

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

SEATTLE, Wash. Territory, heavy snow for several days. Seattle, Wash. Territory, heavy snow for several days. Seattle, Wash. Territory, heavy snow for several days.



BRISTOL'S PILLS

THE INFALLIBLE REMEDY

For all Affections of the

LIVER & KIDNEYS



FOR MOSQUITO BITES AND SUNBURN. BATHE WITH POND'S EXTRACT

There is nothing its equal for relieving the SORENESS, ITCHING or BURNING, reducing the INFLAMMATION, taking out REDNESS, and quickly bringing the skin to its natural color.

BEWARE OF IMITATION. Take POND'S EXTRACT Only. See landscape trade-mark on buff wrapper. Sold only in our own bottles. All druggists. POND'S EXTRACT CO., 76 5th Ave., N.Y.

HIRST'S PAIN EXTERMINATOR

WILL POSITIVELY CURE CRAMPS, PAINS IN THE STOMACH, Bowel Complaints, Diarrhoea - AND ALL - SUMMER COMPLAINTS. KEEP A BOTTLE IN THE HOUSE.

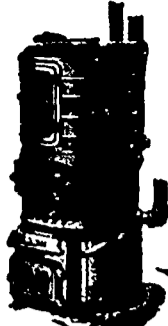
SOLD BY ALL DRUGGERS.



A BRIDE'S CONFESSION

"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 4th St. Well, you, we did get married, somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavy's feeble medicine had so frightened I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a wasting disease, I'm going to step in to her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring, both of us seemed to be almost resigned to the fact that we should never be married, and the thought that that devilish busy night, get him after all, I was dropping away. One day I read the testimony of Dr. Campbell's Arsenic Pills, and I resolved to try them. I would not for me. I commenced their use on the 4th of July. George had just called for me on business. I found him sitting in the parlor. I was, from the use of the Pills, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. 'I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget.'"

THE DEY OF ALGIERS! THE SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their hair and complexion on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night. The Shah found his hair in a state of disorder on his return to Persia in 1863. Oct. 12, 1869 Reason—Their supply of CAMPBELL'S WAFERS was exhausted! ILLUSTRATIVE of the desirability of a certain amount of Plumage, rumour has it that the above distinguished Oriental Potentates make it a practice to wear a wig regularly once a month, previous to their rank and imperial favour being accorded to the wife possessed of the greatest number of pounds available. By Mail \$1. Depot—220 6th Ave., New York Drug Co.



THE SPENCE "DAISY" HOT WATER BOILER

Has the least number of Joints.

Is not Overrated.

Is still without an Equal.

WARDEN, KING & SON, 637 CRAIG ST. MONTREAL.

ONTARIO COAL CO. IMPORTERS OF THE CELEBRATED Lehigh Valley Coal.

General Office and Dock—Esplanade East, foot of Church St. Telephone No. 18. Up-town Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 3673. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, near Subway.

Care For The Eyes

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis St., Boston, Mass.

Nearly Blind

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. — H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight St., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 147 East Merrimack St., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Alarie Mercier, 3 Harrison Ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

aparilla. In a short time, her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.



Provident Life and Live Stock Association.

CHIEF OFFICE 49 QUEEN STREET EAST, TORONTO

INCORPORATED.

A MUTUAL BENEFIT ASSOCIATION

IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury. Those interested send for prospectuses, etc.

RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.

32/52 GOLD MEDAL, PARIS, 1878. W. BAKER & CO.'S Breakfast Cocoa. Is absolutely pure and it is soluble. No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

HENRY MILWARD & SON'S CALYX-EYED Self-Threading Needle. Every Lady Wants them. The Cut (Highly Magnified) showing Manner of Threading. THE THREAD WILL NOT PULL OUT OR GET IN THE EYE. SAMPLE PACKAGE BY MAIL 10 CTS. Agents Wanted in every County. Send for Sample Package and terms to CASSGREEN MANUFACTURING CO., 460 PARLIAMENT ST., TORONTO. Please mention this paper.

Sparkles. CHEAP, trashy Baking Powder must go. Imperial Cream Tartar Baking Powder is pure and reliable; it is made of best Crystal Cream Tartar and English Soda. All grocers sell it. Timely Wisdom. Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera Morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels. Many of the sharp things in a newspaper are from the exchange editor, who is a very cutting person. Mining News. Mining experts do not think cholera never attacks the bowels of the earth, but humanity in general and it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

Minard's Liniment Cures Burns, etc. PRACTICAL DAME: How much are these fish? Marketman: Sixteen cent a pound, ma'am. Practical DAME: That seems very high, but then I know fishing is very hard on the constitution. Every time my husband goes he has a awful headache the next morning. A LARGE Volume would not contain the mass of testimony which has accumulated in favour of DR. WISTAR'S BALSAM OF WILD CHERRY as a safe, efficient and reliable remedy in curing coughs and pulmonary disease. Many of the cures are truly wonderful. Minard's Liniment relieves Neuralgia. "PAPA, what do you intend to give me for a birthday present?" asked a young girl of her father, a well-known magistrate. "Give you?" said the magistrate, whose mind was evidently on something else—"I'll give you six months."

What is a Day's Labour. ONE day's work for a healthy liver is to secrete three and a-half pounds of bile. If the bile secretion be deficient, constipation, ensues; if profuse, biliousness and jaundice arise. Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles. ALL the druggists sell that well-known preparation T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL, and no preparation for lung troubles, etc., deserves to be better spoken of. Consumptives can now take heart, for at the general office in Toronto, Canada, can be seen the highest testimonials that were ever given a similar medicine. "GEORGE," she said, "before we were married you were always giving me presents. Why don't you ever bring me anything now?" "My dear," replied George, "did you ever hear of a fisherman giving bait to a fish he had caught?" Then the kettle boiled over.

Imperial Federation WILL present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails. Minard's Liniment Cures Dandruff. LITTLE JOHNNY: Say, dad, when I grow up I want you to make a minister out of me. BROWN: What induce you to make that choice, my boy? LITTLE JOHNNY: I want to go to Europe every summer. The People's Mistake. People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now. "YOUNG MAN," exclaimed the moralist, pointing to the second hand of the clock, as it marked the flight of the moments into eternity, "what is the language of that timepiece?" "It has none, sir," replied the idler, "it goes without saying."

Equal Rights. All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers. Minard's Liniment for sale everywhere.

EVERY SKIN, SCALP, & BLOOD DISEASE Cured by CUTICURA. EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the best Blood Purifier and greatest of Humour Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

EVERY WOMAN'S SURPRISE SOAP. Can save half the hard wearing cost of wash day, and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to rot, nor handkerchiefs, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER. St. Croix Soap Mfg. Co. St. Stephen, N.B. SOAP. And up 25 SURPRISE wrapped in 1 get one of our beautiful envelopes.

PISO'S CURE FOR THE BEST COUGH MEDICINE. SOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION. AT FOLKS'...

Wistar's Balsam of Wild Cherry. Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "L. BUTTS" on the wrapper.

For CRAMPS, COLIC, and all Bowel Troubles, use PERRY DAVIS' PAIN-KILLER. Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain. BE SURE TO GET THE GENUINE. 25c per bottle.

EMULSION OF PURE COD LIVER OIL. Increases Weight, Strengthens Lungs and Nerves. Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use SPENCER'S Chloramine Pastilles. For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 25c per bottle. Sample free on application to Druggists.

TO MOTHERS PALMO-TAR SOAP. Is indispensable for the Bath, Toilet or Nursery, for cleaning the Scalp or Skin. THE BEST BABY'S SOAP KNOWN. Price 25c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, NOVEMBER 5th, 1890.

No. 45.

Notes of the Week.

THE *Belfast Witness* exclaims: Eighty missionaries sent out to the heathen field in one night! This is what Exeter Hall saw one evening last week. The missionaries are being despatched by the Church Missionary Society. We do not wonder to hear that the great hall had not an inch of unoccupied space on the occasion. Such a reinforcement of the world's missionary army is on a scale somewhat more worthy of the needs of the case than one usually sees. When shall we have anything like it nearer home?

BY unanimous action last week the Lafayette Avenue Presbyterian Church, of Brooklyn, resolved to call the Rev. David Gregg, D.D., of the Park Congregational Church, Boston, to succeed Dr. Theodore L. Cuyler, at a salary of \$10,000 a year. It is believed that Dr. Gregg will accept. He has been in the ministry twenty years, having served the Third Reformed Presbyterian Church in New York for seventeen years, and the Park Street Congregational Church, of Boston, for three years.

A REMARKABLY successful Christian Conference at Dumfries, the second held in that town, was presided over by Rev. Sir Emilius Laurie, Bart., of Maxwellton, formerly for many years rector of St. George's, Bloomsbury, and afterwards vicar of St. John's, Paddington. Another Anglican minister, Mr. F. Ward, of Dover, also took part; and papers were read by Principal Cairns, Professor Laidlaw, Dr. Black, of Inverness; Dr. Herdman, of Melrose; Mr. Carstairs, of Glasgow; Mr. Moody Stuart, of Moffat; Mr. Bayne-Jardine, of Keir, and Mr. Smellie, of Stranraer.

THE Rev. Mr. Wells moved in Glasgow Free Church Presbytery that a committee be appointed to consider whether the members of the United Presbyterian Presbytery should be invited to take part in the ordinations and inductions. Mr. Orrock Johnstone moved an amendment declining to accede to Mr. Wells' proposal, while cordially sympathizing with the desire for co-operation, on the ground that ordination is a function for which the Presbytery is exclusively responsible and which they cannot delegate. Mr. Wells did not press his motion. Dr. Adam stated that a committee of Assembly is considering, along with representatives of the United Presbyterian Church, the subject of co-operation on a large scale.

THE *World* says that the Queen has entirely given up attending worship in Crathie Church on Sunday during her residence at Balmoral, so there is an end of the "ploy," formerly so dear to visitors at Braemar and other places on Deeside, of driving on the Sunday morning to Crathie to see her Majesty and any members of the Royal Family who might happen to be staying at Balmoral or Abergeldie performing their devotions. One of the last additions to Balmoral Castle is a private chapel, the walls of which are panelled with Scots fir from Ballochbuie Forest, which is so highly polished that it closely resembles satin-wood, and the figuring of the wood is beautiful. The fittings of this chapel, or "service-room," as it is called, are of Puritanical plainness, but the four mullioned windows are filled with stained-glass.

THE New Journalism of London, "religious" as well as secular, says the *Christian Leader*, must look to its laurels. Recently it has been almost surpassing its Yankee exemplars; but the latest achievement of an American editor leaves even the least scrupulous cockney experts in the rear. This boldly adventurous spirit intimates, with a flourish of trumpets, that he has been successful in "inducing" the widow of a distinguished President of the United States "to tell the story of her courtship," and how her husband made his proposal to her! And the scoundrel of an editor is about to print the narrative.

Surely the day is hastening when the self-respecting people of the great Republic will make short work of these Yahoos who transform the blessing of a free press into one of the most frightful evils that has ever cursed the world.

THE Rev. Henry White, M.A., chaplain to the House of Commons, was found dead in his bed recently. He had only recently returned from a holiday at Homburg, and during his vacation had without advice taken heavy and fatiguing exercise. He had reached his fifty-seventh year. His ministry at the Savoy chapel attracted a large and influential congregation. He had declined valuable livings offered him by Mr. Disraeli and the Baroness Burdett Coutts, and also more than one colonial bishopric. In a recent sermon Mr. White mentioned the fact that he had then celebrated his one-thousandth wedding at the Savoy. Over 3,000, including many theatrical and musical people, visited the Savoy chapel on Friday to pay their last respects to his remains. Archdeacon Farrar has been appointed his successor in the chaplaincy of the House of Commons.

ANGLO-SCOT in the *Presbyterian Messenger* says: The death of the Rev. Jackson Smith, D.D., of Armagh, which has been expected for some time, took place recently. Dr. Smith had been suffering for a long time, and had spent some weeks at Bournemouth last winter. He has now passed away to that land where "there is no pain," and where he now sees the Master whom he served so well. He was brother to the late Professor Smith, of Derry, a very distinguished minister, and who was for some time M.P. for Derry. Dr. Jackson Smith, it is understood, was engaged for some time previous to his death in writing a biography of his brother. He has left a blank in Armagh and in our General Assembly which it will be difficult to fill. His culture, his Christian work, his active and faithful service as a minister, and in many prominent positions, both in the Church and on public boards, make his loss to be severely felt and lamented.

A SOCIAL meeting was held recently in the Oddfellows' Hall, Edinburgh, to celebrate the jubilee of the Rev. Dr. Goold. Many leading Presbyterians were present, and quite a number of addresses were presented to the venerable divine, accompanied by a cheque for \$5,000. Dr. Goold has completed a fifty years' ministry in a single congregation, that of the Martyrs' Church, Edinburgh. He was first connected with the Reformed Presbyterians, or Cameronians as they were commonly called, who united in 1876 with the Free Church of Scotland. Dr. Goold acted as professor for twenty-two years in the Reformed Presbyterian Divinity Hall, and is the sole survivor of the five professors connected with that institution. The Martyrs' Church has a venerable history, for its origin must be traced to 1681, when that wonderful organization of the societies took place, extending over the whole South of Scotland, and formed for the maintenance of religious worship as well as for resistance of the tyranny of the Stuarts. Dr. Goold, in his own speech, said that session after session he had consigned to the grave. Of the Synod into which he was ordained, all, without exception, had gone to their rest and reward. There was not a street, almost, in central Edinburgh where he could not recognize house after house in which he had married the living or out of which he had buried the dead.

MR. GLADSTONE has an article on "The Mosaic Legislation" in the *Sunday School Times* in which he combats the theory of those rationalistic linguists and critics who assign the production of large parts of the Five Books of Moses to a much later date than that which is apparent on their face, and which has been the generally received view of the Christian world. With reference to the processes by which these critics reach their conclusions, he says: "It is against this vague, irrational, unscientific method of proceeding that I would enter not protest only, but a pleading. Whatever is to happen let not Christians lose unawares either their faith, or that

pillar of their faith which the great books of the Old Testament ever have supplied." Mr. Gladstone proposes to keep company with Christ and His Apostles in regarding the Pentateuch as a part of the inspired Word of God, and also in regarding the real Moses of the history as the human author of those wonderful books. He does not believe that any of them could have been produced at a much later age than that of Moses, and then palmed off upon the Jewish people as the writings of Moses. He asks the rationalistic critics to state clearly what meaning they assign to the standing phrase: "And the Lord spake unto Moses," which, "with its variants, occurs, it may be observed, thirty times in the twenty-seven chapters of Leviticus."

THE Presbytery of London North met recently in Regent Square Church for the induction of the Rev. John Skinner, M.A., into the office of Professor of Hebrew and Old Testament Exegesis in the Presbyterian College at Queen's Square. The Rev. Dr. Donald Fraser, Convener of the College Committee, had been appointed Moderator for the occasion. He declared that the Church had no dogma in regard to the manner in which, or the sources from which, the Holy Writings were composed so long as they were held to be theopneustic. He only urged reverence in connection with criticism. Prof. Skinner gave an address on "The Critical Reconstruction of Old Testament History." He asserted that the strength of modern criticism would be found to lie, not in its negations, but in the positive conceptions it built up of the religious history of the people of Israel. He held that in accepting the conclusions of criticism in its own sphere, they did not accept the doctrine that miracles never took place or that Israel's religion was the product of natural evolution. He insisted on the need for an honest recognition of believing criticism on the part of the Church. It was the necessary extension of the Protestant principle of the interpretation of Scripture. It made the Old Testament a living book, with a meaning in every part—not always the meaning they looked for, but always one that brought out in grander proportions the plan of God's revelation.

THE *British Weekly* says: In a meeting held at Toronto to protest against the endowment of the Jesuits, Professor Goldwin Smith spoke some home-truths. The Church of Rome in Canada has a solid basis of operations in Quebec, with its ignorant and devout peasantry and its tithe-collecting clergy immensely wealthy among the general poverty of the people. Quebec, too, has a separate nationality, of which the priest has presented himself as the champion, and which he is striving to detach morally from the Dominion and connect with Rome. Professor Smith points out that the Dominion has a veto on provincial legislation which makes all the representatives and all the people of the Dominion responsible for provincial wrong-doing in matters which affect the general welfare and character of the nation. If Quebec comes to the Dominion for better terms for grants to works, and with the request that the Dominion should shoulder her debts, she cannot say that her finances are separate from those of the Dominion. But the main value of Professor Smith's address is his exposure of the unchanged character of Romanism. It is true that Rome has changed her methods. Once she intrigued with kings; now she intrigues with the people. The kings have lost their power and she has no choice, though she may often look back with fondness to the days of Philip II. and Louis XIV. But the enormous pretensions of her dignitaries show that her spirit remains unchanged. No one wishes to treat the Church of Rome unfairly, but, like other Churches, she must expect equality, and leave conscience perfectly free, acknowledging in all civil matters the supremacy of the State, and propagate her faith by fair argument and not by social usurpation or political intrigue. Wherever Rome is granted an inch of foothold she proceeds to claim the whole ground. In these mealy-mouthed days people need to be reminded that speaking the truth in love does not mean keeping silence in a mixture of charity and fear—often more fear than charity.

Our Contributors.

POINTS AND SOME MEN WHO CAN MAKE THEM.

BY KNOWNIAN.

Dr. Willis used to advise his students to attend the courts occasionally and study the manner of first-class lawyers in addressing juries. The Doctor was the sworn enemy of "pulpit soporific," as he called it, and he thought that one of the ways to break up the soporific was to study the style of good speakers who had no pulpit, and no soporific. Spurgeon urges his students to try and rival the ability of the men at the Bar in doing good, *impromptu* work, and says that he has often been astonished at the readiness and ability with which they can defend the interests of their clients. No doubt many valuable lessons may be learned from the gentlemen of the Bar, but beyond doubt the most enviable quality of a highly-trained lawyer's mind is his marvellous ability to lay hold on the vital points of a case. Here the trained legal mind is far and away above the mind of every other man, especially the clergyman. You look at some matter and you think there are many points involved. You submit it to a highly-trained legal mind, and he brushes away at one stroke all the points you thought important and strikes a vital principle at the bottom that you never thought of at all. You wonder, but if you test the case the chances are a million to one that the issue will turn on the one point the legal man saw. Perhaps it was the only point in the case. The rest was all rubbish. The principal reason why some ecclesiastical trials are a burlesque is because the men conducting them don't know a vital point from a mere opinion or assertion. They have scarcely judicial capacity enough to know a vital principle from a cough or a sneeze or a shout.

There are not many vital points in any ordinary question. Thirty years ago the Presbyterianism of Canada was convulsed on the organ question. How many points were really in that controversy? Not more than three or four. Certainly not more than half-a-dozen. A Scotch clergyman summed them up in a pamphlet entitled "The Organ Question Pro and Con." If we rightly remember he condensed the question into three or four contentions on each side. Dr. Proudfoot went over all the points in a short speech in the Assembly in Quebec in '71, and managed to sugar-coat them with such skill that the Assembly gave him what he asked. The hundreds of people who now use instruments with pleasure and advantage don't remember or don't know that they owe their liberty to the London Doctor. He was the first man who succeeded in getting done legally what others had done illegally. George Brown was right when he said that men who secure liberty for the people seldom get credit for their labours. They don't either in Church or State.

There are not many vital points in the Jesuits' Estates question so far as the constitutionality of the Act is concerned. Of all the men who have vociferated on that question, how many could sit down quietly and tell you what the constitutional points are? Ask for constitutional reasons why the Quebec Legislature should not have passed that Bill, and just watch what you get.

The number of vital points in the trade questions now before the public is not large, and they are becoming fairly well known. By the time the next election is over the people will understand the points. One of the leading newspapers keeps them before the public every day. Under a new heading and from a new standpoint you find precisely the same facts and arguments nearly every morning. The work is done on the same principle as Moody conducts special services—by hammering on one spot.

How many of the people who talk about Separate schools know the points involved? How many could give you even the historic facts of the case?

One of the chief points of difference between an influential speaker and one who has no grip is that the one makes points and the other does not. Intelligent people soon weary of mere words. Of course there is in every community a class of semi-idiotic people who are quite satisfied with words nicely put together and pleasantly expressed, but the class is not influential, and happily it becomes smaller every year. The men who make things move in Church and State must themselves be moved by ideas. A pleasant, insipid speaker or preacher does well enough for featherhead people, or for any people for a short time, but people who think will in the end demand something to think about. In other words, they want points. A mind that does anything in the way of thinking cannot feed long on wind, however musically the wind may blow.

The capacity for making points is perhaps partly natural and partly acquired. One indispensable thing is clear thinking. As Shedd says, you must have a clear, clean-cut idea, and must see it in a clear medium. Then there must be power of expression. Everybody can't express clearly all the ideas he sees clearly. Power of arrangement is also indispensable if more than one point is to be made. Next to the intrinsic value of a point its setting is perhaps the most important thing.

