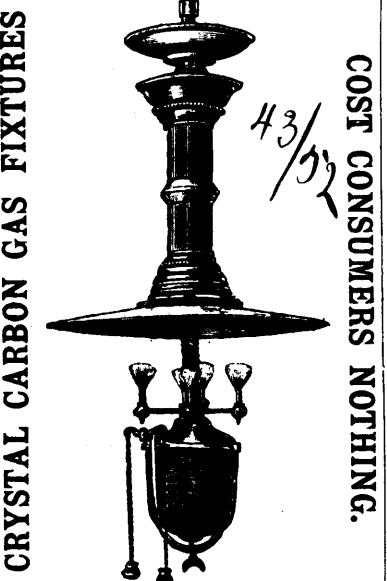
SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

WHITBY.—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

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

DRESSMAKERS' MAGIC SCALE.
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Miscellaneous.

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