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# The Canada Presbyterian

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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, OCTOBER 26th, 1892.

No. 43.

## Notes of the Week.

UGANDA, says the *Christian Leader*, has been exploited by a syndicate of merchants, missionaries and politicians; but in vain. The territory is not yet ripe for colonization. And Lord Rosebery has done well to follow the line designed by Lord Salisbury and assist the East African Company to withdraw. Missions will suffer nothing from being severed from trade enterprise and the holding of a station by force of arms.

THE Rev. Dr. Bennett, vicar of St. Georges, Worthing, told the Evangelical Alliance Conference that he had got hold of a secret book by a clergyman of the Church of England, in which the writer spoke of the mass and told the clergy to be careful in making the body of Christ. When giving the communion to the sick the clergyman, after various idolatrous ceremonies, was instructed to wash his fingers and give the water to the sick man to drink. This statement caused a sensation in the conference.

CIVIL marriages are now a legalized institution among most, if not all, civilized nations, but what can be the meaning of civil baptism? This is the latest thing in France, by all accounts. The Town Council of St. Denis have led the way, and carried the point in spite of the opposition of the Prefecture of Police. Nine children received the new kind of baptism, which seems to have been administered by the mayor with some sort of civic show and ceremonial. We apprehend that it is only a public act of name giving; but why it should borrow either the name or the form of Christian baptism, we do not understand. French notions on these subjects must be singularly confused.

In the newly-published volume, "Twenty-five years of St. Andrews," by Dr. Boyd (A. K. H. B.), there are a multitude of pleasant reminiscences; the following passage occurs on the question of the redelivery of sermons. Speaking of a sermon he delivered at a Wesleyan celebration in Great Queen Street Chapel, London, he says: The day came when that discourse, with some omissions, but no alterations, served extremely well to give in St. Giles Cathedral before the Commissioner and the General Assembly of the Kirk. I have known good souls who thought it strange when a preacher gave the same discourse in divers Churches. Does any sane person suppose that a sermon, which took ten days' thought to write, is done with when it has been preached once? Further, after four years, even in one's own church, I hold a written sermon as new again.

THOUGH there are dark clouds over missions in China, there are yet streaks of blue in the sky, writes Rev. James Sadler, of Amoy, to the *Christian World*. Chinese Christians themselves are displaying an eager missionary spirit. One or two of them have even appeared on English platforms to plead for the conversion of their countrymen. In some quarters prejudice is being overcome as mistaken views of Christianity are dissipated. Increased intercourse with Europe will contribute to this result. So also will the learning of English by boys in larger numbers, as they are doing. Chinese Christians in all the Churches are living godly lives, and their example must tell on those around them. Native missionary societies have been started. The Foo Chou Christians turned their attention to Corea; the Amoy Presbytery has its inland mission. Members of the Amoy Congregational Union believe there could not have been more enthusiasm displayed than was shown in the starting of the Ping-chin movement. The high officials are being supplied with books and newspapers, and many examine them with curiosity. Mr Sadler believes there is a great field for woman's work, and urges that women should be induced to advocate Chinese missions more prominently at home.

THE *Hamilton Times* says: Sir Oliver Mowat's lecture last week on "Christianity and Some of Its Fruits" was a model composition, and every preacher in the city should have heard it. The speaker did not put on any ecclesiastical frills, or assume an air of superiority toward any who might have the temerity to differ from him. He dodged no issue. He stated fairly and fully the objections that have been advanced by anti-Christians, and presented calmly and dispassionately the reasons which had convinced him that the opponents of Christianity were wrong. He traced the progress of the Christian religion from its humble beginnings, and showed the grounds of probability that its acceptance will be world-wide in due time, judging from its progress during 1900 years, and especially during the last 100 years. His comparison of the vices of humanity before and after the introduction of Christianity—the contrast of customs and opinions with regard to the sacredness of human life the ancient gladiator versus the modern pugilist—the practice of infanticide, etc.—was most instructive. Sir Oliver did not disdain to take evidence from the opposition, but quoted freely from Hume, Gibbon and Lecky. He had a good word for the Christian Endeavour Society, the Epworth League and the Salvation Army, as well as for the Missionary, Bible and Tract Societies. While he disclaimed all pretence to originality, Sir Oliver Mowat is to be congratulated upon having collected his facts so industriously and arranged them in such convincing form. Such an able presentation of the case for Christianity can hardly fail to do good.

WE have received from Mr. J. H. Baer, General Secretary of the United Society of Christian Endeavour, a neat little pamphlet entitled "Suggestions to the Good Literature Committee," in which the following paragraph occurs: Are you doing everything you can to promote the interests of your own denominational papers? This is a question that ought to come before every Good Literature Committee and every society of Christian Endeavour. The gospel can be preached with printer's ink most effectively in these days, and your own Church paper contains not only denominational news and matters of denominational interest, but the gospel concerning the advancement of the Kingdom of God in all parts of the earth. Why not make a resolve that before next January every family connected with your Church shall be supplied with some good religious paper by which each member of the family, from grandfather to ten-year-old Johnny, shall be helped? for most of our standard papers have departments for all ages. Get as many as possible to subscribe for the denominational weekly which they prefer, and if any are unable or unwilling to subscribe, raise a fund of a few dollars and apply it to the purpose of sending one of these weekly messengers into all these families. Who knows how many souls will be won as the result of the year's work of the Good Literature Committee in this line? It is scarcely necessary to add that THE CANADA PRESBYTERIAN is in the list of denominational papers recommended. Mr. Baer who has been ill has so far recovered that he is able to attend to his office duties, though not yet able to undertake attendance at conventions. He says. You and your readers will be interested to know that President Clark and wife landed safely in Australia, and for a month have been attending a series of conventions there. The growth of the Society in Australia bids fair to rival our wonderful record in this country.

TWO noteworthy addresses, says a contemporary, were delivered during the evening gatherings of the Evangelical Alliance at Dundee, the first by Rev. John Watson, of Liverpool, and the second by Rev. John Smith, of Edinburgh. The topic Mr. Watson dealt with was that of "National Righteousness," and he declared that while it was for the State to make laws, it was the business of the Church to inspire the State. If the Church had given herself to the people, she would have been in a better position

that day. They complained that the proletariat were alien from the Church, and they said that ought not to be; but rightly or wrongly the proletariat distinguished between Jesus and the Church. They were sure Jesus would have been with them, but they were by no means sure that the Church had been with them in the past. They had reason for thinking that the Church was not with them. She had sided with capital and respectability, never lifting up her voice against insanitary property or sweating. He felt that if the Church in those past days had given her right hand to the workmen as she would do now when they were able to take care of themselves, and sent out their ministers to address them on lorries and take part in their demonstrations, workmen would have thronged her courts that day, would have remembered that she was the best and truest friend in the day of their adversity. Mr. Smith spoke on how to reach the "Non-Churchgoing," and asserted that they did not require more organizations—the Church was often burdened by too many organizations. What was required was greater spiritual activity in the existing organizations. They might, however, have a course of lectures, given throughout the country—lectures which, by their scientific exactness, would command respect, and by their fervour would bring people to the feet of Christ. In a spirit of genuine sacrifice they should throw themselves upon the conversion of the world. The other speakers included Dr. C. Clemance, of London, who said he was sure the poor people would come to church if the churches were adapted to them. Many of their churches were dying of dignity.

THE question of funeral reform receives an occasional reference in Canadian public prints, but apparently only a languid interest is taken in the matter. The *Stratford Beacon* states that the Ministerial Association of that city have discussed the matter of funeral reform, and have decided that to prevent unnecessary delay at the place of interment, which in severe weather is a source of danger to the health of those attending, and of needless anguish to relatives and friends of the deceased, they will urge from their pulpits and otherwise the propriety of their withdrawing after the services are completed, and before the filling of the grave begins. In England many prominent clergymen and others urge the necessity of a return to simpler methods, more in accordance with good taste and Christian feeling. Lady Frederick Cavendish has issued a pamphlet in which she describes what ought and ought not to be done at a Christian funeral, and the Council of the Funeral Reform Association of Britain has undertaken to propagate her ideas to every parish in the united kingdom. At a funeral she claims there should be: No heathen emblems; no extravagant mourning attire; no black trappings. Due respect for the dead body demands that, when buried, it should be "laid into the earth" naturally and completely, and therefore should be: No durable coffin with the vain object of preserving the body; no bricked grave with the vain object of isolation, no cumbersome tombstone, preventing the air and the rain descending to the body to purify and dissolve it; regard for the public health requires that the dead be so disposed of as not to hurt the living, and, therefore, there should be: No unnecessary postponement of the burial; no undue exposure to the mourners at the grave-side; no poisoning of the soil, the water spring, and the air, by insanitary burial in vaults, or over-crowded graves. As Christ's first thought, and also his last, when He met the funeral procession at the gate of Nain, was for the widowed mother, so our chief care at a funeral should be for the bereaved; hence there should be: No excessive show, distracting the mind from the contemplation of things unseen; no unusual eating and drinking, drowning the thought of the solemnity of death; no avoidable expense, adding to the burden of the family. The effect of these discussions will be watched with growing interest. The cemetery idea seems to prevail, but it will take time to educate people up to the standard preached by Lady Cavendish.

## Our Contributors.

### CONCERNING MEANS AND ENDS.

BY KNOXIAN.

No proper young man ever proposes to a young lady for the mere sake of doing so. An honest proposal is a means to an end. The end is marriage, provided the young lady's views are in that direction.

A young man blowing about the number of proposals he had made that never accomplished anything would, in sensible society, be considered a natural born fool. An older man who boasts about speeches that never accomplished anything in particular, is not much better. A speech is but a means to an end. If no end is accomplished the speech did nothing, and should be allowed to die in silence.

A vast amount of precious time is lost because people will not learn that public speaking is useless if it has no end in view. At nine out of every ten meetings you attend from the present time until March you will see one or two speakers put up without any earthly object in view so far as the audience is concerned. The man has nothing to say, and he says it. Perhaps it takes him a long time to say it. The people who manage the meeting could not explain what they mean by the performance. Possibly they are afraid the man who says nothing would be offended if he were not allowed to say it. All this waste of time and temper might be saved if people would remember that a speech is a means to an end, and if a speaker has no end in view he has no business to speak. All useful speaking has an end in view.