Who is the best maker of points in the General Assembly? On the whole we should be inclined to say Principal MacVicar. He can make a larger number in fewer words, and make them stand out more prominently and clearly than any other man. For making one point at a time, and mak-

ing it flash like lightning, Mr. Macdonnell is head and shoulders over any man in the Church, but he does not manage his transitions with the same ease and skill as the Montreal Principal. The transitions are always the most difficult parts of a speech, and it is doubtful if a man of nervous temperament can ever master the art of passing gracefully and quickly from point to point.

Principal Grant makes points in an exceedingly agreeable manner, but he often limits and qualifies them until you are not quite certain just how much is left. Dr. McLaren makes a point with great clearness and power, but to do his best he needs time. Dr. Gregg is always clear as a sunbeam. So is Principal Caven.

In Canadian politics the best man to turn a point is Sir John Macdonald. In that particular kind of warfare he is perhaps the first man in the world. By some kind of an argument, by an anecdote, by a joke, by a personal attack, by some means or other, he nearly always turns a point so that the average man thinks that the point is answered or that there is very little in it to answer.

Who is the best man in Dominion politics to make points? Probably Mr. Mills. At all events he is the best to make them on paper on different questions. Of course Mr. Mills has no such speaking power as any one of twenty men in the House. There are a dozen men on his own side anybody would rather listen to, but when you want to get all the points in a difficult question, just take Mr. Mills' speech in the *Hansard*, and see how he goes to the very roots. Sir Richard Cartwright is an effective maker of good points and so also is John Charlton.

Mr. Mackenzie before his health failed was probably the first man in his party or in the country to make clear, strong, well-put points. George Brown was a perfect master at the business. In fact every man in Church and State that ever amounted to anything was a good maker of points.

Moral: If you can't make a point keep your mouth shut, except at tea-meetings and conventions.

THE BI-CENTENARY OF "THE GLORIOUS RETURN" OF THE WALDENSES IN 1680.

IX.

V.—THE FESTIVAL AT TORRE PELLICE.

We come now to the "last scene of all" in the festivals.—

(b) *The illuminations and fireworks,*

which took place in the evening. These formed a pleasing change from the previous celebrations of the occasion, and were not at all out of keeping with it, though they addressed themselves only to the senses. I cannot do better than simply translate the whole of the account of them given in the work already mentioned, which is as follows:—

The scene presented by the bottom of the valley and the surrounding heights in the evening of September 2 was, as a gentleman of high rank termed it, "truly a fairy show." No sooner was the signal given than on all sides, and even on the highest peaks, were kindled immense bonfires, some of which contained nearly a thousand fagots. Thanks to the exertions of a committee composed of inhabitants of Rora, which, according to its circular, "echoed and allieed itself to that of Torre Pellice," great fires blazed on the little Col de Pian Prà, at Rocca Bera, Rocca Boudet, Fin, Bric and Valanza: and lower down at the Vignes, at the Chateau, at the Collet and Racette. Others besides, by the exertions of the committee and of several private individuals, shone to the right on the hills of St. Jean: at Broi, Saret, Pissavin, Bric, Bric des Lantaret, Montplaisir, Bealera Peyrota, Odin, Ciomai, Peyrot, Rocca Courdera, Castlus, Castlucet, Roccia Manuet, Sounaliettes and Louchera; still further to the right, in the valley of Angrogna: at Bariolo, Ramà, Casteletto, Bastione, Bovile, Cataron, Serremalan, Serre, Buonanotte, Mondin, Bagnao, Turle, Mont Cervin, Velotech, Cacet, Prassuit, etc. Lastly, in the bottom, at Vandalin, at the great Castluss, Ciampas, Punta Cornet and Pramola. We are not mistaken when we say that the number was near seventy.

Lastly, in the bottom, all the houses were illuminated, some with Venetian lanterns, others with glasses, others again with coloured globes. The temples of St. Jean and Torre Pellice were magnificent. Each was adorned with three stars of blue glasses. The gardens on the hill were prettily illuminated with twinkling stars and rays of fire. The Albarin house at the Blouats was richly adorned with the royal escutcheon, and the Bauer villa with bell flowers of different colours. Higher up, under the fort, a portico was represented in fire on the dark background of the hill. Lastly, the village was a real kaleidoscope. There was not a house which had not in its windows its transparencies, its globes and some of the fifteen thousand glasses placed by the committee, which gave a small grant to those who desired them. The Waldensian house had on its facade a royalescutcheon of an extraordinary size, lighted by 450 glasses, from which hung a graceful crown of illuminated bell flowers. The front of the college was decked with stars and daisies, and from the centre of the town one could see the house which formerly belonged to the Counts of La Tour (Torre Pellice), shining with lights. The streets were ploughed by the crowd, and cries of admiration gave place to enthusiastic shouts and cordial omissions when the carriage in which were Count Lovera and his attendants was passing by. Yet there was not the slightest disorder. A large party of young men set out from St. Jean with torches, and after they had gone through the streets of Torre Pellice, cheering for their king and country, went to salute the representative of the former at the Bauer villa, to which he had come for the purpose of witnessing the pyrotechnic display.

At 8.30 the boom of a cannon was the signal for the beginning of the fiery shower, the work of Sig. Chiabotto, of Turin, which, from the heights of Fort Sainte Marie,* fell at first in the form of squibs, stars, rockets and bombs filling the air with numerous cries, and drawing from the crowd certain very characteristic "Oh's" and "Ah's" of admiration. And when, to crown the pyrotechnic work, Bengal lights made the fort seem "all enwrapt in one devouring flame," the thoughts of several must have gone back to times past in which that height shone with a much more awful light, and their hearts must at the same time have glowed with gratitude to that God who has wrought so many and such great changes for us.

*I did not go up to see the ruins of this Fort when I was at Torre Pellice, as several friends told me that I could see well enough from the bottom all that was of interest in them.

"Here endeth" the history of these festivals. But before closing this series of articles, I would like to give my readers a translation of some very excellent remarks on the festivals by the writer of the work from which, as I have already said, I have taken my materials. As it was published by order of the Synod of the Waldensian Church, his remarks, of course, are endorsed by that body. I know that there are those who have read my former articles in this series with deep interest. The remarks of which I have just spoken would, however, in addition to what I have already said in this paper, make it too long. I shall, therefore, stop here for the present and devote my next to them.

T. F.

Elder's Mills, Ont.

THE PRESBYTERIAN CHURCH IN IRELAND.— JUBILEE OF MISSIONS IN INDIA.

BY REV. S. HOUSTON, M.A., KINGSTON.

SECOND ARTICLE.

We come now to speak of the work done as described by Mr. Jeffrey in his history. In July, 1840, the first two missionaries were designated by the Union Assembly, the Assembly at which the Union of the Synod of Ulster and the Secession Synod was consummated. The pioneer missionaries were James Glasgow and Alexander Kerr. Both had been in the work of the ministry a few years, long enough to approve themselves as men in whom the Church might place confidence. The designation was in July, and before August ended they had started for the field. From the time they sailed from Belfast it took six months for them to reach Bombay. When we remember how quickly the same journey is made now we see somewhat of the progress that has taken place in half a century in the mode of travelling. The field to be occupied had, after a lengthened correspondence with Dr. John Wilson of Bombay, then of the Church of Scotland, afterwards of the Free Church, been selected by the directors. By his advice the Province of Kathiawar was appropriated. It is a peninsula north of Bombay, lying between the Gulf of Bombay and the Gulf of Cutch. The population is about two millions and a half. On the arrival of the missionaries at Bombay they were received with the utmost cordiality by Dr. Wilson, as indeed all their successors were. Not only so when they were ready to proceed to the new and untried field and work, Dr. Wilson accompanied them. We need not wait to describe the tedious and exceedingly perilous and uncomfortable passage from Bombay. Even after perils by water were over there were eight days' land-travelling on springless bullock carts, and this was not lightened by the fact that the mission families were accompanied by infant children, born while in Bombay. In June they reached Rajkote which was to be the headquarters of the new mission, some eleven months after they were designated. The Province is composed of a multitude of petty native governments, and there were all the difficulties and annoyances that missionaries in such circumstances are compelled to encounter. They were not long in Rajkote before most of them, including Dr. Wilson, were prostrated by the fever peculiar to that climate. Dr. Wilson's life was despaired of for a time, but he recovered to do many years' work. One of the missionaries however, Mr. Kerr, succumbed, and so the workers were reduced one-half before the work was well begun. The consternation produced by the news of his death at home may be conceived. We can only wait to say that in time his place was filled and more than filled. Four additional men were selected and sent into the field. Besides the opposition that was so common in those days, and to which our own missionaries in Central India are no strangers even in these days, there was another hindrance which the early Irish missionaries had to meet and with the aid of their supporters at home overcome. This was the procuring of a permanent residence. At first they occupied bungalows which belonged to the camp. It was found, however, that the occupancy of such houses was a very precarious matter. If a new regiment came the bungalows had to be vacated on sight, and then the missionaries were practically without a place to lay their heads. This led to the raising of funds at home for the erection of mission premises. It was an absolute necessity to procure these, if the mission was to go on. This took time and until completed there was much hardship to be endured. Besides evangelistic work of a direct kind which from the first and all along was attended to with all the zeal and pertinacity possible, early attention was given to schools, and education has ever been an important part of the work. No one in the mission or at home doubts now the wisdom of the policy then adopted and which has been continued to this hour. The logic of history has abundantly proved the sagacity of the men who founded the mission. Indeed when we look back over the half century we may boldly say never was a Church or Mission Society better served in their missionaries than the Presbyterian Church in Ireland has been.

As the number of the missionaries increased more stations were occupied. This is the usual history of mission work. Not only so, they came in time to occupy stations beyond the Province of which at first they took possession. On the mainland adjoining the peninsula the London Missionary Society had for a length of time been at work. Some time after the Irish missionaries began their work the London Board resolved to consolidate their work in India, and after some negotiation it was agreed to transfer their premises to the Board at Belfast. Not only were the premises got on favourable terms but at least one missionary resolved to cast in his

lot with the Irish brethren. Mr. Taylor proved to be a first-class man; he was an acquisition. While he lived he remained with his new masters, and his son is now one of the best missionaries in the field.

As in the history of most other missions, it was some time before fruit began to be reaped. That there was anxiety for visible success both by the missionaries themselves and by the people at home may be taken for granted. Possibly there was more than justifiable anxiety at home before the desire was gratified. In time, and not an unreasonably long time, fruit began to appear. From that date onward the progress has been most satisfactory. When converts began to come out and publicly profess Christianity a new difficulty with a twofold aspect presented itself. It affected the missionaries themselves, and it affected the converts. It aroused such opposition at the hands of the relatives of the converts that in some cases the missionaries were almost driven from their posts, indeed, one station that was taken up had to be abandoned for years because a place of residence or a spot to build one could not be procured for love or money. The opposition was a serious thing for the converts. That they were ostracized by their neighbours is easy to understand. We understand it all the easier, as nearer home we are no strangers to that kind of treatment. Missions among the French of Quebec have the same tale to tell. A line of policy had to be adopted to meet such an emergency if the mission was to go on permanently. Tracts of land were purchased and Christian colonies were established. First one was tried, and, when it was found that the plan would work, others at various times and in different localities were started. It seemed a novel thing for the Mission Board in Ireland to become landlords in India, but necessity demanded it, and, when it did, what is in a name? Homes and security were provided for the converts, not only so, the inexperienced were taken out of the way of temptation, a temptation so strong that it is difficult for us living in a Christian land to comprehend the full force of it. In these colonies villages have sprung up which differ only from other villages in India in that the heathen element is eliminated, or rather it was not allowed to enter, and a higher degree of comfort is attained. The village has its native church, and the aim is, and in several cases it is already a fact, to have a native pastor as well. These villages are centres of light to the region around. They are named sometimes after a missionary, as Wallacepur. Sometimes after an Irish donor who built the church for them at his own expense, as Careypur. Mr. Wallace was one of the early missionaries, a wise and devoted man. Mr. Carey is a gentleman who lives near Toome, County Antrim, and his name will long be remembered by the Church for good deeds at home as well as in India.

The following extract from the last page but one of the volume will show somewhat of the progress made: "In 1861 there were just seventy-four communicants; in 1871, 133; in 1881, 248; and at the end of 1889, 390. The entire Christian community, including enquirers under instruction and children too old to be baptized, except on profession of faith, numbered in 1861, 291; in 1871, 532; in 1881, 1,808, and in 1889, 2,149. During the last five years there have been 698 baptisms, including over 200 adults, and after deducting losses by death, removal and other causes, the number of baptized members of the native church has increased from 1,294 in 1884 to 1,679 in 1889, or by thirty per cent.; while communicants have increased from 293 to 390, or by thirty-three per cent. The Christian community in connection with any one of the three principal stations—Anand, Borsad and Ahmedabad—is larger than the whole Christian community in connection with the mission in 1861, twenty-eight years ago; and at Swat again there is a fourth Christian community nearly as numerous as the whole Christian community was in 1861.

We are unwilling to close this article without a word or two respecting the Conveners of the Foreign Mission. On them as a matter of course much depends as to the successful and pleasant working of those that are in the field. There have been three successive Conveners, or rather four, as there are two joint-Conveners at present. If the Church was fortunate in the missionaries that were in their employ, and it was, it was no less so in the Conveners. The character of the Conveners had no doubt much to do in determining the kind of the missionaries that were selected from time to time. Dr. James Morgan was the founder of the mission, and he watched over it for thirty years with a father's love, with a faith that never wavered, and a wisdom that seldom has been surpassed. Dr. Edgar was for a time associated with him in the Conventership, but he was not the father of the mission as Dr. Morgan was. Then came Dr. Fleming Stevenson, of whom not much needs to be said, as he was so widely known in the Christian world. He brought to bear on the work a sanctified enthusiasm that was little less than inspiration, as well as a rare literary culture. The present Conventer, the Rev. W. Park, this year Moderator of the General Assembly, combines in some degree the merits of both his predecessors, it may be with a little less intensity than either as regards that which distinguished each. He has, however, according to Mr. Jeffery, and we are prepared to believe it, a higher degree of the organizing faculty than either had. For two or three years past there has been a joint-Conventer, as we have seen, Mr. Park having found the work too heavy. The gentleman associated with Mr. Park is Mr. D. G. Barbour, who for many years occupied a high and lucrative office in the Civil Service of India. This arrangement has worked well.

We may add that the India Mission is not the only foreign field worked by the Irish Presbyterian Church. There is a vigorously-worked China Mission, and there is a Jewish Mission. The principal stations of the latter are at Damascus in Syria, and Hamburg in Europe.

CANDIDATING.

MR. EDITOR,—The conviction has of late been growing upon many in the Church, that our present system of supplying vacant congregations is not quite satisfactory, and might be improved. Firm as we are in the belief that Presbyterian Church polity is, as a system, superior to all others, we must not therefore conclude that in all its details it is beyond criticism. It is one of the glories of the system that it fully recognizes the "rights of the people." It is "a government of the people, by the people, and for the people." It secures the fullest possible liberty and protection to the individual, consistent with the supremacy of law and the unity of the Church. This is one reason why Presbyterianism has ever been hated by despots and tyrants, whether in Church or State. King James I. said at the Hampton Court Conference "Ye are aiming at a Scot's Presbytery, which agrees with monarchy as well as God and the devil." By monarchy James of course meant his own will, which was tyranny. "There was not," said Charles I., "a wiser man since Solomon than he who said, 'No bishop, no king.'" It was doubtless a wise saying. No bishop in the Church, no tyrant on the throne. If it is not granted that Church power rests in a self-perpetuating hierarchy it is not likely to be granted that civil power rests in hereditary kings and nobles. Religious and civil liberty usually go together. The Presbyterian Church has ever been a strong advocate of both, and therefore it allows the people to choose, elect or "call" their own minister.

The object of this paper is to call attention to some existing irregularities or abuses in the Church, which, it is believed, are directly traceable, not to the "calling" system, but to an imperfect form of that appendage of it known by the unsavoury name of "candidating." These irregularities we believe it is within the power of Presbyteries in the exercise of their regular functions to greatly lessen if not altogether remove.

First of all it is a well-known fact that ministers not unfrequently remain in congregations long after the circumstances demanded a change, invariably to the detriment of all concerned. Why is this? Very often it is because of the utter uncertainty on the part of the minister as to whether, if once he resigns his present charge, he will ever be able to secure another, or even secure such employment as will be an adequate means of support. He is able and willing to work, but the only work the Church guarantees him is a precarious candidating expedition. Is it any wonder that ministers who naturally dislike "tramping" should sometimes exhibit extraordinary "staying powers," especially if they are old and have families?

Then sometimes appears the somewhat unseemly spectacle of a minister duly settled in a charge in which lies his allotted work fooling away a large part of the time eagerly seeking work elsewhere. He is now serving his people, and they in their turn are supporting him, not from choice and mutual love and obligation as before, but from sheer necessity. The results can only be evil and the anomalous condition is quite inconsistent with the genius of Presbyterianism. I do not say there are many such cases in the Church, but I believe they are on the increase, owing to the restless and critical spirit of the age. Can the Church not so facilitate the dissolution of the pastoral relation that the minister may be free to resign a charge without the risk of becoming a pauper, when he is satisfied that his usefulness therein is at an end?

Now look at the state of things when a congregation has become vacant. Practically the people are "as sheep without a shepherd," and, when there may be wolves and "dogs without," this is not desirable. All are therefore anxious for an early settlement, except possibly a few who may be charmed with the cheapness and variety of the weekly supply. How is this much-desired end to be attained? The Church—I think we have as good a claim to this expression as our Anglican brethren—will not take a man and place him irrespective of the will of the people. This, whatever it may be, is not Presbyterianism which, subject to certain conditions, cheerfully accords to the people the right to choose or elect those who are "to have the rule over them." But, and "here's the rub," how are the people to become sufficiently acquainted with the ministers to be prepared to make a suitable choice? They get leave from Presbytery to hear candidates or probationers; each on one or more Sabbaths as may be convenient. The first aspirant comes and preaches what he thinks is one of his best sermons. He may have had scores of others the people would have appreciated much more, because better suited to their capacity and taste. At all events he is "heard," and in all probability it may be said "That was a very good sermon, and I believe he is a fine man; but, well he is not perfect; there may be better in the Church. We will hear another." The other comes, and sure enough he is better-looking, is more affable and polite, and is an equally good preacher. "He will suit us better, especially the young people." But now a morbid curiosity is awakened, and the general feeling is that "since we are about it we might as well secure the very best we can get, for remember once we make a choice we must be satisfied with it. We will hear some more. The very fact of their coming to preach implies that they are willing to settle if called." Thus it goes on until a list of perhaps sixty or more candidates is exhausted. At last they decide to call and at considerable trouble go through the various steps, when, lo, the call is declined! The mountain travailed and brought forth—a mouse. Some are now angry; some are discouraged; some become more

indifferent; others are inwardly glad for they will have further scope for their splendid powers of discrimination; all are more or less confused. They never thought of how the minister liked them when the "wooing" was going on. At all events they are as far from a settlement as ever.

But suppose the minister called accepts. Why was he chosen in preference to say the first candidate heard? Was he a better preacher, a better pastor, a better man? Do you mean to say that you can decide this important matter by hearing a man preach two or three sermons specially prepared, and perhaps shaking hands with him? The man called may have been a superior man, but my point is this, that for all the people really know to the contrary, he may have been in every respect an inferior man. In many cases he is preferred because he is a better courtier, or a better talker, not to say a better joker. It is not mere "talkers" we want in the pulpits. We have enough of them in the pews. We want men, scholars, theologians, preachers, pastors, workers.

Again, what is the moral effect of the present system upon the minister? Does it not tend to destroy single-hearted consecration to the Master's work, and to foster a spirit of self-seeking and worldly-mindedness? It is natural for a minister—for he is human—to seek the best position available. Why so many applications for a hearing in a vacant church in Toronto, when the mission fields of Muskoka and the North-West are suffering for lack of men? Is it from a fear that by following the Master into an out-of-the-way mission field and "enduring hardness as a good soldier," one thereby loses prestige in the Church, and lessens his future prospect of a call under the superficial candidating system? At all events the fact savours of self-seeking. Why, moreover, so many applications for nearly all desirable vacancies, from settled pastors? Whilst it may in part be due to a spirit of restless ambition for new and larger fields of labour, it is doubtless in many cases due to a kind of instinct in the minister, which, in view of ominous indications of a possible rupture in the near future, prompts him to avoid, if at all possible, that veritable "Slough of Despond"—the probationers' list.

What is the remedy for all this, if any? I will again state some of the evils: 1. Pastors remaining too long in charges. 2. Congregations remaining too long vacant, often because of the super-abundance of applicants. 3. Inability to choose intelligently from a mere casual and superficial acquaintance. 4. The tendency to induce a lack of conservatism in the ministers. 5. The anomaly of ministers in charge seeking a charge. 6. The reproach of "candidating."

