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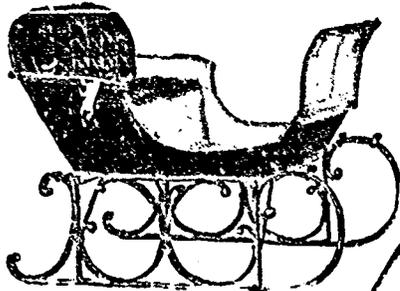
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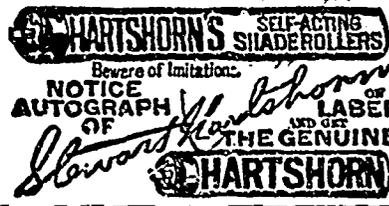
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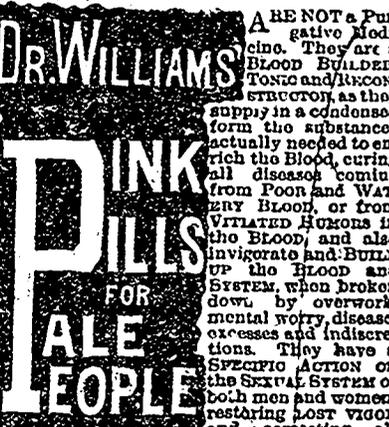
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, NOVEMBER 4th, 1891.

No. 44.

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Notes of the Week.

PROFESSOR CALDERWOOD, lecturing in Edinburgh on hypnotism, repudiated the view that it was due to magnetism or electricity. What occurred was simply the wearying of an organ or line of nerve so as to induce sleep. All seemed liable to it, but it could not be done against the will. While approving of scientists studying the question, he deprecated public exhibitions, and advised his hearers not to submit to experiments, and to break off if they had already done so.

A NIGHTLY average of 360 persons find shelter in the homes of the London Congregational Union. On Sundays it is customary to provide a good, solid meal of bread, meat and coffee. Clothing is given in deserving cases. The Union have interested themselves in a Reclamation Test Farm in Essex, from which suitable cases are, after a short probation, sent out to Ontario, Quebec, Manitoba, and other provinces in Canada. Mr. E. Wilson Gates is the superintendent of this philanthropic work.

THE Annual Convention of the Woman's Christian Temperance Union was held in Toronto last week. A large number of delegates were in attendance. Reports presented were of a most encouraging character. Among the young of the country, temperance principles are taking a firm hold. The use of unfermented wine at communion was discussed, and evangelistic work was favourably considered. Arrangements are to be made for a large and influential delegation to the great Convention that meets in Boston during the present month. The meetings in Toronto have been greatly enjoyed.

THE Rev. Henry Miller, of Hammersmith, has just had an American sounding-board erected over his pulpit which, says the *Presbyterian Messenger*, is proving a great boon. It consists of an expansive shell, of a very composite character, springing from two brass pillars surmounted by handsome capitals, and capable of being pitched at a desired angle. This shell is so sensitive to sound that the speaker's voice is heard with distinctness all over the church. Like a whispering gallery it also brings back to the preacher—but not unpleasantly—the voices of the choir in the remote gallery, and makes even the turning of the leaves of their hymn books audible.

THE Young Men's Society of Regent's Square congregation celebrated its jubilee recently. For fifty years the society has existed without break or decline. Mr. Farquharson, one of the oldest members, presided in the absence, through illness, of Mr. L. Stewart, one of the original members of the society when it first met under the presidency of Dr. James Hamilton. Mr. John Hare gave some interesting recollections of the principal men connected with the society during the first thirty years of its existence. Mr. Robert Whyte spoke on the advantages of such societies. Other addresses followed. Since the inauguration of the society nearly 1,300 names have appeared on the roll of membership.

THE Salvation Army begins on the 8th inst. what it calls the week of self-denial. It is the season when the faithful soldier is expected to make

sacrifices and subscribe to help swell the home funds. It consists in foregoing some expenditure and contributing the amount to the coffers of the army for good works. For instance a woman who was bent upon a new bonnet, mantle or dress, would decide to go on wearing the old one and give what the same would have cost to the Army's funds; a man will walk his morning and nightly two miles instead of taking the usual car, and this will swell the sum. It is a universal matter; every officer, from the highest in rank to the lowest, joins in the undertaking; some give up their week's salary, while others make sundry other sacrifices. The very poorest contribute their mite and nothing is despised. A public statement will be made of the amount raised in the country as soon as it is known.

THE Italian Parliament, says a contemporary, is evidently an independent, open-minded body, and it does not wait for initiative from the Government before taking an important step. The Italian deputies have organized an Inter-Parliamentary Arbitration Conference, to be held in Rome on November 3, and the four following days. Invitations to foreign deputies have already been sent, and the response from England has been very hearty. This is one of the best things the friends of peace have yet done. Conferences of individuals or of members of peace societies are all very well, but when you get hold of the representatives of the people, of those who have to judge of the army estimates, and vote the supplies for war, you have gone a long step farther. As no distinct pledge of adherence to peace principles need be taken by those who attend these meetings, it is to be hoped that many will be present besides those who are already converts to a reasonable system of arbitration in international quarrels.

THE warm discussion at the Methodist Conference in Washington on the subject of politics in religious newspapers is, says the *British Weekly*, of very real and practical interest. As a matter of fact, religious newspapers in England do have a distinct political colour, and the tendency is growing. Perhaps this can partly be explained by the existence of a State Church threatened with disestablishment. The literature of its adherents is bound to be steeped with politics, and no less so that of the aggressors. But this explanation is not complete. Religion, on its practical side, comes in contact with political issues every day. It has to count with principalities and powers, with parliaments and vestries, to judge them, make use of them, or overcome them. Readers of religious newspapers may devoutly wish that their particular organs should not be full of angry brawling, and unfairness, and party spirit; but were the newspapers to ignore the every-day affairs of the world, or refuse to lend support to the efforts of either political party, they might have only found, in their loss of influence, a dear-bought peace.

THE Irish Presbyterian Church has just fallen heir to a very respectable windfall in the shape of a legacy which is expected to produce a little under \$5,000 a year, and is further expected to almost double itself under conditions which are sooner or later certain to come about. The legacy comes from an eccentric old minister called John Carey, who died in August last at the age of ninety. The largest part of the benefaction goes to Magee University College, Derry, in the form of a lectureship and scholarships, both in the Arts and Divinity courses. Of the scholarships, one is for the training of a missionary to India. Mr. Carey, for years prior to his death, was a liberal benefactor of the Mission in Gujarat, and one of the stations has been called Careypur, as a memorial of his gifts to it. The Foreign Mission gets \$350 a year. The college in Derry is entirely owned by the Presbyterian Church, and altogether under its control. It has been gradually coming into the receipt of droppings like this, and is now in the way of becoming a well-endowed establishment. The Hibernian Bible

Society gets \$100 per annum. The College Faculty, which, under the Endowed Schools (Ireland) Commission, have now a corporate existence and a seal, are the major trustees, with power of supervision.

THE *Christian Leader* says: We are glad to notice that the religious tone of the *Speaker* is improving very much. The "clubman" tone is disappearing, and a much healthier spirit appears. The literary department is very strong, and keeps up admirably, while the heaviness of the political articles has been much lightened of late. There was a capital article on Scotch Ministers Old and New in the last number, full of true things well put. The writer sums up thus, and, except in one point, not unfairly: "The new ministry feels the pressure of the problems of the age as the old did not; the problems, the tendencies, the intellectual unrest, the religious activities, the ecclesiastical rivalries, the new learning, the passion for social reform, have combined to dry up the old springs of humour. Leisure is the last thing that the preacher now knows; he lives in a grim hand-to-hand struggle with more direful forces than his fathers knew. Yet the result has been the development of as well qualified a body as ever officered any order of churches. The Scotch may be said to be the best educated ministry in the world. There may have been and may be more learned men in the Roman and Anglican Churches, but the average among the Scotch clergy is higher. And curiously, in contradiction to what used to be argued, the Free Church is more distinguished for learning than the Established. While the Established has developed more popular power in the pulpit, the Free has the best equipped theological colleges in the United Kingdom; and its younger ministry contains scholars of quite unusual promise. They do not fear to face the gravest questions in thought and criticism."

PROFESSOR JOHN STUART BLACKIE says that as a warning against the tendencies of the hour to ignore the moral nobility of our Presbyterian Churches, and delight ourselves in the glittering graces of our whilom oppressors and persecutors, the fervid declamation of the Presbytery of Dunfermline may not be without value. He warns the large class of landholders who are not of the Episcopal creed to beware of allowing themselves to be seduced by mere London pomp and fashionable conceit from the Church of their forefathers. Dress the Presbyterian lady more attractively by all means, he says, but do not betray her to those who can neither appreciate her virtues nor tolerate her independence. Amongst appropriations of doubtful virtue from other churches, he places liturgies in the foremost rank. He can see no virtue in a stereotyped form of words, hostile alike to spontaneous utterance in the personal ministrant and to apt reference to the special occasion. But he would have a permissive liturgy. Psalmody in a Christian congregation is not, as in a concert, a matter of artistic exhibition for the few, but of devout utterance for the many. Inferior music with general personal participation is more edifying in church than a superior performance by a few where the many are mere passive recipients. The weak point of the Presbyterian machinery is the confounding—contrary to the apostolic practice (Acts vi. 2)—of all ministerial functions in the one office of parochial preaching with a cure of souls, and he advocates the revival of the old office of superintending elders without a cure of souls, who might cultivate ecclesiastical leisure, and perform the most important function of bishops without their English names and their sacerdotal pretensions. The inferiority of our clerical body in theological learning and the higher culture requires remedy, and this, he says, is to be found in a bold measure of education reform by the establishment of well equipped middle-class schools so as to leave the universities to deal with only advanced learning. The issue distinctly before us, concludes the professor, is either to be our well-marked Presbyterian selves or to be incorporated into the big Episcopal paunch of John Bull.

Our Contributors.

"EVERY PROSPECT PLEASES, AND ONLY
MAN," ETC.

BY KNOXIAN.

Heber had not Canada in his eye when he wrote that line, but it describes the condition of this country fairly well. There is nothing in the Dominion that needs improvement so much as the people. The country is one of the best on the globe. God never gave a nobler heritage to any nation. There may be some drawbacks but what country new or old is without drawbacks of some kind. People sit in their houses and read wonderful accounts of other lands, but if they knew as much about them as they know about home they would see just as serious drawbacks there as they see here. Far away fields always look green, but anybody who thinks they are as green as they appear is greener than the fields.

Perhaps some reader feels inclined to say "climate" and then look as if that one word knocked the bottom clean out of this paper. Canadian climate! Which one? We have several climates. An intending settler can have his choice of climates in this country. He can have any variety from the mild air of Vancouver to the snappy, bracing atmosphere of Manitoba. It is said that a man never walks fast in Victoria nor slow in Winnipeg. The difference is in the atmosphere, not in the man. If our intending citizen wants a fair medium thing in the way of climate let him settle down in Ontario. He fancies fog and all its collateral advantages, Halifax or St. John is the place for him. They have an article of fog down there that could hold its own in Glasgow or London. This paper is being written on Monday, 26th of October, within about eight weeks of Christmas, and we might challenge the world to produce a finer day. Adam hadn't a finer morning in Eden than this morning was. A man who cannot get a climate in this country to suit him doesn't know what he wants in the climate line. He is just like those ladies who go into dry goods stores and torment the clerks but never buy anything. Some of them don't know what they want, and if they did have neither money nor credit to get it.

Products! Yes, that is where this country excels. There is probably more wealth taken out of one coal pit in Nanaimo in a year than there is produced in the northern counties of Scotland in ten. The grain belt of Manitoba alone will produce this year about fifteen millions of hard cash. The timber of British Columbia is among the best in the world and is sent to all parts of the world. The timber limits of Ontario are worth over one hundred millions. Montreal is said to be the richest city of its size in the world, and it never could have grown so wealthy if Canada had not been a good country to make money in. Taking it all round, Ontario is one of the best countries in the world. More poor men have done well in Ontario than in any country of its size on the globe. The Maritime Provinces were once highly prosperous in certain lines. Halifax has very wealthy men who made their money in their own city. There is untold wealth in the water on both the Atlantic and Pacific sides of Canada, and nobody can estimate how much more there is underground between the oceans. God has given us a country of unbounded resources. Field and forest, ocean and mine, possess immense possibilities in the way of development. If Canadians ever become a growling, stunted, half-starved people the fault will be their own. The Almighty never gave any people a better chance to get on. The part of the country that was made for us by a higher power is all that anyone could desire. If we cannot develop our resources, if we cannot govern ourselves honestly and build up a nation, let no one blame the country. The people themselves are to blame. The natural factors that make a great country are all here in abundance. If we cannot use them we should say so and be done with it.

It has become a common practice with some to blame our political constitution for all the ills that the body politic is heir to. Well, the Confederation Act may not be a perfect thing but it is not bad. It is vastly better than the Constitution of Scotland was for many years, yet Scotchmen could hold their own and a little more all round the globe. If the constitution is not good the worst parts of it might easily be mended.

Here is a case in point. Nova Scotia, New Brunswick, and Prince Edward Island have all told a population of 880,905. These people have three Local Legislatures, three Upper Houses, three lieut. governors, and three governments. Does any sane man say for a moment that all this governmental machinery is needed to manage the affairs of eight hundred thousand people? Ontario with a population of over two millions gets along very well with one legislature of ninety members. The provinces are all getting behind financially except Ontario. Why cannot the people of the three Maritime Provinces unite and live within their means. Simply because they don't wish to do so.

Quebec is in a bad way—thirty millions in debt and its letters of credit hawked about. Whose fault is that? It is the fault of the people. They might send better men to manage their affairs and cry less for Government help.

But what is the use in following up this discussion. Any man who does not see that God has given us a noble heritage and who does not admit that the ills from which the nation suffers are in the heirs and not in the inheritance is "too stupid for anything" or is something much worse than stupid.

SERMON REVERIES.

NO. II.

Last Sunday a m. the sermon was a good one. It seemed to fill my wants in a satisfactory manner, and, as a natural consequence, there was not much wandering of the thoughts. The text was from Hebrews x. 26, 27, and the preacher tried to show that despite the stern dictum laid down there, there was still hope for the sinner if he really was saved by a true knowledge of Jesus Christ, no matter how low down he fell, or how many times he did so. Of course such a Methodist doctrine, in a Presbyterian pulpit, could not help but make me think of a grand scheme I often think of, viz. Evangelical union. General Christian union I never think of. I place it among other impossible schemes—Imperial Federation and the like. The Church of England, as it is called here very improperly, I think, will not give way much. She may open her wings, and take the rest of us poor, deluded mortals under, but not much else. Now to the dissenters, as they are so politely termed, who compose the great majority of our population, this presumption on the part of our Episcopal brethren provokes only a smile of pity and I fear contempt. Yes, union among the working Churches is all we can ultimately hope to gain. What a grand Church it would make. No weakly, miserable congregations in small towns where one only is needed. No three or four missionary systems to hopelessly confound one's reason of that which is right and necessary, and no more diversity of opinion and showing of broken front to the enemy. Yes, I tell you brethren and sisters, that now is the time, none other, for successful evangelical union, and I wish some of our great men would start a jubilee fund of say 100,000 dollars to be donated to the Church of Canada, this being the designation of the new body.

Of course, these ideas of centralization, engendered by the eloquent preacher's remarks, could only be followed up by a reverie on this Toronto vice. At least the rest of the Province persist in calling it a Toronto vice. Oh the greed of this absorbing city! Well, my countrymen, if Toronto does centralize, she gives you good value for your money. Another scheme is before my busy thought department, and it is this: You know our beautiful St. Andrews Church on King Street, every Presbyterian loves the massive structure and admires its fine romanesque lines; well, this church building stands there, but its loyal and influential membership has gone north in the natural flow of population thitherwards. If many are to be believed, they wish their grand building was just four blocks nearer them, and they are quite right too. My scheme is this—let us club together and buy this building from St. Andrews Corporation, and present it to the General Assembly of our Church for an Assembly Hall and general Church offices. Is not this more of this Toronto vice with a vengeance? I admit it, but stop a minute. Look at our Methodist brethren. Have you any difficulty in finding their Church offices and officials if you require them? Do you have to climb up a dingy stair or two and find a small back room with difficulty before you can reach the Church Treasurer, for instance? I think not, and yet that is what we influential Presbyterians are doing every day, if we wish to find our old and venerated Dr. Reid. I say calmly that the sooner we find our Church proper permanent offices in which to transact business the better, and where could a more prominent and imposing suite be found than the church of which we speak. And the Assembly Hall, words fail to convey the *eclat* with which the idea should find itself received. I say should, you will notice. I draw your special attention, because in all probability this is the last you will hear of it, our people are so hard-up, especially our wealthy friends.

About this time the sermon was losing its edge in the closing features. As I have before stated, I admire the way some preachers close up their discourses just as much as I detest the way others do the task. Our preacher on this occasion rather lost force as he finished up, yet he did his level best to sustain the interest. His sermon was a good sample of evangelical effort and deserved a much larger audience. We will not attempt in this edition to discuss these sparsely-attended meetings; our minds, I am sure, are too full almost for utterance on the whole matter. Suffice it to say, we are not becoming better, rather worse, in this important matter.

CURLY TOPP.

GLOSSARY OF CHINESE WORDS.

The following is a glossary of Chinese words occurring frequently in the communications from our missionaries. All interested in the progress of our Chinese Mission will find it helpful. It is introduced by the accompanying letter from Rev. Murdoch Mackenzie, addressed to Mr. Hamilton Cassels, Convener of the Committee:—

Enclosed you will find a short list of some of the more common words that occur in the minutes and probably in letters dealing with Chinese matters sent home. I hope it may enable you to understand a little of the complicated phraseology that we meet with here continually. Additions may be made to the list from time to time as necessity requires and our knowledge of the language and customs increases. If terms have been already used that require explanation, I trust you will excuse our omission of duty in not making their meaning clear. Sincerely yours,

Lin Ching, May 11, 1891. MURDOCH MACKENZIE.

LITERATI—A term used in speaking of the literary class

gentry of China. The members of this class are very numerous and influential throughout the Empire, and are everywhere regarded as the sworn foes of Christianity.

LIN—The Chinese equivalent of the English word rent. Renting in China differs very little from the same transaction in Canada or Great Britain.

TANG—(Pronounce Dang). This is the nearest Chinese equivalent of the English word mortgage. In this transaction a loan of money is given on the security of a house or other property, and the lender obtains possession of said house or property, without disturbance, for the term of years for which the lease is drawn up. At the expiration of said term, which is seldom less than ten years, the owner of the property, on refunding the full amount of the loan, can request the tenant to leave. In the event of the owner of the property failing to refund the loan, the tenant remains in full possession.