A sermon is but a means to an end. Why should anybody preach for the sake of preaching? Certainly there is no money in it, and if a man has no end in view when he goes into the pulpit, the amount of honour and respect that comes his way will soon be as small as the money. The only preaching that brings the lasting respect and confidence of decent, thoughtful people is the kind that has for its end the conversion of sinners and the edification of believers.

It is very difficult to keep entirely free from the delusion that a sermon is itself an end and not merely the means used to accomplish an end. You select your text—well, say on Tuesday, read it up critically in the original—if you can; divide it; get suitable matter and good illustrations to light the matter up; then write it roughly; then polish it up carefully; then you see how you can turn the whole thing upside down and improve it; then you re-write in the amended form and touch up in a variety of ways known only to the profession. By that time perhaps it is Friday. There lies the MS. on your desk. It has cost you many hours of hard work. Is that sermon, after all this labour, merely a means to an end? Certainly. If you cannot do some good with it in the pulpit it is no use to anybody. What does the world or the Church know or care about the manuscript on your desk? The only way you can make anybody care for it is to make somebody feel it.

Religious meetings are merely a means to an end. We hear much about Romish aggression and the Higher Criticism and several other things alleged to be dangerous. Is it not time somebody had reminded the Church that holding a meeting and calling it by a pious, high-sounding name is not necessarily doing God service. A meeting may be a tonic to one's spiritual nature; it may give us new ideas, new impulses and fresh strength, or it may be nothing more than a little pedestal on which people inflated with conceit exhibit themselves. A meeting is good when it does good, and only then. To be of any real permanent use every meeting should be conducted on the principle that it is merely a means to an end. The end should be kept steadily in view, and the means used should be the means most likely to promote the end.

Religious societies and associations of all kind are merely means—not ends. The Bible Society exists for the purpose of sending the Bible to all parts of the world; the Tract Society distributes tracts; the Young Men's Christian Association is expected to help young men in cities and towns to behave themselves properly; the Christian Endeavour helps on the work of the Church. Each organization exists and works for some distinct, well defined purpose. If trouble arises in any of them it generally comes from somebody who is trying to use the organization for a purpose other than that for which it exists. Perhaps he wants to make a little business out of an institution that never was intended for business purposes. Possibly he wishes to use the society as a pedestal on which to exhibit himself or something of that kind. Any kind of a religious society is only a means to an end, and if a society cannot give a fairly clear account of what it wants to do, and of the means it proposes to use in bringing about its proposed ends, there is neither room nor use for it at the present time. Nine-tenths of the success, the marvellous success, of the Christian Endeavour Society arises from the fact that almost any Endeavourer can tell you in a twinkling exactly what he wants to do. He says he wants to help his Church, and you instinctively say, "All right, go on and help the Church all you can."

It should not sound strange to say that even a committee is a means to an end. Judging from the number of people on committees who never do anything, the opinion seems to prevail that being on the committee is the end to be attained. Possibly this opinion is right. Committees

composed in that way do generally put an end of everything entrusted to their care.

A Church court is nothing more than a means to an end. A General Assembly, if not a means to an end, is a rather expensive institution. The end is of course the advancement of the Church's highest interests, and if the Supreme Court cannot do some earnest work in that direction it should—well, it should hold a diet of catechizing on itself. A dose of the medicine that some of its members give their congregations would not do themselves any harm.

A visitor entering a Presbytery, or Synod, or General Assembly, might not always be impressed with the fact that the Court is but a means to an end. Indeed he might be strongly impressed with the opposite idea, but still the theory is that the whole machinery, courts, committees and all, exists for the benefit of the Church. That theory is clearly stated in the Old, Unrevised Confession, but there are times and occasions when one feels he must go to the Confession to find it. However, it is a good thing to have it even there.

Everything in the Church is but a means to an end. The Church itself is a means to an end.

### NEED OF MISSIONARIES IN THE WEST.

There are over twenty students who propose to take the summer session in Manitoba College next year, and the H. M. C. of the General Assembly appointed them to fields in the North-West. But twenty-six missions are still vacant. After closing a number of fields for the winter and arranging for the supply of others within reach by the Arts students of Manitoba College, there are yet twenty-six vacancies. This is very much to be deplored. Never was the outlook in the West more hopeful. About 30,000 people found a home in the country during the past season. They have mostly gone to districts previously occupied, and they have strengthened congregations and missions. Continuous supply would soon give us strong congregations, but lack of winter supply will throw us back immeasurably. Let me give a few of the fields needing men.

*Crystal City* on the Pem. Mt. Railway was put on augmented list last week, offers \$700 for an ordained missionary.

*Killarney* on same railway, fifty families, 109 communicants—augmented congregation—offers \$700.

*Belmont* on the N. P. and Manitoba Railway, forty-four families, good district. Most anxious to get a missionary.

*Buffalo Lake*, important field, north-west of Moosejaw. Ordained missionary in charge last year did rare service. Shall neglect now lose us his work? Will no one volunteer to occupy this field?

*East Chilliwhack, B. C.*, on the Fraser River, fifty-five house holders, thirty-seven of them having families; church built last summer. Mission in good condition, but owing to past neglect and circumstances needless to state, lack of supply this winter means practically loss of field. Who will save us from this loss?

*Red Deer*, large wide field, between Calgary and Edmonton. Missionary in charge last summer leaving on account of ill health. Who will take his place?

These are fields picked out almost at random, no more needy than others that might be mentioned, such as Fort Frances on the Rainy River.

How can they be supplied? Are there not young and older men in the East without charge who could go west and give us six months, a year or more? We know there are; why then not go west? Why stay where they are treading on each others heels when there is room and work in the West.

The General Assembly has provided that students in theology from our colleges could supply missions for the winter, attend Manitoba College during the summer and return to their own colleges next autumn. Could not help come from the first and second years under this arrangement? Students of the third year could take their last year in the West or pursue the extra-mural course. Estimating from the numbers in attendance last winter, there must be about 140 students in theology in Knox, Queen's and Montreal Colleges; if even ten of these came to our aid they would render valuable help. Students going from Colleges in the East need not lose a day in the time of their graduation. Those in first and second years can return and graduate from their own colleges with their own classes; and to make this course easier still, the H. M. C. agreed to remunerate students at the rate of \$8 per week and board during the winter, and pay travelling expenses to the field. The salary of ordained missionaries is \$850 per annum.

We are anxious to supply these fields, because:—

1st. Souls will suffer by winter's neglect.

2nd. The work of the Church will suffer, and much of the means and labour expended on fields will be lost unless we follow up vigorously the efforts of the past.

3rd. We shall appear in a very unfavourable position before our own people and the world if we cannot care for our missions. The Roman Catholic Church cares for her people even up to the Arctic circle. The Methodist Church can find men for every mission, and other Churches can do the same; shall we confess that, with all our colleges and slow growth, we are compelled to leave our people without ordinances? Recently we heard a great deal about "this great Presbyterian Church," let not a glacial period in the mission field succeed the Pan-Presbyterian period in Toronto. There is

something wrong with the policy of a Church that has a sufficient number of men for its work and yet leaves its fields vacant.

4th. The last census did not flatter us; it showed that we increased about 31,000 East of Lake Superior in ten years, or at the rate of three congregations a year. It showed that we increased west of Lake Superior about 48,000. Things are not more promising for the East for the current decade. Neglect in the East in the early days cost the Church dearly, it swept her people in shoals into other communions and left her feeble and disorganized, if not dead, where she might have been strong and aggressive. Shall we repeat on a more splendid scale in the West an ugly page of our history in the East?

We respectfully ask anyone willing to help to communicate at once, and we shall be much obliged to any who will give us the names of any who could be likely to go west, whether they are students, ministers or catechists.

544 Church Street, Toronto.

J. ROBERTSON.

### NEW YORK CITY.

A SUNDAY IN THE METROPOLIS.—ELOQUENT DISCOURSES BY DR. HALL, IN FIFTH AVENUE CHURCH.

To give a description of this great city would require a volume, especially at present, while the 400th anniversary of Columbus is being celebrated, and it is just Americans who know how to do these things. New York city is an immense place, containing a population of nearly a million and a-half; among them are to be found people of every nationality on the face of the globe. And as they differ in race and religion so they also differ in worldly circumstances; some are very poor and others rolling in wealth. These parties are to be found in different parts of the city; the south-east portion contains more of the poorer class, whilst the northern or north-western districts have the wealthier and well-to-do folks. The rapid strides which the city has made will be seen from the fact that at the beginning of the present century the population was under 50,000. A large proportion of people are of Scotch-Irish descent; then of course the balance is made up of other nationalities. There is much genuine piety, and the Churches are striving to stem the tide of ungodliness, but much remains to be done. Rev. Dr. Parkhurst went down to the slums and dens of iniquity with a good motive no doubt, but it is a question whether his action was wise and prudent. There is surely much sin and unbelief in every congregation, and it is not necessary for ministers to descend to witness the loathsome sights that are to be seen in almost every great city. Rev. Dr. Rainsford is recommending clubs, and as against this Rev. Mr. Wilson, of Toronto, is denouncing clubs. Now what are poor sinners to do? There is only one cure for all these evils, which is, give them the Gospel. A former resident of Kingston, Ont., and curate of the Cathedral, was for a time Rev. Dr. Rainsford's assistant. I refer to Rev. Dr. Wilson, but he has joined the Divine healing party led by the Rev. Dr. Simpson, formerly minister of Knox Church, Hamilton.

I must pass over for the present many things of interest your readers would generally like to hear about, but as my main object in these notes is to give, however imperfectly, a few particulars of how Sunday was spent in this great city. There were many temptations; the advertised list of sermons on the great Columbus and the high reputation of the preachers were hard to withstand, but I went to what is now well known as

### FIFTH AVENUE CONGREGATION,

of which the famous Rev. Dr. Hall is pastor. It is a typical congregation, and through its now celebrated preacher has a world-wide reputation, and its members are equally well-known for their unstinted generosity to religious and benevolent objects. I had often heard of Fifth Avenue Presbyterian Church and had the privilege of hearing the then well-known but familiarly named John Hall. When serving my time to business in my native town, I recollect that commercial travellers, who in that country remembered the Sabbath Day, would often say that they always made it a point to stay over Sunday in Armagh and hear that young man, John Hall. When on a former visit to New York city, Dr. Hall's Church was closed, as were a number of other churches, so that, although I had heard him frequently before, I was sorry at not hearing him again. I think I heard the last sermon he preached in Ireland before leaving to take charge of his present congregation. If my memory serves me right he conducted the opening services in a new church in Magherafelt, County Derry.