The remedy seems to be in a fuller exercise of the powers and functions of Presbytery. Is it not the duty of Presbyteries to supply every capable minister in the Church with work and to supply every congregation in the Church with the ministry of the Word? The formation of pastorates would then take care of itself. The above duty is at present attempted to be done, but we claim that it should be more thoroughly attempted, and more thoroughly done. In reality a minister now out of a charge is not given work, he is simply sent to look for it; vacant congregations are not given the ministry of the Word, they are simply asked to critically listen to fine sermons. The improvement suggested is simply this: Let Presbyteries, according to their best judgment, appoint unemployed ministers to vacant charges for a period of, say, not less than three and not more than twelve months, duly instructing them to discharge, while thus employed, all the functions of a regular pastor, and requiring that they receive a salary proportionate to the ability of the congregation, or to its former practice, and in no ordinary case less than the minimum amount. Presbyteries, as a rule, know their men and their congregations better than the people do and they are surely as subject to divine guidance. They would therefore know what men to send to particular fields. This would of course still leave vacant congregations free to call any duly qualified minister at any time, whether already settled or not. It only curtails the liberties of settled pastors by making it impossible as well as unnecessary for them to seek new fields until they have resigned their old ones.

The following reasons are given in support of the foregoing recommendation: 1. A minister would feel free to resign a charge when the circumstances demanded it, knowing that there was work for him elsewhere adequate for support. 2. It would do away with the incongruity of seeking another charge when pledged to whole-heartedness in the work of that already held. 3. It would almost entirely remove the features so disagreeable to ministers, of "candidating," of being tested only by a few sermons, and of constant unrest and homelessness. 4. It would do away with the great expense of constant travelling. 5. It would give a man an opportunity to do work that would fairly test his ability; and it would give congregations an opportunity to ascertain the pastoral and executive, as well as preaching powers, of the minister before calling. 6. The congregational machinery would be kept in better running order, the spirit of liberality would not be allowed to decline, and more good generally would result. 7. It would practically do away with vacancies and their attendant evils.

But some may object, "Why this is a regular 'itinerancy.'" Not quite. It is simply a "real probation" for both ministers and congregations, instead of a merely nominal one. If it is an itinerancy it is one in exact accord with Presbyterian polity. Moreover, much of the strength of Methodism lies in its itinerancy, however faulty in theory. Not unfrequently the truth lies somewhere between antagonistic systems, or in a union of them. Presbyterians may commit far graver mistakes than to appropriate a modified "itinerancy," as the preparatory step towards the formation of their regular pastorates. Such a union would embody the strong features of both systems, and would be free from many of their objections, weakness and defects. I will close this paper, already too long, with a quotation from Prof. Witherow's well-known little book, "The Apostolic Church. Which is it?" "It is one among the many recommendations of the Presbyterian Church polity, that it possesses within itself a purifying and reforming power, by which, while always preserving the Scriptural and essential principles of the system, it can alter any arrangement that experience has proved in its operation not to be productive of good." J. MCKINNON.

Roslin, O., October 25, 1890.

Pastor and People.

O MANASSE'S HOUSE.

"O blessed house, that cheerfully receiveth,
Thy visits, Jesus Christ, the soul's true Friend,
That far beyond all other guests, believeth
It must to Thee its warmest cheer extend;
Where every heart to Thee is fondly turning,
Where every eye for Thee with pleasure speaks,
Where all to know Thy will are truly yearning,
And everyone to do it promptly seeks.

"Oh blessed house, where man and wife united
In Thy true love, have both one heart and mind,
Where both to Thy salvation are invited,
And, in Thy doctrine, both contentment find,
Where both, to Thee in truth forever cleaving,
In joy, in grief, make Thee their only stay,
And fondly hope in Thee to be believing,
Both in the good and in the evil day.

"O blessed house, where little children, tender,
Are laid upon Thy heart, with hands of prayer,
Thou Friend of children, who wilt freely render
To them more than a mother's loving care;
Where round Thy feet they gather, to Thee clinging;
And hear Thy loving voice, most willingly;
And in their songs, Thy hearty praises ringing,
Rejoice in Thee, O Blessed Lord, in Thee.

"O blessed house, where faithful servants, knowing
That all their works are done within Thy sight,
In all their works with holy zeal are glowing,
To do alone what Thou esteemest right;
As Thy true servants, in whom Thou delightest,
In meekness willing, by Thy love constrained,
Which shows in all its works, the least, the brightest,
How in small things great faith may be maintained.

"O blessed house, the joys of which Thou sharest,
And never art forgot in scenes of joy;
O blessed house, for whose sad wounds Thou carest,
Where all the sick Thy healing power employ;
Until, at last, the day's work fully ended,
All, finally, in joyful rapture fly
To that blest House to which Thou hast ascended,
Unto the blessed Father's House on High."

—Translated from the German.

THE DANGER OF DELAYING TO FORWARD THE WORK OF THE LORD.

We read in the Book of Exodus that when Moses was commanded to raise up the tabernacle the people were invited to contribute materials.

As soon as this was known through the camp men and women came in crowds, bringing the Lord's offering. Gold, and silver and brass, linen and jewels and bracelets were consecrated to the God of the whole earth. Exodus xxxv. Yea, their hearts were so stirred up, and their spirits made so willing, that at last it was found necessary to cause it to be proclaimed, saying: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Exodus xxxvi.

These offerings, however, were not made by all whose circumstances would have enabled them to contribute. The contributors are denominated as many as were willing hearted, and all the wise-hearted; implying that there were some who wanted this willingness and wisdom of heart. Scenes something like the following would probably occur among the people:—

The appointed heralds sound the trumpets, the people run to learn the cause; amongst them a young woman listens to the proclamation, and hears with grief that the time for making offerings has expired. Her aged mother lifts up the corner of the curtain of the tent, and sees her daughter returning in tears: she enquires the cause. The young woman answers: "O, mother, you would not allow me to offer these ear-rings yesterday, and now it is too late!" "Comfort, my child," says the mother, "I have a broken bracelet here, which I will send this evening as from you." "Ah, mother, you know that my father Eliezer always said: 'Give unto the Lord the best.' I would give the ear-rings were they a thousand times better, but, alas, it is too late; nothing will now be accepted; they have more than enough for the work." "Is it even so? Then, my child, it is most plain that you ought to be well satisfied. You have your ear-rings, and yet the sanctuary is amply provided." "Alas, this is my grief, that I am shut out, or rather that I have shut out myself from the pleasure of glorifying God with my substance. Oh, that I had remembered sooner another saying of my father's: 'Hast thou a design of doing good, hasten to accomplish it.'"

In another part of the camp a man of the tribe of Manasseh is seen burdened with a load of brass. Meeting a friend, he lets down the load from his shoulders, and stops to talk as follows: "Why," says he, in great anger, "this is intolerable, to issue their orders to-day and to alter their orders to-morrow. As if to be shut out from the whole world in a wilderness were not grievance enough." "To what is it that you refer?" "Why, to the business about the offerings. They ordered us to bring the best of our possessions: and now, after I had brought a load from one end of the camp to the other, they told me they would not take it in." "Nabal, you are wrong," replied Caleb. "You were not ordered to bring an offering; you were only permitted if your heart inclined you." "To be ordered and to be permitted is much the same thing to me in the present state of my family." "Your family is your greatest honour, and ought to be your greatest comfort." "Why, I do not deny that they are comfortable

enough to me in many respects. But ever since the passage of—." "Hold, Nabal, I am afraid that you are going to speak unadvisedly. The fervid devotions and exalted trains of praise, expressed by your wife and her three daughters, after the passage of the Red Sea, were like the inspiration of the Almighty." "Well, as to that I say nothing. But this business of the offerings has been, from first to last, a trouble to me. You know that in Egypt I dealt in brass, and in the whole camp, I may be bold to say, there is not a better judge of brass than I am, and this piece of brass which I was carrying I affirm to be more precious than gold. As soon, then, as the business of the offerings came abroad, my wife and our daughters gave me no rest till I should promise to present it as an offering for the sanctuary. I gave them some evasive answer, and carried another piece of brass to the elders. But, fool as I was, I could not keep my own secret. I told them that the one would answer for the work as well as the other, and that I was still rich in my brass. My wife presently trembled and fainted away. When she came to herself she looked upon me and upbraided me; wept bitterly and said that she was most miserable. I urged her to explain her meaning—she was silent. I besought her—she was still silent. I conjured her in the name of the Lord. She then said: 'O, Nabal, my beloved Nabal, O that this brass of thine had gone down with the Egyptians to the depths of the sea; I have an awful foreboding that it shall prove thy ruin unless it is now offered to the Lord. I am afraid thy soul shall soon be required of thee, for thou hast lied to the Lord God of Israel.' I saw that she was greatly affected, and I promised to contribute this brass also. She and her daughters spent the whole night in prayers, and, from what I overheard, I am persuaded that their affection for me is very strong. In the morning I set out with the offering. I heard by the way that they would accept no further contribution. However, as I greatly wished to be done with it, I went forward and entreated them to accept my offering. They told me that there was one rule for the rich and for the poor, and that they had no power to depart from it." "O, Nabal, what can riches profit in the day of wrath? Thou art not judged worthy to have thy brass laid up in the presence of Jehovah; thou mayest still call it thine; but never shalt thou have another such opportunity of consecrating it. If thy soul is thus shut out from God, ah! what horrors of deep darkness follow."

At the place for receiving the offerings all is confusion. A multitude of all descriptions is collected. There a man is seen with a parcel of rams' skins dyed red. Here there is a woman with blue, purple and scarlet and fine linen. Her neighbour has in one hand a beautiful box of jewels, and in the other a pot of precious spices. And before them stands an old man with his two sons bearing a heavy load of shittim wood. Some are clamorous, some are weeping, one while they speak to each other explaining the hardships of their several conditions in losing the opportunity of offering. Again they address the elders with arguments and entreaties. The answer of the elders is always the same. "We have no power of dispensing with the proclamation."

"Well," says a man as he turns to go away with a bundle of badger skins on his back, "I take you all to witness that I was willing to have offered all these skins, and there are a dozen of them. But if they will not take them, what can I do but carry them home again?"

"Why, I am sure, Esau, thou couldst have brought them some days ago." "Yes, to be sure I could; but if I chose not to bring them till now, what is that to thee?" "Perhaps it is nothing to me," replies the elder, "but it seems to say that thou hast but little reason to complain; for hadst thou been at all anxious thou couldst have made thine offering sooner."

"Was ever anything so unfortunate?" cries a woman in the crowd; "it was always in my mind to bring this yarn, but I thought that there was no need to be in such a haste as some of my neighbours were; and now I shall be the only woman in our six tents whose offering has been rejected." "Daughter," says the old man with the shittim wood, tapping her on the shoulder, "Remember hereafter whatsoever thy hand finds to do, do it with all thy might. For my own part, I only wish that I had offered, all at once, all that I had to offer." "Nay," Father Uzzah, says one of the elders to him, "thou art too covetous of the pleasure of offering. How canst thou blame thyself? Thou hast brought several presents of that wood, and they are found to be of very great use in the work." "Oh," cries the old man, "He is the God of all my mercies; He has redeemed me from all evil; He has led me, and fed me these fourscore years; what can I render unto Him for all His benefits unto me? I wish that I had been here yesterday." "Father," says his elder son, "only remember how you were employed yesterday. To convert a sinner from the error of his way is as acceptable a service as to assist in raising the Holy Place. The Lord knoweth, for He searcheth all hearts, and He it was who taught us: He knoweth that it is in our hearts to offer ourselves, and all that we have to Him."

On the way home Uzzah addressed his sons as follows: "You will observe, my children, that the greater part of this crowd, which is now so noisy, is composed of careless ones, who have often troubled the camp. This is always their way. When an opportunity of doing or of receiving good is offered them, then they slight it, and neglect all counsel. But when the opportunity is withdrawn, then who so anxious as they to regain what is irrecoverable? So men acted in the days of Noah. So have I seen men slight the promise of the

woman's Son—of the Son of Abraham. In sickness they felt their want; their unsupported hearts failed them. I have tried to comfort them by the truth of the Deliverer who shall come, but their hearts were generally barred against it. They were anxiously looking for some comfort, yet the most comfortable light of the promise they could not see. Though I endeavoured to strengthen the light, yet to them all was darkness. Alas! it was too late! Remember, my sons, that whom God calls to any duty, He calls to it now. To delay is to refuse. I saw in the crowd to-day a friend of mine who is a very worthy man in other respects, but he is strangely unwilling to begin to do anything. I am almost glad that he lost the opportunity of making his offering, as I hope that the grief which I am sure he will feel will help to correct his tardiness."

If there is anything of nature and probability in the cases supposed above, the moral which they teach may be easily applied to existing circumstances.

The Lord is strengthening the cords of Zion. The wise and the willing-hearted are allowed to consecrate a part of their gain to the service of the God of the whole earth. Let us see that we do not linger long, as the slothful. Time is too short, and the advance of death too rapid, to allow a mortal creature to be dilatory. He who indulges a disposition to delay will likely leave unaccomplished some good purposes, which he might have overtaken if his zeal had been more fervent.

Perhaps there are not many serious men; who, on the death of some thoughtless connection, have not felt that they have irrecoverably lost opportunities of serving Him?

How many are there in the habit of hearing the Gospel who have only got the length of intending, at some future period, to begin to lay to heart its doctrines?

Alas! they know not, nor will they understand that this is the very rock on which thousands have split. An intention of believing, which is never followed by faith, cannot profit, at present, him who forms it; and hereafter he will find, to his confusion, that when he stands speechless before the Judge, it is too late to begin to attend to the Gospel. Now is the accepted time, now is the day of salvation. To-day if ye will hear His voice, harden not your hearts. Yet there is room; but anon, it shall be said, the door is shut.—*Rev. George Wright.*

IMPLICIT OBEDIENCE.

I spoke to a lady the other day of her sister-in-law, who is one of my esteemed neighbours. "How well she is managing her four children without any nurse," I exclaimed. "She looks calm and untroubled, and yet I know she is delicate."

"She is a woman of great decision of character," was the answer. "She has a system about the children. She never allows them to question what she says, and you know that saves a great deal of fret and worry."

The next morning I made a short call on the subject of our remarks. The lady came into the parlour, and, after shaking hands with me, turned to take a chair, and found that the two-year-old baby had followed her. "Why, baby, I did not know you were here! Run out to brother." "No, me don't want to!" "Oh, yes!" was the smiling answer. "Brother will play school with you."

The baby retreated slowly until she reached the middle of the room, and there she stood with her finger in her mouth eyeing her mother closely. The mother had turned in her chair away from me, and was watching the baby smilingly. It was evident that the caller was entirely forgotten for the moment; it was of the first importance that the baby should mind. I made a little note of the fact, too, that there was no "prunes and persimmons" expression on the mother's pretty face. She had simply spoken, and now expected the baby to do as she said.

"No," burst from the baby.

"Oh yes," smiled mamma. "Brother is all ready to play with you."

The baby stood a moment longer, finger in her mouth, studying her mother's face, and then ran out of the room. Then, and not till then, did the mother give me her attention.

The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned that theory long ago, and wish now that I had never held it for a day. When "implicit obedience" was brought to my mind I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"How can I," I would say to myself, "always know the right command to enforce?" Now I say to myself. "Be as nearly right as you can, but go ahead." Implicit obedience lovingly enforced is the only way to bring up a child, and "eternal vigilance" is its price.—*Christian Union.*

INCULCATE SELF-RELIANCE.

Let parents, to whom experience has brought wisdom, teach their children to boldly face a difficulty, meet and overcome it. Let them never shrink or steal away from a known duty, however hard, that the strength and self-reliance, so much needed in maturer years, may, by slow but constant growing, be developed in them against the time of need.—*H. T. Conklin.*

Our Young Folks.

WHAT WOULD JESUS DO?

A young and earnest pilgrim,
Travelling the King's highway,
Coming over the lessons
From the Guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day,
What would Jesus do?"

It grew to be his watchword,
In service or in fight;
It helped to keep his pilgrim garb
Unsoiled, pure and white.
For when temptation lured him
It nerved him through and through,
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread,
Oh, let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

THE ALPHABET IN ONE VERSE.

The twenty-first verse of the seventh chapter of Ezra contains every letter of the alphabet, and is the only one thus distinguished:—

"And I, even I, Artaxerxes, the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven shall require of you, is to be done speedily."

THE KANGAROO.

On level ground high-bred horses and dogs in full training can be tolerably sure of running down a kangaroo, but if the animal can make its way to broken and rocky ground, especially where the trunks of fallen trees beset the track, it can mostly make good its escape. When brought to bay, it is as formidable an antagonist as the stag itself. It has no horns, but it has hind feet, and at the tip of the fourth toe there is a claw of great length, shaped like a bayonet, and scarcely less formidable. A single kick from this weapon will rip up a dog as if the animal had been struck with a sharp sword, and even an armed man does not like to approach it in front. Generally, when at bay, the kangaroo stands upright, resting its back against a tree, so that the dogs cannot attack it from behind. The hunter, however, takes advantage of this habit. He trains his dogs to make false attacks on the animal in front, without coming within the range of the terrible claw, and while its attention is engaged in front he slips behind the tree and strikes his long hunting knife into the body of the kangaroo. Not many years ago the kangaroo swarmed like the bison in America. But great cities have sprung into existence where, scarcely fifty years ago, not even a hut was to be seen, and the black men and the kangaroo were masters of the land. The time is not far distant when sheep and cattle will have taken the place of the kangaroo, and Australia will only know her most characteristic animal by reputation. The kangaroo and the bison will alike fall victims to advancing civilization.

THE PROPER USE OF MONEY.

Some boys and girls spend every cent on candy, toys, or trifles; others save every cent. Neither of these methods is to be commended. It is equally wrong to squander or hoard.

Money should be expended to advantage. That involves prudence in earning, saving and spending.

A prudent boy will buy nothing that he does not need. He will buy the best for his money. He will learn to "shop"—as the girls do—that is, look around until he is certain that some other article will not suit him better.

Perhaps the greatest check on reckless or foolish expenditure is a day-book. How many boys know what that is, or have used one?

A bright boy has for three years kept a day-book, in which he entered every cent that passed through his hands. All money that he receives from any source is entered in the credit column. All money expended is set down in the debt column. Every week the book is balanced.

It requires about ten minutes each day to set down the daily expenditures and fifteen minutes at the end of the week to balance the book.

This book shows "where his money has gone." It also checks foolish expenditure.

When he foots up his "debits" at night, he will be ashamed to enter "candy" or "cigarettes" three or four times. The next day he will think of his day-book and refrain.

You can save money by keeping a day-book. The items surprise and instruct you. It does not make you stingy or mean. It gives you more money to spend on necessities. It inculcates business habits that may be of value.

To the girls these remarks equally apply.

HOLD FAST, BOYS.

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.

A WORD TO CONQUER BY.

"Never" is the only word that conquers. "Once in a while" is the very watchword of temptation and defeat. I do believe that the "once-in-a-while" things have ruined more bodies and more souls, too, than all the other things put together. Moreover, the "never" way is easy and the "once-in-a-while" way is hard.

After you have once made up your mind "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say: "This is a bad habit," or: "This is a dangerous indulgence; I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do and the things you will "never" do, then your life arranges itself in a system at once, and you are not interrupted and hindered, as the undecided people are, by wondering what is best, or safe, or wholesome, or too unwholesome, at different times.

THE PANSY.

There is a fable told about a king's garden in which all at once the trees and flowers began to pine and make complaint.

The oak was sad because it could not yield flowers; the rose-bush was sad because it could bear no fruit; the vine was sad because it had to cling to the wall, and could cast no cool shadow.

"I am not of the least use in the world," said the oak.

"I might as well die since I yield no fruit," said the rose-bush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy, which all this time held up its glad, fresh face, while all the rest were sad.

And the king said: "What makes you so fresh and glad, while all the rest pine and are sad?"

"I thought," said the pansy, "that you wanted me here, because here you planted me; and so I made up my mind that I would try to be the best little pansy that could be."

Reader, are you like the oak, the rose-bush and the vine—doing nothing because you cannot do all that the others do? Then rather be like the pansy, and do your best in that little spot where God's hand has placed you.

THE SECRET.

I once knew a young collegian who, they told me, was making a deeper impression on his fellow-students and professors than any other student who had been in the institution for years. I heard of him everywhere, in all the clubs, and meetings and delegations that were talked of before me this man's name was appearing, and I marvelled much at his enormous capacity for work. At last one of the professors, speaking of him in the most glowing terms, threw in, in the middle of his eulogy, a sentence upon which I put my finger at once as the clue to the secret by which he accomplished the many things—too many, very probably—which he undertook. "Tom knows," said his professor, "the value of five minutes about as well as anybody I ever saw."