MAI—In speaking of buying, the Chinese use the term mai. When purchasing property in China the deed must receive the official stamp to make it valid, and the official has in his power to demand a sum equal to about one-third of the price paid as a Government fee. On this account tanging is much more common than buying. As the deeds do not require the official seal and when a sum of money equal buying price is loaned, the lender's title to the property is as secure as if it were bought.

CHUNG JEN—(Pronounce Jung Ren). The English equivalent of this is "go-between or middle man." Business of all kinds between Chinese and foreigners must be transacted through middlemen who claim a certain percentage in each transaction.

TAEI—A tael is an ounce of silver and varies in different localities as also do the weights and measures, there being no uniform standard. Thus we have Shanghai, Tientsin and Lin Ching taels all differing in value.

TIAO—(Pronounce Diao). The copper coinage called "cash" is strung on strings; each string nominally holds a hundred, and a collection of such strings is called a tiao. The number of cash on each tiao varies in different parts of the country, generally = 40 cents in gold.

COMPOUND—A number of houses, in one or more yards, all enclosed by one wall. This wall is generally eight or ten feet high with no windows or openings on the street and only one entrance. All within the wall is considered the compound.

DISPENSARY—In speaking of a dispensary in contrast to a hospital, the reference is to the limited scope of the dispensary owing to the lack of accommodation for patients, but in all other respects the work done is practically the same. In endeavouring to secure a compound for dispensary purposes the missionary is always anxious to have a good-sized waiting-room convenient to the street to be used as a street chapel.

STREET CHAPEL—This is (1) a good-sized room, (2) situated on a prominent street, (3) with wide doors and (4) benches several feet apart. In the street chapel an opportunity is offered to all who choose to embrace it of hearing the Gospel, either from a foreign missionary or the native helper.

NATIVE HELPER—Our native helpers are unordained men free to devote all their time to talking with the people, teaching and preaching, while on the other hand, the MEDICAL ASSISTANT aids the doctor in his work, and, when a Christian, is expected to take advantage of every opportunity to present the Gospel to the patients and others.

LI—The Chinese mile, equal to one-third of an English mile.

FU—A large portion or department of a province under the general control of one civil officer immediately subordinate to the heads of the Provincial Government. Each province has about ten such divisions. The term fu is also applied to all cities of first order. The provincial capitals which are always fu cities contain an average population of about one million inhabitants. The other fu cities contain from 60,000 to 500,000.

CHOW—A division of a province smaller than a fu, and either like it governed by an officer immediately subject to the heads of the Provincial Government, in which case it is called a chow, or else forming a subordinate part of a fu.

The Fu Magistrate has control over from six to ten Hsien districts, while a chow controls two or three. The term chow is also applied to cities of the second order.

HSIEN—A small dimension or subordinate part of a department, whether of a fu or of an independent chow. The term Hsien is also applied to cities of the third order, which generally contain an average population of about fifty thousand.

A Hsien Magistrate has charge of all the towns and villages in his district which average from two to four thousand.

YAMEN—The official residence of a Chinese magistrate and of all his subordinate officers. Business of all kinds, from the trial and confinement of criminals up to the most important State transactions is conducted in the Yamens.

JAMES F. SMITH,
MURDOCH MACKENZIE.

FRAGMENTARY NOTES.

IRELAND—BELFAST—SOME EMINENT PREACHERS—THE BAPTIST CONVENTION.

In a former letter I made reference to May Street Church, for many years the scene of the labours of the late Rev. Dr. Cooke, and a few lines regarding his successors may not be

interesting. As both clergymen are still "in the body," and speaking for themselves, it would seem almost unnecessary to say anything about them, as they are well known throughout the Church and even outside the three kingdoms. As was natural to suppose, when by the lamented death of Dr. Cooke May Street pulpit became vacant, many were the misgivings lest the power and prestige of that pulpit might begin to wane, but in a short time the attention of the congregation was turned to Connor, in the county of Antrim, the pastor of the congregation there being the Rev. J. S. Mackintosh, now Dr. Mackintosh, of Philadelphia. He was unanimously chosen as pastor of the vacant charge. Connor was then and is still one of the largest congregations in the Church, and was blessed with the ministrations of such men as the sainted David Hamilton, father of the distinguished President of Queen's College, Belfast, and the late Rev. Dr. Moore, of Elmwood, Belfast, besides it was in this congregation where the great revival of 1859 commenced under the ministry of Dr. Moore. It is true that Cooke and Mackintosh were different types of men, but the times in which they lived were different, and the questions which called forth the peculiar and powerful talents of Cooke were largely settled before his death, and might be numbered among the things that were. Mackintosh commenced his ministry in revival times, and the important and no less useful field which opened up before him was that of pastor and preacher.

Mackintosh was not long settled in Belfast when he attracted attention as an eloquent speaker, who sustained the high reputation of May Street pulpit. His name soon became known outside the Green Isle, and when he responded to the call from Philadelphia he left amid the regrets of a large and prosperous congregation. To-day he is among the most eloquent and prominent ministers in the United States. May Street Church was again vacant, the ranks of the leading men were being thinned, and the difficult question again came up, who will be minister of May Street? The attention of the congregation was soon directed to the Rev. R. J. Lynd, B.A., of Berry Street Church, who, after some hesitation, accepted the call, and was duly installed successor to Dr. Mackintosh. Mr. Lynd is the son of a respectable farmer. He was born near Coleraine, in County Derry. From early life young Lynd exhibited more than ordinary ability, but it was the year of grace 1859 that brought to notice the eminent talents which were afterwards so widely recognized. When at college as a reader and elocutionist he occupied a foremost place, and during the excitement of a revival his evangelistic addresses were subjects of general remark and admiration. His studies were prosecuted in Queen's College and Assembly College, and when licensed by the Presbytery of Belfast he was soon settled in the important congregation of Whiteabbey, one of the suburbs of Belfast. As a preacher, lecturer and reader he pushed at once to the front, and, what was very unusual in those days for young men, he was often asked out with Dr. Cooke to take an evening service for charitable purposes, and there were very few in any Church who could draw such audiences. When the Home Rule agitation commenced, Lynd took the "Unionist" side, although all his life he had been a Liberal and a supporter of Gladstone, and his speeches on this question were among the most powerful and convincing which have been delivered.

In recognition of his learning and abilities the senate of the colleges of Belfast and Derry conferred on him the degree of Doctor of Divinity, and the General Assembly called him to occupy the Moderator's chair, the duties of which were discharged with ability, dignity and taste. On the occasion of my visit to May Street Dr. Lynd occupied the pulpit, and the discourse, both as regards matter or delivery, was in every way worthy of Dr. Lynd's high reputation as a preacher. His manner is pleasing and impressive, probably quiet to a fault. As a reader of the Scriptures Dr. Lynd is a model; a part of our service I may here say which is sometimes rather slovenly executed, and his devotional exercises were both interesting and profitable. I will not soon forget the service which I attended in May Street Church. I could not help recalling the days of old when the great preacher of the Church occupied that pulpit, and with a power and pathos which brought conviction to the minds of his hearers. He defended and enforced the doctrines of the Reformation, and contended earnestly "for the faith which was once delivered to the saints."

Men pass away, but the work goes on, and as one wave of the ocean follows another, only to be broken on the rocks, so one standard-bearer follows another in rapid succession. "Our fathers, where are they? and the prophets, do they live for ever?" The praise service was conducted without the aid of an instrument; the precentor, as of old, stood with his baton and tried to keep time. This seemed the dull part of the service.

In the evening I went to Duncairn Church, where the late Dr. T. Y. Killen laboured for so many years. There was a large congregation present, which entirely filled the church. The services were conducted by the pastor, the Rev. Mr. Jackson. The sermon was an excellent one, and evidently enjoyed by the large congregation. The subject, "Unequal Marriages," one of a series on the book of Genesis, was treated in an effective manner, and listened to attentively. Mr. Jackson seems to be among the most popular of the younger ministers, and I was told that his fame had even travelled across the channel, and that his services were coveted by an important congregation in Scotland. He is a son of the manse. His father was the Rev. Moffat Jack-

son, of Sligo, and he is another convincing proof of the absurdity of the stories about ministers' sons.

During my stay in Belfast I had the pleasure of attending the Baptist Conference with some friends. The proceedings throughout were interesting and instructive; indeed, the addresses of the several speakers were above the average and all brimful of a loving and free salvation. One there was above all others, a sermon by the Rev. Dr. Brown, of Dublin, which captivated the audience. I understand that Dr. Brown was a leading barrister in the capital, and gave up a lucrative business to engage in preaching the Gospel, and right well he can do it.

Another interest attached to that meeting was that one of the delegates, the Rev. Robert Haldane Carson, M.A., of Tobermore, son of the great Rev. Alexander Carson, D.D., L.L.D., of the same place, whose polemical writings have been read not only throughout the three kingdoms, but throughout this continent. Robert Carson, as he likes to be called, is a talented man, and has written several able treatises on polemical subjects. He is the pastor, in succession to his father, of a large and attached congregation, and is uncle of the late Dr. A. T. Carson, Gerrard Street, Toronto, whose death was recently announced. The Rev. Dr. Carson, whose writings on the Baptist controversy and other subjects are well known, was once a Presbyterian clergyman, and when he changed his views on the subject of baptism, gathered a congregation which at that time would probably include one fourth of the members of his denomination in Ireland. The church in which he preached is still standing, and is in the immediate neighbourhood where I was born. On the question of baptism Dr. Carson was liberal. He did not make it a test of membership, and dispensed the communion every Sabbath.

I have sat down at that table, which was then, and still is, spread for all Christians. Dr. Carson was an extensive author, and as a preacher and expounder of Gospel truth would be a man of a century. It was felt as a great loss that he had not left a commentary on some book or books of the Bible. I heard the late Dr. Witherow say that "Carson on the Psalms would have been a precious book." His two greatest works were on "Church Government" and "Baptism," the latter probably his greatest effort. His pamphlet on "Transubstantiation" is unanswerable, and his little volume entitled "The Knowledge of Jesus the Best of the Sciences," will be read for many years to come, and will go to posterity on a level with the writings of Baxter and Bunyan and others which the Christian world hold in high esteem.

Another delegate to the Conference was Surgeon Major Waters, of Tobermore, whom I have known since boyhood. He has attained great eminence in his profession. When under twenty-one years of age Dr. Waters passed the Civil Service examinations, and since then has visited Africa, India and other foreign countries, where he has rendered valuable services to his Queen and country. His great abilities and high personal character brought him under the notice of his sovereign. Dr. Waters some years ago retired on full pay, and is still in the prime of life and quietly enjoying the fruits of his labours. He is brother-in-law of the Rev. William Anderson, M.A., Bobcaygeon, Ont. With such a pastor and such a deacon Tobermore congregation should prosper both temporarily and spiritually. One important member of the Convention was missing, whom as a student and teacher I knew well, the genial and accomplished Rev. W. J. Wilson, who was called to higher service, and whose sudden death was a cause of much regret, and was not only a loss to the Baptist denomination, but to all others in the neighbourhood, where he was always ready to supply for any brother, and whose services were always very acceptable and highly appreciated.

Mr. Wilson was the son of a wealthy builder in Belfast, and, although an only son, the father gave him to the Church. He was intended for the Presbyterian ministry, but when his studies were finished and before taking license, he changed his views on the question of baptism and joined the Baptist Church. Mr. Wilson held charges in Whitehaven, London and other towns in England. He was a cultured and acceptable preacher, and some years ago, retiring from active work, he returned to Belfast. He was a man of high personal character and deep spirituality of mind. His death was regretted by a wide circle of friends and acquaintances. He left a widow who laboured with him in the Gospel, and seven children who are following in the footsteps of a worthy father.

In my next I may make some reference to Dublin, the capital of Ireland.

Toronto, 1891.

THE ROOT OF POLITICAL CORRUPTION.

MR. EDITOR,—You said recently that Presbyterian ministers in dealing with political corruption went to "the root of the matter" when they said politicians were what the people make them. There is no doubt of the fact that if the people as a whole were not corrupt or dishonest, their chosen representatives would be honest; and if occasional instances of corruption cropped up, the people would soon make short work of them. But I for one very much fear that that statement does not go "to the root of the matter." Political corruption is but one of the symptoms of the diseased condition of public morals. We have corruption or dishonesty, and that constantly increasing, in the whole business world. Witness the adulterations carried on in almost everything; witness the

barefaced lying in buying and selling; witness the efforts made in every direction to cheat and take advantage of one another for money. Life is made a burden because of the constant effort required to avoid being made a prey of by the dishonest and corrupt. How many men are there of whom it can be said that their word is as good as their bond? How many contractors or mechanics are there to whom you can say, "do that job for me and I shall pay you," and who will do it as if they were doing it for themselves and charge an honest price? Does anybody nowadays trust a man the more because he belongs to a Church? Do not thousands go from communion tables on Sabbath from all sections of the Christian Church and deliberately lie on Monday and say "business is business" and "religion is religion," and then on Tuesday vote for the brewer or saloon-keeper to represent them in Parliament, and send petitions to them to grant prohibition of the liquor traffic! How much of the "golden rule" is observed by members of Christian Churches who are in combines or syndicates? I rather incline to the opinion that commercial corruption is more rampant than political corruption, but we are more accustomed to the one than the other. Suppose, all this admitted, it will not yet bring us to "the root of the matter." If Christianity means anything practical, it means truth and righteousness. But is not the Dominion full of Christian ministers and members of Christian Churches? Certainly. Then there must be something seriously wrong if by their fruits you are to judge them. Take the Bible as the standard of commercial and political life and how few believe it or live as if they did. Or take it as the standard of Church or Christian life, and how many believe it? Hence the popularity of all the efforts made to weaken its testimony by friends and foes. The Church, speaking broadly, is saturated with the spirit of the world. There is little if any difference between them. Money rules in both. Success, no matter how achieved, is glorified in both. Money and numbers are the test of success in the Church. We shall get "to the root of the matter" when the Church is thoroughly reformed; when the promises of the Head of the Church are really believed; when the work of the Church is done on Scriptural lines; and when discipline is restored to the Church.

Our Churches are "dedicated" of course by the man who can bring in the most money; then they are turned into concert halls, and there is more faith in the presence and power of a star singer or player than in the presence and power of the Holy Ghost in converting sinners and edifying the body of Christ. Churches have come to be mere social clubs and places of entertainment, where an infinite amount of nursing and coddling is required to keep them together and increase their numbers especially from among the wealthy. It is very much to be feared that the first chapter of Isaiah but too truly describes the condition of the Christian Church to-day. There is plenty of service, multitudes of meetings and societies, and very many contributions. "But to what purpose is the multitude of your sacrifices unto Me? saith the Lord," etc. etc. "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," etc. How long would the damnable liquor licensing traffic last if professing Christians were in earnest? What means this Salvation Army work, and the Forward Movement among the Methodists in England, but a somewhat violent effort to get back to the true principles of the religion of Jesus Christ. What means this eager welcome to the preaching of such men as Spurgeon, Moody, and McNeill but a condemnation of the sham and cant of prevailing Church life and the cry of the heart of the common people, as of old, hungry for something real and satisfying?

Is it, therefore, too much to say that the Church is not only responsible for the prevalence of corruption in social, commercial, and political life, but is also very largely responsible for most of the agnosticism and infidelity of the day, because of its formality, worldliness, and hypocrisy. Here are two quotations from recent numbers of your own paper; the first is from a writer of large experience in Burmah, who thus describes Buddhism:—

While the same old reverence exists for Buddhist law and religion which existed in its best days, yet dead worldliness almost universally pervades daily life. Religious rites are observed but they are mostly of a formal character. Popular religion is a life of easy-going conformity to outward observances accompanied by practical self-indulgence. The application of any strong corrective principle has been lost.

Substitute Christian religion for Buddhism and where is the difference? The second quotation is as follows:—

At the present time the Church cannot exert her legitimate power over the kingdom of Satan, because she is herself worldly. She ought to feel that she is enlisted under Christ, to follow His orders and fight the battles of her Lord. Too long and too much the world has shaped the life and ways of the professing Church, and too long the Church has consulted the world's ideas. It is her worldliness that gives the kingdom of Satan its strongest hold on earth to-day.

And, Mr. Editor, the melancholy part of it all is that it is thought a sufficient reply to occasional plain speaking like this to call out: "Oh! he is a crank or pessimist!" That settles the whole question—this question of life or death. You need not trouble to give the subject a moment's consideration after such a crushing reply as that.

Anywhere City, Oct., 1891. REVELATION III 14-22.

Mrs. WHITE, after completing the training prescribed, and having been a probationer in the Royal Infirmary, has been ordained as deaconess in the Barony Church, Glasgow. She is to labour at Newmans in connection with Mrs. Houldsworth's mission.

Pastor and People.

AN EVENING PRAYER.

My Master, help Thou me !
The holy presence of the night draws near,
Flies swift away the passion of the day ;
Amid the shadows stealing gray and drear,
I kneel and lift my restless soul to pray.

My Master, help Thou me !
Thou know'st this life of mine ; 'tis not to-night
A crushing load of bitter grief, nor mete
Of joy too full for my poor spirit's might
I bring, in prayer, to lay at Thy dear feet.

My Master, help Thou me !
The daily press of little cares, the cross
Of smallest plans to bear ; the grace of heart
That checks the fitful speech to gain, and loss
To freely count all things from Thee apart.
—*New York Observer.*

GOLDEN GRAIN BIBLE READING.

BY REV. J. A. R. DICKSON, B.D., PH.D.

THE POSITION OF THE CHRISTIAN BEFORE GOD.

Key text : Ephes. ii. 13.

What is involved in this ?

I. As to the past : " In Christ," 2 Cor. v. 17 ; Gal. vi. 15.

" Quickened," Ephes. ii. 1.

" Sin forgiven," 1 John ii. 12 ; Ephes. i. 7.

II. As to the present :—

No condemnation, Rom. viii. 1, 33, 34.

Reconciled, Col. i. 21.

Adopted, Ephes. i. 5, 6.

In covenant relations, Heb. x. 16, 17.

Blessed with all spiritual blessing, Ephes. i. 3.

Fellowship, Heb. xii. 22, 24.

Sealed, Ephes. i. 13.

III. As to the future :—

Heirs of God, Rom. viii. 17 ; James ii. 5 ; Luke xv. 31.

Mansions, John xiv. 23.

With Christ, John xvii. 24.

Reigning, 2 Tim. ii. 12 ; Rev. v. 9, 10.

THE INTERNATIONAL MISSIONARY UNION.

Dr. John L. Nevius, who lately preached in Toronto, has the following communication in the current quarter's issue of the *Presbyterian and Reformed Review* :—

The annual meeting of the International Missionary Union was held in Clifton Springs, N. Y., from June 10 to the 16th. A year ago the Union met at Clifton Springs by invitation, for the first time. This year, in response to another invitation, it met there again. The meetings were held in a new building called "The Tabernacle," recently erected in a beautiful grove on the Sanitarium grounds. This structure is spacious, well ventilated, and has a seating capacity for 500 persons, easily increased by additional seats to more than 600. Its acoustic properties are admirable. It was formally opened on the evening of July 9, and put at the disposal of the Union whenever required, with the generous invitation from Dr. Foster to make Clifton Springs the permanent place of the meeting of the Union in the future, the members all being his guests for the week, which invitation was gratefully accepted.