### THE CHURCH

is situated on the corner of Fifth Avenue and Fifty-fifth Street, one of the best locations possible. It is an "up town Church," but in every city and in every country now the Churches follow the people. As this has been often done before I will not describe the Church, nor indeed could I if I so desired, but let me say that it is a grand church, in every way worthy of the distinguished divine, the pastor; and worthy of the people who think nothing too good to consecrate to the service of Him, whom they profess to serve.

### THE CONGREGATION.

Well, it is very much like other congregations where I have worshipped, larger than some, and smaller than others. The manly bearing, steady steps and reverent attitude of the members strongly indicate the race from which they are descended,

the good old Scotch-Irish race, which has made the American nation what it is to-day. I have heard about Dr. Hall "preaching to twenty millions." Well, I did not see twenty millions of people, nor did I see \$20,000,000 of money, nor did I see any gaiety or fashion or better dressed people than are to be seen in many of our leading churches in Canada. There was no crush or crowding; all strangers seem to get the same attention, and were shown to seats indiscriminately, poor and rich in that church seem to meet on a level. The church building is very comfortable. The side door on Fifty-fifth Avenue is for pewholders only, and on the west side going in is the fine lecture hall. The choir, composed of seven males, has a rather unnecessary prominence; they are pitched away above the preacher's head in a small gallery. Exactly at a quarter to eleven Dr. Hall quietly entered the church; he did not swoop in by a side door, but entered the church by the front door, and walked Bible in hand to the vestry; at eleven he entered the pulpit when the door leading from the vestry was closed, as also the one by which the members of the congregation were admitted. The ordinance of baptism was administered, and was a little different from our practice; the fathers carry the children into the church and keep them in their arms until the ordinance is administered.

## THE SERMON

was one of Dr. Hall's happiest efforts, and if published in extenso would be a valuable contribution to the pulpit teaching of the day. The Columbus celebration is being observed, and a number of ministers of all denominations announced sermons on the subject—Hebrews, Unitarians, Catholics, Presbyterians and nearly all others, and although Dr. Hall did not advertise, still it will be seen from the following notes that appropriate references were made to the subject.

As a number of people in Toronto and Canada have had the pleasure of hearing Dr. Hall lately, I need not say that he preaches without notes or manuscript. He took for his text the words, "These stones shall be for a memorial unto the children of Israel forever," Joshua iv. 8. After showing the groundlessness of the views of certain critics a generation ago—the leaders of the so-called "higher criticism," as to this chapter being dislocated—he pointed out how Moses was attested to the people as a divinely-appointed leader by the miracles of the Red Sea, and his successor, Joshua, by that of the crossing of the Jordan. Describing the details of this and the significance of the memorial stones, he called attention to the fact that the New Testament had a like divine attestation for the Messiah when He was baptized in the Jordan and certified from heaven as God's Son.

Then came the description of the place memory has in human life, and, therefore, in the revelation adapted to man's nature. Men commemorate birth, marriage and so on, and communities commemorate their great ones. The preacher pointed out the wide difference between the memorials in the Scripture of God's dealings and the memorials which men are wont to establish. There is no provision for saints' days in the Bible; this point Dr. Hall emphasized strongly, pointing to the attention now being given to Columbus, on whom some were preaching, which he could not do as it was Communion Sabbath. He proceeded to illustrate by the obstacles the great discoverer overcame and the good land he made known to men, the greater work of Him who conquered the world, the flesh and the devil, who satisfied the law and made atonement, and not only revealed a better land, but becomes the way to it. Of this great Deliverer we have fitting memorials; one you have had before you in the baptisms that had been celebrated before the sermon. The Lord's Day not changed as to its use, but modified in a detail by being linked with the Lord's resurrection, is another memorial, and here a plea was made for due respect for the Sabbath in the "World's Fair." Then comes the Lord's supper, commemorating the death of the Redeemer, after some explanation of which the preacher appealed, first to hearers who had not yet believed, and then to professing Christians, illustrating the point by historic incidents from the lives of Bolivar, Abraham Lincoln and Oliver Cromwell. In the course of the sermon, Dr. Hall, without emphasizing the matter, let the people know how Roman ecclesiastics condemned Columbus' plan as being vain and impracticable, and yet the Church now claimed the honour of his discovery. He forcibly pointed out in passing how, as myth and fable regarding Columbus had given place to historic examination, spots appeared on his life so that he could not be "canonized," it was said; but on the other hand the more the Son of man is studied, and the keener the scrutiny given to His life work the more exalted does He appear and the more glorious does His work become. He is to be remembered and glorified evermore. The sermon occupied forty minutes, and retained the breathless attention of an audience filling every part of the large building; all were deeply impressed with the force and eloquence with which it was delivered.

The Lord's Supper was observed at four o'clock in the afternoon. It was an open communion service, the body of the church being set apart for communicants, no cards or tokens were used as is the custom with us. There was no sermon on the occasion but affectionate addresses before and after the distribution of the elements. In his closing address Doctor Hall made a touching and sympathetic reference to the communion in Toronto during the meeting of the Pan-Presbyterian Council, and in a most affecting way said that the same number would never meet on earth again. The occasion was a most solemn one and all were deeply impressed. At the conclusion a number of persons from various parts went forward and shook hands with the great preacher, I noticed among the audience Mr. Walter Paul, of Montreal, an esteemed elder of Knox Church in that city.

Everett House, October 10, 1892.

K.

## EDUCATIONAL WORK AT INDORE.

MR. EDITOR,—With this I send you the last report on our school by the Government Inspector. I shall leave it to speak for itself; but one or two points in addition should be noted.

1st. No notice is taken of the proportion of Christian boys to Hindoos in the school and College. We have now thirty-two Christian boys in training—some of them small, but others large and well on their course. One is in his second College year, three are preparing for the Matriculation examination of Calcutta University, two are in the next class, etc. In other words, one-fifth of our daily average attendance is represented by our own Christian boys and the proportion is rapidly increasing. Thus is the great aim of the College—the preparation of our Christians for future usefulness being advanced. We want all the Hindoo students we can gather in, as no such opportunity for evangelistic work presents itself, and we hope for the day when we shall have a boarding school large enough to accommodate them along with the Christians, that the Christian influence may be continued out as well in the school hours, one similar to that of Jaffna College, Ceylon, from which such a large proportion of the heathen students become Christians before their course is ended. But our special work is that of preparing our Christians for the work of the Master in Central India.

2nd. No notice is taken by the Government Inspector of the Bible instruction given in the school. Every student in the school and College is regularly taught. Luke is the Gospel chosen for this year, and in the higher classes after finishing "Rock vs. Sand" by Dr. Gibson, we shall take up the "Life of Christ" by Stalker. I wish it were possible for some of those who are sceptical in regard to this work to drop in at the Bible class hour to see the generally interested look and appreciative understanding of these precious truths. A few, but only a few, are indifferent and only attend because they must, but this is not generally the case, and, in any case, the seed is sown, and will we are assured bring forth fruit rich and precious in God's own time. Just think of the Hindoo students of the second College year reminding me when I went to them in the second hour that they had not opened with prayer, through an oversight, and requesting me to do so. Comparisons are invidious, but I cannot forbear noting that few of the Colleges in India can show the same proportion of either Christian students or Christian teachers that we have.

Nearly all our Christian boys live in the "College Home," and if we are to develop according to our opportunities we will require to provide more accommodation for them. They all take part as they are able, in Christian work, some by speaking and all by singing, distributing tracts, etc. I was very agreeably pleased to find out that three of the older boys had of their own motion gone out to one of the Christian villages and there started a Sabbath school. Miss Dr. O'Hara has an interesting Bible Class on Saturday and Sabbath afternoons for the English speaking boys, and Mr. John who is in charge of the "Home" has a daily Bible class for the "Home" boys alone, together with morning and evening prayers. To me it is a matter of sincere gratitude that God has been pleased so soon to gather this company of grand possibilities, and earnestly do I ask your prayers that we who guide and they who follow may be entirely controlled by Him whose work we are thus seeking to advance.

Yours faithfully,

J. WILKIE.

Indore, August 25, 1892.

## CANADIAN MISSION COLLEGE, INDORE. REPORT OF INSPECTOR FOR YEAR ENDING JULY, 1892.

I inspected this Institution on July 30, 1892. Early in the year, I was informed by the administration of the Central Provinces that application had been made to the Government of India to relieve me of the inspection of Central India schools, and I was directed to abstain from visiting them in the meantime. Lately, however, I received orders to visit and inspect them as usual. Hence, the delay that has this year occurred in visiting Central India.

I am glad to find that the grant of Rs. 166, as originally sanctioned, has been restored to this Institution. The increased numbers, regular attendance and continued progress show that the larger grant is fully deserved. In the school department the increase is from 157 to 176. Thus: Enrolled entrance 23, preparatory 10, total 33; present, entrance 22, preparatory 7, total 29. *Middle English*.—Enrolled, class v. 11, class iv. 14, class iii. 19, total 44; present, class v. 6, class iv. 12, class iii. 15, total 33. *Primary English*.—Enrolled, class ii. 26, class i. 18, total 44; present, class ii. 21, class i. 14, total 35. *Primary Vernacular*.—Enrolled, class iii. 16, class ii. 10, class i. 29, total 55; present, class iii. 13, class ii. 6, class i. 16, total 35. Grand total enrolled, 176; grand total present, 132.

In the College department, there are eight students; last year there were fifteen. On the whole, there is an increase of twelve. The increase is chiefly in the high school classes, the strength of which has increased from nineteen to thirty-three. The attendance remains good—namely, seventy-five per cent. in the school department, and eighty-four per cent. in the College.

Fees average Rs. 70-3-3 a month, Rs. 3 less than last year. There is an increase in fees of the school department, while the fees of the College have fallen off, owing to smaller numbers. Fee rates remain as previously reported, Rs. 2 in

the College classes, and from R. 1 to 3 annas in the school. There are only 6 free pupils in the school. In aided Colleges in the Central Provinces free pupils may be admitted up to 20 per cent., 10 per cent. in aided High Schools, 15 per cent. in aided middle, and 20 per cent. in aided Primary Schools, or an average of over 15 per cent. all round.