There, young people, is a sermon for you in a very few words. Do you know the value of five minutes? If you do not, seek it out among the other tables of weights and measures, and study hard until you find exactly how much it equals, and you will have laid the foundation for much learning. Mr. Moody, in preaching the other day, said that he did not understand the "higher mathematics;" but I think that we will all agree, on the other hand, that this indefatigable worker is well taught in the most advanced of all the grades of that science—the value of time. Surely there is no higher mathematics than to be able to work out the correct answer to the problem of each day's capacity.

Begin with the minutes. When you get to the end of a sentence in your French translation do not stop to sketch a sheet of faces before you go on to the next. When you mean to indulge in an afternoon's pleasuring, do not idle about the house saying little nothings to each member of the family in turn until half of the time is gone when you would lend a hand to prop up the right, to pull down the wrong, do not wait until the golden moment wanes and the adversary has gotten that often fatal advantage—a good start.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 16, }
1890. }

JESUS CONDEMNED.

John 21: }
11-25. }

GOLDEN TEXT.—For the transgression of My people was He stricken.—Isaiah liii. 8.

INTRODUCTORY.

From the examination before Herod, Jesus was again taken back to the judgment hall in the tower of Antonio. He was sent back to Pilate, on whom the final responsibility rested of disposing of Jesus. The fact that Herod had not condemned Jesus weighed with Pilate. It helped to confirm his own view of His innocence and he was anxious that Christ should be released.

I. Pilate Anxious to Release Jesus.—Pilate called together the chief priests and the rulers and the people and stated to them how in his estimation the case now stood. They had brought accusations against Jesus. He had been charged with inciting the people to insurrection. On this charge he had examined Him. The Roman governor is satisfied in his own mind that Jesus was innocent. His opinion is confirmed by Herod, who though his conduct was unfeeling found that there was no truth in the accusation brought against Him by His enemies. He could not justly be condemned. Pilate was convinced that the condemnation of Jesus would be an act of the greatest injustice. He was anxious to set Him at liberty, but he was not prepared to do right because his conduct was governed by a selfish expediency. He was anxious to follow the straight course. The calm dignity of Jesus had made a deep impression upon him. He had been warned by his wife whose dream concerning Jesus had caused her great anxiety. Pilate was therefore desirous that Jesus should be released. His management of public affairs, however, had been corrupt and cruel, and he is afraid of making enemies of the Jewish rulers. Complaints had been made against him, and he would naturally seek to avoid if possible incurring the hostility of the rulers on the one hand and the condemnation of the people on the other. The contrasts brought out in connection with the trial and crucifixion of Jesus are striking in the extreme. The chief priests, the religious leaders of the people, were determined to secure the condemnation of God's beloved Son. They incurred the deepest guilt in the part they took. The people also brought down upon themselves a terrible doom. The rejection of Christ by the Jewish nation brought on them the disasters that followed a little more than a generation later. When Pilate solemnly said, "I am innocent of the blood of this just person," the people cried out: "His blood be on us and on our children."

II. Pilate Hesitates.—In order then to conciliate the enemies of Jesus, Pilate declared his purpose of chastising Jesus and then releasing Him. In yielding this point he took the first wrong step that led to all that followed so far as he was concerned. He had no right to inflict an ignominious punishment on an innocent person. It was a wicked and an unjust act. During the Passover feast it was customary to release a prisoner as an act of clemency. Under cover of this custom Pilate thought it might be possible to set Jesus free. The people crowding round the hall of judgment, having heard Pilate's proposal, received it with impatience. With one voice they cried out "Away with this man, and release unto us Barabbas." This Barabbas had been the leader of an insurgent band. Pilate had taken money from the treasury of the temple and with it had constructed an aqueduct for the purpose of bringing in a supply of water to the city. This act the Jewish people regarded as sacrilegious, and had been moved with indignation, which was easily turned into an insurrectionary outbreak. Many lost their lives and many were taken prisoners. It is thought that it was in this rising that Barabbas had been a ringleader. The people would regard him as a patriot, and they demand his release while they leave Jesus to be condemned. Though in proposing to chastise Jesus, Pilate had shown his moral weakness, the struggle in his conscience was not yet over. He still wishes to see Jesus set at liberty. He made a fresh appeal to the multitude which they immediately answered by an impatient cry: "Crucify Him, crucify Him." Yet again the Roman governor makes a final effort to induce them to change their mind. He asks them "Why, what evil hath He done? I have found no cause of death in Him." Pilate's testimony to Jesus' innocence, repeatedly given, has been placed on record on his own words. He suggests again that Jesus be scourged and then set free. The people and their rulers now became passionate in their demands for the condemnation of Jesus. They were not in a mood to listen to reason, they would heed no remonstrance. At last their voices prevailed.

III. Jesus Sentenced to Death.—In Matthew's Gospel it is told that, before pronouncing sentence on Jesus, Pilate engaged in a symbolic action intended to show the Jews that he had consented against his will in delivering Jesus to death. He washed his hands in the presence of the people, declaring that he renounced all responsibility for the act. It was significant of his belief in the innocence of Jesus, but it in no wise removed from himself the guilt of condemning an innocent person to death. No symbolic action could transfer from him the guilt which by his official condemnation of Christ he had deliberately incurred. After the popular outcry for crucifixion, Pilate ascended the judgment seat and formally pronounced sentence upon Jesus. It was not a just sentence; "it should be as they required." The judge thoroughly convinced of Christ's innocence virtually divests himself of his judicial authority and hands it over to an unthinking and passionate mob, who shouted as their leaders dictated to them. After sentence was pronounced Jesus was again mocked and scourged. They put on Him a purple robe and a crown of thorns in derision of His kingly claims. The scourging, a preliminary punishment inflicted on those condemned to death, also took place. Even then Pilate made one more effort to save Jesus from the death to which He had been doomed. The governor had Him led out again in view of the people. The sight of the suffering Saviour, whose pains were so meekly borne, failed to move the excited crowd who hailed his appearance with fresh cries for his crucifixion. Pilate's act was now passed beyond recall. The enemies of Jesus had triumphed over Him and over His judge. Pilate unable to influence them to the course of action he wished, now bends to their wishes and complies with them in all respects. The innocent Jesus is condemned to death, and the guilty Barabbas is released. "He delivered Jesus to their will."

PRACTICAL SUGGESTIONS.

At the close of His earthly life Jesus is pointed out as the Lamb of God. His innocence is strongly attested by His heathen judges, and by His demeanour.

No one can serve interest and duty when at the same time they point in opposite directions. Pilate could not release Jesus and gratify the Jews. The man that hesitates to do the right at all hazards is lost.

An excited mob cannot safely be left to determine a case of life and death.

To every one there comes the choice of accepting or rejecting Christ.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 5th, 1890.

COMMENTING on Canon Liddon as a preacher the *Churchman* says: "The popular decision is final in the question of preaching." It is, so far as this world is concerned, but the admission is a rather strange one for the *Churchman* to make.

REFERRING no doubt to the McKinley Bill, though no mention is made of that triumph of restrictive legislation, the *Interior* says:—

Our Canadian friends need not stand out there scolding. Dinner is ready, and Uncle Sam's big dining-room door is wide open. Walk right in.

The dining-room door may be open, but when the American protectionists do a little more in the way of passing restrictive tariff laws, there will be nothing on the table but basswood hams and wooden nutmegs. Canadians don't hanker after that kind of a diet.

WHAT can the following editorial paragraph in the *British Weekly* mean:—

Dr. Barnardo, who is just back from Canada, received an enthusiastic welcome on Monday night at the Edinburgh Castle. He gave a glowing account of Canadian prospects. The testimony of so shrewd an observer ought to inspire those who have always despaired of Canada.

Who are those "who have always despaired of Canada?" What is there in the political, moral or financial condition of Canada to make any sensible man despair? On the whole, Canada is perhaps doing as well as a certain island right under the shadow of the British throne that Mr. Balfour has a good deal of trouble with. It is comforting to know that Dr. Barnardo believes in our future.

ONE of the facts brought out by the Ontario Prison Commission should make every Ontario citizen hang his head with shame. It is as clear as expert evidence can make anything that in many counties aged and infirm men are confined in gaol simply because they are homeless and friendless and unable to provide for themselves. Are old age and poverty crimes in this country? The county councils of many counties persistently refuse to erect proper places for these unfortunate people, and they are thrust into prisons along with criminals to keep them from death by cold or starvation. Is that a proper way for a Christian country to treat men tottering on the brink of the grave? We hear a great deal about depression in agriculture. Nations are punished in this life. Can any one say that this depression is not punishment?

THE Rev. D. D. McLeod has given notice of a motion in the Barrie Presbytery which may test the union sentiment in the North. In many places in Muskoka, Parry Sound and throughout the great county of Simcoe two or three churches are struggling for an existence where one could do all the work. In these places there is not sufficient support for one church. If there was a reasonable prospect that such fields would increase in population of course two or three churches might eventually be needed but in some of them a decrease is much more likely than an increase. A "lumber village" is almost certain to decline when the pine within a number of miles of it is sawn. Then the opening of a new railway while it builds up some places is almost certain to well-nigh destroy others. From various causes a considerable number of small villages can never grow much larger and some of them may become smaller. What Mr. McLeod proposes is, that a committee of Presbytery confer with the authorities of the Methodist Church with a view to union where manifestly only one church is needed. Supposing the Presbytery and the Methodist people should agree to unite at certain points would the people agree to do so? There's the rub.

ALMOST everybody calls the whole northern country between Lake Couchiching and North Bay, Muskoka. The same mistake is made on a larger scale about the North-West. The whole country between Winnipeg and the Rocky Mountains is called Manitoba. As a matter of fact there are three districts in that region vaguely called Muskoka and these are separated by municipal, judicial and parliamentary purposes. It would be just as correct to call the counties of York, Peel and Halton, York, as to call all the region north of Gravenhurst, Muskoka. There will be a boom at Sudbury one of these days that will open the eyes of Ontario people in regard to the great resources of that northern region. The Canadian Pacific Railway is making another front on Ontario and unless all appearances are misleading the Northern front will soon be more lively than many parts of the southern one.

CAN there be any reasonable doubt that the Ontario Election law is being used for partisan purposes by both political parties? About one-fourth of the elections held last June are protested and the battle fought at the polls must be fought over again in the courts. The law is a good one and was intended to put down corrupt practices at elections. Is any person innocent enough to suppose that that is the purpose for which the law is being used so extensively at the present time? It has never been charged that in the elections held in June corrupt practices prevailed to any considerable extent. There was not much money, we believe, spent on either side, and the responsible men on both sides were no doubt anxious to keep the contest clean. A few old-timers may have indulged in some of the bad old time practices but certainly there was nothing like general and serious violations of the law. And yet one-fourth of the elections are protested and thousands of dollars will be spent in litigation, the bulk of the money finding its way into the coffers of two or three Toronto firms. Now we submit to all reasonable, patriotic citizens that the election courts were never intended to be used as a political hunting-ground. To use the law for political purposes, or for the arrangement of "saw-offs" is to abuse it. By all means let the law be used for putting down corrupt practices, but we don't suppose anybody says with a straight face that that is the purpose for which it is being used in many constituencies at the present time.

IN his speech at the Sabbath School Convention last week Dr. Potts is reported to have said:—

He was surprised, when coming down from Owen Sound the other morning, upon opening the *Globe* to see before him an address on Christianity by the Attorney-General of Ontario. He hoped if the time ever came when Mr. Mowat ceased to be Premier of Ontario that the Knox College people would make him a professor in theology. If they did not he was sure that the Methodist Church would make him a local preacher. The Hon. G. W. Ross had addressed this Convention this morning, and he thought that that gentleman in his noble position could not lend his talents to a better cause, but when he read that article on Christianity by the Attorney-General of Ontario he saw in it clearness of thought; he saw in it ability and genius, but behind all this he saw the gleanings of a pure Christian heart. "And, Conservative as I am," said Dr. Potts, "I felt like crying out 'Thank God' at the Hon. Oliver Mowat is Premier of Ontario." What other country under the sun can make such a boast?

Why be surprised, Doctor? No one need be surprised at the ability displayed in the lecture because Mr. Mowat has displayed as much or even more ability in other directions a score of times. The scrupulously candid fair balancing of arguments is just the way Mr. Mowat used to weigh and balance arguments on the Bench. The terse, clear, clean-cut sentences are just the kind of sentences with which the Premier has rallied the electors of Ontario for eighteen years. We think we know why the eloquent Doctor was surprised. Abuse of public men has been so shamefully common in Canada for many years that even shrewd Christians like Dr. Potts are surprised when a public man shows any "gleanings of a pure Christian heart." Dr. Potts may never have indulged in that kind of dirt-throwing but some of his brethren are adepts at the business.

THE SABBATH SCHOOL CONVENTION.

LAST week the Annual Convention of the Ontario Sabbath School Association completed its labours at Brantford. The meetings were very successful throughout. The attendance of delegates was large, the subjects discussed were of practical importance, and there was an evident desire on the part of all to make the Convention

profitable and helpful to the Sabbath school cause. This Association brings together earnest Sabbath school workers belonging to the different branches of the Evangelical Church, forming a union that is productive of much good. The cultivation of a spirit of brotherly kindness among those who differ on minor matters removes prejudices and extends mutual respect, while it may not weaken denominational attachments. Cordial co-operation in practical Christian work is a more pleasing sight than controversial discussions, however brilliant. While it is cheerfully noted that members of other communions took an active and prominent part in the proceedings, it is no less gratifying to notice that Presbyterian brethren gave evidence of the deep interest they take in the religious training of the young. The veteran Sabbath school worker, Rev. John McEwen, was there, and the younger men in the ministry were also well represented. Mr. W. N. Hossie, who has for many years been closely identified with the work of Sabbath schools, had his labours and worth fittingly recognized by being elected president of the Association for 1891. The Hon. Senator Vidal took an active part in the proceedings, the Hon. G. W. Ross delivered the opening address, and Mr. J. A. Paterson rendered good service.

Several delegates to the Pittsburg Convention gave interesting accounts of the impressions they received, and others spoke of the progress made in extending the Sabbath school cause in their respective districts. At the meeting of the Convention last year it was stated that the youth in the newer northern regions of Ontario were much neglected. The officers of the Association have not neglected the complaints then made. During the summer the general secretary, accompanied by the Rev. R. H. Abraham, of Burlington, made a tour of the Muskoka region for the purpose of enquiring into the truth of the statements made. By holding meetings in a number of places they were instrumental in rousing interest in the work among the settlers, and helping in promoting organization. This is represented as highly necessary, since in the districts where the Roman Catholic Church has numerous adherents there is complete organization, while the forces of evangelical Protestantism are scattered and lacking in unity of effort. It is recommended that there should be a Sabbath school missionary appointed, at least temporarily, in the Muskoka region, under whose fostering care the Sabbath school work might be consolidated and extended. It is in contemplation to hold a Sabbath School Convention at Magnetawan in August next, for the Parry Sound district. In these efforts to meet the urgent claims of a region hitherto comparatively neglected, the Association ought to be able to count on the cordial support of its members.

The work under the care of the Association has during the past year made gratifying progress. The statistical returns presented showed that there were 4,336 Sabbath schools, an increase during the past three years of 437; 41,718 officers and teachers, an increase of 6,893, and 357,821 scholars, an increase of 65,430. About one-fifth of the whole population is found in the Sabbath schools, and a Sabbath school exists for every 500 inhabitants. The school population of Ontario, between five and twenty-one, according to the returns of 1888, is 615,353, of whom 100,000 are estimated as Roman Catholics, leaving in round numbers 158,000 Protestant youths to account for.

Delegates from the United States were present at the Convention. Mr. Dransfield, of Rochester, and Mrs. Kennedy, of Philadelphia, by their addresses contributed much to the interest and profit of the meetings. The last-named lady gave very interesting illustrations of how the attention of the younger scholars might be secured by providing for certain kinds of object lessons. The subjects of Temperance and Missions were earnestly discussed, and the most effective methods of enlisting the services of the young in these essential departments of Christian work were strongly urged. The closing address at the Convention was delivered by the Hon. S. H. Blake, whose remarks were earnest, forcible and telling, and well fitted to inspire Sabbath school teachers and all interested in the moral and spiritual training of the young. From the Convention the delegates will carry with them into their respective fields of labour much of the instruction and some of the enthusiasm which the meeting at Brantford was well fitted to impart.

MR. MOWAT ON THE EVIDENCES.

IN response to an invitation by the Society of Christian Endeavour in Woodstock, the Hon. Oliver Mowat delivered lately in Knox Church of

Books and Magazines.

that town a very able and interesting lecture on "Christianity and some of its Evidences." In undertaking such a task the magnitude and the difficulties are great. The subject itself is so wide that it is far from easy to select what will be to hearer or reader a comprehensive yet compact view of the whole field of survey. The best manner of presenting the subject to an audience requires consideration. It is possible to construct a masterly presentation from an academic point of view, but the lecture may be so elaborate and recondite that many of the hearers will, from want of special training, be unable to follow completely the line of the speaker's argument, and much of its force is thereby lost. Again, one may decide on a strictly popular method of treatment. The points may be directly made, the anecdotes and illustrations apt for the purpose, but for the more thoughtful minds this mode of treatment is far from satisfactory. Mr. Mowat's method of dealing with his subject was singularly happy. A loose, disjointed rhapsody is beyond his powers. He could indulge in that vein though he were to make the attempt. Neither on the other hand, full and elaborate as his lecture was, it was not weighted down by an unnecessary scholasticism. It was clear, logical, interesting and satisfying.

Not the least interesting part of the lecture was the brief account of its genesis. In his younger years, he told his audience that he had carefully studied the evidences of Christianity. Among the books that helped him he mentions Paley's "Evidences" and Keith "On the Fulfilment of Prophecy," works to which many in years gone by have been greatly indebted for the help they rendered in enabling them to reach the same conclusion to which Mr. Mowat had come. Since then the questions at issue between belief and unbelief have changed much. Modern thought has left behind many of the objections urged against the Christian faith, and the defenders of Christianity have felt it incumbent on them to meet the objections that originate in the doubt and scepticism of the present. It is suggestive that the Premier of Ontario felt impelled to re-examine the grounds on which his religious convictions rested. He embraced the opportunity which a brief respite from official cares afforded to enable him to go over the ground afresh and to prosecute his enquiries in the light of the present time. He is familiar with the attitude assumed by the present day scientists and philosophers, who avow their disbelief in the supernatural. Their arguments are unable to move him from the steadfastness of his faith. He falls back upon the marvellous facts of Christianity, and notes the concessions that some of the modern writers are compelled to make relating to the character and claims of the God-man. These he presents with cumulative force, and draws a picture which for beauty and strength it would be difficult to surpass of the Christian Ideal "as Christ set it up, and as He Himself in His own life illustrated it" and which "is happily the ideal of all who call themselves Christians." Were this ideal realized to the full, this earth would be transformed into a Paradise. The Christian believes in its attainability, and the day is coming when "the tabernacle of God shall be with men, and He shall dwell among them."

It is well that scholarly men should devote their best powers to Christian apologetics; it is well to see busy and capable men of affairs turning aside for a brief season to give their testimony in favour of the great truths most surely believed among us. All are needed. They are rendering valuable service to the highest and truest interests of humanity. It still remains true that the most convincing of all apologetics is the power of the individual Christian life that in every sphere from the humblest to the highest adorns the doctrines of God our Saviour by a life and behaviour becoming the Gospel.

AN ARCHBISHOP LET LOOSE.

THE Pope as head of the Roman Catholic Church is said to be infallible. If history is to be believed it is evident, to put it mildly, that several of the occupants of the chair in which St. Peter never sat have emphasized the fallibility of human nature. One thing is clear that all the dignitaries of the Roman Catholic Church do not share in the infallibility of their spiritual head. There is the newly installed Archbishop of Kingston, for instance, whose utterances on certain public occasions are evidently lacking in the wisdom that pertains to infallibility. He is a comparatively recent importation and may to a certain extent be unac-

customed to the new environment. Coming from a land where outspoken opinions by a prelate are less liable to attract attention than they are in Canada, he may think it unnecessary to bridle a too voluble tongue. Still his experience will doubtless be such that his archiepiscopal statements will be less impulsive in the future than they have been in the past. It is not for a moment implied, however, that this dignitary's freedom of speech should in the slightest degree be interfered with. This is a land of free speech, and like all others he has full liberty to speak as often, as wisely or as foolishly as he chooses, only he cannot be divested of responsibility for his sayings.

The newspapers of the past week have given publicity to some of the more piquant things he said on the occasion of his full investiture with the insignia and authority of his elevated ecclesiastical rank. More especial attention has been given to remarks made in reply to the congratulatory address presented to him by the laity of the diocese. The calm moderation that belongs to episcopal utterances is wanting in the Archbishop's remarks. However much it might be desired to describe them as dignified, it would be extremely difficult so to characterize them. In extenuation it might be advanced that the exalted prelate felt so exhilarated by the novelty of his position and the uplifting influence of the occasion that his mind was working with the utmost freedom and his tongue with more than its wonted celebrity. Fiery and impetuous as he evidently is, when in calmer and less exciting moods he may ruminate ruefully over some of the "things that had been better unsaid."