The number of missionaries present was ninety-one. They were mainly from the various missionary societies of the United States, while a few came from Canada and Europe. The missionary fields were represented as follows : India, fifteen ; China, thirteen ; Japan, twelve ; Turkey, eight ; Africa, seven ; Burmah, seven ; Siam, five ; Korea, three ; South America, three ; Central America, two ; Northwestern America, two ; Australia, two ; Italy, two ; Mexico, two ; Syria, two ; Hawaiian Islands, two ; Malaysia, one ; secretaries, five ; candidates, two.

The week was found all too short for a consideration of the many subjects which claimed attention. The sessions were occupied with the study of the Scriptures and prayer, carefully-prepared papers or essays, information and personal experiences from almost every part of the world, and informal conferences. The meeting attracted many of the guests in the Sanitarium and residents of the adjacent villages and towns, and some from distant cities.

A considerable number of the missionaries present are soon to leave the United States again for their several fields of labour. There can be no doubt that the meetings of the Union are a great benefit not only to the missionaries, but to the Church at home as well.

The Union sent out resolutions and appeals with reference to the attitude of the United States Government toward China, the "Brussels Treaty," "The Efforts of the United States Government to Extend the Sale of Intoxicating Liquors in Mexico," and an "Appeal to the Churches."

The appeal to the Churches is as follows :—

We, members of the "International Missionary Union," on behalf of the several missionary fields from which we have come, and in the name of our brethren now labouring in those fields, and of our former associates who have fallen at their posts ; and, above all, in the name of our blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the Churches which we represent.

We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort implied a pledge and promise on the part of the Church to perform her duty as the way might be opened.

At the present time world-wide opportunities and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations, an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity, as well as loyalty to Christ, gratitude for our distinguishing mercies, compassion for the many millions of God's lost children, a sense of personal indebtedness to them, and the fear of incurring God's displeasure and the withdrawal of His Spirit from our home Churches by neglect or delay in the discharge of present duty, conspire to awake us to immediate action, and to such action as shall in some good degree be commensurate with our obligations.

We therefore request and beseech all pastors and teachers to seek, by the prayerful study of God's Word and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

We would call upon all God's people, especially those who are rich in this world's goods, to give freely of their substance for the enlargement and generous support of every department of missionary work.

We recognize with devout gratitude to God the work for Foreign Missions which has been accomplished by Woman's Missionary Societies, The Student Volunteer Movement, Young Men's Christian Associations and Christian Endeavour Societies and similar organizations, and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed, and used of God for the advancement of His cause in the future.

Finally, with a full conviction and realization of the utter uselessness of all human efforts and pecuniary gifts without God's presence and aid, we would call upon all God's people to unite in earnest prayer that the Holy Spirit may be poured out on all nations ; that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many labourers into His harvest ; and that His kingdom may come and His will be done on earth as it is in heaven.

THE VAUDOIS OF THE FRENCH ALPS.

You know that the history of the Vaudois, that Israel of the Alps, dates back to a remote period, long before the Reformation. They were Protestants before Protestantism. Their name comes probably from the word *Valdensis*, signifying inhabitants of the valley. At the present day there are two principal branches of this large family : the Italian Vaudois inhabiting Piedmont, forming in themselves a flourishing Church and the Vaudois of the French Alps, who are united to the Reformed Church of France. Let me tell you something about these latter.

The French Waldensian Churches are hidden away amongst the elevated and deep valleys of the Alps of Dauphiny. At these altitudes the winters are long and severe, and nature is almost sterile. For eight months in the year the ground is covered with snow, and the thermometer goes down to twenty degrees centigrade below zero. The inhabitants have thus only four months to cultivate their fields. Rye and a few potatoes are their principal crops. They have also a few flocks of sheep and goats. At the commencement of the winter they bake their bread for the whole season. When the snow covers the surface of the ground so as to barricade the entrance to the houses the Vaudois shut themselves carefully in their stables ; the animals on one side, the family on the other. Whilst the mother spins the wool and hemp for their rustic clothing, the father becomes a shoemaker, and makes shoes for his household.

When sickness comes upon them the anguish is great. Often it is impossible, on account of the severe weather, to fetch a doctor, and in every case the visit is put off as long as possible, as they know it is costly. How many of these poor people must have perished for want of timely medical aid ! After the miseries of the winter come the hardships and dangers of the thaw and the avalanche. From the mountain heights are detached enormous blocks of snow, several cubic metres in size, overturning houses in their fall, and often burying under them flocks of sheep and their shepherd. Such is a rapid sketch of the country of the Vaudois, and the customs of this interesting but scattered and rather numerous people.

But the country, so poor in a worldly point of view, has been blessed by God with a shower of spiritual blessings. As early as the first century of our era, Christianity penetrated into these inaccessible regions. Some historians say it was St. Paul himself who carried the Gospel to them in going from Rome into Spain.

Thanks to their isolation and thanks also to their tenacity, which is the prevailing characteristic of these mountaineers, the inhabitants of these countries were enabled to resist the encroachments of the Romish Church, and have remained faithful to the Bible. From the year 1000 these Churches of Upper Dauphiny (five centuries before the Reformation) formed themselves into an independent Church

and broke definitely with Rome, for which the Catholics have never pardoned them. From the twelfth to the end of the eighteenth century the history of the Vaudois or Waldenses has been a long martyrology. Councils fulminated against them decrees of death, and bishops aided inquisitors in carrying out these decrees with pitiless severity. They did not content themselves with immolating a victim here and there, they preached crusades against them and proceeded to wholesale extermination. Two of these are mournfully celebrated. The first took place in 1488, under King Charles VIII., the second in 1545, under Francis I. Let me give you a short account of the first.

In 1488 Hugues de la Pallu, a lieutenant of the king, fell suddenly upon the inhabitants of the valley of Freissinieres before they had time to take to flight, and massacred every one to the very last. From there he went to the valley of Vallonise. Taken by surprise in the midst of their work, the poor peasants fled without provisions or arms and took refuge in a large grotto. Hugues de la Pallu caused a quantity of pine wood and green branches to be heaped up at the mouth of the cave and then set fire to it.

The greater part died of suffocation from the thick, black smoke, the others seeing themselves hopelessly lost, threw themselves down the precipices and were dashed to pieces or frightfully mutilated. Three thousand persons, amongst whom were four hundred children, perished in this hideous butchery, and their corpses became the prey of the eagle and the vulture. Their property was sold for the benefit of the inquisitors and the clergy.

Since those days these valleys have been deserted by the Vaudois. There are, however, a few still left in the other valleys, who have passed bravely through the two great crises called the St. Bartholemew (1572) and the revocation of the edict of Nantes (1685). Their churches might be pulled down or turned into Catholic places of worship ; they remain true to their faith.

The arguments of the Dominican and Jesuit missionaries sent to try and convert them did not avail to shake their constancy any more than did persecution.

At Dormilloux, the Abbe Toffret after long years of incessant effort, was unsuccessful in turning a single Vaudois from the faith of his fathers. One day, exasperated at his want of success, he addressed the following discourse to the inhabitants of this valley : "Obstinate people of Dormilloux, listen to me ! When I am at the gates of hell, my crucifix in my hand, I shall say to you, Come, come, damned people of Dormilloux, there is room for you !" A little later at the Revolution the entire population came to him in a body and addressed him as follows : "Sir Abbe, you have been many years amongst us, you have not obtained any result, you will not obtain any in the future. Abandon a post where there is nothing for you to do ; we will accompany you to the foot of the mountain and there we will shake hands and part." This was what in fact he decided to do some time after, and at the present moment the chapel he built is transformed into a Protestant temple. The modern period commenced before the ministry of Felix Neff, that intrepid servant of God who well deserves the name of the "Apostle of the Upper Alps," and who evangelized these countries from 1823 to 1827.

After four years of incessant journeyings across the mountains in most inclement weather he had ruined his health, but he had obtained a magnificent revival which extended even to the Catholics. Obligated to quit his beloved parishioners to be nursed at Geneva, he ceased not to keep up a correspondence with them. The last letter they received from him was written by his mother ; with his dying hand he traced himself these two lines, his last farewell to his beloved flock : "Once more adieu my friends of Dormilloux and of all Freissinieres. With my own hand for the last time adieu till we meet in heaven."

If the eminent pastor whose name I have recalled succeeded in awakening souls, there was one thing he could not do, he could not change the barrenness of the soil nor the severity of the climate. The Vaudois, thrust back by their persecutors into the most inaccessible spots, only vegetate miserably now on their ungrateful soil.

The work of evangelization needs to be supplemented by one of philanthropy. This was understood after the death of Felix Neff, and an Englishman, Mr. Freemantle, and after him a French committee, which was formed at Lyons in 1886, have made great efforts to ameliorate the material condition of these poor people. Nothing has been spared in order to retain this handful of Protestants on their historical soil rendered illustrious by so many heroic souvenirs, but it has at length been discovered to be impossible. Therefore the Lyons committee has decided on transplanting the Vaudois family to Algeria. There a concession of ground has been obtained for them, and some advance of funds made them. When the first colonists are in a position to return the money lent, others will be brought out to whom the same advantages will be offered. In 1881 nine families from Freissinieres arrived at the village of Trois Marabouts. They are now thoroughly acclimatized and are prospering. Six months ago a second detachment composed of two hundred souls, under the guidance and conduct of Messrs. Revillaud and Neil, arrived at the village of Guiard. A few more years and the sufferings and privations of these, our poor co-religionists, will be a thing of the past. May these brave mountaineers remember "the rock from which they are hewn," and may they remain worthy of their heroic past.—*Rev. A. Decoppet, in New York Observer.*

A NEGLECTED case of cold in the head may cost you your life. Why run the risk when Nasal Balm offers you a speedy relief and certain cure. Sold by all dealers. Try it.

Our Young Folks.

THE BOY FOR ME.

His cap is old, but his hair is gold,
And his face is as clear as the sky,
And whoever he meets, on lanes or streets,
He looks them straight in the eye
With a fearless pride that has naught to hide,
Though he bows like a little knight,
(Quite debonaire, to a lady fair,
With a smile that is swift as light.

Does his mother call? Not a kite or ball
Or the prettiest game can stay
His eager feet as he hastens to greet
Whatever she means to say.
And the teachers depend on the little friend
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

TWO SIDES OF A QUESTION.

Ned Willis was a banker's only son. He had been so petted and flattered, it was a wonder he was not utterly spoiled, especially as he had dollars to spend where other fellows had pennies. But Ned had considerable common sense when it occurred to him to stop and think. One lovely day he went fishing. Going through the woods he passed Judge Allen, who had come out with a surveyor to see about some disputed landmark. Ned was flattered by the pleasant greeting the judge gave him, for Judge Allen was the great man of the village. By-and-bye, when Ned got at his fishing, he began to think:—

"This is the sort of man I'll be—the biggest and most influential in town. I ought to be mighty glad I've such a grand start. Father is rich, and when I am of age I have a lot of grandmother's money coming to me. How some fellows have to dig and when they are forty years old they won't have what I start with. I shall read and study more, of course, but I shall never grind away at books. I shall travel and see life and have a yacht to go around the world in, give wine parties, and be somebody. Look at Tom Elders now! He is as bright as any gentleman's son, if his father is only a poor carpenter. Tom is having to work every blessed day this vacation to pay for his school next winter. When he comes of age, if he is college educated, he will be as poor as a church mouse."

Just then the judge's loud voice was plainly heard behind the dense foliage:—

"Yes, just about the very worst thing in these days for the average boy is money or the expectation of it. Take that bright, little chap that passed us just now. I knew his father when he hadn't a six pence, but he was bound to be 'somebody.' He studied nights and drove an express cart day-times; never spent ten cents he didn't earn until he was a man grown. He got a good education and business habits. His mother then fell heir to quite a fortune, and, knowing how to care for it, he came to be as rich as he is; but this boy of his—what a difference! Ned will know just enough not to be called a fool. He never will learn, until the knowledge 's of no use to him, that money will not buy everything on earth worth having. He will inevitably grow up lazy, self-indulgent, and, nine chances to one in ten, depraved. Even now it is cigarettes and every show that comes to town. Soon it will be tobacco and treats and gambling and theatres. What will he care for business habits, even leaving principles out of the account? He needs no business habits to acquire money. He has all he can spend without any efforts to make more. O, I tell you, money is usually a curse to a boy like Ned. I expect to live to see it has been to him."

"You won't!" ejaculated Ned, jerking his fishing rod yards above his head. "No, you won't! I walked off to-day because I had a hard algebra lesson. I'll march back and tackle that lesson, and we'll see if I'll only just escape being a fool—may be not escape, and all because my money was a curse. We'll see, Judge Allen! And I guess tobacco and some other things will have the go-by after this."

HOUSES IN TREES.

Among the most interesting people living in India, are the hill and jungle tribes. These are the aborigines of India, corresponding to our Indian tribes in the West. They are rude, uncultivated people, having different languages, but none of them written. These tribes probably were compelled to take refuge in the hills during some of the early invasions of India, and there they remain, finding it safer to contend with the numberless wild beasts infesting these regions than with their fellow-men on the plains. Dwellings on the ground are not safe from the attacks of elephants and tigers, and hence many houses of these tribes are constructed in trees, out of the way of wild beasts. These houses are said to be quite comfortable, though it is doubtful if any of us would like to live in them.

There are about two hundred of these wild tribes, all quite distinct from the ordinary Hindus. They are very ignorant and superstitious.

Would you like to exchange your sallow cheeks for those glowing with health's roses? Then try Dr. Williams' Pink Pills. They rebuild the system and make life as bright as childhood's dream.

POPULAR BOYS.

What makes a boy popular? Manliness, says Hezekiah Butterworth in the *Ladies Home Journal*. During the war how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honour to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of my sin may await me in another world. But this I do know—I never yet despised a man because he was poor, because he was ignorant or because he was black." Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular—be the soul of honour, love others better than yourself, and people will give you their hearts and delight to make you happy. That is what makes a boy popular

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice, but as soon as I turned my back on my home temptation came upon me like a drove of hyenas, and hurried me into ruin."

Mark that, confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

EASILY LOST, BUT NEVER FOUND.

There was the other day one beautiful golden hour set about with sixty large diamonds, each diamond—minute—having about it sixty smaller ones—seconds. It will never be found again. This jewel disappeared between the hours of nine in the morning and nine at night, and no matter how great may be the reward offered, can never be recovered. How did you lose it? You stared idly out of the window for a few minutes. You didn't stop to give the thought, and you got the wrong shoe on the wrong foot and lost some more minutes straightening them. You had a foolish argument with your little sister and a few more went; and later in the day you tossed away a great many while you looked at a worthless novel. Then, just because you had nothing to do and wouldn't trouble yourself to find anything, you stared listlessly at the fire and wondered how long the day was going to be. Then you wasted more time by annoying your mother, and using up the minutes that to her were of such moment. Now the hour is gone. There is no use crying over it, but you can think of this: and you can make up your mind to this: The year is like a necklace formed of perfect jewels; each jewel a day, surrounded by those smaller ones—twenty-four of them—the hours; and one of these lost or thrown away makes the necklace worthless. Conclude therefore to look after the smaller jewels, to make each one brilliant, and at the end of the year your chaplet will be worthy to decorate the century.

A GOOD REPUTATION.

"I don't know that you will be able to do much with him," said a father to the principal of a school to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"O, yes," said the father, "he is honest; he will tell the truth, even when it is against himself. You may depend upon that."

"Then we can manage him," said the principal. "He will make a manly man." And he did.

CATARRH

In the head
Is a constitutional
Disease, and requires
A constitutional remedy
Like Hood's Sarsaparilla,
Which purifies the blood,
Makes the weak strong,
Restores health.
Try it now.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 15.] CHRIST'S PRAYER FOR HIS DISCIPLES. { John xvii
1891.] GOLDEN TEXT. He ever liveth to make intercession for them.—Heb xii 25

INTRODUCTORY.

After the institution of the Lord's Supper and the impressive counsels spoken by the Lord, He engages in solemn prayer for the manifestation of the divine glory, the protection of the disciples and their entire consecration and the union of all who in every age believe on Him.

I Christ's Prayer for the Manifestation of the Divine Glory.—Bodily attitude in prayer is not uniform. It should always be consistent with devotion and reverence. In this instance our Saviour prayed standing with His eyes uplifted to heaven. In the agonizing prayer in the Garden a short time later He fell on His face. This intercessory prayer was offered on the eve of the most important crisis in the world's history. Christ addresses the hearer of prayer in trustful and affectionate tones: "Father," he says, "the hour is come." The culminating hour in the work of redemption had arrived. The eternal purpose was nearing its accomplishment, and now the Son of God is prepared to finish the work given Him to do. The first petition of this prayer is that the Father may glorify the Son. It was the cross that revealed the glory of Jesus Christ. It unfolded His love, His obedience, and that glory was manifested by His resurrection and ascension to the right hand of the Majesty on high, and is being still manifested in the saving power of His Gospel. The glory of the Son reflects the glory of the Father. "that Thy Son also may glorify Thee." He acknowledges the bestowment of power and authority over all flesh, that He should give eternal life to all whom God had given Him. The gift He bestows is eternal life. It is begun in the soul here on earth and continues through unending future ages. A word of explanation is given of what this eternal life consists. It is the knowledge of God as the only true God and of Jesus Christ whom God has sent. It is more than an intellectual assent to the being and attributes of God, and a recognition of the historical Christ. It is the knowledge of God and Christ that comes from vital union by faith in both. This is a progressive knowledge, and all true followers of Christ, old and young, seek to grow in this knowledge. Jesus had been conscious all through His life on earth that He was living for the Father's glory, and now as it nears the end He can say: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." He prays: "Glorify Me with Thine own self with the glory which I had with Thee before the world was." These words surely mean that it was Christ's desire that the unity of nature, purpose and perfections of the Father and the Son might be understood by Christ's disciples in every age.