The fact that in this Institution numbers are not only maintained but have increased, and that the pupils and their parents think the Institution worth paying for, while, as I understand, instructions can be had for nothing in other schools in Indore, is very creditable to the mission.

The staff consists of thirteen professors and teachers. Five are graduates of recognized universities, two are undergraduates. The others are efficient, but of course do not generally possess teacher's certificates, as in Central India Normal Schools do not exist. During the year, a gymnastic instructor has been added to the staff, a most important and useful addition. The staff as a whole is a very strong one and efficient. It costs Rs. 788 a month. If rent, servants and contingencies be added, the total monthly cost amounts up to Rs. 886 per month.

The progress of the Institution is generally satisfactory. Four out of nine passed the F. A. examination, one being placed in the first division; two passed the entrance examination, and there were 136 classes removed. The results of the entrance examination are disappointing. When I saw the school in July last, I thought seven were up to the matriculation standard; but such disappointments are not uncommon in connection with the examinations at the Calcutta University.

The accommodation remains as last year. The new College is under construction, and a part of it at any rate will be finished before the close of the present year.

Physical instruction has been improved and systematized during the year, by the erection of a gymnasium and the appointment of a gymnastic instructor. I was much pleased with the various exercises. I saw the students at base-ball. It seems an excellent game for native students.

There is nothing to add to what was said last year in regard to practical education. Drawing, science and chemistry are to receive instruction. The former is still backward for want of a qualified teacher.

I desire to commend the discipline of the school. I was particularly struck with the respectful attitude of the students towards the Principal and masters both in the school and on the playground. I characterized it as one of respectful confidence.

My inspection extended to five classes, four English and one vernacular, Hindi and Marathi. The standard of last year is fully maintained. More attention has been given to arithmetic, and I think it has improved. In some instances, however, methods were not good.

*Results of Examination.* Entrance Class.—In English several boys are even now well up to the standard. It is an unequal class, and some of these who have joined from other schools are not so well grounded as is desirable. Geometry is fair. A good deal yet remains to be done. Geography is moderate.

Preparatory Class.—English is fair. All pronounce well, but read too fast. Fast reading is a general fault of the school. In geography, judicious questioning is needed to extend the general knowledge of the pupils. Algebra seems backward; two are good in geometry, five are up to the standard.

Standard V.—Reading is fair but too fast. Grammar fair. Geography, satisfactory. Euclid, two fair and four backward. Arithmetic is fair and has improved.

The class is in fair order, but there were only six present out of eleven, which is rather small an attendance to enable me to form an estimate of the class as a whole.

Standard IV.—English reading is too fast. In the lower classes it should be slow and distinct. The boys have some command of colloquial English and can explain what they have read. Translation to vernacular is fair. In grammar the results were indifferent, and fair in geography.

Standard III.—Vernacular.—In dictation seven passed. Six did not do well. Vernacular reading, both Hindi and Marathi, especially the latter, is much too fast, and hence indistinct. The Pandit's attention should be drawn to this. The boys fairly understand what they read. This class in arithmetic did well.

I am satisfied with the state and progress of the school; and I am sure that it will still further improve, when it is accommodated in the new building. The tone and discipline, as I have said, are good. As an elevating agency, intellectually and morally, I have no hesitation in saying this institution reflects credit on the Canadian Mission and the Principal, Mr. Wilkie, and deserves the increased assistance lately given to it by the Government. I will note here again, what I noted in last year's report, that my inspection deals with the school only; it is to it that aid is given. The College is as yet unaided.

As this is my last visit to the Canadian Mission College for some time to come, I take this opportunity of thanking Mr. Wilkie and his colleagues for the appreciative spirit in which my suggestions for the improvement of the school have always been received, and for their courtesy to myself personally.

GEORGE THOMPSON,  
Inspector of European Schools,  
Central Provinces and Central India.

## Pastor and People.

### SOMETHING FOR THEE.

Something, my God, for Thee,  
Something for Thee;  
That each day's setting sun may bring  
Some penitential offering;  
In Thy dear name some kindness done;  
To Thy dear love some wanderer won;  
Some trial meekly borne for Thee,  
Dear Lord, for Thee.

Something, my God, for Thee,  
Something for Thee;  
That to Thy gracious throne may rise  
Sweet incense from some sacrifice—  
Uplifted eyes undimmed by tears,  
Uplifted faith unstained by fears,  
Hailing each joy as light from Thee,  
Dear Lord, from Thee.

Something, my God, for Thee,  
Something for Thee;  
For the great love that Thou hast given,  
For the great hope of Thee and heaven,  
My soul her first allegiance brings,  
And upward plumes her heavenward wings,  
Nearer, my God, to Thee,  
Nearer to Thee.

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### THE CHILDREN'S PULPIT

EDITED BY M. H. C.

#### THE MAGIC RING.

For he endured, as seeing Him who is invisible.—Hebrews xi. 27.

A king sat on the throne of Lydia, named Sadyattes. He was an usurper, as were the four kings who had gone before him. The ancient royal line lived in Lydia also, but as private persons, the one who should have been king being called Dascylus. Both he and Sadyattes knew the prophecy that had been pronounced when an older Dascylus was put to death by an ancestor of Sadyattes. It was, "Vengeance cometh in the fifth generation." Sadyattes was the fifth. His throne was in Sardis, a strong city built at the foot of Mount Tmolus. It took in part of the mountain, and there the citadel was built, a place so lofty and rugged that it was thought no army ever could take it. So they say in their old fables that when the city walls were set up, a prophet told the king to carry a young lion round them, and that if this were done Sardis would never be conquered. He carried the lion round till he came to the citadel, but, looking at its massive strength, he said: "What need is there to go further? This part of Sardis can never be taken." Then the young lion went back to his cage, by the banks of the river Pactolus that flowed through the city.

Sadyattes thought of the fifth generation, and sent for Dascylus, pretending to offer to share the throne with him, and the good nobleman came, suspecting nothing, leaving his wife and little babe at home. Sadyattes had caused a gilded crown to be made, otherwise like his own, and had secretly taught a skilful climber when to steal it away and leave it on a rocky ledge by the citadel. "Come and see the crown I have prepared for you," said the perfidious king, and to the citadel Dascylus followed him. They looked into the royal chamber; the crown was gone. Dascylus saw a man hurrying away with something in his hands, and told Sadyattes. They followed the man, who disappeared down the crag, and could no more be seen. But when they came to the place where he had disappeared, there lay the stolen crown. It was on a dangerous ledge. Sadyattes said: "We will return and send a servant for it;" but Dascylus replied: "Nay, my lord, for the thief may return in our absence; hold my left hand and I will seize it with my right." So, while Sadyattes held his left hand, he ventured out on the face of the cliff to take hold of the crown. Then the treacherous king first drew his victim towards him and then pushed him away, and down to his death, over the cliff, went the murdered man, with the wretched tinsel crown in his hand. Then there was grief and lamentation in a house where a mother bent over a little babe.

Sadyattes pretended to be very sorry for the accident that had happened to Dascylus. He called his widow to him, and asked for her infant, that he might show the baby boy to the people as their future king. The mother he threw into prison. The child he gave to an officer to take away and put to death. He could not kill the babe himself, for it smiled upon him; yet in his heart he cursed it, for the smile was that of Dascylus. So the officer took the little one away, and went far beyond the city walls, away into the country, wondering all the while how he should obey the king. At last he saw a lion, and thus he reasoned with himself: "If it is right the child should die, the lion will kill him; if not, then God will take care of him." So he left the babe on the ground and went back to Sardis. "Is the child dead?" asked Sadyattes. "A lion has devoured it," answered the officer. Then the king let the widow of Dascylus out of prison. "Your husband and your child are dead," he told her; "vengeance has not come in the fifth generation." But she went to a home in Sardis, believing that somehow, she knew not how, the prophecy would yet come true.

The babe was left to the lion, and the lion advanced towards it, as it lay kicking its feet in the air and smiling, but just then an antelope passed by, and at once the lion gave

chase, and did not come back again. Soon a flock of sheep came along, nibbling the tender grass. They flocked about the little intruder, and even the dogs could not drive them away. So the shepherd came to see what was the matter, and beheld the little child. "It is a nobleman's son," he said; "how cruel noblemen are, and what a playmate for my little Thomace!" The shepherd took the baby home to his wife and his little daughter scarce a year old. The children grew up together, and the good shepherd, who was faithful to the old Lydian line, called the boy Gyges, because such was the name of the first murdered Dascylus. Little Gyges and little Thomace were brother and sister, and as they became older they loved each other all the more.

Gyges' foster father was a shepherd; so he became a shepherd boy. He had his childhood's trouble. The herdmen and boys he mingled with were of common clay, coarse and vulgar. He was a gentleman born, and they plagued him because of his noble bearing. This was bad enough, but there was something far worse. One day, while tending his sheep, he heard a commotion, and looked up. Horsemen and dogs came careering along, and, as their leader appeared, all the shepherds fell to the ground on their faces. But Gyges would not fall. He looked the king, for it was he, straight in the face, and doffed his cap. Sadyattes saw the face, the noble bearing, the one standing erect among the prostrate shepherds, and cursed him. Then he called his servants and ordered them to throw the lad down on the ground, and beat him with their whips for not showing due respect to the king. The blows entered the boy's soul. He was full of rage and hatred; and when the shepherds taunted him with his punishment, he cursed Sadyattes and the day when himself was born. Henceforward it seemed to him that life would be one long misery.

But suddenly he heard once more the tramp of hoofs and the baying of hounds. The king and his hunting party came back, and in a hurry. A great storm was blowing up from the south. What cared Gyges for storms? The storm in his heart was more than the shaking of all the world to him. But Gyges had a conscience, and his duty was towards his sheep. So he placed them behind a rocky wall of pure marble, such as may be found in Asia Minor as well as in Canada. Soon came the mighty, rushing wind. Down went the great trees before the blast. The lightnings flashed, the continuous thunder roared and growled and re-echoed over the plains, an earthquake shook the ground, and the red light of the volcano blazed afar. The shepherds ran in abject terror and hid themselves. Gyges sat out the whole storm, because the storm in his soul was greater. Soon the storm clouds passed away and the rain ceased. The sun came forth again and the earth smiled. The shepherds that had cowed in abject terror treated the whole thing as a great joke, and laughed over the ravages the tempest had made. But Gyges was serious.