The Equal Rights' agitation has evidently disturbed the Archbishop's repose. Now that the conflict in its acute form is over, he might have said less or said it in a less offensive form. "Only a few months ago," he said, "a number of infidels and some bigots thought they could sweep the country in an attack upon the Catholic Church and schools. They were led by ministers who were the foremost in denying the Lord Christ in the form of His discipline and His Church. Among the members of that new party were the worst men in the country. In our Lord's name the Church stood the storm. The Church carried the day. The bigots thought they would starve our religion out in the schools, but the Church carried the day." These are hard words for a prelate to use but humility does not always grace the episcopal bench. True he seeks at the same time to inculcate charity, but these are hardly the tones in which charity usually finds expression.

"The warfare and agitation were stamped under foot by the Protestant people of Ontario. The right of the formation of the child's mind was preserved to us. We will remember it forever. We have had kind feelings towards them; we will have kinder feelings towards them in the future. The Protestants as a whole," said he, "stood between us and our enemies. They have established our rights forever in spite of the agitation of political firebrands, infidels and agnostics." As an adept at calling names the new Archbishop will doubtless outstrip all competitors, if better counsels do not prevail. He talked also in a disparaging way of our public schools, and expressed the determination at all hazards to maintain separate schools against all comers, legal, political or ecclesiastical. The fine fervour of the speech, however, precludes the possibility of premeditation, and affords one more illustration of the unwisdom of indulging in indiscreet extempore utterance on public occasions. As the worthy dignitary gets more accustomed to his surroundings he will doubtless be more inclined to weigh his words, especially if he cares that they should carry weight with them.

Good Protestants, though they may very properly resent the ungenerous and contemptuous way in which he spoke of their ministers, have no great reason to be displeased with the remarks which have gained some notoriety. On the contrary they owe him some gratitude. The outspoken and defiant words of Roman Catholic dignitaries are eminently helpful to the spiritual and intellectual emancipation of their own people, who are thereby stirred up to think for themselves. Extravagant claims to the exclusive control of education at once awaken questionings in the minds of the more intelligent Roman Catholics, and their absolute submission to ecclesiastical rule becomes increasingly irksome. This has been the case in Italy, France and more recently in Brazil. Canadian Protestants would not be greatly disturbed if the new Archbishop of Kingston kept on speaking in the style that seems so familiar and attractive to him.

LITTELL'S LIVING AGR. (Boston: Littell & Co.)—Littell presents its readers weekly with a varied and most attractive selection of the best current literature of the day.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This exquisite little monthly presents its wide and interesting circle of readers with just such stories, short papers, poems and pictures as will delight and instruct them.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The contents of this admirable weekly publication are sufficiently varied and attractive to suit all classes of young readers. The papers and stories are from the pens of writers of acknowledged eminence, and the illustrations are pleasing alike from the number and excellence.

ST. NICHOLAS. (New York: The Century Co.)—The November number of this splendid monthly for young readers begins the eighteenth volume. It has not been content to achieve a high standard of excellence, but has steadily endeavoured to reach a higher ideal. The current number has many attractions, and the arrangements for the coming year are such as to secure a still wider circulation and thereby attaining to a larger measure of usefulness.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—Under the guidance of the editor, the "Canadian Tourist Party" this month explores some of the beauties of Switzerland. Lady Brassey's "Last Voyage" continues its course, and the Rev. George Bond continues to present his "Vagabond Vignettes." Rev. Dr. Hugh Johnston, of Toronto, writes a good description of the "Mammoth Trees of California," and other interesting things he saw on the Pacific coast. Peter Bayne, I.L.D., has a paper on "Samuel Budgett, the Successful Merchant," and J. Oxley Macdonald writes on "The Indian in Canada."

THE NEW ENGLAND MAGAZINE. (Boston: New England Magazine Corporation.)—In addition to the varied and interesting contents there is a fully-illustrated article in the new November number on "Fifty Years of a Canadian University," by J. J. Bell, M.A., Queen's University, Kingston, which celebrated last year its fiftieth anniversary, is the subject of this article, which is enriched by pictures of the old and new homes of the University, a view of Kingston, and portraits of Chancellor Fleming, Principal Grant and the leading professors. It is an article which will have interest to many in Canada besides the graduates of Queen's University.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—Illustrated descriptive papers in the current number are: "Elephant Hunting in Africa," "A Perilous Voyage through the Canon of Colorado," "The Cruise of the White Squadron along the coast of France" and "A Day with a Country Doctor." Mrs. F. Rhineland Jones describes "Training Schools for Sick Nurses." Professor Shaler concludes his series of papers on "Nature and Man in America." The attractive anonymous story, "Jerry," is continued, and short story and poems, together with the customary features, complete a decidedly good number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The November number of Harper's is particularly strong in the matter of finely-illustrated descriptive papers. Charles Dudley Warner describes Southern California under the title of "Our Italy." Lascadio Hearn, who went from Montreal to Vancouver and thence across the Pacific to Japan, contributes a paper on "A Winter Journey to Japan." Theodore Child describes "Urban and Commercial Chili." S. H. M. Beyers gives an account of "Switzerland and the Swiss," and Professor W. M. Sloane, of Princeton, narrates the history, methods and aims of that famous institution of learning. Other papers, short stories and poems add to the attractiveness of the number. Alphonse Daudet completes his stirring serial, "Fort Tarrascon."

THE ANDOVER REVIEW. (Boston: Houghton, Mifflin & Co.)—This ably-conducted theological monthly maintains the high standard of excellence it has exhibited since its commencement. The current number has a number of papers deserving careful perusal. Principal Caven writes on "The Conflict Between Religion and Science," Dr. Dunning on "The Reorganization of Congregational Churches," Miss Agnes Maule Machar, of Kingston, writes with her wonted charm on "Leaders of Widening Religious Thought. I.—Thomas Erskine." The Rev. Charles C. Starbuck continues his interesting series of papers on "A General View of Missions." Other papers of equal interest, together with the usual features, make up an excellent number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section of the current number contains papers on topics of timely importance. Dr. William W. McLane writes on "A Scientific Study of Christianity. Part I. Revelation." Dr. Daniel S. Gregory discusses "Shall We Give Up Doctrinal and Preaching?" Dr. Witherspoon has a paper on "Christ Preaching to the Spirits in Prison"; Professor George H. Shodde considers "The Leading Problem of New Testament Discussion"; and Rev. N. W. Wells deals with "Moral Aspects of the Prize System in Educational Institutions." The Sermonic and other sections are replete with varied and suggestive matter for reflection. The number as a whole is one of decided excellence.

THE CENTURY. (New York: The Century Co.)—With the November number this enterprising representative of American periodical literature celebrates its twentieth anniversary. The excellence attained during its existence is most marked. A paper of much interest and very clearly written is by the printer of the Century giving a detailed account of the artistic and mechanical production of the magazine. The chief papers in the number are: the first of a series by Mr. Rockhill on a journey into Tibet, the first of a series on the "Gold Hunters" by John Bidwell who opens with a description of "The First Emigrant Train to California." These papers are copiously and finely illustrated. A new work of fiction, "Colonel Carter of Cartersville," by F. Hopkinson Smith, is begun, and there are two good short stories as well as the usual number of meritorious poetical contributions. Dr. Shaw contributes a most valuable paper on the "Municipal Government of London."

Choice Literature.

A PRESSING EMERGENCY.

The time had been—it was so long ago that apparently everybody but Miss Priscilla herself had lost all recollection of it—when young Dr. John Brownson and pretty Prissy Maxwell had been something more than friends. The girl's mother was a captious invalid who utterly failed to understand that her youngest child should think of any existence apart from her own aches and ailments; the elder members of the family who had all left home and were absorbed in their own hopes and occupations, were horrified that the meek sister, who had been at everybody's service, should presume to desire a happiness apart from the family. Each one felt particularly called upon to interfere. Prissy was necessary to her mother's comfort; John Brownson had his way to make—the Maxwells did not especially care for some of his connections; they really could not understand what Prissy could care for in that great rough fellow. John and his prospects were very freely discussed, and to the young girl's dismay her dream of happiness changed into a gray fog that saddened her life. After a while Mrs. Maxwell began to lament that her youngest daughter had never married.

"I really don't know why of all my flock Prissy is the only one who has never settled. We were always considered a marrying family," she would insist, complainingly.

When the old lady died, and Prissy was left alone, the whole Maxwell connection agreed that it would have been much more convenient if Priscilla had made ties for herself; and even in her single-mindedness Miss Maxwell writhed under the scathing conviction that she was disapproved of by her relatives.

Miss Prissy thought a good deal about the doctor. Her heart was very tender over the lonely man, solitary in his great house, where, since the death of his old mother, he had lived alone. There were many who would gladly have shared his prosperity. The sweet-natured woman never blamed any one; but when she heard it whispered that he was inattentive to this young woman or that, a meek wonder would intrude upon her as to whether there was not something wrong somewhere in the government of the world. When she met him walking in the village with May Ryland, and May in the flush of her youthful beauty wore a pink dress, she could not help speculating as to whether John remembered that picnic, when she had herself worn pink, and as they two walked together he had whispered, looking down into her eyes, that he should love the colour forever, and for two young hearts the kingdom of heaven had come down to earth. Miss Prissy was horribly ashamed of her own thoughts; she repented in sackcloth and ashes, and afflicted herself to the best of her ability. She was impatient of her own fancies, and flung them from her as something intrusive, with indignant astonishment that such ideas should have power to occupy her at all. She was sweeter than ever to May when she met her next, and more patient, if possible, to her sick nephew, who had come home to be nursed, and who was the crosslest and most unmanageable of invalids. She certainly strove to maintain her womanly dignity by a stately reserve of manner toward her old friend, who had an idea that he must have offended her, and cudgled his brain in vain to find a satisfactory reason for her altered demeanour. Miss Prissy decided that when once May was his wife, and no danger of misconception could exist, the old cordial relations should be resumed; but somehow the idea seemed not capable of yielding her all the consolation it should have done.

Miss Maxwell's home was a tiny cottage, delightful with a dainty, exquisite neatness, quite the last place in the world that one would consider likely to become the chosen abode of unquiet spirits. Sitting alone, of stormy winter nights, the solitary occupant of those pretty rooms began to be disagreeably conscious of a decided feeling of loneliness and oppression. This sensation was intensified by a strange, weird sound that occasionally echoed on the stillness. Sometimes long-drawn, plaintive cries would startle the listener, or quick, impatient sobs, in sharp repetition, would rend the air. Shrieks and cries, sometimes gusty and impetuous, sometimes piercingly sad, swelling into a sustained, melancholy wail, resounded through the house. For a time Miss Maxwell concealed her terrors in her own breast; but she acquired a nervous, frightened way of glancing over her shoulder, as though she continually expected to see some one behind her.

One Jay Mely, a domestic despot whose sway the meek little lady made no effort to limit, exclaimed:—

"Miss Prissy, this place is haunted, sure! For all the world them's like the banshee sounds I hear tell of in old Ireland. They bode misfortune, that I am sure of, and what we'll do I can't tell."

Miss Maxwell fairly gasped. The spectacle of the automatic Mely reduced to a state of helpless terror was a truly disconcerting phenomenon, but then it was a distinct relief to have some one to share her own fears. With propitiating precipitation she hastened to unburden her heart of its load of care.

"Mely, indeed, I don't know what to do or what to think. I don't believe in Spiritualism—I am sure it's wicked."

"What is it, then?" with scornful, sibilant emphasis. "Them sounds are not made by nothing. If it was boys, now, I'd scalp them when I'd caught them. They're just unearthly, them screams."

A secret shared by Mely was not likely long to remain a secret. Wierdale was a country village; a novel sensation was acknowledged to be a public benefit, a piquant variation of the monotony; striking developments were likely to ensue. Tongues wagged briskly about the cottage and the affairs of its mistress. Any voices syllabled disrespectful words, men and women thought and said with a hearty relish in the thinking and saying that the sweet little maiden lady was a credulous old fool; yet none the less their persistent curiosity rendered life a burden. People strolled slowly up and down the front of the house, with eyes riveted upon the windows. They attempted to bribe Mely for surreptitious information. Adventurous spirits made bold endeavours to penetrate within the premises. Friends whispered iniquitous little treasons, agreeing with unanimity that poor Priscilla was suffering from incipient insanity, while others, in dark and fateful utterances, insisted that spirits were not restless without a cause. Could the woman whose pure and kindly existence had been

familiar to them all have some mystery attached to her life? All the world, by the mouth of its prophets, loudly proclaimed the fact, and had no hesitation in making her understand it, that Miss Prissy was an object of derision to gods and men. Miss Maxwell's relatives were scandalized by the notoriety which the cottage and its inmates had so unwillingly attracted; they were disposed to comment profusely upon the subject, and when paragraphs appeared in the local papers headed "Unearthly Visitants," "Surprising Spiritualistic Manifestations," "The Effects of Human Credulity," their wrath culminated in torrents of angry reproach.

It was only occasionally that this lugubrious performance took place; for days at a time the quiet of the house remained undisturbed; then a whole night might be rendered ghastly by weird commotion. It constituted a form of torture without an explained cause or a proposed remedy. Peace departed from the precincts of the cottage, and Miss Prissy, haunted by a persistent, insatiate terror, began to find her life intolerably hard and dreary.

Notwithstanding the wide dissemination of these rumours, Dr. Brownson was one of the last persons in Wierdale to hear them. A country doctor, whose practice covers an area of twenty miles, enjoys excellent chances of becoming acquainted with the prevailing gossip of the moment; but in this case it happened that the physician had been away from home attending a medical convention.

"Doctor, what do you think about Miss Prissy's ghost?" was the very first question that greeted him on his return.

"Ghost, what ghost?" repeated the doctor in amazement, regarding the bright girlish faces with anxious interrogation.

"Miss Prissy has set up a ghost, all to herself," laughed Amy Ryland; and it must be admitted that the gentle maiden lady suffered at the tongues of the merry party of girls.

The doctor listened and even laughed hilariously at their sportive witticisms, and then drove away with a dull ache of compunction in his heart for his own disloyalty. How sweet and tender the love of his youth had been in her grace and guilelessness. None of these girls could in the least compare with her. How well he remembered the shy look of startled happiness that at the sight of him had once sprung into her eyes, though now she had become so prim and formal and would scarcely even acknowledge him as a friend. The Maxwells had always been a hard-hearted, stiff-necked lot, and no doubt now they left the forlorn, confiding soul alone in her trouble. Priscilla Maxwell had given him no right to protect her—quite the contrary, indeed—still he could scarcely hold aloof knowing that she was in a strait, and the heart of the gruff, sarcastic doctor swelled as he remembered the pretty, pink-robed girl who had walked with him under the apple trees. Then he was immediately seized by a firm determination to convert thought into action.

Dr. Brownson was always a furious driver. He dashed up to the cottage as though pursued by a thousand furies, and rushed in like a whirlwind, sustained by a considerable sense of virtue, and persuading himself that he was undertaking a monumental act of self-abnegation. He made his appearance as though he were making a fiery onslaught upon an enemy, turning upon all the feminine daintiness surrounding him, a fiercely interrogative eye. The fire was perfection, reflecting itself in the polished brass and steel and tiles of the fire-place, crackling, as now and then, bright little jets of flame burst out, the clock on the mantel-piece chiming sweetly, the room softly lighted, the atmosphere just touched with the scent of flowers, Miss Prissy knitting, with a mass of delicately-tinted wools in her lap.

"Well, Miss Maxwell, I hear that you have been cultivating relations with the spirit world. I always have believed in the general doctrine that there is no wisdom in the grave based upon the reported utterance of spirits; but I own I am surprised that that peculiar form of human imbecility should be the one selected by you."

The doctor had resolved that though a stern sense of duty had brought him to Miss Prissy's rescue, he would allow her to see very plainly that he was able to maintain his dignity, and he should comport himself in a congruous manner.

Miss Maxwell had passed through the changes and casualties of a day of turmoil; she was shaken, without power to anticipate, much less decide what was to come next. At intervals all day long the unearthly cries had thrilled her nerves and produced a stifling sense of catastrophe. Her sister Kate, with a large, judicial utterance, that completely awed the spinster, had spent two hours convincing her that she was ruining the prospects and reputation of her family. Three reporters, with the genuine and unadulterated enthusiasm of their class, had penetrated the seclusion of the cottage, examined the premises with abnormal interest, and subjected its mistress to ingenuities of cross-examination that had nearly driven her frantic. Worst of all, the grim and imperious Mely had entirely broken down, had become doleful and creaky; had finally subsided into hysterical lamentations, recording her determination no longer to abide in a haunted house. The doctor's caustic severity was quite lost upon Miss Prissy, who forgot to be prim or distant, and only remembered that this man's presence meant hope and comfort and deliverance from hopeless terror. His very masterfulness was a solace.

In her comely middle age she blushed and trembled, as she raised eyes bright with a soft moisture that made them glow, and turned to him with a smile that had a shine of tears in it.

"Oh, John!" she exclaimed with a little cry, almost under her breath, "Oh, John," stretching out pretty, delicate, shaking hands.

The doctor's burly masculine presence seemed to occupy all the space in the cosy, luxurious room. Really, the helpless dependence of these feminine creatures was a valid source of satisfaction. He concluded that such weakness belonged to them by immortal usage.

"What is the meaning of this?" he enquired. He had fully intended to indulge in conversation of a stimulating kind; but his manner was much less assured, and in his voice was a half choke and half chuckle that arose out of a mixed impulse to sob and laugh, to catch some one in his strong arms and hold her tight against his heart, contending with a perfect consciousness of the absurdity of the situation.

Sensation was demonstrated by disdainful snorts on the part of Mely, who immediately let loose a flood of particulars, describing with admirable dramatic effect and a marvellous

eminence capacity for distorting every detail of the story, the torments to which the household had been subjected. Directly in the midst of the recital came a series of shrill shrieks. Mely paused; was the doctor mistaken, or did Miss Prissy make a quick, impulsive movement, as though seeking his protection?

"We're a lot of wicked sinners, and purgatory's too good for us," howled Mely, piously crossing herself. And, indeed, with her cap perched awry on her head, and her ruddy complexion changed to chalk colour, the servant looked like a very bizarre and formidable personage.

"If it's any restless spirit, and would only let us know what it wants, I would do my best to satisfy it," quivered Miss Prissy tremulously.

"Pshaw! That noise comes from the hall stove." With a gesture of impatient repudiation, Dr. Brownson summarily disposed of all visionary fancies. His ready optimism reassured the frightened women. "Let me see. The wind is in the east. Did you hear it yesterday, or the day before? No. Sunday and Monday, east wind again. I begin to understand. It is only since the stove has been burning that you have been troubled. Oh, Priscilla," the name slipped out unawares, "I have succeeded in finding your ghost, it's here in this broken sheet of mica. Bring me a new sheet, and I'll soon put an end to its outcries."

Mely cocked her head on one side and surveyed the doctor meditatively, the preternatural wisdom of her expression intensified by a bewildered smirk.

"Well, I never, and it's that nasty hole in the mica that's been upsetting the whole place. The fools is not all dead yet, sure. I never thought much of the men; but faith I'll never deny again, doctor, but it's a fine thing to have a man with a head on him round."

As the two old lovers were left alone together, the brief exaltation which had uplifted Miss Prissy faded. A chill came over her like a sudden thunder cloud. She sank back abashed and trembling, returning with a pang to the flesh, crushed by a conviction that she had betrayed her folly to the man whose esteem and respect she most desired to retain. What though the mental and moral atmosphere had been saturated by ghostly terrors, what was that in comparison with the qualms of self-abasement that would render existence unendurable.

"You always were silly." The doctor tried to be jocose; but there were odd, strained tones in his voice, there was a twinkle of laughter in his gray eyes as he looked down at her very kindly and tenderly; he spoke awkwardly but anxiously. As their eyes met, the world with its built-up barriers crumbled into fragments beneath their feet, they forgot the lapse of years, the shrivelling, ironic touch of circumstances, their time-marked faces and far-spent lives, they were again young lovers, meeting without hindrance or incongruity, dreaming of an affection that could beautify life and outlive death.

"We have been defrauded of a good deal of our happiness, Priscilla; we had better make the most of the remainder while it lasts.—*Blanche L. Macdonell, in the Independent.*

AN AFTERGLOW.

"At eventide it shall be light," so sang
In strains of tender music, strangely sweet,
That olden prophet, in whose pulses beat
Undying hope and sympathy that sprang
From source divine. So many a bitter pang
Grows painless, and oft weary, aching feet
With: new strength bound, 'neath noon-tide's scorching
heat,

Or in the ominous hush, when clouds o'erhang,
Heavy with pont-up waters, till a light
Swift, sharp, and penetrating rends the cloud,
And the glad earth, refreshed, smiles at the sight
Of western skies, with heaven's glow endowed,
And through the quiet air, peal sweet and strong
From minster towers the chimes of evensong.

—*M. E. Henderson, in The Week.*

THE CREATION STORY.