II. Christ's Prayers for His Disciples.—It was the purpose of Jesus to reveal the Father to His children. "I have manifested Thy name." He made known the character and perfections of God "to the men which Thou gavest Me out of the world." The disciples, like all others, were sinful men; they had the dispositions and aims common to worldly men, but through the divine mercy they were chosen out of the world and given to Christ as His possession. The progress of the disciples in the knowledge of God is marked by what Christ here says: "They have kept Thy word," and "now they have known that all things whatsoever Thou hast given Me are of Thee." They had received Jesus as the Son of God, and the truths He had taught them they received as the truths of God. Here Christ prays specially for His disciples. This is made plain by what is added: "I pray not for the world." It would be to misunderstand Christ's Spirit and meaning were we hastily to conclude that He at no time prayed for the world. He who gave His life for the world because He loved it would not refrain from praying for the world, but here His special petitions are for His disciples. The perfect unity of the Father and the Son are again clearly implied in the words that follow: "All Mine are Thine, and Thine are Mine, and I am glorified in them." More than this is implied in these words. There is an intimate fellowship between the Father and the Son and all those who savingly believe in the Lord Jesus Christ. Christ's personal mission in the world is near its end. He withdraws from the world, but His disciples remain. He returns to the Father, whom He here addresses as "Holy Father," a title usurped by others, but belonging to God only. He prays that His disciples may be guarded by the Holy Father, now that they were deprived of their Master's personal guidance and teaching, since they would be exposed to peculiar dangers and temptations. He also prays that in the name of the Father they might be preserved in perfect unity whose measure is that of the unity subsisting between the Father and the Son. He had while with them guarded them from evil and led them in the right way. He kept them in the Father's name. All those given Him had been preserved; all except one, the son of perdition, meaning Judas Iscariot, though officially of their number was not in heart and soul one of them. It is said that Judas felt that the Scripture might be fulfilled. The connection between the fall of Judas and the fulfilment of the prophecy is not that Judas must fall to fulfil the prophecy, but that his fall fulfilled the prophecy. Judas was a free agent and responsible for his actions. The prophecy referred to is Psalm xlii. 9. The things Jesus had spoken to them were intended to dispel their doubts and fears and be in their hearts a well-spring of joy in the dark and trying days that awaited them. "I have given them Thy word." He had imparted it to them for their own instruction and comfort, and that they might faithfully keep it and proclaim that word in the world. The antagonism of the world to the word of God is here recognized. The disciples were hated because of it. They were in their aims, hopes and purposes distinct from the world, and the truth which they proclaimed and to which their lives bore witness were disturbing to the evil ways of the world, therefore they were objects of the world's hatred. The disciples could have been delivered from the world's hatred and malice by removal from it, but that was not in accordance with the divine purpose. Christ's prayer is that they might be kept from the evil that is in the world. It was needful for themselves that they should remain. They needed the discipline that life in the world would afford. The Captain of Salvation was made perfect through suffering.

III. Prayer for the Consecration of the Disciples.—"Sanctify them; make them holy. They are set apart for a holy service. It is a heart consecration, not a merely outward and formal setting apart. This is apparent by the mention of the instrumentality through which sanctification is accomplished "through Thy truth; Thy word is truth." Through the indwelling of the truth of God in the heart. As Christ had been sent from heaven to earth on His saving mission, so the disciples were henceforth to be apostles sent on a beneficent mission to their fellow-men. In this they would have the example and inspiration of Jesus, who says: "For thy sakes I sanctify Myself, that they also might be sanctified through thy truth."

PRACTICAL SUGGESTIONS.

Christ still carries on His intercessory work for His disciples. "Him the Father always heareth."

Eternal life is the saving knowledge of God in Jesus Christ. Our safety does not depend on removal out of the world, but on our being kept from the evil that is in the world.

The truth of God applied by the Holy Spirit is the instrumentality by which we are sanctified.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 4th, 1891

COMMENTING on the "impudence and folly" of an attack made on an English writer by a minister of his own Church in one of the journals of the denomination to which both belonged, the *British Weekly* generalizes in this way:—

Let a Nonconformist minister master the immense difficulties so far as to get a hearing from intelligent and aspiring young men and in the world of literature, and he will find that the curs who snap at his heels are almost always of his own Church, and that recognition comes to him—often too generously—from those whom he least expected to give it.

That unlovely condition of things is not by any means confined to English Nonconformity. Let a Presbyterian minister in Canada get a hearing in the world of letters and the "curs who snap at him" are nearly always ministers of his own Church. Principal Willis understood the situation when he used to lament the lack of *esprit de corps* in the clerical profession.

OUR Methodist friends have a habit of asking distinguished outsiders to address their Conferences, Councils and other great gatherings. If we rightly remember, both Sir John Macdonald and Mr. Blake have addressed the General Conference of Canada. Whatever may be said about the custom it certainly worked well at Washington. The address of President Harrison was a model. Fraternal without being gushy, religious in tone without the slightest suggestion of cant, it made a fine impression. The President is a Presbyterian elder, and the qualities of the solid, sensible Presbyterian elder were clearly seen in every paragraph of his address. By the way, the President's term of office will soon expire. We hear nothing against him except the usual party cries. When he went to Washington it was predicted that his religion would not long stand the atmosphere of the capital. It seems to have stood the test very well, and we hope and believe the Presbyterian elder will leave Washington unsmirched. The President is a good man, and enjoys the respect of all decent men, even among his political opponents. May his successor be equally good.

THE Trumenical Council at Washington made the usual mistake of trying to do too much. There were too many papers and not enough of time for discussion. A lively suggestive paper naturally excites discussion. Half the effect is lost if there is not time for anybody to say anything, and the situation is not much improved if there is a little time and half-a-dozen members are trying to get a hearing. We hope the Pan-Presbyterian Council, to be held in Toronto next year, will not attempt too long a programme. Half-a-dozen subjects well threshed out are much better than a dozen on which there has been nothing said by anybody except the gentleman who read a paper. This is one of the cases in which the half is greater than the whole. Besides, many members of a great body are not quite prepared to sit silently and be read to for a week or ten days. They may think that they can throw some light on the subjects discussed, and quite frequently they can. The man who reads the paper is not the only member who knows anything about the subject. Earnest, lively discussion is the thing wanted. Listening to the best papers ever read becomes monotonous in a week or ten days.

MR. PACAUD, the gentleman who has figured so prominently in Quebec politics of late, took stand the other day and told the commissioners his story in the coolest and most business-like way imaginable. In his cross-examination Mr. Pacaud did not explain why middle-men are so much needed in Quebec. There is no such official

known to the Constitution as a middle-man, or, as the Lieut. Governor of Quebec would put it, "toll gate" men. The theory of the Constitution is that Ministers of State and their subordinates attend to the business of the people. That is what they are paid for doing. Perhaps Mr. Pacaud may describe the services of a middle man. What does he do for his fifty thousand or one hundred thousand dollars. These are large sums of money. The greatest lawyer in England can be retained in any ordinary case for the half of \$50,000. How on earth can a man of Mr. Pacaud's size come to get \$100,000 for services that are unknown to the Constitution? What most people would like to know is why a middle man is needed in dealing with a Government, and what he does after he has been retained. In a young country like Canada where money is not any too plentiful a man should do a good deal for a hundred thousand dollars.

AT a meeting of prominent citizens held the other day in Toronto to discuss the municipal situation, one of the speakers said "they did not want a popular man for mayor, one who could shake hands and be extremely pleasant. They wanted a man who could put municipal affairs in proper condition." Toronto is not by any means the only municipality that needs men of that kind. The nice man who shakes hands, enquires for the wife and kisses the baby is well enough in his way, but his reign in municipal affairs generally ends in typhoid and heavy taxes. The people who pay the taxes are beginning to learn that if municipal business is to be properly done it must be done by business men and not by mere ward politicians who have nothing to do but shake hands, enquire for the babies and work up the "boys." The day of the mere "nice fellow" in municipal politics is about over in many municipalities. It was a costly day for some towns and cities. The primitive backwoods idea that anybody who talks to the people can manage their business, must go, and the sooner it goes the better. The people have learned a few things in the school of experience, and though the fees were high the lessons were useful. About a century hence the Churches will learn that a minister who can do his Master's work is of more use than one who merely shines at a small tea party.

A MEDICAL practitioner of Illinois professes to have discovered a certain remedy for chronic drunkenness, or, as it is now politely called, "alcoholism." If the remedy fails, the failure will not arise from undue modesty in the discoverer. Dr. Keeley, for that is the gentleman's name, said in a recent interview:—

I will take any ditch-drunkard, soddened and saturated by twenty years of alcoholic debauch, sober him in twenty minutes, cut short his worst spell in two hours, take him from inebriety to sobriety without nervous shock or distress, and leave him antagonistic to alcoholic liquors of every sort and kind, and in the meantime give him all the liquors he calls for—and with the confident assurance that he will drop the liquor habit of his own free will inside of three days, never to take it up again while life lasts.

If Dr. Keeley can do that he will prove the greatest benefactor of the human race that this century has produced. Of course the "if" makes all the difference in the world. But why should any one feel certain that in so far as drunkenness is a physical disease medical science will never find a remedy for it. The science that in many cases deals successfully with cholera, smallpox, and other deadly diseases may yet find a remedy for alcoholism in so far as alcoholism is a physical malady. It is admitted, we believe, that Dr. Keeley has treated many cases with apparent success. But then the "faith cure," "Christian science," and several other modern inventions have had their apparent triumphs. In this as in many other things time is the only reliable test.

FROM time immemorial the peasantry of the South of Ireland have been the prey of selfish, designing politicians. The qualities of the Irish heart that make an Irishman a favourite the world over have been used by ambitious demagogues to bring about such scenes as that enacted the other day in Cork. In our own Province of Quebec we have a situation painfully similar. Under wise and patriotic leaders and freed from the trammels of the Hierarchy our French fellow-citizens might easily be among the best citizens of the Dominion. The habitants are a peaceable, frugal, industrious, economical people, but they are easily excited, easily led, and have been taught for generations to depend too much on the Government. Under wise and strong

leadership they could easily have been taught to exercise self-control and encouraged to help themselves instead of looking to the Government for assistance in making local improvements. Before orators of the Mercier and Chapleau type, armed with racial and religious cries, they are plastic as putty. It is difficult to see how a crisis of some kind can long be averted. With a debt of thirty millions a chronic annual deficit of half a million, with letters of credit that cannot be cashed, and the power of borrowing in Europe gone or seriously impaired, sensible people cannot help asking what next? The Dominion can scarcely afford, even if the people were willing, to shoulder a debt of thirty millions for any of the Provinces. The commission now sitting may do something to clear the political atmosphere, but that will not pay the debt. And even if it did there would soon be more debt. Just as long as there are unscrupulous politicians who want votes, and electors who are willing to vote for the candidate who promises to "do something" for them, there will always be debt.

CHRISTIAN WORK CONFERENCES.

IT is sometimes asked, privately of course, whether there is need for all the public gatherings of those associated in various forms of Christian work. The question is occasionally put, Is it necessary to have so many conferences and conventions; cannot those who are enlisted in the work of active good doing go about that work quietly and steadily without periodically challenging public attention and making the usual number of speeches and passing the resolutions customarily submitted on such occasions? Well, there is no doubt that a degree of human nature is visible in conventions as well as elsewhere, but it is still more clear that periodical gatherings of those engaged in the same kind of work are eminently helpful to the workers and advantageous to the cause in which they are specially interested. The time occupied by conventions in general is well spent. They may vary in degrees of usefulness, some being better managed than others, but few who have been in the habit of attending them would be willing to forego the advantages they afford. The quiet, steady worker, invaluable in the sphere he or she occupies, may fall into routine ways it would be better to avoid. Workers occasionally get discouraged, and meeting in convention with fellow-workers has a wonderfully reassuring and an inspiring effect.

Then the real work of the convention, the consideration of the best means of promoting the cause for which it is organized, eliciting and comparing the best thoughts of the most ardent and enthusiastic members, tend to the concentration and intelligent direction of effort. People may return to their fields of accustomed labour physically fatigued, but there is a buoyancy of spirit and a firmer purpose to take up the work, temporarily interrupted, with greater zeal and resoluteness. The convention elevates the aims and motives of those engaged in practical work, enlarges their ideas and braces them to more strenuous endeavour. Holding these stated meetings brings their work under the notice of the public. Interest in beneficent, philanthropic and Christian activity is thereby extended, and thus greater good is secured. The convention as a modern institution is an established fact. It is in harmony with present-day ideas, and proceeds on the principle that it is a proper thing to take the people into its confidence.

Three notable conventions have been held within the last two weeks. The Convention of the Provincial Association of Christian Endeavour Societies at Peterborough brought this expanding agency of Christian work into prominence. The rapid and steady growth of this movement is remarkable. It has demonstrated that it fills a place that was practically unoccupied. The vigour, freshness and zeal of the young people in the Churches had no sufficient outlet, no distinctive field for the exercise of their energies. It was unorganized and undisciplined. This new movement has met with a wide and most cordial response, and the readiness with which the young people have enrolled under its banner is simply surprising. The character of the special work to which it is devoted is no less remarkable. While in various ways tendencies to secularize the work of the Church are plainly discernible, it is to be noted that the work of the Christian Endeavour Society is distinctively spiritual. Its aim is to bring the young under direct Christian influences, and to aid in the advancement of spiritual life in the congregations to which its members respectively

belong. It is a matter of regret that this movement was not inaugurated earlier. Thousands of our young people have silently drifted away from our Churches, many of whom would have been doubtless retained had the opportunities afforded by the Christian Endeavour Society been then available. The movement is steadily overcoming the prejudices with which some at first not unreasonably regarded it. The frequent and explicit declarations of the leaders of the movement have had the effect of removing the fear that it might develop into a schismatic organization. The manner in which it is generally conducted has also helped to remove misgivings. The more cordially and loyally it seeks to promote the well-being and prosperity of the congregation to which it belongs, the more effective will be its work and the higher the esteem in which it is held. The Convention at Peterborough was a successful and inspiring assemblage of a number of leaders in a movement that is making itself felt as a power for good wherever it exists.

The Convention held last week in Ottawa of the Ontario Sabbath School Association was also a most successful meeting. Those taking part in it are among the most devoted and able workers in a cause whose importance has long been recognized. Principal MacVicar, at the closing meeting, gave a thoughtful, impressive and instructive address on "The Teacher reproduced in the Pupil," and Mr. T. B. Jacobs, of Chicago, contributed greatly to the interest and usefulness of the Convention. The reports submitted showed that Sabbath school work was advancing throughout the Province with steady pace. Measures were adopted by which the benefits of more complete organization might be felt throughout Ontario, even in the most remote districts. It is noticeable also that a resolution, unanimously adopted, protested against the opening of the World's Fair at Chicago on the Sabbath. The Sabbath school teachers who were present at the Twenty-sixth Convention will long retain vivid impressions of the benefit they derived from their attendance.

A third Convention of great importance was also held last week. The Women's Christian Temperance Union met in Toronto and were enabled to accomplish a great amount of practical work. The best means for suppressing intemperance and the many and dreadful evils that inevitably flow from it were carefully considered. There was no time wasted in detailing the evils with which all were familiar, but what was best calculated to mitigate or prevent those evils was carefully considered. The education of the young in the principles of temperance was insisted upon, the substitution of unfermented for fermented wine at the communion was recommended, and the extension of the franchise to women that the election of those favouring prohibitory legislation might be secured. The attention of the delegates was not exclusively confined to temperance questions. Whatever was believed to be designed to promote the social, moral and religious welfare of the community received cordial endorsement. Like the Sabbath School Association, the Woman's Christian Temperance Union gave their testimony in favour of keeping the gates of the Chicago Exposition closed on Sabbath. The three Conventions showed that practical Christian work was being steadily advanced along the lines in which each of them was directly engaged.

EXPOSITORY PREACHING.

EXPOSITORY preaching when well done is instructive and edifying. It is not so common now as formerly. In Scotland it was customary for a minister to devote one of the Sabbath services to what was known by the name of lecturing. It was the practice to take up a gospel or an epistle or some Old Testament book and make it the subject for exposition in regular course. It may not be advisable to give expository discourses so prominent a place now in the ministrations of the sanctuary, but an adaptation of the plan might even in these days be made very effective. There is a longing for variety and freshness in preaching which a prolonged series of discourses on a particular book of Scripture would scarcely meet. At the same time a carefully-prepared course of expository discourses would not be monotonous. Indeed such discourses could be made thoroughly interesting, and they would certainly be instructive and profitable. Neither can it be doubted that in the matter of freshness they would gain in the long run when contrasted with the haphazard selection of promiscuous themes of detached sermons. Even sensational sermonizing

soon palls on the vitiated taste that craves for the excitement such kinds of pulpit oratory is supposed to cater for. There is but little edification in sensational sermons, and it is not the function of the Gospel ministry to vie with other forms of amusement. There is at the same time as little excuse as there is toleration for dulness in the pulpit.

If a regular course of expository sermons is projected, it is clear that if they are to be useful and effective they must be prepared with conscientious care. They cannot be slipshod without the certainty of disastrous and humiliating failure. Before the field is entered upon it must be surveyed comprehensively and the whole plan thoughtfully matured. Then each discourse in the series must be the result of earnest and, it may be, laborious study. It would be well to obtain the latest and the best results of scholarly research, and effort should be directed to make the discourses luminous and interesting. A mere synopsis of the conclusions reached by Biblical scholars and exegetical experts would be unsuitable and unsatisfactory. The minute shades of meaning conveyed by the original text and nicely-drawn distinctions may be of interest to the critical student, but for the average occupant of the pew they would fail of appreciation. It would not conduce to the success of expository preaching to make it technically scholastic. It would have little value if it were only a reflex of the style and material embodied in the commentaries. There is no reason why it should not be made thoroughly popular in form and style. The most successful expository preacher would be the one who could bring to his aid all the advantages of a well-disciplined and scholarly mind, one whose reading has been extensive and whose touch with humanity is close. In the hands of such an one expository preaching could scarcely fail to be effective.

As Biblical preaching is the best of all kinds of preaching, so this systematic study of certain portions of Scripture by minister and hearers would have the advantage for the latter in that they could gain a more intimate and thorough knowledge of the fundamental doctrines of Christianity as they are unfolded in the Bible. Preaching to be valuable needs to be instructive, and this mode would certainly contribute to the increase of Scriptural knowledge, enable the hearer to have a clearer perception of the doctrines of grace and help to a firmer conviction of the verities of our holy faith. Should the impression be entertained that such a course of preaching would leave out of sight the practical, every-day duties of Christian living, that impression would be wrong. The Gospels and Epistles, indeed the entire collection of sacred books, are filled with truths fitted for daily use. What more practical than the Pauline writings, the Epistle of James and the Epistles of Peter and the pastoral Epistles? It would be difficult to imagine conditions that the counsels, the precepts and the exhortations they contain could not meet. Modern society may be different in many respects from what it was in the first age of Christianity, but human nature, in its leading characteristics, and in some of its minor features as well, is still wonderfully like what it was then. The very truths the apostles taught need earnest and zealous enforcement in the midst of the highest civilization of the present day. The systematic yet popular exposition of these and many other portions of the Divine Word could be brought home with power to the understanding, the heart and conscience of the people now, and as the series proceeded interest would grow and the effect would be cumulative. The result would be mutually beneficial for pastor and people. In due time their profiting would appear. To the pastor the work would be stimulating and encouraging. It would prevent waste of time. He might also be saved not a little anxiety and uncertainty in searching for topics from which he could discourse. His work is mapped out before him and his regular course of study would be fruitful in suggesting subjects on which separate discourses might be preached. It would also be helpful in making him mighty in the Scriptures, and there is little doubt that his ministry would thereby be rendered more fruitful. His people would grow in their acquaintance with sacred truth, and there is reason to believe that in Christian feeling, and practical usefulness, they would be stimulated by having their attention systematically directed to the special aspects of divine truth thus presented. There are greater possibilities in the occasional adoption of expository methods of discourse than are to be found in the selection of a detached passage, the style of sermonizing now so generally prevalent. The whole subject is worth considering.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This valuable weekly keeps up its record for presenting to its readers 'the best in English current literature.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Able and varied literature, finely illustrated, is provided weekly in this most excellent magazine for young people.