After the storm ceased he went to look for his sheep. The earthquake had made many changes in the landscape, and when at last he found his missing charge, the sheep were in a chasm he had never before seen. This chasm in the rock he followed, and came at last to a large chamber in the solid rock that had been cut out in ancient days, and had been kept secret until the earthquake revealed it. Gyges entered the rock chamber with awe, and there, in the centre of it, he saw a horse of brass. Approaching this wonderful sight, he found an opening in the body of the horse like that by which the Greeks came out of the wooden horse of Troy. He looked in and saw the body of a great king. There was nothing special upon his person save a ring on his left hand. Gyges took off this ring and put it on his own finger, and as he did so he noticed that the bezel, or that part which holds the stone, was on a pivot, and could be turned out or in. He came back to the shepherds. They all had rings and even earrings, so they did not observe that Gyges was any richer than before. But Gyges was afraid lest they might see the bright stone and take his ring away from him, so he turned the stone inwards. At once he heard the shepherds cry: "Where is Gyges? Was he not here a minute ago?" Then he knew that by turning the bezel in he had made himself invisible.

Gyges was glad. He smote one shepherd, who had acted wrongly by him, a terrible blow, and the shepherd looked in vain for the person who had injured him. He struck them, pinched them and scratched them, and as they could not see him, they blamed each other for these deeds, and fought viciously among themselves. Then Gyges began to be sorry, and left them alone. Now he saw dark spectres in the air that whispered evil things, that swore and fought. They came near to him too, but he thought of the calm royal face that he had seen in the brazen horse, and resisted their entreaties to wrong. Then white angels came and drove the black ones away. How he hated the black spectres, how he longed to kill them, how angry he was to think that such beings should be permitted to exist in the world! And then, when nobody could see him, and he could see all things, his eyes turned up towards the skies, and he beheld an eye. It was a speaking eye. Into it were gathered yearning and pity and love, so that all the hatred and indignation and revenge in Gyges' heart vanished as he beheld that eye.

He knew that the eye saw all things. If his own small world that the ring opened up to him was so bad, how dreadful must be the sights that the heavenly eye beheld! Gyges lost all desire to play tricks upon his companions, so

that when a voice said, "Return," he went back and herded his sheep. He saw the charm no more, but he had the ring. Now came a sad and hard time for the poor people. Tax-gatherers came and robbed them in the king's name. The winter came in cold and cheerless, so that many of the sheep died, and Gyges lamented losses among his own. The shepherds too acted unkindly towards him, simply because he looked like a king's son. Then he remembered the eye that sees all things. The winter passed, and pleasant days came when there was much that was fair to look upon. The ground was radiant with flowers and sweet with the fragrance of roses and mignonette, of lavender, rosemary and thyme growing wild. The very nightingales sang by day in the groves where vines and palms, orange and fig trees and myrtles yielded their fruit. Away out on the blue sea the dolphins were leaping. Gyges and his playmate Thomace were never tired of watching them, and the gazelles, wild goats and hares that shyly looked at them and scampered away. The young people pelted one another with the young walnuts that grew freely all around them, and after their play Thomace would listen while Gyges told of Him who was over all. Then the winter came once more. The peasants became poorer and poorer. And, worse than all, their children disappeared, one by one, always after the white-robed priests had passed that way.

Gyges was sometimes glad to turn the ring. He mixed among the people, and saw strange things. He saw their souls. A smiling face had a shadow with a scowl, a strong tall man had a crooked shadow and a small heart. He wondered how his soul looked to the eye that sees all things. But chiefly was he glad to turn the ring when the weather was wet and cold, and when his heart was fearful for Thomace and himself. Then he saw heaven's eyes, not one but two, this time, so glorious yet so human like, so kind and tender, yet so sad. And away on the far-off horizon, beyond the sea, the sunset clouds built up a radiant city, fair and shining; and his ears were opened, so that he heard the distant but happy song of those who were dwellers there. All this made him strong and brave when he went back to his humble work again.

Now something dreadful happened, yet what has not only happened in all lands during hundreds and hundreds of years, but takes place now when the Phouods of India are allowed to do as they please. The white-robed priests came to the old shepherd's hut, and said to him: "The goddess wants your daughter to serve her." The simple-minded old man felt proud to think that his little girl should be so sought after, and let her go with the priests. When Gyges came home there was no Thomace. Her father told what had happened, and the lad was heartbroken. He turned the stone of the ring inwards, and followed. Soon he saw Thomace clothed in rich garments, laden with ornaments and crowned with a wreath of flowers. A priestly procession moved forwards with music of many instruments and with songs the priests sang to one they called the great mother. But other worshippers followed that seem to be mad, raving and foaming at the mouth, cutting themselves with knives till the blood flowed, crying *Io Bacche*, that could be heard above the sound of the piercing pipes and the clanging symbols. Thus they marched on to a thick grove of trees, in the midst of which was a garden with a fountain playing in the centre. There was a hideous woman idol, and before it an altar and a priest with knife in hand. They led Thomace to the altar, a poor sheep to the slaughter, proud of her fine clothes and ornaments, suspecting no evil. I cannot tell you more, but Gyges, powerless to save, shrieked as he fled. The priests and people heard the shriek and said it was the voice of the goddess, pleased with the awful sacrifice. Away Gyges sped into the country, and in his despair looked heavenwards. There he saw over all the heavens no longer the eyes but a face, the face the eyes belonged to, majestic, beautiful but sad. He cried: "O Lord, how long?" and a voice echoed his and answered: "How long?" Then, as he fell on his own face to the ground, there came a word to him: "Gyges, son of Dascylus, go, tell what thou hast seen and heard."

(To be continued.)

#### POWER OF MUSIC, WEAKNESS OF SOBS.

The case of a stranger who appeared in the congregation of St. Stephens Church, Philadelphia, clad in the garb of a tramp not long since affords the illustrations.

When the organist began to play a soft, sweet melody, the man's eyes filled with tears, and he buried his face in his hands.

During the singing of the first hymn he became unnerved, and those near him could hear his short quick breathing and perceive his weeping.

When the minister read the commandment "Honour thy father and mother," etc., and the choir sung the response, no longer able to restrain himself, he broke out into audible sobs, saying, "Would to God I had done so. I would not be where I am now."

There was manifested the power of music to awaken memory, melt the heart, bow the proud head, and fill the eyes with penitential tears.

The vast congregation was deeply touched by his emotion and made to wonder what story was hidden in that man's life.

The story of his life remains hidden. Though the congregation was "deeply touched," the touch was not deep enough to move a single member of it to approach the man, to take him by the hand, to speak a word of sympathy, or to point him to Jesus, the sinner's friend and helper. There was the weakness of sobs.

Emotions that do not grow into desires, and culminate in actions, are as evanescent and useless as the ripples stirred by zephyrs upon the surface of a lake.

It is saying to the hungry and the naked, go in peace, be ye clothed and filled, but giving to the sufferers neither food nor clothing.

It is looking upon the sorrowing with pitying eye, but speaking no word of comfort, doing no act that gives evidence of sympathy, or that affords substantial relief.

"Deeply touched" themselves, people thus touched, touch nobody else with the tip of their fingers.—*Christian Index.*

# Our Young Folks.

## THE STORY OF GRUMBLE TONE.

There was a boy named Grumble Tone who ran away to sea. "I'm sick of things on land," he said, "as sick as I can be! A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth, for he did not like the vessel nor the dizzy, rolling berth, and he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight, but nothing that he heard or saw seemed just exactly right; and so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts they say; but always found the people dull, and longed to get away to search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow, he reached that final bourne at last where all of us must go, but never found the land he sought. The reason would you know?

The reason was that north or south, wherever his steps were bent, on land or sea, in court or hall, he found but discontent; for he took his disposition with him everywhere he went.

## CALLED TO A KINGDOM.

There was once a young and talented prince, heir to the throne of Russia, who was giving himself to every form of dissipation. He took up his residence in Paris, and entered heartily into all its gaieties. One evening, as he was sitting with a number of others making merry, a message was privately conveyed to him that his father was dead. Pushing away from him the dice and the wine cup, he rose up and said: "I am emperor!" and forthwith announced that his most henceforth be a different kind of life. Young people, I leave to tell you of a kingdom to which you are called. To you the Lord Jesus says: "I appoint unto you a kingdom, as my Father hath appointed unto me." When the day came that Saul was actually to be made king, the youth was "not to be found." He had hid himself among the stuff. Saul concealed amid the baggage—is he not the picture of many whom God is calling to a kingdom, but is chin deep in business, so absorbed in worldly matters that he cannot attend to the affairs of his soul?

## WHEELBARROW FOLK.

There are a good many children and some grown people who go like a wheelbarrow—that is, they go just as far as you push them, and when you stop they stop. You tell them to do a thing and they do it and that is all they will do. If you want a thing done again, you must tell them to do it again. If you want it done forty times, you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you tell them to-day that you want a thing done, to-morrow you will find the same thing done without telling them. If you complain that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to run them; just as much as a machine needs somebody to attend it. They only go while you watch them; so if you have one such person at work you must employ another one to watch him and keep him going; but if you have one of the other kind at work he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide which class they will belong to—whether they will be wheelbarrow folks, that go as far as they are pushed and then stop, or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do and watched while they do it, are not worth their salt; but if a person can do a thing with one telling, and continue doing it without further care, such a person is worth more than gold.

## THE VALUE OF TIME.

One morning when Benjamin Franklin was busy in the press-room on his newspaper, a loungee stepped into the book-store and spent an hour or more looking over the books. Finally he seemed to settle upon one, and asked the clerk the price.

"One dollar," the clerk replied.  
"One dollar," echoed the loungee. "Can't you take less than that?"

"One dollar is the price," the clerk answered.  
The would-be purchaser looked over the books awhile longer and enquired:—

"Is Mr. Franklin in?"  
"Yes, he's busy in the printing office," the clerk replied.  
"Well, I want to see him," said the man.

The clerk told Mr. Franklin that a gentleman was in the store waiting to see him. Franklin soon appeared, and the stranger said:—

"What is the lowest, Mr. Franklin, that you can take for that book?"  
"One dollar and a-quarter," was the prompt and decisive answer.