A double confirmation has, I conceive, now been supplied to the creation story of Genesis; the first by natural and the second by historic science. Perhaps we have been too readily satisfied with assuming, in regard to the narrative, a defensive position; whereas it may be found to contain within its own brief compass, when rightly considered, the guarantee of a divine communication to man strictly corresponding with what in familiar speech is termed revelation. We have here in outline a history of the planet which we inhabit, and of the celestial system to which it belongs. Of the planet, and of the first appearance and early developments of life upon it, anterior to the creation of man, in many of the principal stages which have been ascertained by geology. Of the celestial organization to which our earth belongs, whether in all its vastness or only within the limits of the solar system we can hardly say, but at the least a sketch of the formation of that system from a prior and unadjusted or chaotic state. Upon such a document a sharp issue is at once raised, at least as to the latter or strictly terrestrial part of it, the earth history, for all those who hold it to be in its substance a true account. We accept as demonstrated a series of geological conclusions. We have found the geology of Genesis to stand in such a relation to these conclusions as could not have been exhibited in a record framed by faculties merely human, at any date to which the origin of the creation story can now reasonably be referred. Starting from our premise, we have no means of avoiding or holding back from the conclusion that the materials of the story could not have been had without preterhuman aid, and that preterhuman aid is what we term divine revelation. And if the time shall ever come when astronomy shall be in a condition to apply to the earlier portion of the chapter the demonstrative methods

THE MISSIONARY WORLD.

THE PRAYER FOR LABOURERS.

"Pray ye, therefore, the Lord of the harvest that He would thrust forth labourers into His harvest."

How long shall it take us to learn that the grand inspiration to all missions the world over, and to all missionary spirit and sacrifice in the Church, is prayer, not appeal to men, but appeal to God?

This is but one of those injunctions and promises which fix our eyes upon prayer as the great motor in the kingdom of God. Again we affirm it; Prayer has turned every great crisis in the kingdom. It can bring men, it can furnish money, it can supply all the means and *materiel* of war. Yet, we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Let us look at the bearing of believing supplication upon our supply of labourers for the harvest field.

The fascination about all true Christian work is that, first of all, it is God's work. The true child of God longs to find his place and sphere in that grander sphere of divine activity where he is permitted to share co-operation with God. Now all true adaptation to our work depends on a higher plan than ours. God's work reaches through the ages and spans even the eternities. Every workman must have his fitness for his particular work, and that fitness must be of God, for the workman cannot know what particular demands that work will make upon him until he gets at work, and then it is too late to prepare. Preparation must be carried on earlier, and, because no man can tell with certainty what he is to be called to do, or where he is to be placed, the only hope and faith that can solve the perplexity must fasten on the Providence of God. He who foresees and foreknows what the work is to be must predestine and prepare the worker to do it.

Does He not? Who that studies history—which is the mere record of God's dealings with humanity—cannot see that a divine plan is at work? that in the great crisis of affairs He brings forth some man or woman singularly prepared, unconsciously prepared, often unwillingly prepared, for the work and the sphere, so that, as in the building of the temple, no sound of axe, hammer or tool of iron was heard while it was in building—so again there is no need of any adaptation after the man and his work meet—they mutually fit as stone does stone, or timber does timber, where the work has been properly done in the quarry or in the shops.

Many a man has no chance or need to adapt himself to his "environment." One of the great objections to "evolution" is found in the frequent examples of preadaptation with which nature abounds. A caterpillar that lives on the earth, crawls on its own belly, eats leaves and refuse,—at a certain stage of its history enters the chrysalis state. It is to emerge from its cocoon a winged butterfly, henceforth to soar, not creep or crawl, to sip the honey from the dainty nectaries of flowers. Here is a wholly new experience of which the life of the worm furnished no earnest. Now, if you run a sharp blade down the length of the cocoon, and cut through the cuticle of the animal while yet in the chrysalis state, you will find all the peculiar organs of the future butterfly or moth mysteriously enfolded beneath that skin. How are they to be accounted for? That caterpillar no more know its future state and needs than the unborn infant knew its coming wants. It could not be said to adapt its organs to its new life after its emergence from the cocoon, for those organs were all there long before the moment of that new birth. And so the reverent Christian scientist accounts for the preadaptation by a higher evolution in the plan of a Creator.

Just so we discern in history preadaptations that defy any explanation without faith in the providence of God. Men themselves have been undergoing a peculiar training for ten, twenty, thirty, forty years, which has found its explanation only when God has brought them and their pre-ordained work together! Moses, in the palace and court of Pharaoh, from the hour when he was taken out of the basket of bulrushes, was unconsciously preparing to become God's great agent in Israel's deliverance and organization; the fitness of that man as leader and law-giver, poet and prophet, organizer and administrator, is so exact and marvellous that it compels belief in God. Luther at Erfurt and Wurtemberg, Knox in Scotland, Calvin in Switzerland, John Wesley and Charles Wesley in England, Jonathan Edwards in New England, William Carey at Hackleton, A Joniram Judson in Williams-town, John Hunt at Hykeham Moor, John E. Clough studying civil engineering, David Livingstone poring over Dick's "Siderial Heavens," Henry M. Stanley reporting for the New York Herald—these are examples of men whom God was unconsciously making ready for a special work of which they had no conception, and for which they could make no intelligent preparation.

Who was it that not only raised up those six remarkable men and missionaries—Schwartz, Carey, Judson, Morrison, Wilson and Duff—but raised them up in the same age and epoch of missions? All of them from humble life, but of varied nationalities, of different denominations—Lutheran, Baptist, Independent, Presbyterian; who was it gave to all of them essentially the tastes and the training of scholars, though their early surroundings in several cases specially forbade; who was it that singularly fitted them to be theologians, translators,

philologists, scientists and teachers? Who was it that so singularly adjusted the plan of these several lives that each spent some forty years among the natives of India, Burmah or China; passed the advanced limit of three-score years and ten, and died rejoicing not only in their labours but in the fruit of their labours?

Sometimes, indeed, it suddenly appears to the man himself that the adaptation somehow exists; but it is only the consciousness of a pre-fitness. John Hunt has been compared to the forest bird, which, hatched in the nest of some common domestic fowl, moves about restless among the pullets and ducks in the barnyard, until some day, finding its pinions grown long and strong, and instinctively conscious that the air, not the earth or the water, is its native element, suddenly soars from the ground and makes straight and swift flight toward the freedom of the woods and the higher realms of the atmosphere! Of how many of God's workmen might similar words be written? And what new hope does it impart to missions as the enterprise of the Church to know that while God buries the workman He carries on the work! No gap ever occurs that He cannot fill. How often a despondent spirit cries, when such a man falls as John Williams of Erromanga, or Mackay of Uganda, or Livingstone at Lake Bangweolo, or Keith Falconer at Aden, "How shall that man's place be filled?" But God has another man ready, and sometimes two to take the place of one. And so the work goes on.

The subject will bear indefinite expansion; but our object is only to sound once again the grand key note of all missions—believing prayer. The field is wide—world-wide. The harvest is great but the labourers are few. How are they to be supplied? There is but one way authorized in Scripture: "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. "The spectacles of the intellect," says Dr. David Brown, "are binocular." There is a tendency in all intellectual culture, as in the gathering of earthly riches, to make us practically Godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of sceptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life.

And when workmen are on the field, it is the same prayer that must secure to the word they preach "free course," so that it is glorified. When the Church at Antioch, praying and fasting, sent forth Barnabas and Saul on that first missionary tour, the Church kept praying; and, in answer to prayer, doors, great and effectual, opened before them, and repentance unto life was granted unto the Gentiles, and mighty signs and wonders were wrought by the hands of those primitive pioneer missionaries.

We have heard many things said in depreciation of J. Hudson Taylor and the China Inland Mission. We have heard his whole work stigmatized as "without a foundation," a "wild scheme," "impracticable," "lacking all elements of stability and permanence;" we have heard said of it, that it "gets men and women into Inland China, and then leaves them there to starve," etc. One thing is very remarkable about it: it sets us, all an example of faith in God and power in prayer. It has been the writer's privilege to meet frequently and in circumstances favourable for confidential intercourse, this beloved man of God—this "Paul, the little"—and from his own lips to hear the history of the China Inland Mission. It is a wonderful story; it sounds like new chapters in the Acts of the Apostles. Mr. Taylor was at the little Conferences of Believers at Niagara-on-the-Lake in July, 1888 and 1889. At the first, he made a precious address, fragrant with the anointing of God unpretentious, modest, simple, childlike. It took us all captive by a divine fascination. He simply unfolded the Word of God, made no appeal, would, in fact, have no "collection." But that little company of believers, mostly poor, constrained him to accept a free-will offering of some \$2,500. To our surprise he was rather anxious than pleased. And in 1889 he told us the source of his perplexity. As nearly as we can recall, these were his words:—

"When that money was put into my hands, I felt burdened, when the Lord sends me workers I feel no anxiety, for I know that He who provides labourers for His harvest-field will provide the means to put them into the field. But when the Lord gives me money and not the workmen to use the money, I know not what to do with it. When from the Conference of 1888 thirteen volunteers subsequently offered themselves for the great field of China, I said, 'Now the Lord has solved my perplexity.' But, you see, we sometimes reckon too fast. And so it was with me. For when I went to the places from which these beloved labourers were to go forth to the harvest-field the churches to which they belonged insisted on paying all the expenses of their outfit and journey; and so I had this money still on hand, and my perplexity was increased. Now, dear friends, don't give me any more money unless you give me the men and women to use it!"—*Dr. A. T. Pierson in Missionary Review.*

which geology has found for the latter part, it may happen that we shall owe a debt of the same kind to astronomy as we now owe to geologic science. My present purpose is to call particular attention to the exact nature and extraordinary amount of that debt. There was nothing necessarily unreasonable in accepting as worthy of belief this portion of the Book of Genesis, along with the rest of the book, and with other books of Holy Scripture, on general proofs of their inspiration, if sufficient, apart from any independent buttress, either of science or of history, to the creation story. In a court of justice, the evidence of a witness is to be accepted on matters within his cognizance, when his character and intelligence are not questioned; or again, when the main part of a continuous narrative is sufficiently verified, it may be right to accept the rest without separate verification. If a new witness comes into court, and pretends to give us fresh and scientific proof of the creation story, this may be true or may be false. If false, the story is not disproved, but stands where it stood before. Bad arguments are often made for a good cause. But, if true, the event is one of vast importance. Now, the present position is as follows: Apart altogether from faith, and from the general evidences of revelation, a new witness has come into court, in the shape of natural science. She builds up her system on the observation of facts, and upon inferences from them, which at length attain to a completeness and security such as, if not presenting us with a demonstration in the strictest sense, yet constrain us as intelligent beings, to belief. The creation story divides itself into the cosmological portion, occupying the first nineteen verses of the chapter, and the geological portion, which is given in the last twelve. The former part has less, and the latter part has more, to do with the direct evidence of fact, and the stringency of the authority which the two may severally claim varies accordingly; but in both the narrative seems to demand, upon the evidence as it stands, rational assent. In regard to both, it is held on the affirmative side that the statements of Genesis have a certain relation to the ascertained facts and the best accepted reasonings; and thus this relation is of such a nature as to require us, in the character of rational investigators, to acknowledge in the written record the presence of elements which must be referred to a superhuman origin. If this be so, then be it observed that natural science is now rendering a new and enormous service to the great cause of belief in the unseen, and is underpinning, so to speak, the structure of that divine revelation which was contained in the Book of Genesis by a new and solid pillar, built up on a foundation of its own from beneath. It is, then, to be borne in mind, that, as against those who, by arbitrary or irrational interpretation, place Genesis and science at essential variance, our position is not one merely defensive. We are not mere reconcilers, as some call us, searching out expedients to escape a difficulty, to repel an assault. We seek to show and we may claim to have shown, that the account recorded, in the creation story for the instruction of all ages has been framed on the principles which, for such an account, reason recommends; and that, interpreted in this view, it is at this juncture like the arrival of a new auxiliary army in the field while the battle is in progress.—*William E. Gladstone, in Sunday School Times.*

WOMAN'S INTUITION.

An old gentleman over seventy came into the city from his farm, without his overcoat. The day turned chilly and he was obliged to forego his visit to the fair.

To a friend who remonstrated with him for going away from home thus unprepared, he said: "I thought it was going to be warm; my wife told me to take my overcoat, but I wouldn't. Women have more sense than men anyway."

A frank admission.

Women's good sense is said to come from intuition: may it not be that they are more close observers of little things? One thing is certain, they are apt to strike the nail on the head, in all the ordinary problems of life, more frequently than the lords of creation.

According to Dr. Alice Bennett, who recently read a paper on Bright's disease before the Pennsylvania State Medical Society, persons subject to bilious attacks and sick headaches, who have crawling sensations, like the flowing of water in the head, who are 'tired all the time' and have unexplained attacks of sudden weakness, may well be suspected of dangerous tendencies in the direction of Bright's disease.

The veteran newspaper correspondent, Joe Howard, of the New York Press, in noting the statement, suggests "Possibly Alice is correct in her diagnosis, but why doesn't she give some idea of treatment? I know a man who has been 'tired all the time' for ten years. Night before last he took two doses of calomel and yesterday he wished he hadn't."

A proper answer is found in the following letter of Mrs. Davis, wife of the Rev. William J. Davis, of Basil, O., June 21, 1890.

"I do not hesitate to say that I owe my life to Warner's Safe Cure. I had a constant hemorrhage from my kidneys for more than five months. The physicians could do nothing for me. My husband spent hundreds of dollars and I was not relieved. I was under the care of the most eminent medical men in the state. The hemorrhage ceased before I had taken one bottle of the Safe Cure. I can safely and do cheerfully recommend it to all who are sufferers of kidney troubles."

If he who makes two blades of grass to grow where only one grew before be a public benefactor, equally so is he who plants a tree that may one day take its place among the "green-robed senators of mighty woods."

Ministers and Churches.

THE Rev. Dr. Cochrane has received £100 sterling from the Presbyterian Church in Ireland for Home Missions.

THE Rev. Joseph Watt, of Toronto, was inducted pastor of the Presbyterian Church, Laskey and West King on Tuesday, October 21.

THE congregation of Knox, Elora, have given their pastor, Rev. M. L. Leitch, leave of absence for one month, and recently he and his family left for Williamstown, Glengarry County.

THE congregation of the Brooke Presbyterian Church have decided to erect a new building on the tenth concession. The matter is in the hands of the building committee, and rapid progress may be expected.

THE attention of ministers, not yet connected with the Aged and Infirm Ministers' Fund, is specially directed to the Act of Assembly (page 70 Minutes) which limits the time for connection to December 31, 1890.

THE pulpit of Guthrie Church, Harriston, was declared vacant last Sabbath, November 2, and any ministers wishing a hearing there are requested to correspond with the Moderator of Session, Rev. D. Bickell, Mount Forest.

THE Presbyterian tea-meeting at Port Perry on Monday evening week was a very pleasing affair. The ladies had a supper provided good enough for a king to sit down to. The choir rendered very nicely several selections, and short addresses were listened to from Rev. Mr. McEwen and Rev. Mr. McLeod, of Sonya.

A CORRESPONDENT in Los Gatos, California, writes: Will any minister of the Presbyterian Church in Canada, who intends coming south for the winter and who wishes to obtain work for six months or a year over a congregation with a fair salary, correspond at once to Rev. J. McL. Gardiner, Box 54, Los Gatos, California, United States. A young man or one in mid life is preferred.

THE Morrisburg Courier says: In the Presbyterian congregation of North Williamsburg, out of a Sabbath school of sixty scholars, seven young girls between the ages of ten and thirteen repeated the entire Shorter Catechism without the slightest error. This should encourage Sunday school teachers and parents to instruct the young in wholesome Bible truths. On such diet our Churches are likely to thrive.

THE congregation of St. Mathew's Church, Halifax, held a congregational meeting last week, Rev. President Forrest in the chair, for the purpose of calling a minister. There was a fair attendance. The names of Rev. Messrs. A. J. Mowat and Mr. Herridge were submitted. The former had twenty-five votes and the latter nineteen. The name of Rev. Mr. Mowat was inserted in the call which will be laid before the Presbytery.

A MEETING held in Grafton recently under the auspices of the Woman's Foreign Missionary Society Auxiliary was addressed by Miss Fraser, M.D. After a touching address from this earnest and talented young lady, refreshments were served. A number of those present had an opportunity of being presented to Dr. Fraser. After a few remarks from the Methodist minister who occupied the platform, with the pastor, Rev. Mr. Lord, this pleasant meeting was closed.

THE Young People's Association in connection with the Presbyterian Church, Cobourg, has been reorganized under the following officers: Rev. J. Hay, B.D., hon. president; N. F. Macnachten, president; H. Sidey, first vice-president; Miss McCaughey, second vice-president; J. G. Templeton, secretary; Miss White, assistant secretary; W. J. Brotherton, treasurer; R. Murray, W. Isaac, Ed. A. Macnachten, Miss Sutherland and Mrs. N. F. Macnachten, executive committee.

THE St. Mary's Argus says: Rev. D. Perrie, who for some years has been pastor of the Missouri Presbyterian Church, preached his farewell sermon to his congregations on Sabbath week. During his sojourn here as a minister his services have proved abundantly fruitful and acceptable. As a man he has won hosts of friends in every denomination, but more especially he has endeared himself to his adherents. He has accepted a call to Chesley, Elderslie Township, Bruce, where he removed lately.

A MEETING of Presbyterian ministers and laymen was held last week in the Bible House, Yonge Street, to discuss the question of holding a missionary conference at an early date. Rev. Dr. McTavish presided, and Rev. W. G. Wallace acted as secretary. It was considered that conferences should be held in connection with the annual meetings of Synods, and efforts will be made to have these conferences held next spring. The question of holding a conference in this city will be brought up at the next meeting of Toronto Presbytery.

THE fourth annual Sabbath School Convention under the auspices of the Ottawa Presbytery was held in the Merivale Presbyterian Church last week. The subjects for consideration were: "Presbytery according to the Word of God," by Rev. William Moore, D.D.; "Theory and Practice in Sabbath School Work," by Mr. Neil McKinnon; the teachers' class conducted by Mr. James Gibson. Address of welcome, Rev. R. Whillans. "Senior Classes," Mr. C. R. Cunningham. "How, and How Much of Teaching," Rev. Dr. Armstrong.

AT a *pro re nata* meeting of the Kingston Presbytery held in John Street Church, Belleville, on Tuesday, the 25th ult., the call to the Rev. Dr. George, from West Church, Toronto, was disposed of. The Presbytery of Toronto was represented by the Rev. Messrs. D. J. Mardonnell and R. P. Mackay, and the Session of West Church by Messrs. R. S. Gourlay and A. McCall. John Street Church was represented by Messrs. Cook and Templeton, elders; Messrs. Ritchie and Robertson from the Board of Managers, and Professor Coleman from the congregation. The call was put into the hands of Dr. George and declined. It was therefore set aside and Dr. George was continued in his present

charge. A call from the congregation of Camden and Newburgh was sustained in favour of the Rev. Joseph Gandier, of Fort Coulonge, and ordered to be transmitted to the Presbytery of Ottawa.

LAST week a very large audience greeted the Rev. Dr. Cochrane in Wycliffe Hall, Brantford, on the occasion of his delivering his new lecture "St. Paul in Rome," and all were highly gratified and pleased at the able manner in which the Doctor treated the subject. Hon. A. S. Hardy occupied the chair, having with him on the platform Mr. William Paterson, M.P., ex Mayors Henry and Heyd, W. N. Hossie, S. M. Thomson and others. The lecture was racy and interesting, and was heard with appreciation throughout. It was illustrated by a series of views prepared by Miss May Long. Among them are the Coliseum, St. Peter's, St. Paul's home in Rome, the English cemetery at Rome, St. Paul's Church, and many others of striking beauty.

THE *Gulph Mercury* says: A large company of relatives and friends met at the house of Mr. Robert Beattie, Ferguson Street, last week to be present at the marriage of his daughter, Euphemia, to the Rev. J. M. McLaren, B.A.. The interesting ceremony was performed by the Rev. R. J. Beattie, pastor of Knox Church, assisted by the Rev. Daniel M. Beattie, B.D., of Gobles, brother of the bride, and brother-in-law of the bridegroom. Mrs. McLaren will be much missed in the Sabbath school and Young People's Society of Christian Endeavour of Knox Church, where she has been very faithful in the work, and much beloved by the members. The young couple will make their home in the attractive town of Glenheim, near the Lake Erie shore, where Mr. McLaren was recently settled as pastor of the Presbyterian Church.