ST NICHOLAS. (New York: Century Co.)—*St. Nicholas* is one of the best monthly magazines for young people published on this or any other continent. The reading matter and the engravings are of the finest quality.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—No wonder the little ones are delighted with this welcome friend that comes to them every month. The pictures are beautiful, and the stories and good advice are excellent.

MR HALL CAIN'S powerful story, the "Scapegoat," which appeared in the *Illustrated News of the World* and since republished in book form, is followed in that attractive journal by a new work of fiction, the scene of which is laid in rural England, by Mr. Robert Buchanan.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The November number has a flavour of Thanksgiving about it. The iron piece embodies an idea in a Thanksgiving story, "The Inn of the Good Woman." There is a second paper, graphically illustrated, on "Cairo in 1890." "Dan Deane's Outfit" depicts railroad camp life in British Columbia. A third instalment of "Letters of Charles Dickens to Wilkie Collins" is given. Dr. Henry M. Field contributes a most interesting paper on "Stonewall Jackson." "The London of Good Queen Bess," by Walter Besant, gives a view of London life during the reign of Elizabeth. George du Maurier's novel, "Peter Ibbetson," several good short stories and meritorious poems complete a most attractive number of this popular monthly.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—"Evening Colours" forms the front-piece of the November *Scribner's*. The Ocean Steamship series of papers is still continued; this time freight carrying is the subject of treatment. As affording themes for illustrated papers of much excellence may be mentioned "Explorations in the Sierra Madre," "The United States Naval Apprentice System," "The Picturesque Quality of Holland—Figures and Costumes," "The Proposed Trans-Saharian Railway." Then there are attractive papers such as "The Federation of Australia," by Hon. Alfred Deakin, M.P., of Victoria, and "Mr. Lowell as a Teacher." "The Wrecker," by Robert Louis Stevenson and Lloyd Osbourne, is continued. There are short stories and poems of great merit.

THE CENTURY. (New York: The Century Co.)—The *Century*, in this the first number of a new volume, enters on its twenty-first year of publication. The type is new, the engravings more numerous than formerly, and are of the finest quality. Two engravings, the Delphian and Cumean Sibyls, from frescoes in the Sistine Chapel form the frontispiece. The pictures of scenery in the King's River Canyon are also remarkably fine. The illustrated papers of the number are, "A Great German Artist, Adolf Menzel;" "The Players," by Brande Matthews; "A Revival of the Yosemite," and "San Francisco Vigilance Committee." Other papers of interest are "Southern Womanhood as Affected by the War;" "What are Americans Doing in Art?" "Mazzini's Letters to an English Family," "The Food Supply of the Future," and "James Russell Lowell." Rudyard Kipling and Woolco Balesier begin their collaborated story, "The Naulahka," this month. Besides the usual features there are several excellent poems and well-told short stories.

THE PRESBYTERIAN AND REFORMED REVIEW. (Philadelphia: MacCalla & Co.; Toronto: D. T. McAnish.)—This able quarterly presents in its new issue several contributions of great value. The opening paper is by Rev. S. H. Kellogg, D.D., of Toronto, on "Eternal Retribution." The paper is able, scholarly and comprehensive, the writer stating his conclusions with his accustomed clearness, candour and courage. Rev. George T. Purves follows with a paper on "Simon Peter in the School of Christ." "Hypothesis and Dogma in the Sciences" is by Professor Charles W. Shields, D.D., LL.D., and comes next. President D. W. Fisher, D.D., of Bowdoin College, discusses "The New Psychology," and Rev. Lewis B. Paton, M.A., of East Orange, "The Prophecies of Balaam." "The Vocabulary of the New Testament" is the subject of a paper by Rev. J. Ritchie Smith, A.M., and Dr. Nevius, the distinguished missionary to China, gives an account of the "International Missionary Union." Principal Caven contributes a paper on "The General Assembly of the Presbyterian Church in Canada." The copious reviews of new works in Theological and General Literature are by no means the least interesting and valuable features of this splendid review.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The number for November is more than ordinarily attractive. In the Review Section Professor Wilkenson gives the first of two brilliant papers on the eminent French preacher, Bersier. Bishop Vincent contributes a practical article on "The Ministry and Popular Education." Professor Murray, of Princeton, writes upon the relative advantages and disadvantages of "Serial Preaching." President Andrews, of Brown University, tells "How Economic Studies Help the Ministry." Some Thoughts on "Liturgy" are given by Professor F. V. N. Painter, of Salem, Va. The Section is suggestive and helpful throughout. In the Sermon Section the various denominations are represented by some of their ablest preachers. The leading sermon is by Dr. S. Schaff, of Jacksonville, Ill., and bristles with striking thoughts. It is entitled "The Survival of the Weak." Among the contributors to the Section are Dr. Alexander MacLaren, President Reed, of Dickenson College, and Dr. Brand, of Oberlin. In the Exegetical Section Dean Hart, of Denver, has an able and original exegesis of the passage on Christ's preaching to the spirits in prison; while in the Miscellaneous Section the venerable Dr. McCosh has a brief paper on "Realistic Religion," which will prove of deep interest to its readers.

Choice Literature.

ADELAIDE.

She stood holding the open letter in her hand, her dark eyes shining with surprise and delight.

It had really come at last. She was to see something outside of dull old Manchester. She could not believe it, and read again the words of her aunt's letter. "You need a change. I want you to get away from all your cares—from those great boys who never appreciate you, and even from Kate who, I hear, imposes upon you. I fancy that I hear your protest—but hear me to the end. I've persuaded cousin Myra that it is a case of duty to give you a rest, and she will come and take charge in your absence, and you know how capable she is. She can manage to give you that much time, as for a wonder no one seems to be in urgent need of her. Get ready as soon as you read this letter. I shall give you two weeks to make all your arrangements. I have waited long enough for this visit, and if I should tell you of all the gaieties and good times in store for you, you could not wait even as long as you must."

Adelaide looked at the generous cheque enclosed in the letter. With all aunt Eleanor's odd brusque ways to others, the girl knew that she herself held a foremost place in her aunt's heart. Aunt Eleanor said she hated boys—they never sat still, and always did just what you were sure they wouldn't do. She had been a second Betsey Trotwood in her deep displeasure when her sister's first and third children had proved to be of the sterner sex, but took her revenge in lavishing all her interest upon the second, Adelaide. When her sister—Adelaide's mother—had died two years before, she was determined that Adelaide should live with her and share her comfortable income and the advantages of A—. But to her surprise and dismay, the girl gently but decidedly refused. The gentleness misled the aunt accustomed all her life to rule—she had no children and her husband was the meekest and most indulgent of men—but she found in the young girl before her a firmness equal for once to her own.

"Oh, auntie, how could I leave papa and the children, now, in their sorrow? I must stay with them always. Do you think I could betray mamma's trust that way? You know she said at the last: 'You will care for them, Adelaide?'" and overcome by the remembrance of that scene so indelibly stamped upon her memory, poor Adelaide threw herself on the lounge in a passion of grief; and ever since, Adelaide had been housekeeper and a second mother to the household, which consisted of her father, three children, besides the two servants.

The oldest child, Rob, would have resented being classed with the others, as he was nearly two years Adelaide's senior, and Adelaide herself was eighteen. He was a boy neither better nor worse than ordinary boys—full of fun, rather heedless, and not as fond of study as either his father or sister wished. Louis, the second son, was a quiet studious boy, three years Adelaide's junior, who had to be fairly driven out of doors to take proper exercise. Kate, a girl of ten, was healthy, active, and inclined to be wilful, but, on the whole, tolerably easy to govern.

It was quite a heavy burden to fall on the shoulders of so young a girl as Adelaide, and of course there were many trials and discouragements. She had to give up finishing her last year at Madame Ruhl's, and that was a trial. The housekeeping was not easy, though her two girls were well trained and capable, for Mr. Barringer, a visionary, bookish man, expected that everything at home should move on oiled wheels, and was very fastidious about his meals. His wife had carefully kept all annoying details from him, and he expected Adelaide to do the same. The daughter soon learned that it was worse than useless to come to her father with her little troubles either about children or domestic affairs. Mr. Barringer was so unfortunate as to have all the tastes and habits of a wealthy man, with a very moderate purse; to have the habits and tastes of a scholarly recluse, and yet be compelled to earn his living as cashier of the most important bank in Manchester.

Rob would graduate the coming June at the Manchester College, and Adelaide wondered what would be done with him then. She had her own worries about this brother, and especially of late. He seemed to care so much less for home, and she often felt that the slight hold she seemed to have upon him was slipping away. She hardly dared put this into words, it was still too vague for that; but it was there, the little cloud no bigger than a man's hand. But when she stood holding aunt Eleanor's letter and cheque in her hand, she did not think of any of these things. Her heart—young and glad in spite of sorrow and care—gave a great bound in her relief and pleasure. If cousin Myra came she need have no misgivings, for she was a maiden relative, agreeable, efficient, who seemed to live to help others out of difficulties, and was always ready to step into the places no one else wanted to fill, and with all this money she need not ask her father for a cent. Oh, how charming it would be not to think of meals, nor Kate's clothes, nor soiled carpets and windows, to be free like the girls about her, and enjoy the lovely time her aunt's letter promised her. She surely had earned this bit of Eden after the past two years of daily duties carefully performed.

She went down to dinner that evening, her face reflecting all her happy anticipations. Even her father was struck by the shining, happy eyes opposite him.

"Is anything the matter, daughter?" he asked, with a misty feeling that young girls' faces ought to look that way often. And then Adelaide's happiness overflowed, and she told him of aunt Eleanor's plan.

"Yes, it is time you had a holiday," said her father, rousing himself, "and if Myra will come you can go, he added, feeling very unselfish and paternal in thus giving his sanction.

Just here Rob came in—he was late quite often nowadays—and the conversation took another turn. But Adelaide's keen eyes noticed that Rob hardly touched his dinner, and that he looked pale and tired.

"Poor boy, he can't be well!" she thought, but wisely said nothing then.

But as he was hurrying off as usual towards the front door, Adelaide laid her hand on his arm: "Rob, I'm afraid you're not well, won't you stay at home this evening? I'll do anything to amuse you," she added, with her brightest smile.

As he turned towards her, the light from the hall lamp fell on his boyish, attractive face. Instead of its usual easy, goodnatured look, Adelaide was shocked by its pallor, and the strange expression about the eyes.

"Don't mind me, Ada," he said, trying to smile, "I'm all right, and I must go down to Carter's, he said he would help me out on my 'trig,'" he added.

But his face kept coming between Adelaide's plans for her visit all the evening. Was it sickness that made Rob look so? Ought she to have a pale blue or one of the new greens for an evening dress? And that lovely bonnet at Stevens'—could she afford to buy that? She certainly could, if she had her cloth suit fixed over. If Rob should be sick—he never had been since she could remember—but what if there was something on his mind? What if he worried about his studies more than they supposed, and that the coming examinations weighed on him? What if he were learning to smoke like that horrid Carter, whom she never did like? Oh, if her blessed, wise little mother could only have stayed with them, she would know what to do. She herself must do more to make home attractive—she would coax her father to let her have more company in the evenings now and then.

Kate had gone to bed, and Louis was studying in his own room. Mr. Barringer always buried himself in his books and magazines in his sanctum upstairs. Adelaide sat in the pretty library, her hands busy on an apron for Kate, her thoughts keeping pace with the needle flashing in and out of her work.

How foolish she was! Rob would come home soon, and laugh at her fears. How loud that door sounded! Was that a scream upstairs? That certainly was the front door—how nervous she was getting, and she always despised nerves! There, at last, that was his step in the hall.

She threw down her work and ran out: "Oh, Rob, I've been so worried about you! Are you sure—" she stopped suddenly, as she saw that it was not Rob but Alan Gregory, Rob's old friend, whom he had seemed to drop lately. Adelaide turned cold with sudden foreboding, but she said at once: "I beg your pardon, Alan. I thought it was Rob; he has not come home yet."

"I know. I want to see you, Adelaide. Can we go in here?" asked the young fellow indicating the library.

Adelaide led the way with what courage she could muster. "What is it?" she asked, and Alan answered at once: "It's Rob; he is in trouble, and I determined to come to you. I managed to get Rob's key, though he didn't want me to come. You see he has some way been getting more and more under the influence of Carter, who is a bad lot, and he owes Carter quite a sum. Carter has been threatening to write to your father, until Rob was desperate. 'I'll run away first; anything but that,' he said, and Carter said: 'No my man, you don't play that game,' and the first thing to-night he had Rob arrested." Alan paused, full of pity for the white face before him.

"And where is he now?" Adelaide asked in a voice which sounded as if it belonged to somebody else.

"At the station house. I'm awfully sorry; but I had so little money, and I didn't know anything better than to come to you," stammered poor Alan, the son of a poor, hard-working minister, who was going through college at the very hardest.

"You did just right; I have money; I shall be ready to go with you in a moment," said Adelaide eagerly. She was hurrying off when Alan stopped her with: "Your father must not know; Rob insists on that."

Adelaide looked at him bewildered, for strange as it may seem, the idea of going to her father had never occurred to her. She had always been so accustomed to both seeing and making his way easy that she only felt now that he must not be troubled with this worst trouble of all.

When they were fairly started Adelaide said suddenly: "You are so kind, Alan. Let us take the very shortest way," and then she said nothing more. But her senses seemed keyed to the highest pitch as she followed Alan through the corridors and into a cell. She knew it was some dreadful nightmare which must end some time. For that looked like Rob sitting there, only Rob was so young and light-hearted, and this was a man with an old, haggard face.

"Rob, Rob, tell me, what do you owe Carter? I have money, I can pay him," said his sister, passing her hand gently over the bowed head.

Rob started and said in a low monotonous voice: "You can't, it's such an awful sum. I don't see how it ever got so large. I didn't mean to do wrong, Ada, but I just had good times and drifted along with Carter's set and now just see the end. He declares I owe it all to him. But I deserve it—I knew better than to go with such fellows. I was weak, and you know mother always said, 'to be weak was to be miserable.'" But you mustn't be here, it's no place for you; just leave now. Father'll never know, he hardly ever reads the papers, and you can say I'm visiting." Rob's hopeless manner, so utterly different from the Rob she knew, went to Adelaide's heart like a knife. Her mother's boy like this!

"Tell me, Rob! perhaps I can pay it," she urged eagerly. "You? why, papa never gives you money. It's good and dear of you, Ada, but you can't help me, I let myself get into Carter's power, and I must face the consequence—anything but have papa know!"

"Tell me," persisted Adelaide. "One hundred and fifty dollars," said Rob slowly, "you see—"

"Yes, that is just what I have," said Adelaide, in tones of sudden relief. "Come, Alan, you will take me to Carter's, it isn't too late if we hurry." She turned to Alan in painful eagerness, and before Rob could comprehend it all she was gone.

No one ever knew what she said to Eldridge Carter. Alan stayed in the hall without at his boarding-house—but he thought he never saw a meaner, more abashed-looking fellow than the one who opened the door for the pale stately young girl who swept out of the room like a princess. Carter followed them to the station house, still subdued and quiet.

An hour later, Rob was in his own room at home. As Adelaide lingered, loth to leave him, he caught her by the arm. "I'm a worthless fellow, Ada; you're worth six of such fellows as I am, but I shall never forget this, never! Oh, Ada, if you could know all I've suffered, the rack I've been on! I've felt so bound to Carter, and I can't believe I'm free at last, and all through you."

Adelaide looked into the changed face before her, fright-

ened at the rare emotion Rob betrayed. "But why didn't you confide in me, Rob, dear?" she asked reproachfully.

"I knew, or I thought I knew, that you couldn't help me, and as if you didn't have enough already! I said that weak as I was, I wouldn't be that weak—to make you suffer for me—and papa never has money, and papa never would for give or understand. But, oh, Ada, how I did want mamma! but"—quickly—"you're just next best—just the best sister in this world!" He bent over and kissed her—when had Rob done that before?

When Adelaide stood again in her own room, she could not realize how much had happened since she had stood there before. She felt that ages had intervened. Good by to that beautiful time at aunt Eleanor's, but oh! Rob was safe, and free from the evil genius of his school year! How earnestly she prayed that she might be the one to meet Rob's needs at this time! How inexperienced and alone she felt!

And then, hardest of all, the next day aunt Eleanor must be written to at once, asking her if the money could be spent in a way greatly needed instead of the promised visit, which she had just written would give her such pleasure. Days passed in suspense, and then came aunt Eleanor's answer: "My dear niece," it ran, "if you choose to spend your own money in other ways than to visit your aunt, I have nothing to say; but it is your own fault that this is the last invitation I shall ever send to be rejected. Aunt Eleanor."

Adelaide had a little cry over that note. "Yet I can't blame her," she said.

Her father thought the giving up or postponing of the visit was a girl's freak and worried no more about it.

But Adelaide's anxious heart grew lighter as she saw the change in Rob. There was a new manliness, a different atmosphere about the boy. After school was ended, he became, through a friend's influence, book keeper of the large mills at Manchester. He had had a bitter lesson, but he never would forget it.

It was just a year from the time that Adelaide had given Carter her cheque that it was returned to her with interest. Then for the first time she told Rob in answer to his questions, how and why she came by it. Rob said but little, but a week later came these few lines from aunt Eleanor to Adelaide:—

"That foolish boy has written me all about it. If you are one that can forgive people, come as soon as possible, and visit your loving aunt Eleanor."

And Adelaide went.—*New York Observer.*

THE MISSIONARY WORLD.

NEW HEBRIDES MISSION SYNOD.

The *New Zealand Presbyterian* in a recent number publishes the following:—

The New Hebrides Mission Synod held its annual meeting at the close of May in the mission schoolhouse, Anelgahut, Aneityum, the most southern island of the group. Public worship was conducted by the retiring Moderator, Dr. Gunn, of Fatuna, who preached from the text Rom. xiii. 12: "The night is far spent, the day is at hand." The Synod having been constituted, Rev. T. W. Leggat, of Malekula, was elected Moderator for the next twelve months, who took the chair accordingly, and suitably addressed the Synod, basing his address on Job xiii. 5, 6: "I have heard of Thee by the hearing of the ear; but now my eyes see Thee. Wherefore I abhor myself and repent in dust and ashes." There were present fifteen missionaries, all the missionaries on the group being present, with the exception of Mr. Milne, now in Otago, and Mr. Michelsen, who was completing his arrangements to go on furlough, due him by the fluctuation of time, and rendered necessary by the state of his own health and that of his family.