"One dollar and a-quarter! Why your clerk asked me only a dollar just now."

"True," replied Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised, and wishing to end a parley of his own seeking, said:—

"Well, come now, tell your lowest price for this book."  
"One dollar and a-half."

"A dollar and a-half! Why, you offered it yourself for a dollar and a-quarter."

"Yes," said Franklin, coolly, "and I had better have taken that price then, than to take even a dollar and a-half now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.

## A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a Church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against the larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colours. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement, that for the things of God he feels the deepest reverence.

## WANTED—A BOY.

- A jolly boy.
- A boy full of vim.
- A boy who is square.
- A boy who scorns a lie.
- A boy who hates deceit.
- A boy who despises slang.
- A boy who can say, "No."
- A boy who is above board.
- A boy who saves his pennies.
- A boy who will never smoke.
- A boy with shoes always black.
- A boy with some "stick to it."
- A boy who takes to the bath-tub.
- A boy who is proud of his big sister.
- A boy who stands at the head of his class.
- A boy who thinks hard work no disgrace.
- A boy who has forgotten how to whine.
- A boy who does chores without grumbling.
- A boy who is a stranger to the street corners at night.
- A boy who believes that an education is worth while.
- A boy who listens not to unclean stories from anyone.
- A boy who plays with all his might—during playing hours.
- A boy who thinks his mother, above all mothers, is the model.
- A boy who does not know more than all the rest of the house.
- A boy who does not wait to be called a second time in the morning.
- A boy who does not think it inconsistent to mix playing and praying.
- A boy whose absence from Sunday school sets everybody wondering what has happened.

## WATCH YOUR WORDS.

Did you ever feel, when you have dropped a letter in the box, that you would give anything to recall it? There is something positively solemn in this little every-day action, and yet how much more important is the unkind word that once past our lips, is beyond recall forever. No matter how we may try to smooth matters over, the sting remains, and the memory of bitterness lingers long after the sugar-coating has been applied. Guard against these slips of the tongue that wound so cruelly, the stabs that cut deeply. It is so much easier to bite the lips and hold back the cutting reply than to let it go beyond redemption, only to be a source of constant worry and rebuke. The indentation of sharp teeth will heal, the lips will lose the pain of that quick repression, but the wound in the heart bleeds unceasingly. What good does it do to lose your temper? Like the boomerang, it recoils only on yourself. You will feel the humiliation and the sting worse than the one meant to suffer, and there will creep in a lack of self-respect at the knowledge of your own weakness. Think what you have a mind to. No one can be hung for their thoughts, but watch the words, that are drops of sure poison, to be kept corked and labeled far from the chance of every-day use. Righteous indignation is praiseworthy, but do not mistake ungovernable and hasty temper for this phase of self-appreciation. Remember, once said, words cannot be unsaid, therefore look to it that only those meant to go out into the heart of the world without a sting are permitted to escape your lips.

"HANDSOME is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

# Sabbath School Teacher.

## INTERNATIONAL LESSONS.

Nov. 6, } PETER DELIVERED FROM PRISON. { Acts vii.  
1892. } 1:17.  
GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psalm xxxiv. 7.

### INTRODUCTORY.

During the brief reign of Caligula, the Roman Emperor, the attention of the Jewish leaders was diverted from the persecution of the Christians. The Churches had a period of rest. The Christians grew in numbers and were active in their efforts to extend the knowledge of the Gospel. After the death of Caligula, under the reign of the Emperor Claudius Caesar, persecution broke out afresh, and again the disciples of Christ received cruel usage at the hands of their foes. Herod Agrippa I. was king of Judea and Samaria. He was anxious to gain the favour of the Jews, and to help him in this he sought to gratify them by the persecution of the Christians.

I. Renewed Persecution.—The time mentioned is when Paul and Barnabas were returning from Antioch to Jerusalem, bringing with them the contributions from the Christians in the Syrian city for the relief of their poorer brethren in the Jewish capital. The famine was beginning to be severely felt. Herod began the work of persecution, no doubt by inflicting indignities on numbers of the more prominent disciples. He put "forth his hands to vex them," that is, he exercised his power to harass and torment them. He very soon went much further, and it is here recorded that "he killed James the brother of John with the sword." James, the son of Zebedee, was one of the early disciples of the Lord. He had earned the title of James the Just. While Jesus was on earth, he, along with his brother John and with Peter, was present when the daughter of Jairus was raised from the dead. The same three were with Jesus on the Mount of Transfiguration, and they also were with their Master while He endured His great agony in the Garden of Gethsemane. James the apostle is to be distinguished from James the brother of the Lord, who wrote the Epistle that bears his name. The James slain by Herod Agrippa presided over the Church at Jerusalem, and was held in the highest esteem. Such was the cautious nature of Herod that when he saw that this crime was pleasing to the Jews he took it for a sign that he should proceed in his cruel course of action toward the Christians. His next important step was to make Peter a prisoner. It was during the Passover week. Peter was one of the most prominent leaders in the Christian Church. He could not be intimidated, and his ministry had been abundantly blessed. To capture and kill him then would please the Jews still more, so Peter was arrested and put into prison. The king took what he thought to be sufficient precaution against the rescue or escape of his prisoner: four squadrons of soldiers, that is sixteen in all, who were to relieve each other in guarding his prisoner. He was chained between two of them, while others kept watch. It was Herod's intention to bring Peter before the people after the Passover celebration was over.

II. Peter's Deliverance from Prison.—While Herod was meditating on how most effectually he could gratify the Jews by his treatment of the apostle, and thus turn the action to his own personal advantage, and while Peter was in his irksome cell, the Church was earnestly engaged in prayer to God for him. Believing prayer is a power mightier than the armies of kings. The Christian people had lost one of their beloved leaders. James had died a martyr's death, and now to all human appearance the life of Peter was in danger. Their faith did not fail. Doubtless they prayed that the faith of the apostle might be strengthened and that he might be comforted, and no doubt also they interceded that God would deliver him. It was earnest, faithful, persevering prayer, for it "was made without ceasing." The time was speeding fast. There was only one more night, and on the morrow Herod would send for him and exhibit him to his mocking foes, and then possibly consign him to the executioner. That night, bound between two soldiers, he lay asleep and the watch was set; escape seemed impossible. The Church was praying and the answer to their prayer was at hand. A visitant whom prison guards could neither exclude nor detain entered the cell. The prison was lit up with an unwonted light. God had sent an angel for the release of His servant. He struck Peter on the side as he lay asleep and then told him to rise up quickly. As he rose the chains by which he was bound fell off. The angel told him to array himself, put on his sandals, and throw his outer garment around him. With all these directions he complied, but he was in a state of astonishment and felt as if in a dream. "He wist (knew) not that it was true which was done by the angel; but thought he saw a vision." Peter with his angel guide left the cell. They passed the inner and outer guards unperceived. Then they reached the massive outer gate, which Peter could not open, but it presented no barrier. It "opened to them of its own accord, and they went out and passed on through one street; and forthwith the angel departed from him."

III. Peter Restored to his Friends.—When left alone in the street in the night, Peter came to himself. He had been as if in a dream, so strange and rapid had been the change in his condition. But a few minutes before he had to all appearance been a helpless prisoner, now he is a free man. His first thoughts were turned to the source of his deliverance. He had received a great blessing and he was grateful for it. He says: "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." The first thought was directed to God in grateful acknowledgment of His mercy, the next was to consider present duty. He then went to the house of Mary, the mother of John Mark, who subsequently wrote the second Gospel. That house was a meeting place for the Christian brethren, for there "many were gathered together praying." While they prayed the answer came. Peter reached the gate of Mary's house and knocked at the outer entrance. A young woman named Rhoda, who went to the door, was so overjoyed and surprised to find Peter there that she left him standing without, while she ran back to inform those assembled within and told them that Peter was at the gate. The inmates were equally surprised but also incredulous, and replied that the girl was mad; it could not be Peter, it was probably his guardian angel. They had prayed for the imprisoned apostle, but they had no idea as to the manner in which their prayer would be answered. Peter meanwhile continued knocking at the door; it was at last opened, and the surprise at beholding him was great. He silenced their outcries and told them how he had been delivered from prison, and now stood in their midst. He wished them to inform James, the brother of the Lord, and the Christians generally of what had happened. Peter had been rescued from the power of his foes by divine intervention, but that did not cause him to forget that he had to exercise all proper and necessary precaution lest he should be again apprehended. It is said that "he departed and went to another place."

### PRACTICAL SUGGESTIONS.

Herod was willing to commit any crime, if he could thereby promote his own ambitious interests.

Christ's followers were told that they would have to encounter persecution for His name's sake.

The prayers of the righteous avail much.

No human power can frustrate God's purpose. He set the captive free.



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**The Canada Presbyterian.**

TORONTO, WEDNESDAY, OCTOBER 26th, 1892.

THE history of that unfortunate young man now under sentence of death in Cornwall may be written in one short sentence. He drank whiskey, carried a revolver and kept bad company. And yet these things that sent him to the gallows are done every day by hundreds of young men who would not thank anybody for giving them a word of warning.

IS there not a law in this country against carrying fire arms? The late Chief Justice Harrison, a jurist of large experience in criminal law at the bar and on the bench, stated that most of the murders committed in this country in his day would never have taken place if the accused had not carried fire-arms. A sudden unexpected encounter takes place and the man draws his revolver and fires without a second thought. Had there been no revolver, there would have been no murder. Why is this law against carrying revolvers not enforced in Ontario?

A POLITICAL contest too often brings out all that is bad in a candidate, but the Presidential election now going on seems to have an entirely different effect on Grover Cleveland. The other day he declined to take part in the opening ceremonies at Chicago because his presence there would look like an electioneering dodge and because his opponent is sitting by the bedside of a dying wife. All honour to the man who declined such a tempting offer for either reason. Of course the slimy politicians say his motive was selfish. When did a slimy politician see anybody doing anything from a good motive. Dirty men always think all other men as dirty as themselves. The corruptionist who buys a vote and the creeping thing that sells it always declare that every man in the constituency is venal.