ST. ANDREW'S CHURCH, at Cache Bay, Nipissing District, was formally opened for public worship on October 26. The morning services were conducted by Rev. A. Findlay, superintendent of missions, assisted by Rev. J. M. Goodwillie, of North Bay, in connection with which the sacrament of the Lord's Supper was dispensed for the first time to the congregation worshipping there. In the afternoon Rev. Mr. Gilmour, English Church minister of North Bay, preached, and Rev. Mr. Goodwillie conducted the service in the evening. The attendance at all the services was good. The church, which is a neat frame building 24 x 34, is plainly and neatly finished and reflects great credit on the Presbyterians of the community who have exhibited a commendable perseverance in its completion and are to be congratulated in having a house set apart for the worship and service of the one living and true God.

A MASS meeting of young Presbyterians of this city was held last week in Cooke's Church, under the auspices of the Young People's Presbyterian Union of Toronto. Mr. Richard A. Donald, president, in the chair. The church was well filled, and much enthusiasm prevailed. The addresses of the evening were delivered by Mr. McKae, of University College, and Rev. William Patterson, the popular pastor of the church. Mr. McKae spoke of the duty and opportunities of young Presbyterians, and Rev. Mr. Patterson dwelt upon the aims and object of the Union. The Young People's Presbyterian Union is a society which has a great work before it, and one which, as it progresses, must be promotive of much good. Every Young People's Association, Christian Endeavour Society, or Mission Band of the various twenty-eight city Presbyterian churches is represented by six delegates in the union. The *Union Quarterly* is the name of the magazine which the Union has undertaken to publish.

AN interesting service was held in the church at Iloversness on October 23. On that date the Presbytery of Quebec met for the ordination of Mr. William John Jamieson, licentiate under appointment of the Foreign Mission Committee, as missionary to Central India. The Rev. James Sutherland, pastor of the Inverness congregation, in which Mr. Jamieson was brought up, presided. Rev. D. Tait, B.A., Quebec, preached from the words: "I am the Light of the world," etc. Rev. J. R. Macleod put the questions, offered the ordination prayer, received Mr. Jamieson into the ranks of the ministry, designated him for mission work in Central India, and at a later stage addressed the large congregation assembled. The Rev. Thomas Wardrope, D.D., Convener of the Foreign Mission Committee, addressed the missionary in feeling and suitable terms, and at the close presented him with a copy of the Word of God. Revs. J. Hanran, George Coull, M.A., and W. Henderson (Methodist) took part in the services.

THE *Owen Sound Sun* says: Large congregations assembled in Knox Church, Owen Sound, on the occasion of the farewell services of Mr. E. J. Rattee, B.A., who has been occupying the pulpit in a most acceptable and able manner during the absence of the regular pastor, Rev. E. Wallace Waits. In the morning the subject of Mr. Rattee's sermon was the "Parable of the Ten Virgins," Matthew xxv. 1; Organist Jacklin's voluntaries were grand and thrilling. The choir's rendering of the anthem-form of "All hail the power of Jesus' name" was effective, and Mr. Rattee's discourse very impressive. In the evening Mr. Rattee took for his farewell subject, "The harvest is past, the summer is ended, and we are not saved," Jeremiah viii. 20. Mr. Rattee has made for himself warm friends during his stay here, as was testified by the large congregations which waited on him last Sunday morning and evening. He is a young man of unusual ability; and having now completed his arts course he will, after leaving town, commence a divinity course in Queen's College, Kingston.

A LARGELY attended congregational meeting was held in the Presbyterian church, Thorold, last week for the purpose of moderating in a call. The Moderator, Rev. George Burson, in the chair. After a few preliminary remarks the chairman asked for nominations, with the following results: Rev. J. W. Mitchell, nominated by James Madill; Rev. D. McGillivray, nominated by John Band; Rev. William Cook, nominated by Joseph Heughan. The balloting was next proceeded with, and re-

sulted in favour of Mr. Mitchell, and on motion of James Paterson, seconded by William Dougan, the call was made unanimous. Moved by James Madill, seconded by Joseph Heughan, that a stipend of \$800 be given to Rev. Mr. Mitchell with free manse. The following delegates were appointed to attend the Presbytery at Hamilton and present the call: Messrs. James Paterson, James Madill, William Notman, D. J. C. Munro. The call was largely signed by the members of the congregation present. An opportunity will be given to all who wish to affix their signatures to the document. The best of feeling prevailed throughout the meeting.

A CIRCULAR containing the following has been issued by the Board of French Evangelization: At a meeting of the Executive of the Board of French Evangelization, held on the 10th inst., the Treasurer reported the indebtedness of the Board as \$13,000. Apart from the ordinary work of the Board, this indebtedness is accounted for by the enlarged accommodation required for the increasing number of pupils at Pointe-aux-Trembles; the furnishing of the Girls' new building, and unforeseen outlay in necessary improvements. The reports of missionaries and colporteurs in the field during the past summer have been encouraging. Coligny College, Ottawa, was opened on the 16th ult. with a full and efficient staff of teachers and has an attendance now of 109 pupils. The Pointe-aux-Trembles schools have just been opened with a large attendance of pupils which will be considerably increased in a few days. As last year, the Board has resolved to appeal to all the congregations of the Church for a special collection on Thanksgiving day, Thursday, November 6. It is earnestly asked that all friends of this great work try to secure a good Thanksgiving collection in aid either of the ordinary French fund or of the Pointe-aux-Trembles schools, and forward the same to the Treasurer, Rev. Dr. Warden, 198 St. James Street, Montreal.

A SOCIAL of a very pleasant nature was held in Blackheath Presbyterian Church Friday evening week. Notwithstanding the bad roads there was a goodly number of parents and children. The first part of the programme consisted of a recitation contest for the Demorest silver medal, by six scholars of the Sabbath school. Gordon Flock won the medal. The second part consisted of refreshments provided by the parents, and the distribution of books, etc., to the Sabbath school children. After order had been restored, Mr. Samuel McLeod, the Sabbath school superintendent, requested Mrs. Penman, wife of the pastor, and who has taught the Bible class most acceptably for the past two years, to come forward to the platform. Miss Jeanie Thomson and Richard McLeod, members of the Bible class, then stepped forward, the one with an address and the other carrying a beautiful hanging lamp. It was a present to that lady from her scholars as an expression of their regard for her, and appreciation of her labours. Though taken completely by surprise, Mrs. Penman expressed her heartfelt thanks for their beautiful remembrance of her work among them. During the evening the efficient church choir fairly captured the children with their choice selections. An enjoyable evening was closed with singing the doxology and pronouncing the benediction.

THE St. John, N. B., *Telegraph* says: The scheme of higher religious instruction, conducted by the Sabbath School Committee of the Presbyterian Church in Canada, of which the Rev. T. F. Fothingham of this city is Convener, has been very successfully inaugurated. Its aim is to encourage more thorough work by means of written examinations on the Sunday School Lessons and Shorter Catechism. It also provides a course for those whose tastes run in the line of church history or essay writing. The first examination under the scheme was held last March, when 621 candidates presented themselves. For the convenience of these seventy centres were designated and all wrote at the same hour on the same question papers. The largest number of candidates came, of course, from Ontario, but sixty-one hailed from the prairie province of Assiniboia, and Nova Scotia sent up seventy-two. Three hundred and twenty-nine were successful in obtaining diplomas, and of these sixty-two were awarded prizes and thirteen medals. The medals are now on exhibition in the window of Messrs. E. G. Nelson & Co., Charlotte Street. They are from the establishment of Mr. Alexander Kirkwood & Son, Edinburgh, and are gems of numismatic art. Samples of the diplomas and prize books accompany them, and also cards showing the subjects of next examination. There should be a large number of candidates this year from amongst the Presbyterian young people.

THE New Zion Church, Cedar Grove, was opened on Sabbath, October 26. The Rev. Professor McLaren, D.D., of Knox College, preached morning and evening. His sermons were very rich, powerful and vigorous. He showed himself to be a man of great ability in the pulpit. Rev. J. R. Real, of Unionville, conducted the service in the afternoon and preached an unusually earnest and eloquent sermon. Mr. Real is yet a young man, and will certainly make his mark in the Methodist Church. At all the services the church was literally packed. Collection, \$110. The opening tea-meeting and entertainment on the Monday evening was a grand success in every way. The church and basement were crowded to their utmost capacity. After the tea meeting in the basement the entertainment in the church began, Rev. R. Thynne, pastor, in the chair. Vigorous and eloquent addresses were delivered by the Rev. G. M. Milligan, of Oshawa, and the Rev. J. A. Macdonald, editor of the *Knox College Monthly*, and neighbouring ministers. The entertainment was enlivened by vocal music of a high order by the Whitvale choir, Mr. H. B. Reesor's quartette choir and Miss Thynne. Miss Crowle also gave a very fine instrumental solo. Mr. William Fleming, Markham, furnished a first-class organ for the occasion. Proceeds, \$100. Subscriptions, \$300, making a total of \$510. The church is a beautiful and well-built edifice, capable of seating 300, and is a credit to the congregation, and Mr. Whitehead, the architect. The entire cost of the

church when fenced, etc., will reach \$3,000. There will be a small debt of about \$600, which the congregation will soon wipe out.

THE first anniversary services in connection with the new Presbyterian Church, Omemece, on Sabbath, October 19, passed off very successfully notwithstanding the inclemency of the weather and bad condition of the roads. Profitable and interesting sermons were preached morning and afternoon by the Rev. C. B. Jones, Port Hope, and the evening service was conducted by Mr. Edgar, student of Knox College, Toronto, who also gave an excellent discourse. The collections amounted to sixty-five dollars. On Monday evening the ladies of the congregation provided for an excellent entertainment, which was highly appreciated by the large numbers that attended it. Addresses were delivered by the Rev. Messrs. Jones, Port Hope; Johnson, Omemece, and W. G. Mills, Sunderland, all of whom gave excellent and profitable addresses which were listened to with marked attention and appreciation. The Rev. J. Ewing, pastor of the congregation, presided and filled the duties of the chair in his usual able manner, and received many congratulations from the speakers present on his abilities at such an advanced age and the success attending his ministry for nearly forty years in this place. In responding, the chairman said he was glad to say that during his labours never had any unpleasantness arisen with any of the other denominations. He remarked that if any of his own people considered his day of usefulness over, owing to advanced age, all they had to do was to ask him to resign; at the same time, however, let them bear in mind that to-day as in the past many of the best sermons produced were by the men of advanced age, notwithstanding the fact that young clergymen are more sought after at the present time. It would no doubt require one of the most gifted to fill the Rev. Mr. Ewing's place with equal acceptance. The choir of the church did excellent service, being considered one of the best outside the cities. The sum realized on both occasions amounted to about \$150.

THE Bobcaygeon *Independent* says: On Tuesday last, the 21st ult., a most interesting service was held in the Presbyterian Church here. The induction by the Presbytery of Peterboro' of the Rev. William Anderson, M.A., into the pastoral charge of the united Churches of Bobcaygeon and Dunsford took place. The service commenced at three p.m. The congregation present on the occasion was large, both branches of the charge being well represented. After the Presbytery was constituted by the Rev. Mr. Hyde, Moderator of Session, and the edict usual on such occasion being read, the Rev. Mr. Jones, of Port Hope, delivered a very thoughtful and instructive sermon on John xiii. 1. The usual questions being put to the minister-elect, and satisfactorily answered, Rev. Mr. Hyde offered up the induction prayer, after which he received the right hand of fellowship by the members of the Presbytery present. The newly-inducted minister was then addressed by the Rev. Mr. Torrance, of Peterboro, and the congregation by the Rev. Mr. Ewing, of Omemece, on their respective duties and responsibilities. In the evening in the Town Hall a very elegant entertainment was given by the ladies of the congregation. This being over, the congregation re-assembled in the church, and Mr. Hickson was called to the chair, which he very efficiently filled. Instructive and very interesting addresses were then delivered by the following: Rev. Mr. Anderson, Rev. Mr. Duke, Methodist, Rev. Mr. Pullar, Rev. Mr. Ewing, Rev. Mr. Craigie and Rev. Mr. Hyde. Between the foregoing the choir, led by Miss Bredin, the accomplished organist of the church, rendered with great efficiency and acceptance some very choice music. After votes of thanks were passed to the ladies who provided the entertainment, the choir and the chairman, the meeting, after singing the doxology and the benediction being pronounced, was dismissed.

Dyspepsia

HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

DR. R. S. MCCOMB, Philadelphia, says:

"Used it in nervous dyspepsia, with success."

DR. W. S. LEONARD, Hinsdale, N.H., says:

"The best remedy for dyspepsia that has ever come under my notice."

DR. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

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

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations.

CAUTION: Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

"No other Weekly Paper gives so great a Variety of Entertaining and Instructive Reading at so low a price."

THE YOUTH'S COMPANION

Announcements for 1891.

Only a few of the many Remarkable Announcements of Authors and Articles engaged for the Sixty-fourth Volume of THE COMPANION can be presented in this advertisement. The Publishers will be pleased to send the Complete Prospectus together with Specimen Copies of THE COMPANION on application.

Illustrated Serial Stories.

The Serial Stories to be published during the year will be of unusual interest and variety. They will be Finely Illustrated.

Nepigon: Vivid, realistic, full of bright Incidents and stirring Adventure; by Through Thick and Thin. A stirring story of Boy Friendship; by Suleika. How an Arabian Horse was won and saved; by Kent Hampden. A Boy's Effort to clear his Father's Reputation; by The Heygood Tea Service. A Picture of Life in the South; by	C. A. Stephens. Molly Elliot Seawell. Hjalmar Hjorth Boyesen. Rebecca Harding Davis. Elizabeth W. Bellamy.
---	--

Army Life and Adventure.

By Generals of the United States Army.

A Phenomenal Scout; Gen. O. O. Howard, Com. Div. of the Atlantic.
Reading Indian "Sign;" Gen. John Gibbon, Com. Dept. of the Columbia.
Hunting Large Game; Gen. John R. Brooke, Com. Dept. of the Platte.
In Big Horn Canon; Gen. James S. Brisbin, Com. First U. S. Cavalry.

Naval Life and Adventure.

By Admirals of the United States Navy.

Adventures of a Middy in San Domingo; Admiral David D. Porter.
Powder Monkeys and their Peculiarities; Rear-Admiral S. B. Luce.
A Chat about Samoa; Rear-Admiral L. A. Kimberly.
Overland in a Man-of-War; Rear-Admiral J. H. Gillis.

Some of the Eminent Contributors.

Lord Coleridge, Chief Justice of England.

Hon. Hannibal Hamlin. Gen. Oliver O. Howard. Admiral David D. Porter. Carl Lumholtz. Pres. Seth Low. Jules Verne.	Marquis of Lorne. Lady Constance Campbell. C. A. Stephens. Madame Albani. Justin McCarthy. "Jenny June."	J. Norman Lockyer. Theodore Roosevelt. Camille Flammarion. Rev. Lyman Abbott. Walter Besant. Max O'Rell.
--	---	---

College Athletic Sports.

By Harvard, Princeton and Yale Captains.

College Boat-Racing; by the Capt. of the Harvard crew, R. W. Herrick.
Foot-Ball at Princeton; by the Captain of '89, Princeton, E. A. Poe.
Base-Ball: Strange Ways in which Matches have been Lost and Won; by the Captain of the Yale Nine, A. A. Stagg.

How to Choose a College.

Four Articles of great value to any young man desiring a College Education.

The President of Columbia University, Pres. Seth Low.
The former President of Cornell University, Hon. Andrew D. White.
A former Professor in Oxford University, Prof. Goldwin Smith.
The President of Amherst College, Pres. Merrill E. Gates.

The Latest Discoveries in Science.

This Series of Papers is designed to explain in as simple a manner as possible the results of the most recent researches of the greatest Specialists in Science. They will be fully illustrated.

THE STARS; by J. NORMAN LOCKYER, F. R. S., of South Kensington Museum.
THE MOON; by Prof. E. S. HOLDEN, of Lick Observatory, California.
THE EARTH; by Prof. N. S. SHALER, of Harvard University, Cambridge.
THE OCEAN; by CAMILLE FLAMMARION, the French Astronomer.
THE SUN; by Prof. C. A. YOUNG, of Princeton University.

Trades and Occupations.

A Series of Papers describing the characters of the leading Trades for boys and Occupations for girls. They give information as to the apprenticeship required, the wages to be expected, and the qualities needed to ensure success in the trade or occupation.

Marquis of Lorne, Princess Louise.

The Marquis of Lorne has contributed an extremely interesting account of Life among the Highland Peasantry of Scotland, illustrated by drawings made expressly for THE COMPANION by Her Royal Highness the Princess Louise.

The Editorials each week will give a comprehensive View of the important current Events at Home and Abroad.
The Children's Page contains charming Stories, Pictures, Anecdotes, Rhymes and Puzzles, adapted to the youngest Readers.
Household Articles will be published frequently, giving useful Information in the various Departments of Home Life—Art Work, Fancy Work, Embroidery, the Decoration of Rooms, the Care of Plants, Cooking, and Hints on Housekeeping.

Free to

New Subscribers who send \$1.75 now, will receive the paper to January 1, 1891, FREE, and for a full year from that date. This Offer includes the FIVE DOUBLE HOLIDAY NUMBERS and all the ILLUSTRATED WEEKLY SUPPLEMENTS.
Specimen Copies and Full Prospectus sent Free. Please Mention this Paper. Address,

Jan., 1891.

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter at our risk.

A "SIGN" OF THE TIMES

Is the handsome new Illuminated Clock sign erected for it. The new sign is an ornament to the street, by KENT BROTHERS in front of their handsome while the big clock attached is of practical use. Its store at 168 YONGE STREET, TORONTO. big dial can be read a long distance off. The big You will remember them as the leading Jewelers of the city, if not of Canada. Their Illustrated Holiday Catalogue gives full particulars of the many (rather unfairly we think), we have erected this new different Departments in their establishment. Send design so as to distinguish our premises as heretofore.



IS PRIME BEEF
IN A CONCENTRATED
AND READILY DIGESTIBLE FORM.

20/5-2
A STRENGTH-GIVING FOOD

FOR
INVALIDS
AND
CONVALESCENTS

FOR
CHILDREN
OF
ALL AGES.

FOR
ALL WHO DESIRE
To Improve their Physical
Condition.

KENT BROS., 168 YONGE STREET, TORONTO.

PEOPLE WONDER



How is it possible for ST LEON WATER to give such grand Relief. Because in defective digestion, so common, there is present in the stomach an unnatural ferment which produces a poisonous acid, enters the blood with the digested food, inflames the tender coatings, and poisons the system. Heartburn, Headaches, palpitation, Dizziness, Rheumatism, Neuralgia, Nervousness, General Debility, and complications often most dangerous follow. For a sure, certain, never-failing cure drink

St. Leon Mineral Water Before and after meals. Ask for Tourist Season Ticket. Now is your time to rejuvenate at St. Leon.

THE ST. LEON MINERAL WATER CO. (LIMITED), HEAD OFFICE: 101 1/2 KING STREET WEST, TORONTO. Branch Office at Tidy's Flower Depot, 164 Yonge Street.

THE INTERNATIONAL BUSINESS COLLEGE Corner College Street and Brunswick Avenue. J. N. MUNGROVE.

Parents, give your boys a chance. Don't send them out to fight the battle of life unprepared. It will be ten times easier for them to succeed in business if they first obtain a sound business education. It does not cost much, and will be of untold value all through their future lives.



OF IMPORTANCE TO YOU.

We request all those seeking medical relief to write us confidentially and learn for themselves of what THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause. To do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Extracts. "Health without Medicine" (which contains nothing but the advice to use hot water enemas) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance.

WM. RADAM MICROBE KILLER COMPANY, L'rd 100 KING ST. W., TORONTO, ONT. Please mention this paper.

SELF-APPLICATION OF ELECTRICITY FOR MEDICAL PURPOSES, BY THE DORENWEND ELECTRIC BELT AND ATTACHMENTS



The World's Best. All diseases curable by Electricity can be treated at home by the Dorenwend Appliances. The Dorenwend is the only legitimate Electric Belt made which fulfils the requirements of Electro-medical Science. It is a complete BODY BATTERY; it has an independent Battery, which generates a mild, continuous current of Electricity (without shocks), and can be regulated to suit the strongest man or the weakest child. It is a CURRENT OF QUANTITY, not merely a sensation current, and the Quantity Current is the greatest curative. It is a successful treatment for INDIGESTION, RHEUMATISM, NEURALGIA, SCIATICA, LUMBAGO, LIVER and KIDNEY TROUBLES, WEAK BACK SPINAL DISEASE, HEART TROUBLE, NERVOUS DEBILITY, PARALYSIS, VERIGO, FEMALE COMPLAINTS, IMPOTENCE, SEXUAL DECLINE, and all Diseases of the NERVOUS and MUSCULAR SYSTEMS. Remember that the DORENWEND BELT is the very latest invention in this line. It was invented by a competent electrician, and ranks as the best in the world. We defy any one to bring proof to the contrary. Do not class this Belt with the humbug combinations of leather and metal with which the country is being flooded. If you wish to experiment with cheap, useless articles buy them; but if you want to procure a genuine electric belt, and one that will be of benefit, get a Dorenwend Belt. Send name and address for illustrated book on Home Electro medical Treatment, and mention this paper.