On the morning of the second day of meeting, and on each succeeding day, an hour from seven o'clock a.m. was spent in devotional exercises, and from half-past seven o'clock to half-past eight o'clock, p.m.

Deputies from the commission of the General Assembly of the Victorian Church, and from the Presbytery of Maryborough, Victoria, were also present, who were associated with the Synod, took part in the business, and were suitably thanked for the interest taken by those they represented in the mission.

The Synod held no fewer than fifteen seditious, and a great amount of work was gone through, many important matters engaging its attention. Reports of various kinds were given in and considered; also communications from Churches interested in the mission on matters connected, some with the general interests of the mission, and others of a more special kind.

In reply to a communication from the Dayspring Board ament present Maritime Steam Service, and requesting suggestions towards still further improving that service, it was agreed to thank the Board for the efforts it has made to perfect the arrangements of said service, and for attending to the wants of the mission, and to appoint a committee to draw up a statement regarding certain points to which the Synod desired to direct the attention of the Board. As the result of the committee's deliberations, the following deliverance was adopted, viz. "It having been brought under the notice of the Synod that the A. U. S. N. Company, on account of the substitution of the *Croydon* for the *Tranganui*, has asked for an additional guarantee of \$2,500, the Synod recommends that no additional guarantee be granted, as the greater size of the vessel neither gives greater facilities for the work of the mission nor greater accommodation for the missionaries." A copy of this minute was ordered to be transmitted to the Dayspring Board.

Some misunderstanding having arisen, on the part of the Victorian Church, in regard to the approval given to the Church's proposal to provide a steam launch for pioneering

work on the islands of Santo and Malekula, the following resolution anent the matter was adopted:—

That in reference to the size of the proposed vessel, a launch in the strict sense of the word was what was meant. That the said launch was to be at the service of the Victorian missionaries, under the supervision of Mr. D. Macdonald, the size of the boat precluding the idea both of captain and of a European crew. That the object of Mr. Hardie's scheme was to develop mission work on the unoccupied parts of Malekula and Santo, viz.: by the settlement and oversight of native teachers, it being understood that Mr. D. Macdonald himself was to provide the required teachers. But in reference to the purchase and maintenance of the launch, Mr. Hardie repeatedly mentioned, as the source of the required funds, legacies and other funds accruing from a deepened interest in missions in Victoria, in such a way as to lead the Synod to understand that the money collected in Britain for the new *Dayspring* by Mr. Paton, was excluded.

Communications from His Excellency, Sir J. B. Thurston, Governor of Fiji, and Dr. J. G. Paton, relative to the sale of fire-arms, etc., having been read and considered, the following resolutions were adopted:—

The Synod would respectfully urge on Her Majesty's Government to endeavour to obtain the universal prohibition of the sale of intoxicating liquors, fire-arms, and ammunition in the South Sea Islands, and especially in the New Hebrides; and, further, as it is understood that the only Government which has hitherto refused to concur in this prohibition was that of the United States of America, a special appeal be made to that Government through its President and through the supreme Courts of the leading Presbyterian Churches of that country, to assist in the suppression of the said traffic.

The Synod is astonished to learn that a doubt should have arisen in the mind of anyone that the Synod should have departed from the position of strenuous opposition, which it has always maintained, to the sale of intoxicating liquors in these islands.

A copy of these resolutions was ordered to be transmitted to the Secretary of State for the Colonies, to the Premiers of each of the Australian Colonies, to Her Majesty's High Commissioner for the Pacific, to the President of the United States, to the Conveners of the Committees on Foreign Missions of the various Churches interested in this mission, and to the Moderator of leading Presbyterian Churches in the United States of America, with an explanatory letter where necessary.

It having been brought under the notice of Synod that the University of Edinburgh, Scotland, had conferred the degree of Doctor of Divinity on Rev. J. G. Paton, of this mission, the Synod authorized the Clerk to write a letter to Dr. Paton congratulating him on the reception of the honour thus conferred on him. The following minute was unanimously adopted, viz.: "The New Hebrides Mission Synod having heard of Bishop Selwyn's illness, and gratefully remembering his long-continued courtesy and kindness in his intercourse with this mission, begs to tender to him the sincere sympathy of all its members in his long and trying sickness, and prays that he may experience the continuing presence and comfort of our Heavenly Father, and earnestly trust that in good providence he may be again restored to health. The Synod also trusts that he may be enabled to resume the work of carrying the Gospel to the islands of the sea, in which he has been so long engaged." That a copy of this minute be forwarded to Bishop Selwyn.

An amended draft constitution was submitted by Mr. Bray, which, after consideration, was adopted, and ordered to be sent to the several Churches engaged in the mission, for their approval or otherwise.

Authority was given to Messrs. Michelsen, Fraser, Landells, Morton and Dr. Gunn to have certain portions of Holy Scripture published in the respective languages of their several nations, and the request conveyed to the British and Foreign Bible Society to undertake the work of publishing the same.

A resolution was adopted to the effect that it was desirable that one more missionary should be settled on Tanna, and expressing the hope that the negotiations in progress may speedily result in that end.

The question of annexing these islands by Great Britain having been taken up, the Synod unanimously approved of such annexation for, among others, the following reasons. That it would generally benefit the natives. That it would remove many evils now existing in the group. That it would encourage native and foreign industry. That it would conserve the work done by this mission.

A considerable time was devoted to the consideration of several matters submitted to the Synod in a letter from Mr. Hardie, Convener of the Victorian Foreign Mission Committee, and in a minute from the commission of the Assembly of the Presbyterian Church of Victoria. These were, the proposal to provide from the fund raised by Dr. Paton in Britain for the purpose of procuring a steam vessel to take the place and do the work of the *Dayspring* sailing vessel, a steam vessel to enable the Synod to extend the circuit of effective oversight in the case of each missionary, and to be maintained in part by the several Churches, and from the interest accruing from the remaining balance of Dr. Paton's fund. The limitation of missionaries to the present number in the group; the education of the children of settlers on the islands by the respective missionaries.

On these several matters a deliverance was adopted to the effect: "That the Synod having carefully considered the proposal, agreed that while recognizing the necessity of pioneering work, it does not see its way to approve of the proposal, because of its costliness and the lack of a sufficient number of native teachers, as more teachers than are now available can be utilized to the best advantage by the missionaries already in the field on this subject;" "that in order to evan-

gelize the group about six missionaries are needed, in addition to those already employed;" "that to encourage the settlement of respectable English traders, the mission will, as far as possible, help to educate their children," was considered by the Synod. It was agreed that while the Synod would recommend missionaries to do all they can for the education of children of settlers, it cannot accept any responsibility in the matter. The Clerk was instructed to forward copies of the foregoing and other Minutes to the Convener of the Foreign Mission Committee of the Presbyterian Church of Victoria. From the first two of these deliverances Mr. D. Macdonald dissented.

The Moderator having delivered a closing address, the Synod adjourned, to meet in June next at Anelgahut, Aneityum.

STATE OF MISSION STATIONS, NEW HEBRIDES

Reports on the several mission stations having been given in and considered, the following deliverance was adopted by the Mission Synod at its recent meeting: Reports from the various stations having been read, the Synod desires to express its gratitude to God for the measure of health vouchsafed to the mission families. During the past year the progress of the work over the whole field has been steady, and, in several cases, marked and encouraging. Special mention may be made of Futuna, where the membership of the infant Church has increased, Futunese teachers sent out for the first time and the first Christian marriages celebrated. On Tongoa and the Shepherd Isles there are now no professed heathen, and a large number has been added to the Church membership. A Church has been formed on Malo; fourteen more have renounced heathenism and come to live on the mission premises. Nine natives have come to live with the missionary on Tongoa, Santo, professing to be desirous of Christian instruction, notwithstanding the opposition of friends. The Synod is also highly gratified to welcome back to the field Mr. and Mrs. Watt from their furlough in Scotland, where they have carried through the press the complete New Testament in one of the languages of Tanna—the third complete translation of the New Testament in the group; also a book of Old Testament history. Further, the Synod rejoices to learn that a Jubilee Church, the gift of the Sunday schools of South Australia, has been erected at Weasisi, Tanna. It is with sincere regret, however, that the Synod hears the report from almost every station that the extension and development of the work is grievously hampered from want of efficient teachers, but rejoices that at some of the newer stations the missionaries will soon be in a position to supply themselves with teachers; and requests that the elder brethren, who have done so much work in supplying others, will in no wise relax their efforts, but rather increase them if possible.

AFRICA.

Dr. Laws, in his special report of the Livingstonia Mission, besides an account of the medical, industrial, literary, and evangelistic work resulting in a church of fifty-three members and seventy catechumens, adds: "The indirect results of mission work, though not so visible to a stranger, are none the less palpable to a resident in the country. Much of the faith in the efficacy of the Mwavé poison has in some districts been broken down, petty wars are less frequent, and there is evidently a greater readiness to settle amicably the differences which often arise among them without recourse to the club and the spear, as formerly. Not that war has ceased or that quarrels are infrequent, for such is not the case; but there is a marked improvement upon the whole. Slaves are better treated, and more sympathy is shown towards sufferers, and help often given them. Work is sought after, and its wages oftener enjoyed by the labourer than in former days.

The union of the Reformed Dutch Church of South Africa with the Free and the United Presbyterian Churches of Scotland in Livingstonia is one in which we rejoice, and we trust that the proverbial strength of the threefold cord may be exemplified in the help of these churches thus happily sharing in a common work fraught with common difficulty, but with abundant scope for work in the future. Already the Reformed Dutch Church contemplates strengthening the contingent they have placed in the field, and Mr. Murray has localities in view where other helpers may be stationed.

The first fruits of the Livingstonia Mission were seven young men and two young women. "These were recently followed by nine others, and these more recently by thirty-four, making a native church of fifty-two members, besides hundreds of hopeful catechumens and enquirers of both sexes. All the converts are missionaries to their countrymen. Including these fifty-two, the number of natives teaching in the mission schools at the close of the year was 120, of whom seven were women, and the number of pupils on the roll was 3,080, of whom 2,422 were in attendance on a given day, besides the children in three schools at the north end" of Lake Nyassa.

It is dangerous to neglect catarrh, for it leads to bronchitis and consumption. Hood's Sarsaparilla cures catarrh in all forms.

C. C. RICHARDS & CO.

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

Hantsport.

MRS. N. SILVER.

DR. T. A. SLOCUM'S
OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have a wasting away of flesh—Use it. For sale by all Druggists. 35 cents per bottle.

Minard's Liniment cures Diphtheria.

CURED AGAINST HIS WILL.

After Ten Years of Suffering a Hamilton man is Restored to Health.

A Case Rivalling the Marvellous Cure of John Marshall.

Hamilton Times, Saturday, October 24th.

"A good name is more to be desired than great riches." The truth of this scripture quotation is proven every day. Once a person or a firm or an institution achieves a good name its road to success is short and sure, but to achieve a good name is quite a different thing. Not many months ago the *Times* brought to light one of the most marvellous cures that has ever been effected. Mr. John Marshall, after being for years afflicted with locomotor ataxy, supposed to be incurable and after having been paid \$1,000 from the Royal Templars as being totally disabled for life, was permanently cured by the use of Dr. Williams' Pink Pills. Mr. Marshall may be seen on the streets any day, a strong, healthy man, with no trace of his old trouble. The case gave Pink Pills a name throughout the length and breadth of the land, and vastly increased sales of the remedy followed. The results are being seen on all sides now in wonderful cures wrought.

The *Times* came across two yesterday. At No. 196 York Street, Mr. W. J. Clark, who is employed in Messrs. John Calder & Cos.' clothing manufactory, was seen at his residence and was pleased with the opportunity of saying a good word for the remedy that had put him in a position to enjoy life, after ten years of affliction. Mr. Clark is a young man of intelligence, and told the story of his case in an interesting manner. "Ten years ago," he said, "I got a very heavy cold, which settled in the small of my back and has ever since, up to a short time ago, defied all the remedies I could hear of and the skill of many doctors. At times I was so bad that I could not work and was seldom free from pain, whether standing, sitting, walking or lying. The only thing that gave me relief was an herb I got from an herbalist. For two weeks it relieved me and then the pains returned. I got more herbs, but whether they were the same or not, or whether they simply ceased to operate I can't say, but I got no more relief from herbs. Turpentine applied on hot cloths and taken internally gave me relief for a little while, but I gave that up too. Several doctors examined me and said 'Oh, it's nothing!' They gave me medicines which they said would make it all right, but which didn't. After almost ten years of doctoring I came to the conclusion I would never be cured, and tried to resign myself to my lot. Some months ago I went into the country to see my father. He said to me, 'Will, I have something here I want you to take—a box of Pink Pills!' I replied to him:

"You might as well throw them out the door."

"Take them for my sake," Will, he said, and I said I would do anything for him, though I had no faith in them—'They are not worth that,' I said, snapping my fingers.

"I took the box and really felt better. They gave me an appetite, at any rate, and lessened the pain. So I resolved to continue them. After using three boxes I stopped. That is over three weeks ago, and I am now well and strong. The pain is all gone and I do my work like a new man. I am now working over-time until 10 o'clock, and stand it well. I have gained in weight and feel better every way. It was no case of faith cure with me, for I had no faith in the pills at all. My mate at work, at my advice, took Pink Pills to build up the system, and says he is much better; he certainly looks it."

"Yes," remarked Mr. Clark, as the *Times* reporter was withdrawing, "you may use my name, and if you see any one who has any doubts as to the curing properties of Dr. Williams' Pink Pills just send him to me."

ANOTHER CASE.

Mr. James Wright, No. 129½ Bay Street North, is another of the great army of witnesses. For a year he suffered from diabetes but was restored to health under the attention of Dr. Anderson. The disease, however, left behind it a fearful state of nervousness, debility, lack of appetite, sleeplessness and ringing noises in the ears and head, which at times drove Mr. Wright frantic. From weighing 180 pounds he came down 118. He was well acquainted with Mr. John Marshall and knew of his trouble. Hearing of his cure he decided to try Dr. Williams' Pink Pills and did so in June last. After taking one box, all these troubles began to vanish and eleven boxes completely cured him, appetite returned and sweet sleep was no longer a stranger to him. In two months he recovered eighteen pounds of his lost flesh and is still gaining. Mr. Wright is confident that the remedy will have the same effect upon any one who is afflicted as he was, if given a fair trial.

In connection with the wonderful cures resulting from the use of Dr. Williams' Pink Pills, it must be gratifying to Canadians to know that they are the discovery of a Canadian doctor, a graduate of McGill College and post-graduate of Edinburgh University. Hitherto the great discoveries in medicine have come to us from abroad, but Dr. Williams' Pink Pills have conquered diseases hitherto declared by the works of specialists as incurable, and have shed a new lustre on Canadian medical science. What is claimed for Dr. Williams' Pink Pills is that they are an unfailing blood builder and nerve tonic, supplying the wants incident to over-work, mental worry, or excesses of whatever nature. They stimulate the system, build anew the blood, and restore shattered nerves, removing the fruitful causes of premature decay and insanity. They are also a specific for the ills peculiar to women, such as suppression, bearing down pains, displacements, ulcerations, etc. They are a certain remedy for headaches, dimness of vision, palpitation, shortness of breath, and by restoring the blood to a healthy condition, bring back strength and the glow of health, where had been pale and sallow cheeks and broken down constitution. That these claims are not exaggerated is borne out by the remarkable cures investigated by the *Times*, as well as by hundreds of testimonials from all parts of Canada in the possession of the proprietor.

One thing in connection with the use of Dr. Williams' Pink Pills is the comparatively light cost of treatment. They are sold in boxes (never in bulk or by the hundred), at 50 cents a box, and may be had of all dealers or direct by mail, postpaid, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Morristown, N.Y.

ORIGINAL No. 53.

Luncheon Muffins.

BY MARIA PARLOA.

For one dozen muffins use one pint of flour, a generous half pint of milk, two teaspoonfuls of Cleveland's Baking Powder, half a teaspoonful of salt, two tablespoonfuls of sugar, three tablespoonfuls of butter and two eggs. Mix the dry ingredients together and rub through a sieve. Melt the butter. Beat the eggs till light and add the milk to them. Add this mixture to the dry ingredients; then stir in the melted butter. Beat the batter vigorously for a few seconds and then put in buttered muffin pans and bake for about twenty minutes in a quick oven.—(Copyright, 1891, by Cleveland Baking Powder Co.)

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



Cleveland's Superior Baking Powder is perfectly wholesome. It leavens most and leavens best. Try a can.

"August Flower"

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

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

USE ONLY THE IZDAHL BRAND OF PURE NORWEGIAN COD LIVER OIL.

The Great Standard Remedy for all Weakness and Disease of the Lungs, Impaired Nutrition, etc. This Oil is Pure, Fresh, Nearly Tasteless, and therefore most suitable for delicate digestions. None genuine without the name IZDAHL stamped on each capsule. Wholesale by

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CAMPBELL'S QUININE WINE
ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

FOR
LOSS OF APPETITE, LOW SPIRITS,
SLOW DIGESTION, MALARIA,
ETC., ETC., ETC.

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE ladies of Chalmers Church, Guelph, gave a successful "At Home" recently.

THE Rev. R. G. MacBeib, of Carman, has been called to St. Augustine Church, Winnipeg.

THE Rev. R. J. Craig and Mrs. Craig, of Deseronto, have gone to Bermuda for the benefit of Mrs. Craig's health.

AN interesting floral service for the young was recently held in the Presbyterian church, Erin, conducted by the pastor, Rev. R. Fowlic.

THE Rev. Robert Hamilton, of Mothe-well, has expressed his intention to accompany Principal Caven on his visit to the Holy Land at the beginning of the year. They also expect to take a tour through Egypt.

THE Rev. Joseph Whyte, who has been pastor of E. King Church, Ottawa, for over fifteen years and is generally esteemed, has gone to accept a charge in Southern Manitoba. It was through his energetic endeavours that the new church was built a couple of years ago.

THE very neat and commodious building erected in Arnprior for the congregation of St. Andrews Church has been completed and opened for divine service. Large and appreciative audiences attended the opening services, which were conducted by Principal Grant of Queen's University, and the Rev. Mr. Raney of the Methodist Church. The esteemed pastor of the Church, Rev. D. J. McLean, B.A., and the Revs. Dr. Campbell, Messrs. Crombie and Mylne took part in the exercises. Pastor and people are to be congratulated on the auspicious opening of the new church.

MR. J. A. MORISON, B.A. (McGill), who graduated in theology (Presbyterian College, Montreal) last spring, spent the summer at Ann Arbor, Michigan. While there he took advantage of a course in oratory. Since his return he has been kept busy filling vacancies and has preached with great acceptance on two occasions in Knox Church, Montreal. He took passage this week by the *Lake Superior*, his destination being Edinburgh, and his intention to take a post-graduate course of such studies as may be helpful to him in his future work. He carries many substantial tokens of the esteem in which he is held and is followed by the best wishes of a host of friends.