A NOTED Canadian Doctor of Divinity of the bygone days and a well-known editor of that time were having an argument about the amount of liberty guaranteed to Canadians by the Imperial Government after the Canadian rebellion of '37. The Doctor belittled responsible government, and tried to show that the people had received very little power. The editor cut the argument short by saying: "Well, Doctor, I think it ill becomes a Canadian to talk in that way. As a Canadian citizen I try to magnify my privileges rather than belittle them." One feels just that way when one hears a minister of the Gospel volunteering to defend the extreme Higher Criticism. Surely it becomes a minister of the Gospel to make as much of the Bible as possible rather than as little.

THE *Globe* had a good article the other day on Toronto as "a city of homes." Among the other inducements our neighbour held out to intending residents, is the well-known fact that Toronto has a number of "really eminent jurists." Undoubtedly, there are some very able lawyers here, and a large number of bright young fellows

are working their way up. But why did not our neighbour give intending residents an inkling of the good preaching they will hear if they come to Toronto? Was it because the *Globe* thinks there is no first-class preaching in Toronto, or was it because a good lawyer is more necessary to the comfort and well-being of a family than a good preacher? Our contemporary forgot to tell its readers that if any of them should move to Toronto and desire to have the services of any of the really eminent jurists named, the luxury will cost about one hundred dollars a day. Toronto needs a lot of families just now that can stand fees of that kind.

EMIGRATION is giving our friends in the Maritime Provinces no small amount of anxiety. At the recent meeting of Synod, the Rev. E. Smith, speaking on the condition of the Augmentation Fund, said:—

Some congregations that were placed on the Fund when it was initiated are still on it. Their expected growth has been prevented by emigration to other places. Many congregations find themselves to-day numerically weaker than they were years ago.

The Rev. T. Sedgwick remarked very seriously upon the continued removal of our young people, and the disappointments and desolations caused by this emigration. Dr. McKnight spoke of the duty of continuously aiding congregations whose strength is being sapped by emigration. This "sapping" is the most serious difficulty against which a Church has to contend. Neither good management, nor zeal, nor work, nor prayer, can keep people in the Church if they leave the country.

THE bulk of the money needed for the Schemes of the Church will have to be raised before the first day of May, when Dr. Reid closes his book for the ecclesiastical year. The good work of raising it would be greatly helped by the publication and distribution of a part of Dr. Gregg's short history. Why could not the admirable account he there gives of the origin, history and present position of our schemes be published in cheap pamphlet form and sent broadcast among the people? The expense would not be much and it would do a world of good. One thing is certain. The old business of scolding people for not giving their money to support causes about which the Church has not been at any pains to give them information is worse than useless. It irritates the people and brings in no money. It is easy to say "they ought to know." How many ministers or elders in the Church can give off-hand the number of foreign missionaries in the Church, or tell the exact number of Home Mission stations in the Western section. How many?

THE *Christian at Work* has been studying the statistics of Jesuitism, and concludes that the order is dying out. Our contemporary says:—

At the close of the sixteenth century the Jesuits were all powerful in Europe, and were numbered by the hundred thousand. At the time of its dissolution near the close of the eighteenth century the order of Jesuits numbered 22,500 members. Now they number less than 13,000, while many of their colleges and seminaries are closed. On this continent Canada is credited with 240 Jesuits, and New Orleans 195. This organization has survived its usefulness, and is no longer disturbing in character, simply because its power is gone; and it is regarded more with a feeling of curiosity than anything else—a relic and a shadow flung down to us from a past, dim, distant and effete.

The order may be a "relic and a shadow" in some places, but there is reason to believe that in Quebec it is a fairly active substance. It may not be "disturbing in character" in New York, but it certainly was the occasion, if not the cause, of a rather lively disturbance over here a short time ago. If the 195 members of the order who favour New Orleans with their presence had stopped that brutal fight before it began, they would have put one good thing to their credit.

THE Committee on Systematic Giving made this recommendation, among others, to the Synod of the Maritime Provinces the other day:—

That every minister and elder faithfully instruct the people in the scriptural principles of giving, and use means to keep the people thoroughly informed concerning the work of the Church and the claims upon their liberality.

It is as much the duty of a minister or elder to instruct the people on the "principles of giving" as on the principles of prayer or of any other Christian duty. Various motives prevent too many ministers from so doing. Some are afraid of being thought

worldly and unspiritual if they preach about money. Paul was a spiritually minded man and he wrote a good deal about money. There is nothing to show he ever pandered to the meanness of human nature by advertising that there would be no collection. At the close of his great peroration on the resurrection of the dead he told the Church at Corinth to prepare for the collection, adding incidentally that he had told the Church at Galatia to do the same thing. The closing part of the recommendation quoted would have been more satisfactory if the Committee had suggested the "means" by which the people can be kept "thoroughly informed" concerning the work of the Church. Thorough information is just what many of them need.

WHETHER Thanksgiving Day in this Dominion is to be what its name indicates or a mere holiday is a question that should be settled at once. A holiday midway between the summer and Christmas holidays may be a good enough thing, and we have not a word to say against one. We do, however, protest most vigorously against calling it a national thanksgiving day unless the Government and the Churches co-operate in making it something like what a thanksgiving day should be. A railway excursion is a good enough thing in its own place, but it is not a thanksgiving service. A military parade is a nice thing to look at, but looking at military manoeuvres is not giving God thanks for national blessings. This country has sins enough to account for without mocking the Almighty by calling a day of sporting and pleasure a national thanksgiving day. Perhaps the better way would be for the Churches to appoint a day of their own. There will probably never be any satisfaction in trying to arrange such matters with a Government whose actual head is a Catholic convert—probably a Jesuit—in whose ranks there are several aggressive Catholics, and in which no Presbyterian has had a place for many years. Negotiations with Catholic converts and ultramontanes is a poor business for a Presbyterian Church, and the sooner we get out of it the better. Those who prefer the lead of Sir John Thompson and Caron to that of their own Church can follow their inclinations and keep the day appointed by the Government.

THE discussion of the abominable crime of buying and selling votes in the neighbouring Republic seems to have passed from the political journals into other hands. Professors, publicists and literary men of various grades now discuss bribery in high class periodicals in a cool, scientific sort of way just as they would discuss any other question of public interest. Elaborate calculations are made of the amount of money expended on elections, and the sums often amount to millions. Then the number of venal voters is reckoned with scientific precision. Their average cost per head is "figured" on as exactly as a cattle dealer would "figure" on the price of cattle. Taking the electorate as a whole, it is estimated by high authority that from twenty-five to thirty-five per cent. of the votes can be bought at prices varying from three to five dollars each. In different places the percentage of venal voters and the price of votes vary. In some localities all the votes can be purchased; in others the number is small, but taking the Union as a whole about a third of the votes are purchasable. Canada cannot afford to throw stones at our neighbours. Professional men and others not specially connected with any political party, but who have ample opportunities for knowing the facts, never hesitate to say that the number of voters in some localities not only willing but anxious and waiting to sell their votes is simply shocking. The Tories say these men are all "Grits," and the Grits reply "they are Tories;" that of course is poor rubbish. They belong for the time being to the party that has most money for them. Party managers must know that the number of venal voters is scandalously large, because the moment they hear that the money has gone into a constituency the party that has it becomes elated and the opposite party becomes correspondingly depressed. Why? Simply because they know the money will soon make itself felt. Whether and how long popular institutions can stand this unblushing corruption is a question of painful interest to all patriotic men. Of one thing we are reasonably certain. It can never be removed by election laws. The poison is in the body politic, and if you stop the eruption in one place it will break out at another. The only real and permanent cure must be the moral elevation of the people.

## MIMICO INDUSTRIAL SCHOOL.

THERE is undoubtedly not a little selfishness in the stern battle of life. Many are crushed and fall on the field. Though many die of their wounds, all are not left to perish. Christian philanthropy has its ambulances on the ground and its red-cross service, the aim being to care for the injured, nurse them back if possible to moral health and restore them to the ranks that on due time they may acquit themselves well in the inevitable contest which is the lot of humanity. Among the educative and reformatory institutions maintained in Ontario, few claim the interest and support of the people more than the Industrial School at Mimico. It was founded for the purpose of training wayward boys and those whose circumstances in life were in some respects unfavourable. The institution since its commencement has been branching out both in extent and usefulness. Its promoters and those who devote much time and effort to the promotion of its objects have the encouragement and satisfaction that come from successful endeavour. Many of the youths who have graduated from the Mimico Industrial School are now good workmen and earning an honest livelihood in different spheres and in different places; many have reason to bless the day they were enrolled as pupils in a school that in a sense has been the making of them.

The institution is, as far as circumstances will permit, conducted on the cottage plan, a plan that has many reasons to commend it. Attention is given to the sanitary conditions of the establishment, and the dormitories are models of neatness and comfort. The school-rooms are well arranged, and have all, or nearly all, modern appliances for facilitating the work of education. The specimens of the pupils' work testify alike to the care bestowed on them by the teachers and their own diligence and aptitude in the prosecution of their studies. The school would not by any means be lowest in the list if placed in comparison with the best schools in the Province, and confessedly Ontario's educational work ranks high. The chief feature of the establishment, industrial training, is well carried out. The young lads are told off for different industries. The farm surrounding the buildings affords excellent opportunities for agricultural training, and the produce of the farm is an important item in the maintenance of the boys. The carpenter shop is well equipped, and much useful work, specimens of which may be seen all about the place, are turned out. The neat and appropriate uniform in which the boys are clothed is made in the tailors' shop, also kept in a neat and tidy condition. Shoemaking is another industry regularly carried on within the walls of the factory building, and the boys are provided with durable foot-wear made by the Crispins among themselves. The latest addition to the industrial branches is not the least interesting. It is a printing-office, not on a large scale, but amply sufficient to give a practical knowledge of the art preservative to a number of the boys who may desire to learn a trade that is itself one of the leading factors of modern enlightenment. Like the other departments the printing-office is a model in its way both in equipment and in arrangement.

The annual meeting of the institution was held on the afternoon of Saturday last. It was attended by many who have taken an active interest in its progress and welfare since the beginning, and a large number of people were present who viewed with interest the evolutions of the boys as they went through their exercises, inspected the buildings, the boys' workmanship, and attended the meeting presided over by Lieutenant-Governor Kirkpatrick, who gave an opening address every way worthy of the occasion. The various reports showed that the institution is in a satisfactory condition and under admirable management.