The Dorenwend Electric Belt and Attachment Co., C. H. DORENWEND, Electrician, 103 YONGE STREET, TORONTO, CANADA. The Dorenwend Belt is the only one that will stand expert examination. Others keep clear of it, while we solicit it.

G. N. W. TEL. CO. Special Messages Department. MESSENGERS FURNISH INSTANTLY. Notes delivered on Parcels carried to any part of the city. DAY OR NIGHT Special rates quote for delivery of Circulars, Handbills, Invitations, etc. Rates apply General Office, or 2 KING ST. EAST, TORONTO. TELEPHONE NO. 1144

YE DAINTYE LADYES PLEASE TAKE NOTICE.

HARRIET HUBBARD AYER'S

RECAMIER TOILET PREPARATIONS

THESE PREPARATIONS ARE FAMOUS

AS THE ONES ENDORSED AND USED

BY THE

MOST BEAUTIFUL WOMEN OF EVERY COUNTRY.

VOLUNTARY TESTIMONIALS

FROM MRS DAMPS

ADELINA PATTI NICOLINI, BERNHARDT, LANGTRY, POTTER, MODJESKA, CLARA LOUISA KELLOGG,

AND THOUSANDS OF OTHERS.



What the Recamier Preparations are, and why they are to be Used

RECAMIER CREAM which is the first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient to be applied at night just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white and as soft as an infant's. Price \$1.50.

RECAMIER BALM is a beautifier pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible, except in the delicate freshness and youthfulness which it imparts to the skin. Price \$1.50.

RECAMIER LOTION will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving. Price \$1.50.

RECAMIER POWDER is in three shades—White, Flesh and Cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving, and for the toilet generally. Large boxes, \$1; small boxes, 50c.

RECAMIER SOAP is a perfectly pure article, guaranteed free from animal fat. This Soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion. Scented, 50c.; unscented, 25c.

Read the following quotation from a certificate signed by three of the most eminent chemists in America:—

"The constituents of the Recamier Cream are well-known remedial agents, and their properties are fully described and authorized in the American and French pharmacopias. They are combined in a way which, while novel, is chemically correct, the resulting preparation being perfectly safe and beneficial for the uses specified. In the proper sense of the word, Recamier Cream is not a cosmetic, but a remedial agent for the skin."

HENRY A. MOTT, Ph.D., F.R.S.

Member of the London, Paris, Berlin and American Chemical Societies.

THOMAS STELLMAN, M.Sc., Ph.D.

Professor of Chemistry at the Stevens Institute of Technology.

PETER T. AUSTEN, Ph.D., F.C.M.

Professor of General and applied Chemistry, Rutgers College, and New Jersey State Scientific School.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul Street, Montreal, and 50 Wellington Street East, Toronto.

For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c.; unscented, 25c.; Recamier Powder, large boxes, \$1; small boxes, 50c.

A REVELATION AND A REVOLUTION

BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

A. WILFORD HALL, Ph. D., LL. D.

Health Without Medicine—Greatest Discovery of the Age!

WHAT DO YOU THINK OF IT?

FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dilettes, or with any other pathy whatever.

SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills, and Fever, Kidney Complaints—even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blisters or Yellow Spots, Nervous and General Debility, etc., etc.

HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows:—"Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows:—"To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."

THE MICROCOSMIC ECHO, containing Portrait of Dr. Hall, history of his most remarkable discovery, with scores of letters from Ministers, Doctors, Editors, and others attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 60 ADELAIDE STREET EAST TORONTO, CANADA.

MAGIC LANTERNS AND STEREOPTICONS. Offered the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or cheaper, while Church Entertainments, Public Exhibitions and Popular Lectures. An instrument with a choice selection of Views makes a splendid Holiday present. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (enclosing this paper), and we will mail you our 200 PAGE BOOK FREE. McALLISTER, Manufacturing Optician, 49 Nassau St., New York City.

HEALTH HINTS.

ECONOMY.—Many people would be economical if they knew how. It is an art to practice economy. To do it well one must know the art. All can have it if they will. It is an arithmetical art. It is a conclusion of numbers. All must live, and ought to live well, but how to live best at the least expense is the work of figures to tell. We must count the cost of ways and means and compare them. Many people use expensive articles of food and dress when cheaper ones would be in every way better and more serviceable. Especially in regulating the table expenses is there a great want of economy. A little useful information concerning the qualities of food, the amount and kind of nutritive matter they contain, the wants of the human system, and the best way of cooking, would often save fully one-third, and, in many instances, half the expense. A wise economy in table expenses is favourable to health, and in this way saves time, drugs, expense and doctors' bills, flesh, strength and happiness.

CUCUMBERS NOT NOXIOUS.—Many people are under the impression that cucumber is very indigestible, and when they eat it they do so under protest, and with apprehension of dire consequences. How this delusion can have arisen it is difficult to say, unless it be that cucumber is often eaten with salmon and other indigestible table friends. It is not the cucumber, however, but the salmon that sits so heavily upon our stomach's throne. Cucumber, in fact, is very digestible when eaten properly. It cannot, indeed, be otherwise when it is remembered that it consists mainly of water, and that those parts which are not water are almost exclusively cells of a very rapid growth. In eating cucumber it is well to cut it into slices, and to masticate them thoroughly. Even the vinegar and the pepper that are so often added to it are of service to the digestion if not taken in excess. The cucumber, as every one knows, belongs to the melon tribe, but in our somewhat cold country it does not grow to any very large size, and therefore it is firmer and looks less digestible than its congener, the melon.—London Hospital.

A DAY IN BED.—A writer in a medical journal remarks: "The surest, quickest and most sensible way to cure a cold is to go to bed, and stay there." But, he adds, "not one American in fifty will apply the remedy. We are too busy. We would rather risk losing our life than lose a single day. Therein we are fools." For other things than colds a day in bed is a most excellent specific. For certain forms of nervous impairment nothing will more readily restore the balance than the forced rest and quiet of a few hours in a recumbent position. The exigencies of life often necessitate overwork. The father of a family may be engaged in a business which, at certain seasons of the year, is very taxing. The mother has to meet extra burdens of sickness or company. The children are pressed with school work, and show by their irritability that the nervous force is being overdrawn. Better even than a holiday, as a restorative in such cases, would be the prescription herein recommended. Nature is elastic, and can stand a great many shocks, if only the nervous system is given time to recover between them.—Evangelist.

TERRA ALBA, white earth; alum, a mineral; and ammonia, a drug, the use of which in food is condemned by physicians, are used by unscrupulous manufacturers of baking powder, to cheapen the cost, and so impose upon the housewife and undermine the health of the family. The public has but one remedy. That is, to buy only such baking powder as she knows to be pure and wholesome, and all the ingredients of which are published on the label.

AN IMPORTANT SUBJECT. The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.



ABSOLUTELY THE BEST. A pure cream of tartar powder. All the ingredients used are pure and wholesome, and are published on every label. One trial proves its superiority. CLEVELAND BAKING POWDER CO. 81 and 83 Fulton St., New York.

NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages.

SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, losing sense of smell, cool breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in securing a bottle of Nasal Balm. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. Nasal Balm is sold by all druggists, or will be sent, post paid, on receipt of price (20 cents and \$1.00) by addressing PULFORD & CO., Brockville, Ont.

NEVER FAILS CURES GOLD IN HEAD AND

CATARRH

CLINTON H. MENEELY BELL COMPANY. TROY, N. Y.

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chime and Peals. For more than half a century noted for superiority over all others.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 2200 TESTIMONIALS. CHURCH SCHOOL FIRE ALARM. NO DUTY ON CHURCH BELLS.

M'SHANE BELL FOUNDRY. Finest Grade of Bells, Chime & Peals for Churches, Colleges, Tower Clocks, etc. Fully Warranted; satisfaction guaranteed. Send for price and catalogue. HENRY M'SHANE & CO., Baltimore, Md., U.S.

Mention this paper

THE FAMOUS TENOR OF THE WORLD, CAMPANINI,



Has written a helpful article on the care, cultivation, and preservation of the voice, of special interest to every girl and woman with vocal aspirations or talent, entitled:

"HOW TO TRAIN THE VOICE,"

Which appears in the NOVEMBER number of

The Ladies' Home Journal

Now ready, on the News Stands—Ten Cents a copy.

Some other special features of this particular issue are:

"Liberties of our Daughters" By Mrs. ADMIRAL DAHLGREN.

"A Thanksgiving Surprise," Illustrated Story by SUSAN COOLIDGE.

"Elder Lamb's Donation Party" Full page Illustrated Poem by WILL CARLETON.

You will find something crisp and snappy in "Why I Never Married," "Can Women Keep a Secret?" and other special articles, together with a wealth of special Thanksgiving matter, dainty illustrations in profusion, &c. The handsomest periodical ever issued for Ladies and the family. Has a circulation of

NEARLY HALF A MILLION COPIES EACH ISSUE.

For \$1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, some 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. RAMSEY; also "Kensington Art Designs" by JANE S. CLARK, of London.

N. B. This offer must positively be mentioned when sending your subscription, or one year only will be given. CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

PERFECT DIGESTION.

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties to the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

Send for our BOOK OF ADVICE to RADWAY & CO., 419 St. James Street, MONTREAL.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, S.L.C., 188 West Adelaide St., TORONTO, ONTARIO.

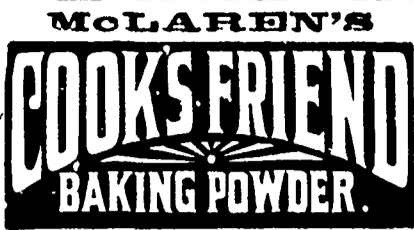
DROP THE OLD IDEA ABOUT WASHING

And next wash-day try the "SUNLIGHT" SOAP way—the simple, clean, economical and sensible way—which makes the white articles whiter, the colored ones brighter, the woollens and flannels softer, and everything as sweet and clean as if never worn, without Scalding or Boiling a single piece.

PUT ASIDE YOUR OWN NOTIONS of washing for one week and give the "SUNLIGHT" SOAP a trial according to directions. It will astonish you.

Just think! No Boiling, No Steam, No Washing Powder, No Sore Hands, No Rubbing your Clothes to Pieces, No Hard Work.

Miscellaneous.



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

RETAILED EVERYWHERE.



ROYAL YEAST

Is Canada's Favorite Yeast. Celebrated 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread.

Miscellaneous.

MEETINGS OF PRESBYTERY.

BARRIE - At Barrie, on Tuesday, November 25, at 11 a.m. BRANFORD - At Carberry, on the second Monday of December, at 7.30 p.m. BROCKVILLE - In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m. CHATHAM - In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m. GUELPH - In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m. HAMILTON - In St. Paul's Church, Hamilton, Tuesday, November 18, at 9.30 a.m. HURON - In Brucefield, on 11th November, at 10 a.m. KINGSTON - At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m. LINDSAY - At Wick, on the last Tuesday in November, at 10.30 a.m. LONDON - In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered. MAITLAND - At Wingham, on 9th December, at 11.15 a.m. MONTREAL - In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m. ORANGEVILLE - At Orangeville, November 11th, at 10.30 a.m. PETERBORO - In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m. QUEBEC - In Chalmers' Church, Richmond, on 11th November. REGINA - At Wolsley, on the second Wednesday of December, at 10 a.m. SARNAI - In Presbyterian Church, Watford, third Tuesday of December. SAUGEN - In Guthrie Church, Harriston, on the 9th December, at 10 a.m. WINNIPEG - In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

Miscellaneous.



A cream of tartar baking powder. Highest of all in leavening strength. - U. S. Government Report, August 17, 1889.

C. C. RICHARDS & Co.

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

Hantsport.

Miscellaneous.

to G.A. FLEMING, Principal, Northern Business College, 107 Dundas St. W., Toronto, Ont. For particulars of our course of study, send for our Circulars, the best Business Education obtainable in Canada.

INCORPORATED 1888. TORONTO. TON. G. W. ALLAN, President.

CONSERVATORY OF MUSIC

In Affiliation with Trinity University. FOURTH YEAR. Over 1,300 Pupils last Three Years.

A NEW 100-PAGE CALENDAR

For Season 1890-91 will be ready early in November. Send for copy, mailed free to any address, to EDWARD FISHER, Musical Director, Corner Yonge Street and Wilton Avenue, Toronto

Incorporated 1890



TORONTO COLLEGE OF MUSIC (LIMITED)

GEORGE GOODERHAM, Esq., President In Affiliation with Toronto University.

Musical Education in all Branches. For Prospectus apply to F. H. TORRINGTON, Musical Director. 12 and 14 PEMBROKE ST. Applications for West End Branch may be made to Mrs. Howson, 82 Brunswick Ave.

BRITISH AMERICAN ARCADE YONGE ST. TORONTO. Business College advertisement with logo and contact info.

"Photography is the desideratum of our day and the necessity of the age." BARKER'S SHORT-HAND SCHOOL, 45 KING STREET EAST, TORONTO.

THE CANADA Business College HAMILTON, ONT. The Leading College of Business and Shorthand in the Dominion. New illustrated catalogue free. Apply to Principal R. E. GALLAGHER, HAMILTON, ONT.

BOOKS FOR LADIES. Sent by Mail on receipt of the following Prices: - Kensington Embroidery and Colour of Flowers. Explicit information for the various stitches, and descriptions of 70 flowers, telling how each should be worked, what materials and what colours to use for the leaves, stems, petals, stamens, etc., of each flower. Profusely illustrated. 35 Artistic Embroidery. By Ella R. Church. 128 pages. Profusely Illustrated. 20 How to Crochet. Explicit and easily understood directions. Illustrated. 20 Fine Crochet Work. Profusely Illustrated. 15 Crochet and Knitted Lace. Profusely Illustrated. 35 Mammoth Catalogue of Stamping Patterns. 132 double-size pages; thousands of illustrations of Stamping Patterns for Kensington, Outline and Ribbon Embroidery, Kensington and Lustre Painting, alphabets, monograms, braiding patterns, etc. 25 Ladies' Manual of Fancy Work. 500 illustrations. A new book by Jennie Junie. 50 Letters and Monograms. By Jennie June. Over 1,000 illustrations; alphabets, monogram and initial letters for stamping. 50 Crazy Patch Work. This is the best book yet published on this branch of fancy work. 25 Ladies' Guide to Fancy Work. 360 illustrations; sixty-four large three column pages. 25 Hints on Crochet. 15 How to Knit and What to Knit. 25

Miscellaneous.

Bermuda Bottled. "You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough or Severe Cold I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's, in Salmon wrapper. Be sure you get the genuine.

FITS EPILEPSY OR FALLING SICKNESS

Send at once for a FREE BOTTLE and a reliable Testis. This remedy is a sure and radical cure and is perfectly harmless as no injurious drugs are used in its preparation. I will warrant it to cure in severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address: H. G. ROO" M. C., 186 West Adelaide St. Toronto, Ont.

CURED

KNABE PIANOS. UNEQUALLED IN Tone, Touch, Workmanship and Durability. BALTIMORE, 22 and 24 East Baltimore Street. New York, 148 Fifth Ave. Washington, 817 Market Space. GOURIEY, WINTER & LEEMING, Yonge St. Piano Rooms, 118 Yonge St., Toronto, Ont.

Burdock BLOOD BITTERS

CURES DYSPEPSIA CURES DYSPEPSIA CURES DYSPEPSIA Mr. Noll McNeil, of Leith, Ont., writes: DEAR SIR.-For years and years I suffered from dyspepsia in its worst forms, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 6 bottles I was completely cured.

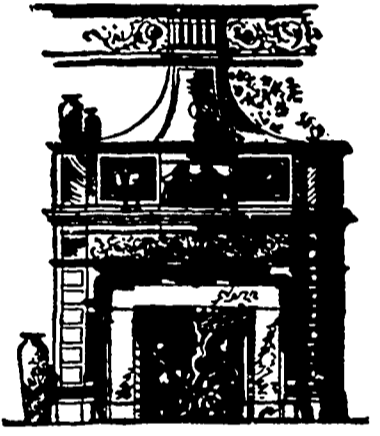
RADWAY'S READY RELIEF

The Cheapest and Best Medicine for Family Use in the World. CURES AND PREVENTS COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA. CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN. INTERNALLY. From 30 to 60 drops in half a tumbler of water in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

MALARIA

Chills and Fever, Fever and Ague Conquered. There is not a remedial agent in the world that cures fever and ague and all other malarious, bilious, or other fevers, aided by RADWAY'S PILLS, so quick as RADWAY'S READY RELIEF. Price 25c. per bottle. Sold by druggists. Dr. RADWAY'S Sarsaparillian Resolvent. A SPECIFIC FOR SCROFULA. Builds up the broken-down constitution, purifies blood, restoring health and vigor. Sold by druggists at a bottle. Dr. RADWAY'S PILLS For Biliousness, Piles and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25c. cents. DR. RADWAY & Co., Montreal.

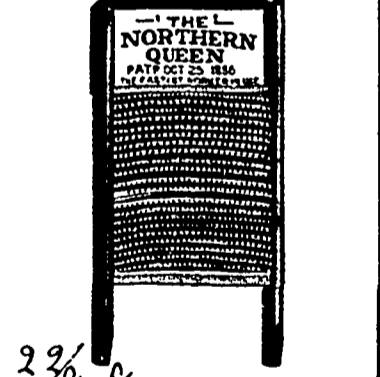
Fine Art Woodwork of Every Description.



Designs and estimates furnished on application

Wright & Co., 64 High Street

BUY ONE.



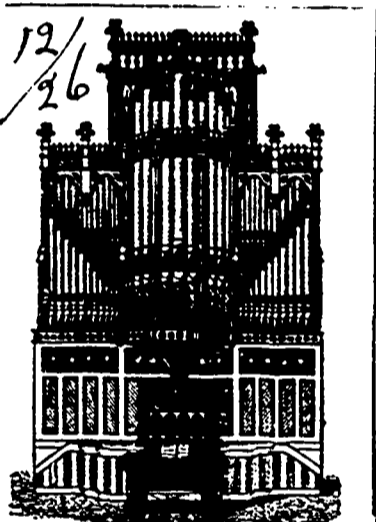
IF IS THE BEST WASHBOARD MADE.

FOR SALE BY ALL DEALERS. MANUFACTURED BY TAYLOR, SCOTT & Co.

ELIAS ROGERS & CO'Y.



COAL. WOOD. LOWEST RATES.



BELL CHURCH PIPE ORGANS

First-class in every respect, and in prices from FIVE HUNDRED DOLLARS up. Specifications and designs submitted to intending purchasers on application. Bell Pianos and Reed Organs suitable for all purposes. Recognized as the Standard Instruments of the world. Send for catalogue.

W. BELL & Co., GUELPH, ONT

FRENCH AND GERMAN After the Berlitz Method FRAULEIN GAINER AND MADEMOISELLE SIBOIS Address or enquire at ROOM M, YONGE STREET ARCADE, End East Elevator.

IT WILL PAY YOU TO WRITE TO Belleville Business College, BELLEVILLE, ONT

Which is the proper address of the best equipped Business College in Canada. Nothing so climb. Rooms and offices on ground floor buildings owned, not rented. Beautiful grounds. Large gymnasium. Large circular sent free, to any address. Direct as above.

MORVYN HOUSE, 350 JARVIS ST., TORONTO Girls' School for Resident and Day Pupils. MISS LAY, PRINCIPAL. (Successor to Miss HAIGHT).

This SCHOOL will re-open under the new management on TUESDAY, SEPTEMBER 9th. While Miss LAY will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvements which will keep it in line with the best Schools of its kind. The PRINCIPAL will be assisted by accomplished PROFESSORS and TEACHERS in every department. The COURSE of Study is arranged with a view to UNIVERSITY MATRICULATION. It is added to the PRINCIPAL'S COURSE, which requires the best preparation for the more advanced grades of the School. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES. After the sixth of AUGUST, MISS LAY will be at home to receive visitors on school business. Until that date, letters directed to the above address will be forwarded to her.

WILL BE FOUND INVALUABLE FOR Cholera Infantum and all Summer complaints, children or adults. His words are true, but will be retained & a sustenance when everything else fails. 4 sizes 35 cts. up.

THE DOLLAR KNITTING MACHINE MANUFACTURED BY CREELMAN BROS GEORGETOWN, ONT. THE ADVERTISEMENT IS FOR YOU IT IS GOOD FOR \$2. SEND TANDA STAMP FOR ALL PARTICULARS AND PRICE LIST.

BAILEY'S Compound light-spreading Reflectors. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 708 Penn Ave., Pittsburgh, Pa.

The Great CHURCH LIGHT Frink's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 151 Pearl St., N.Y.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS. IS

Cockle's Pills COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

WHOLESALE AGENTS: EVANS & SONS, LIMITED, MONTREAL.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING. Only Water required in Using.

10c a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer. J. S. ROBERTSON & Co., MONTREAL