THE quarterly communion in connection with the Leslieville Presbyterian Church was celebrated on Sabbath morning, the 25th ult., when there was a very large attendance of communicants, and twenty-nine new members were received into the communion of the church. During the past year the congregation has made substantial progress due to the untiring efforts of their faithful pastor, Rev. W. Frizzell. The Sabbath school room is more than crowded, and it is only the matter of a short time when the congregation will be called upon to erect a more commodious place of worship. The preparatory service on the preceding Friday evening was conducted by the Rev. A. Gilray.

PRIOR to leaving Durham, the Rev. Robert McNair was presented with a handsome address in which warm and cordial expression was given to the high esteem in which he and Mrs. McNair were held by the people of the town and congregation. Regret was expressed at the severance of the tie that bound pastor and people, and there was also a full expression of appreciation of his ministerial labours in the church, the Sabbath school, and in the community generally. The members of the Woman's Foreign Missionary Society also presented an address to Mrs. McNair in recognition of her services as president of the Society. Regrets at parting and heart felt well-wishes for her future prosperity found cordial expression.

THE second anniversary of the re-opening of St. Johns Presbyterian Church, Coulson's Hill, was held recently. On Sabbath, Oct. 11, two sermons were preached by the Rev. Dr. Moffat, of the Religious Tract and Book Society of Toronto, to large and interested congregations. Collections were good—nearly \$23. On Monday evening, after a magnificent supper supplied by the ladies of the congregation to all comers, and they were from far and near, a very excellent meeting was held in the church, at which the pastor, the Rev. F. Smith, presided. Excellent speeches were delivered by the Rev. Dr. Moffat and Mr. McKee, a good reading by Miss Johnston, of Mount Pleasant, and beautiful music by the choir of Lefroy Presbyterian Church. A very pleasant evening was spent and general good feeling prevailed.

THE *Educational Record* for the Province of Quebec says: We have been favoured with a look at a very ingenious little machine for the use of students in logic, which will no doubt lead to the necessary certainty in testing the validity of syllogisms. The machine has been invented by the Rev. Professor Macadam, of Morrin College, Quebec. After the student has ascertained the symbolical letters, designating the quantity and quality of the three propositions in any syllogism, and has adjusted the instrument accordingly, it will exhibit the correctness or incorrectness of the syllogism in question in all the possible moods and figures. The invention is a development and mechanical application of a method successfully adopted by Professor Macadam in his lectures to the students of Morrin College.

A MEETING of those favourable to a Presbyterian church at St. Lambert was held recently in the house of Mr. James Wright. The attendance was good. Rev. Dr. Wardin, of Montreal, presided, and Mr. John F. Raphael acted as secretary. Rev. Messrs. Fieck and Dewey and Mr. Warden King were present, representing the Presbytery. After a free expression of opinion it was unanimously agreed to take immediate steps to secure a lot and erect a church building, to be ready next spring. The following were appointed a committee to prosecute the matter: Messrs. James Wright, John F. Raphael, G. W. Adams, W. Gowan, P. Locke, E. McLeod and G. Duncan, with power to add to

their number. A committee of ladies was also named to arrange for the co-operation of all the Presbyterian ladies in the furtherance of the work. The spirit of the meeting was good, and though it was not expected that a subscription list would be opened then, the sum of \$625 was subscribed before the meeting closed.

A LARGE and representative meeting of the Napanee congregation was held in the church on Monday evening week, to take into consideration the advisability of calling a pastor. Mr. Ogden Hinch was called upon to preside. The utmost harmony prevailed, and the meeting unanimously decided to extend a call to Rev. D. A. Thomson, of Hastings. The Rev. gentleman filled the pulpit on Sunday, also in August last, and at once established himself as the choice of the congregation. Messrs. Ogden Hinch and Fred Burrows, P. I. S., were appointed commissioners to wait upon the Presbytery and urge the claims of the congregation. A meeting of the congregation, by appointment of the Presbytery of Kingston, will be held in the church on Tuesday evening, November 3, at 7:30 o'clock, for the purpose of moderating in a call to the Rev. D. A. Thomson, of Hastings. After that a meeting of Presbytery will be called to consider and sanction the call.

ON Tuesday, the 13th of October, the Presbytery of Peterborough met at Castreville Church, near Millbrook, and inducted the Rev. James Drummond, B.A. Rev. Mr. Bennett, of Springville, acted as Moderator. After sermon by the Rev. Hugh Brown, of Havelock, Mr. Drummond was formally inducted into the office of pastor of the congregation. Dr. Torrance, of Peterborough, addressed the newly-inducted pastor, and the Rev. Mr. Hay, of Cobourg, the people. There was a large attendance of the congregation, and at the close of the service Mr. Drummond was heartily welcomed by the members as they left the church. In the evening tea was served in the Town Hall and was much appreciated by the large number who partook of the good things provided by the ladies. After the tea there was a largely attended meeting in the church, at which speeches were made by the Moderator, Mr. Bennett, Revs. Dr. Torrance, Brown, Hay and Pilkey, and by Mr. G. C. Robb, of Toronto, and Mr. Drummond. The choir rendered a number of sacred pieces in an admirable manner. The church was decorated with flowers and the whole services were harmonious and hearty, auguring well for the future.

PRESBYTERY OF PARIS—A special meeting of this Presbytery was held in Chalmers Church, Woodstock, on October 22, Rev. J. S. Hardie, presiding. A call from Chesterfield to Mr. Elliott, signed by only 128 communicants, was not sustained. The call from Gathrie Church, Harriston, to Rev. G. Munro, M.A., was then taken up, and Rev. J. M. Aull and Messrs. Hamilton and Stewart were heard in its support. A large delegation from Knox Church, Embro, were heard in reply, all testifying to the high esteem of the Embro congregation for Mr. Munro, and contesting the sufficiency of the reasons for his translation. Mr. Munro in touching terms reviewed his eighteen years' pastorate at Embro, spoke of the congregation in warmest affection, and at the same time indicated acceptance of the call to Harriston. In agreeing to his translation the brethren expressed deep regret at parting with a brother so beloved, and appointed a committee to prepare a suitable minute. Rev. J. S. Hardie was appointed to declare the Embro pulpit vacant on November 8, and act as Moderator of Session.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met in St. Andrews Church, Carleton Place, on Thursday week, the 8th inst., Rev. S. Mylne, Moderator pro tem. Minutes were read and approved. The commission appointed to visit Martawa reported that the congregation was unanimously in favour of calling Rev. Mr. McKechnie, and Rev. Mr. Bayne was appointed to Moderate in a call. The commission appointed to visit Darling, etc., reported, indicating that the whole field had acquiesced in the re-arrangement which the Presbytery had suggested, constituting Middleville and Darling one charge and Dathousie, etc., another charge; Jordan station to be worked in connection with Calabogie. The Presbytery are to settle these charges as soon as possible. After dinner the Presbytery resumed at 2 o'clock for the induction of Mr. McNair into St. Andrews charge. Rev. Mr. Crombie presided, preached and inducted; Mr. Mylne addressed the minister, and Mr. Nixon the congregation. At the close of the induction service, a reception was given in the school room, tea and refreshments being served. The church and school room were tastefully decorated with plants and flowers, and a most enjoyable time was spent, the new pastor and his lady being warmly welcomed by the people.

PRESBYTERY OF WHITBY.—This Presbytery met in Whitby on October 20, Mr. McKeen, of Orono, Moderator. There was a good attendance of members and a considerable amount of business was transacted. Enniskillen and Cartwright congregations have secured the services of a probationer for three months. The former congregation obtained leave to sell a part of their glebe, which is no longer needed for church purposes. The minutes of Synod were discussed and disposed of as follows: 1. That there be no change of the time for holding the annual meetings of Synod; 2. That there be no division of the Synod; and 3. That the overture (not to call the roll, etc.) be adopted. A carefully prepared report on Systematic Benevolence was read by Mr. Fraser, Convener of the Committee, and adopted by the Presbytery and was ordered to be printed and circulated among our congregations. A circular on Home Missions and Augmentation issued by Dr. Cochrane was, after consideration, handed over to the committees for these funds, with instructions to devise and carry out the best plan they could think of for raising the amounts allocated to this Presbytery. A call from Port Perry in favour of Mr. R. J. Hunter was laid upon the table, but that gentleman having

accepted another call, this one was set aside. It was agreed that arrangements for holding the annual missionary meeting in each of our congregations be made by the Sessions. The remits from the Assembly were taken up and committees appointed to consider them and bring in recommendations at next meeting, viz.: 1. A salaried secretary, Messrs. Perrin and Kippan with their elders. 2 and 3. A summer session of one of the colleges and instruction for catechists, Messrs. Chisholm, Abraham and their elders. 4. The distribution of probationers, Messrs. Drummond, Leslie, Alen and Ballagh. The next meeting of Presbytery will be held in Bowmanville, and the Presbyterian Woman's Foreign Missionary Society meeting will be held in the same place and on the same day. Mr. McLaren, of Columbus, was appointed to address the evening meeting of said Society. Other matters of less interest to the public were disposed of, and the Presbytery adjourned to meet in St. Paul's Church, Bowmanville, on the third Tuesday of January, 1892, at 9:30 o'clock forenoon.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF COLUMBIA.—This Presbytery met a short time ago in St. Andrews Church, New Westminster. There was a good attendance of members and a large amount of business transacted. Among matters of more general interest the following may be noticed: Rev. J. A. Jaffray's term of office expiring, Rev. Thomas Scouler was appointed Moderator for the next twelve months. The names of Revs. Alexander Young, late of Napanee, Ont., and J. A. McDonald, missionary to the Indians, were added to the Presbytery roll. Committees to strike standing committees for the year on the allocation of amounts expected from congregations towards different schemes and funds and on the examination of students were appointed. A petition was presented from West New Westminster a king for separation from Knox Church, Sapperton, and for leave to moderate in a call to a minister. This matter was referred to a committee with instructions to visit the congregations interested and to report to a special meeting of Presbytery at New Westminster on the 22nd September. Leave was granted to the Moderator of the First Presbyterian Church, Victoria, to moderate in a call to a minister whenever the congregation may be ready for this step. The Clerk presented the report of the Presbytery's Home Mission Committee for the past six months, and the same was carefully considered, each field being taken up separately. The Rev. Alexander Young was appointed to the charge of Wellington and Northfield, and, based upon Mr. Young's report, satisfaction was expressed at the bright prospects of successful work in this new field. Authority was granted to unite Esquimalt and Victoria West, the united congregation to worship in the new St. Pauls Church at the latter place. Authority was also granted subject to the approval of Sessions interested to open additional mission stations in Victoria whenever the way may be open for such action. Authority was given to organize fully at Delta, Surrey and Wellington and Northfield, and necessary appointments for this purpose made. The Rev. B. K. McElmon of the Presbyterian Church in the United States presented certificates of standing, and made application for reception into the ministry of the Church. The application was received and the necessary steps in such cases authorized. It was also agreed to appoint Mr. McElmon to the charge of Surrey and associate stations, subject to the approval of the General Assembly's Committee. The supply of Alberni, North Bend and Kettle River, Sooke and Metchosin, was referred to the Presbytery's Home Mission Committee with instructions to represent to the General Assembly's Home Mission Committee the urgent necessities of these fields. A reference from the Session of St. Andrews Church, Victoria, in a case of discipline was sustained. There was submitted and read a letter from Mr. J. A. Greenlees, recently appointed to labour in British Columbia, intimating his intention to with-

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HORSFORD'S ACID PHOSPHATE,

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

DR. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigour to the entire system."

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

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draw from the bounds of the Presbytery. It was agreed to place on record the Presbytery's disapproval of Mr. Greenlee's action and to represent the same to the General Assembly's Home Mission Committee, with a view of securing from him a refund of the amount granted towards his travelling expenses from the East. It was agreed to take the necessary steps to secure the division of the Presbytery into three Presbyteries and the erection of a Synod of British Columbia. The questions of the legal status of the Church in British Columbia and the Presbytery's relation to the Church and Manse Building Fund were referred to a committee consisting of the Rev. Alexander Young, Mr. Thornton Fell, and the Clerk, to report at next meeting. Standing Committees for the year were appointed with the following Conveners: Home Missions, Rev. P. McF. McLeod; Foreign Missions, Rev. Thomas Scouler; Colleges, the Clerk; State of Religion, Rev. J. M. McLeod; Sabbath Schools, Rev. W. R. Ross; Temperance, Rev. J. K. Wright; Systematic Benevolence, Rev. Alexander Tait. The examinations of Mr. J. R. MacKay, student in second year in theology, and Mr. T. G. McLeod, first year in theology, were cordially sustained, and it was agreed to allow these students to continue their labours and prosecute their studies for the next six months under the direction of the Presbytery, and that the Rev. Dr. King of Manitoba College be requested to prescribe a course of study, and upon passing satisfactory examinations application be made to the General Assembly to accord them the standing of students of the third and second years respectively. Leave was granted to St. Andrew's Church, Nanaimo, to sell the present church property with the view of purchasing a new site and erecting a new church elsewhere. The next ordinary meeting of the Presbytery was appointed to be held in St. Andrew's Church, Vancouver, on the second Tuesday, 8th December next, at 3 p.m.—D. MACRAE, Pres. Clerk.

BOARD OF FRENCH EVANGELIZATION.
THANKSGIVING COLLECTION.

According to the treasurer's statement at a recent meeting of the Executive of the Board there is at present an indebtedness of \$8 500, with the salaries for the current quarter due on the 1st prox. Therefore it has been resolved to appeal to the congregations of the Church for a special collection on Thanksgiving Day (21st November) on behalf of the funds. We ask for your hearty co-operation, and trust that you will present the importance of this scheme to your people so that a good collection will be given either to the Pointe-aux-Trembles Schools' Building Fund, which is still \$2 750 in debt, or to the Pointe-aux-Trembles Schools' Ordinary Fund, or the French Evangelization Ordinary Fund.

About three hundred applications for admission to the Pointe-aux-Trembles Schools have been received. Notwithstanding the extension of the buildings last year, at least one-third of these will have to be refused for want of room. At the same time it is to be remembered that, owing to the increased number of pupils, there will be an increased expenditure of at least \$2 000 for this year.

During the six months ending 1st October, the missionary work of the Board included thirty-three mission fields, twenty-one mission day schools and eight colportage districts.

In our thanksgivings to God for national and personal blessings of the year, let us not forget those He has bestowed upon the work of giving the Gospel to our French fellow countrymen.

All contributions should be sent direct to the treasurer, Rev. Robert H. Warden, D.D., 198 St. James Street, Montreal. Yours sincerely,

D. H. MACVICAR, D.D., LL.D.,
Chairman.

S. J. TAYLOR, Secretary.

Montreal, October 28, 1891.

SUNDAY SCHOOL CONVENTION AT OTTAWA.

The twenty-sixth annual convention of the Sabbath School Association of Ontario was held at Ottawa on the 27th, 28th and 29th of October. This is the first occasion on which the Association has met at the Capital, and it has no reason to be dissatisfied with its reception in the far east. It was in short one of the best conventions yet held. Knox Church, in which the convention met, was well filled throughout, and the interest shown by the people of Ottawa augurs well for good results. An active local committee looked well after the necessary arrangements and the delegates found a warm welcome in the homes of Ottawa.

It was a source of disappointment that Professor Excell, who was announced to lead the singing, was not present. Good music is always made an important feature of these conventions and the services of an expert are always secured. Professor Excell failed at the last, but his place was taken by the organist of the church and a choir who did their part well, and the singing was hearty and enthusiastic.

The executive committee met the first day and considered and adopted the report to be presented to the convention. It told of much good work accomplished during the past year. Ten counties have been organized and six districts constituted in the territory lying north and east of Lake Superior, Lake Huron and the Georgian Bay. In all, sixty-seven organizations have been effected during the year, and there are now only a very few counties in which there are not local associations. There are now ten counties fully organized with all the paraphernalia of township associations as against two the previous year. More and better work has been done in this direction the past year than in any previous period of the Association's existence.

The treasurer's report showed a sufficient balance on hand to continue the work till the amounts pledged for the coming year begin to come in.

The election of officers resulted in the choosing of Mr. A. Mutchmore, of Ottawa, as president, and Mr. Mutchmore proved himself to be an excellent presiding officer. Mr. H. P. Moore, of Acon, was elected minute secretary, and Rev. J. C. Tibb, of Lucasville, assistant secretary. A large executive committee was also chosen, representing all the counties. Messrs. Alfred Day and J. J. Woodhouse, of Toronto, continue to occupy their respective offices as general secretary and corresponding secretary and treasurer.

The most prominent name on the programme was that of B. F. Jacobs, of Chicago, chairman of the international executive, and one of the fathers of the international series of Sabbath school lessons. Mr. Jacobs is an enthusiast in the work, and to his able addresses much of the success of the convention is due. He spoke three times, on "Organization," on "Teacher Training," and on "The Front Line of Sabbath School Work," though he said little on the latter subject, having substituted answers to a number of questions which were handed in. He also taught the lesson for the following Sunday, "Christ, the True Vine," and if that lesson is not dealt with better than usual in many of the Sunday schools in Canada it is not Mr. Jacobs' fault. His method was exceedingly lucid and attractive, and he was listened to by a large number, though the hour was too early—6 45 a.m.—for many who would have wished to be present. Mr. Jacobs has a commanding presence, and seasons his addresses with a dash of humour which helps to hold the attention of his audience.

H. S. H. Blake, of Toronto, gave an address which was listened to with much interest. He appealed to Sabbath school workers to teach the importance of forsaking the worship of Mammon and of worshipping the living God, referring, as most of the speakers did, to recent developments at Ottawa, not at all creditable to our national character.

Principal MacVicar, of Montreal, delivered two thoughtful addresses, his subjects being, "How to Induce a Child to Think," and "The Teacher Reproduced in the Pupil." Dr. MacVicar's experience enabled him to offer some valuable suggestions to teachers.

Rev. A. M. Phillips, of Toronto, took up "How to Study the Word and How to Teach the Word." He advised the reading of the whole of St. John's Gospel, without interruption and said until that was done it would never be understood. He thought the Bible was being taught by a false method—bit by bit

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial, that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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100 Doses One Dollar

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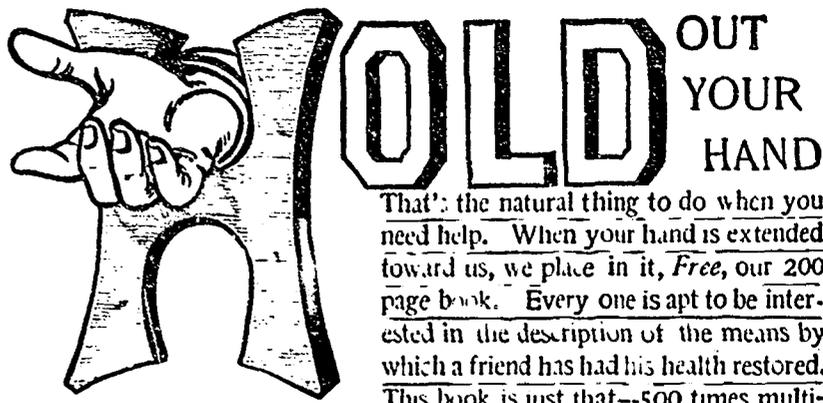
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No other cream
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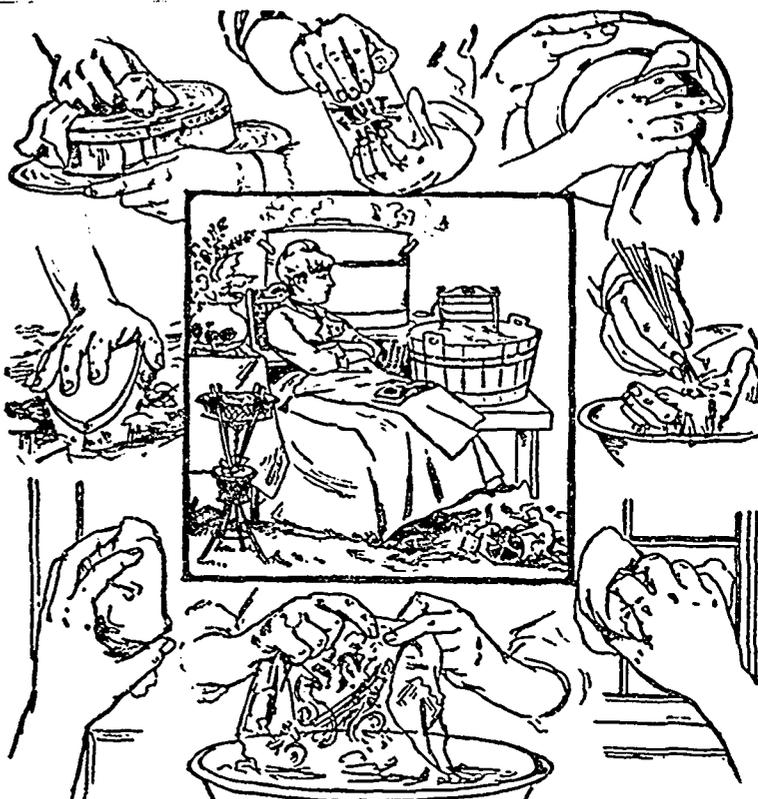
That's the natural thing to do when you need help. When your hand is extended toward us, we place in it, *Free*, our 200 page book. Every one is apt to be interested in the description of the means by which a friend has had his health restored.

This book is just that—500 times multiplied; all told in the very words of real and reliable folks, people with "a local habitation and a name."

One other thing; this book is not of interest to those only who feel that their case is serious; it contains the witness of many over-taxed and run-down people to the fact that Drs. Starkey & Palen's COMPOUND OXYGEN has been to them the one thing needful to put them on the right side of the line of health and happiness.

Will you hold out your hand? Help is yours for the asking.

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Pearline means perfect cleanliness—quicker—better—with more ease and comfort than anything known; makes a saving all around—no soda-eaten holes in linen; no frayed edges; no buttons and strings rubbed off. Millions use it. Do you?

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—instead of each book by itself as a whole, and considered it would be well for the children if the books of the Bible were published separately for their use. His theories gave rise to a considerable discussion.

"The Fifth Gospel" was the name given to Palestine by Principal Austin, of St. Thomas, who dealt with the characteristics of that land, illustrated by maps and models.

Mr. George Bishop, president of the Quebec Sabbath School Association, gave some hints on Sabbath school management, which were very useful to superintendents and teachers.

The primary work was in charge of Miss S. Brown, of Brantford, who as a successful primary teacher is well qualified to give instruction as to the best methods of teaching little children. Mrs. Humphreys, of Parkhill, taught a primary class at one of the sessions.

Conferences of county officers were held under the direction of Mr. Hossie, of Brantford, the retiring president, and Mr. Donly, of Simcoe. The address of greeting at the first evening session was

delivered by Mr. I. Macdonald Oxley, secretary of the local committee. The consideration of reports occupied considerable time, and led to some animated discussions, but out of all was evolved much that will be useful in carrying on the work.

A novel feature of the convention was the sunrise prayer-meeting, which was held at 6 45 each morning, and was well attended.

At the request of Mr. Jacobs it was resolved to prepare and forward a resolution protesting against the proposed opening of the Chicago Exhibition of 1893 on the Lord's Day.

Greetings were exchanged with the Provincial Teachers' Association of Nova Scotia and the W. C. T. U. of Ontario, in session at Halifax and Toronto.

An invitation to hold the next convention at Guelph was accepted.

The usual votes of thanks were tendered all who had helped to make the Convention a success, which it undoubtedly was, and from which beneficial results cannot fail to flow.



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Which will you have, sickness, suffering and despair, or health, strength, and spirit? You can take your choice. All chronic diseases and derangements peculiar to women are permanently cured by Dr. Pierce's Favorite Prescription. It restores the female functions to healthy action. It removes the obstructions and suppressions which cause trouble and misery. For periodical pains, internal inflammation, ulceration and kindred ailments, it is a positive remedy. The system is invigorated, the blood enriched, digestion improved, melancholy and nervousness dispelled. It's a legitimate medicine, the only one that's guaranteed to give satisfaction in the cure of all "female complaints."

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This little chap may at times be naughty, but for all that he is the joy of the home. In this latter respect he resembles Sunlight Soap, which brings joy and comfort to the house which uses it,—lessening the labour of wash day, saving the clothes from wear and tear, doing away with hot steam and smell, bringing the clothes snowy white, and keeping the hands soft and healthy. Be a happy user of "Sunlight" Soap.

HOUSEHOLD HINTS.

GREEN CORN PUDDING.—Split the grains of three large ears of corn, pushing the pulp out with a knife. Mix with three pints of milk, two beaten eggs and a seasoning of salt, pepper, and, if it is wanted for a desert, half a teacupful of sugar.

ANOTHER CORN PUDDING.—Six large ears of corn grated, six eggs beaten, three half-pints of milk and a seasoning of salt, pepper and nutmeg, to be baked for half an hour in a moderate oven.

TAPIOCA CREAM.—Two scant tablespoonfuls of tapioca (soaked over night), one pint of milk; add to the above, when hot, the yolks of two eggs and one-half cupful of sugar; when it is thick beat in the two whites (well beaten) and flavour to suit.

DELICATE CUSTARD.—Pour one point of boiling milk over the yolks of three eggs, beaten with three tablespoonfuls of sugar, flavour with vanilla or nutmeg, stir in the stiff whites and bake in a moderate oven. Set the dish in a pan of water while baking.

GREEN CORN FRITTERS.—One pint of grated corn, one gill of milk, the yolks of two eggs dropped in without beating, salt, pepper and about half a cup of flour or enough to make a moderately stiff batter. Lastly, stir in the whites whipped to a stiff froth. Bake as fritters in plenty of boiling fat, or as griddle cakes with just enough fat to keep them from burning.

FRIED POTATOES (raw)—Pare and cut in to desired shape (small wedges are nice), soak in cold water to draw out the starch; drain and dry; then plunge into deep, smoking fat. As soon as brown, drain and dredge with salt. The fat should be deep enough to cover the potatoes, and hot enough to brown a bread crumb immediately. It may then be strained to use another time.

FORCEMEAT BALLS WITH TOMATOES.—Put one and a-half pounds of finely-chopped raw beef—the round is good—into a mixing bowl with two onions boiled and mashed, a few stale bread crumbs and a seasoning of dried herbs, parsley, salt and pepper. Bind together with two beaten eggs, and mould into small, round balls. Make a pint of good tomato sauce by cooking until tender, tomatoes, two minced onions and a green, sweet pepper. Lay in the meat balls and simmer slowly for half an hour, thicken slightly with flour and dish around a mound of steamed rice.

PEPPER POT.—To four quarts of water put one pound of corned pork, two pounds of neck or scrag of mutton, and a small knuckle of veal. Let this simmer slowly for three hours, skimming all the while, and then take out the mutton (as that will serve for a dish for table, with drawn butter and celery, and this broth put four sliced white turnips, if in season, six or eight tomatoes, if out, a table spoonful of tomato ketchup, an onion sliced thinly, a little pepper, and a half teaspoonful of salt. Have ready boiled a quarter of a pound of nice white tripe, cut this into strips one inch in length; add six potatoes thinly sliced, and about a dozen whole cloves and a pint bowl full of nice little light dumplings the size of a walnut; let this simmer slowly for an hour. Serve hot, but take out the pork and veal bone before serving.

AS A PREVENTIVE

For Consumption and Catarrh, which originate in the poison of Scrofula, take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be detected in children by glandular swellings, sore eyes, sore ears, and other indications, and unless expelled from the system, life-long suffering will be the result. The best medicine for all blood diseases is Ayer's Sarsaparilla, which is considered by physicians to be the only remedy for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsaparilla for a little girl, four years of age (member of a prominent family of this county), who was afflicted with scrofula. After only three or four bottles were used, the disease was entirely eradicated, and she is now in excellent health."

"My son—now fifteen years of age—was troubled for a long time with catarrh, in its worst form, through the effects of which his blood became poisoned. About a year ago he began using Ayer's Sarsaparilla, and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

"My husband's mother was cured of scrofulous consumption by six bottles of Ayer's Sarsaparilla."—Mrs. Julia Shepard, Kendall, Mich.

"Ayer's Sarsaparilla cured me of catarrh."—L. Henrickon, Ware, Mass.

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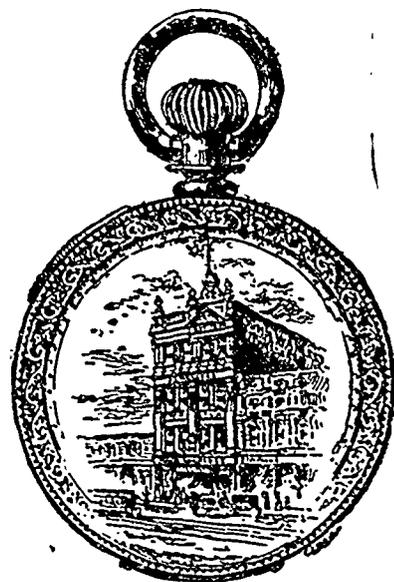
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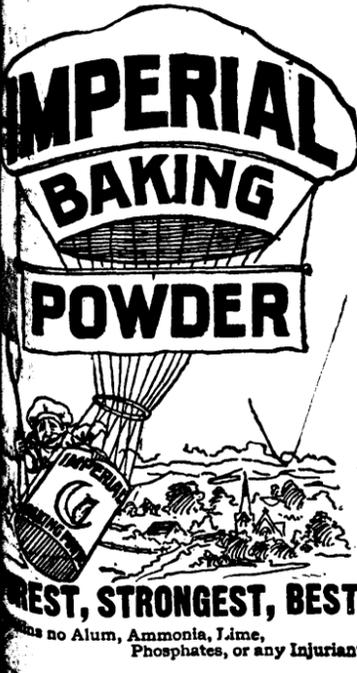
For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival, and for contracted and stiff joints it acts like a charm.

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PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B. by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a purple to a scrofulous sore.



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Cure of all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Debility, Headache, Constipation, Costiveness, Complaints Peculiar to Females, Pains in the Back, Dragging Feeling, etc., Indigestion, Biliousness, Fever, Irritation 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

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

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British and Foreign.

THE Rev. A. M. Smith, M.A., Hamilton, has accepted the call to Trinity Church, Sunderland.

THE workmen's associations of Naples are agitating for the closing of shops and business premises on Sunday.

THE Rev. Dr. MacEwan, of Clapham, has begun a noon prayer-meeting on Tuesdays in addition to the Wednesday evening service.

THE 100th anniversary of the birth of the well-known poet, Theodor Korner, was celebrated recently in all parts of Germany.

A PRIEST asked an Irish peasant what warrant he had for reading the Bible. "A search warrant," was the reply—"Search the Scriptures."

THE Duke of Argyll characterizes the Russian Government's persecution of the Jews as barbarous, demanding that we should all cry shame on it.

SWINTON congregation has elected a vacancy committee of eleven. There are 134 applicants, the stipend being one of the highest in Berwickshire.

It is alleged that a large congregation on the South-side of Glasgow lately let an aged woman, a former pew-opener in the church, die unvisited in the poor-house.

DR. LORIMER advocates an International Baptist Council, to be composed of leading Baptists from all parts of the world, and to be held during the World's Fair in Chicago.

IN all the Roman Catholic Churches in Westminster diocese a letter from Cardinal Manning has been read imploring parents to bring up their children on principles of total abstinence.

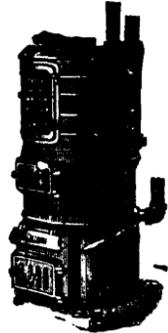
A WELSH Calvinistic minister has lately been hoaxed by the receipt of a parchment purporting to confer the degree of D.D. on him. The American university whose name was on it has no existence.

THE London Parsees celebrated their New Year's Day at Maidenhead lately. Among the statesmen mentioned by one speaker as benefactors of India were Lord Lansdowne, Lord Harris and Lord Reay.

SPECIAL services in connection with the jubilee of Rev. H. A. Paterson, M.A., were held in Stonehouse church, Rev. Dr. Bonnar, of East Kilbride, conducting the forenoon service, Rev. William Gray, M.A., Brechin, the afternoon, and Prof. Paterson the evening. At a social meeting presided over by Rev. William Gray, M.A., Brechin, he was presented with several illuminated addresses, a cheque for \$2,000 and other gifts.

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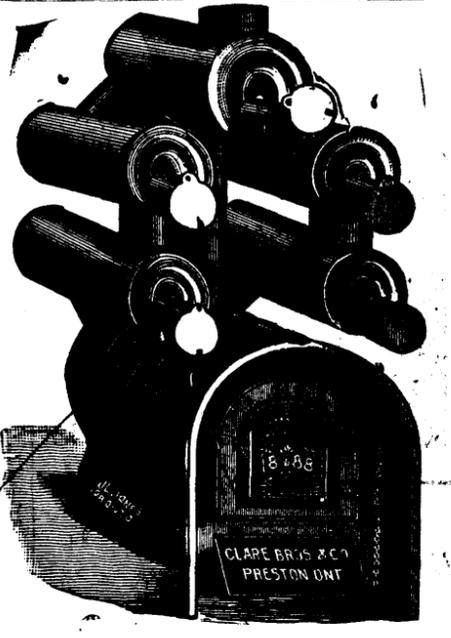
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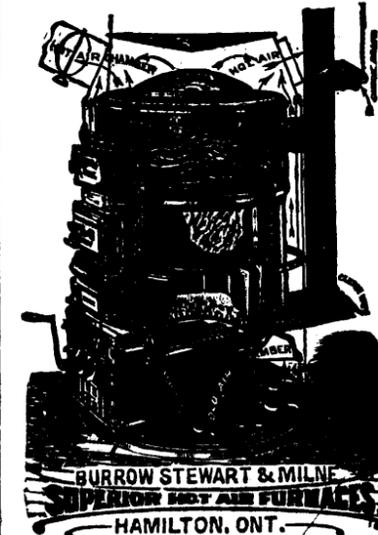
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Send for our "FURNACE BOOK," just issued. It contains information that will interest you.

CLARE BROTHERS & Co., PRESTON, ONT.



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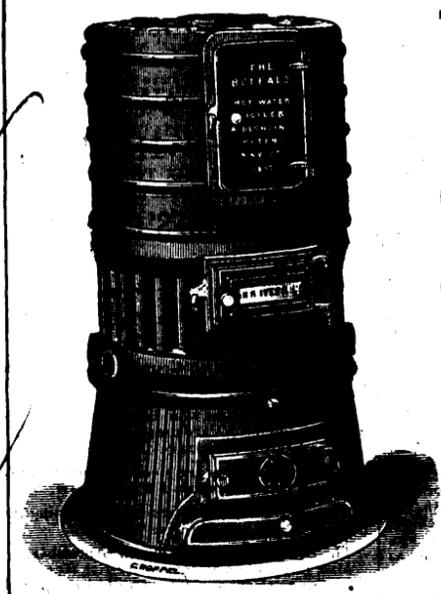
Are now in use throughout the Dominion in dwelling houses, stores, schools, public halls and churches, and are proved to be the
Cleanest, Healthiest and most Economical
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 We are highly pleased with the No. 36 Superior Furnace which you placed in our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

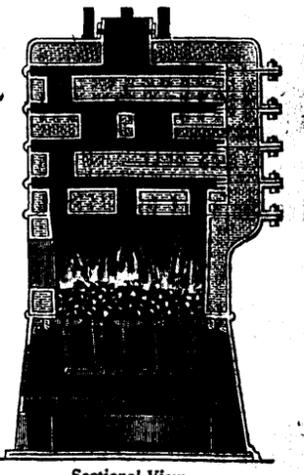
WOODSTOCK, 6th May, 1889.
 Messrs. Burrow, Stewart & Milne.
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MEETINGS OF PRESBYTERY.
BARRIE.—At Barrie, Tuesday, November 24, at 11 a.m.
BROCKVILLE.—At Iroquois, 8th December, at 3.30 p.m.
CHATHAM.—In St. Andrews School Room, Chatham, Tuesday, 8th December, at 10 a.m.
GLENGARRY.—At Maxwell, and Tuesday in December, at 11.30 a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m.
HAMILTON.—In Knox Church, Hamilton, on Tuesday, November 17, at 9.30 a.m.
HURON.—At Hensall, on 10th November, at 10.30 a.m.
KINGSTON.—In St. Andrews Church, Belleville, Tuesday, December 15, at 7.30 p.m.
LANARK AND KENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.
LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.
LONDON.—In First Presbyterian Church, London, Tuesday, 8th December, at 2 p.m.
MAITLAND.—At Wingham, on Tuesday, 8th December, at 11.15 a.m.
MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 10 a.m.
ORANGEVILLE.—At Orangeville, November 10, at 11 a.m.
OWEN SOUND.—Division Street Hall, Owen Sound, Tuesday, December 15, at 9 a.m.
PETERBOROUGH.—In St. Pauls Church, Peterborough, and Tuesday in Jan., 1892, at 9.30 a.m.
REGINA.—At Regina, second Wednesday in December, at 9.30 a.m.
SARNIA.—In St. Andrews Church, Sarnia, on 3rd Tuesday in December, at 10 a.m.
SAUGEEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.
STRATFORD.—In Knox Church, Stratford, on 10th November, at 10 a.m.

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 Respectfully,
 MRS. _____, Toronto.
 P.S.—Above address can also be had at the London office.

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