It ought to be understood that the Industrial School at Mimico is supported by a local government grant and by voluntary contributions. Neither of these sources is very copious, and it is clear that large resources would greatly increase the usefulness of the institution. Its benefits are not confined to Toronto; it is provincial in its scope, and its work and requirements ought to be better known than they are throughout Ontario. The Industrial School is doing a most admirable work for the physical, moral and spiritual elevation of a class that has good claims on the community. There is a Sabbath school connected with it, and the boys attend the churches to which they respectively belong in the neighbouring village. No one who contributes to the work carried on by this most deserving institution will regret either the amount they give or the frequency with which they offer their donations.

## UGANDA.

WHETHER Uganda is to be retained or abandoned by Great Britain is a question that is attracting considerable attention at present. Interest in Uganda is all the greater since the publication of the Life of Mackay, the devoted and earnest missionary who spent several years of active labour and ended his days there. A great trading company have also a large stake in that African region who anticipate great gains from their investments. With the exception of the military classes, and those whose financial interests are concerned, the people of Great Britain are not in favour of territorial conquest and annexation. In this regard they are more bent on concentration than expansion. From what has already been said publicly by the new Minister of Foreign Affairs it would appear that he favours the proposal to withdraw from Uganda. He has also intimated that such a course was contemplated by his predecessor in office, Lord Salisbury. Naturally enough the East Africa Company, who have large interests in the country, view with alarm the intention to abandon the land they regard as so promising. Pressure has been brought to bear on Lord Rosebery, to secure, if possible, an expression of opinion favourable to the continuance of a British protectorate. He is too much of a diplomat, however, to commit himself in advance, and intimates that he cannot impart the purposes of his colleagues concerning the scene of the Company's operations. The friends of the Company advance philanthropic reasons for the retention of Uganda. The plea they urge is not without its force. If there is anything the people of Britain abhor, it is slavery. The Arab slave-dealers who scour the African continent in their raids are looked upon with detestation. Much would be endured and many sacrifices made to bring about the entire suppression of the African slave-trade. It is asserted, not without reason, that the withdrawal of British influence from Uganda would leave the vast region open to the ravages of the Arab slave-hunters, who in time would reduce it to a state of desolation, after inflicting on the inhabitants, who at present number something over four millions, unheard of cruelties.

In addition to the philanthropic arguments there are the religious. Mr. Stanley, who of course knows the country well, says that there are thousands of Christian converts there who would be exposed to massacre if British protection were withdrawn. The Church Missionary Society, under whose auspices Mr. Mackay laboured, have interviewed the Foreign Secretary and urged that there be no change in the policy of the Government because such change would be detrimental to their mission. It is to be regretted that the rivalry between the representatives of Protestant and Roman Catholic missionaries in Uganda has been so keen and relentless. Both these and the Mahomedans as well have long been engaged in efforts to secure the favour of the King of Uganda for themselves and the discomfiture of their competitors, a condition of things far from advantageous to the advancement of pure Christianity. It is feared that the retirement of British representatives will leave the field open for the French Roman Catholic missionaries, and for the occupation of the abandoned territory by the French, whose occupation would possibly be disputed by the Germans. The Church of England people, headed by the Archbishop of Canterbury, are strongly in favour of the retention of Uganda by the British. They are hoping for support in this by the Nonconformists in England because it is known that they are deeply interested in the promotion of Christianity on the African continent. What course the British Government will ultimately pursue is as yet undetermined, but the East African Company have had placed before them the advisability of withdrawing and have been given three months to consider the question. It is extremely doubtful if the English Nonconformists will be of one mind on the subject. They are enthusiastic in their anti-slavery opinions and zealous upholders of missionary enterprise, but they have at the same time an aversion to increasing the national expenditure for the purpose of aiding trading companies in their far-off enterprises. Their anti-State Church views also lead them to regard with disfavour these efforts to advance the gospel under protection of the bayonet.

Should the British Government resolve to withdraw from Uganda, that is no reason why missionary societies should recall their labourers from that field. The dangers they would encounter would doubtless be even greater than they are now, but if the Church of Christ waits till she can have government protection for her ambassadors in heathen lands, it will be long before the gospel is preached to all nations.

## Books and Magazines.

THE eighty-fifth volume of *Harper's Magazine* will be completed with the number for November.

MR. JACOB A. RUS, the author of the well-known "How the Other Half Lives," has ready for immediate publication by the Scribners a new book entitled "The Children of the Poor." It is supplementary to the former work, and, like that, is based upon close, personal observation of the poor in great cities. It is illustrated by photographs taken by the author.

THREE new books for housekeepers are announced by the Scribners. "Letters to a Young Housekeeper," by Mrs. Bayard Taylor; "The Little Dinner," by Mrs. Christine Terhune Herrick; and a new and revised edition of Marion Harland's "Common Sense in the Household." The last-named is now issued in what is called the Majority edition, celebrating the twenty-first year of its popularity.

MR. JOHN ADDINGTON SYMONDS has just completed a life of Michel Angelo, which will be issued shortly in two handsome volumes by the Scribners. Mr. Symonds being the recognized authority on the Renaissance, his new book, which is the ripest fruit of prolonged study, will undoubtedly surpass all previous works both as a portrait of Michel Angelo and a picture of his times. It is to be handsomely illustrated with reproductions of Michel Angelo's works.

WHEN a woman of such unquestionably high position in New York society as that occupied by Mrs. Burton Harrison consents to define the best and most careful social laws for girls, our young women can well afford to listen and remember. There is every indication for a most agreeable interest in the series of articles on "The Well-Bred Girl in Society," which Mrs. Harrison will begin in the November issue of the *Ladies' Home Journal*. Mrs. Harrison will, in this series, take up every phase of a girl's life in society, and point out to her principally the mistakes it is wisest for her to avoid.

CHARLES DUDLEY WARNER, in the Editor's Study in *Harper's Magazine* for November, will give expression to some pertinent thoughts on the responsibilities of literature and especially the moral recklessness of so much of our popular fiction. "It lies with the writers of America," he says, "to open wide the new day, to infuse hopefulness into life, to fight materialistic tendencies, to cease to expect to make the world better by the exhibition of its debasement and vulgarity, and to hold up an ideal for inspiration. It is believed that literature needs only to apprehend its responsibility to assume it."

KNOX COLLEGE MONTHLY. (Toronto: The J. E. Bryant Co.)—The October number opens with Principal Caven's admirable sermon delivered at the opening meeting of the Pan Presbyterian Council. "The position in Quebec" is described by Rev. P. Strauch, who speaks from personal observation. Rev. Robert Hamilton gives "A Leaf from my Notebook," containing sketches of his wanderings in Europe. If one leaf contains so much that is interesting, surely there are others of equal value. "French Evangelization in the Province of Ontario" is the subject that Mr. J. A. Davignac urges on the sympathetic attention of his readers. The *Monthly* holds its own well.

THE ROD AND THE ALMOND TREE. (Montreal: W. Drysdale & Co.)—The excellent sermon delivered by the Rev. A. B. Mackay, D.D., at the opening of the Synod of Montreal and Ottawa has been published in a very neat form by the enterprising firm named above. Dr. Mackay's sermon deals with what is eminently a present-day topic, the authority of Scripture. The text is Jeremiah 1:2, "I watch over My Word to perform it." The topics are: "There is a Message which God calls His Word," "Mark how God creates His Word," and "Mark the Purpose for which He Watches over it." The sermon is marked by the force, freshness and evangelical fervour characteristic of Dr. Mackay's preaching.

LOYALTY. By Edwin H. Burgess. (New York: Anson D. F. Randolph & Co.)—This neat little paper-covered volume of fifty-four pages takes its title from the first of three sermons it contains. The discourse was delivered to the members of a Grand Army Post, and contains many plainly told and timely truths as to the kind of service a truly loyal citizen will render his country. He inveighs forcibly against the evils of extreme partisanship, the prevalence of vice, bad literature. The second sermon was also delivered on a public occasion immediately before a State election. He considers the questions, "Who should Vote?" and "How should one Vote?" The last sermon, both powerful and telling, is on the evils of the drink traffic. Mr. Burgess is a native of Nova Scotia, and is a Presbyterian pastor in the State of New York.

THE Antiquarian Bookstore of L. Rosenthal, of Munich, has recently issued a catalogue of publications devoted entirely to the "Imitation of Christ," generally attributed to Thomas à Kempis. It includes no fewer than seven hundred numbers. With the single exception of the Bible, no other book has made such a record. There are four manuscripts of the famous work, and about one hundred and fifty editions have been published, of which the first was issued in 1472. Translations into forty-two languages are extant. There are editions for the blind, microscopic editions, editions de luxe, among them the famous Paris edition of the *Imprimerie Imperiale* in thirty colours, and the Prague edition, printed entirely in gold, etc. The list of works on the authorship is very large, beginning with Coehanus and going down to Hirsche and Wolfgruber in our own day.

THE Messrs. Anson D. F. Randolph & Company will publish immediately the "Life of Sarah Childress Polk," the "Wife of the Eleventh President of the United States," by Anson and Fanny Nelson. "Up and Down the House," by Anna Warner. "Stanley's Historical Memorials of Canterbury," illustrated edition. "Echoes from a Sanctuary," by Rev. Henry White. "The Wonderful Counsellor," by Rev. Henry B. Mead. "The Elder Brother," "Thoughts for every Sunday in the Year," by Sarah S. Baker. "Aunt Liefy," by the author of "Fishin' Jimmy." "Missionary Landscapes in the Dark Continent," by James Johnston. "Pulpit Commentary: Ezekiel, Vol. II." "Biblical Illustrator: Exodus." "Men's Thoughts for Men," by Rose Porter. "The Child of the Precinct," by Sarah Doudney. "Godiva Durleigh," by Sarah Doudney. "Prince Dimple on his Travels," by Mrs. G. A. Paull. "The Las' Day," by Imogen Clark. "Believe in Christ," by Rev. Andrew Murray.

## Choice Literature.

## CHOICE.

"Oh, I don't want to do that!" she cried, as, after having left the car, they took their way down into the park.

"Very well," he acquiesced, "don't do it unless you had rather."

She looked at him a moment from under her broad hat, and then asked, half smiling,

"Do you really want me to go?"

"Not unless you choose."

"But you know I shall choose if you really desire it."

"No, don't go, unless you prefer to do so, and you have said you did not. I was inconsiderate, perhaps, to ask it."

"No, indeed, you were not. On the whole, I think I had rather go."

They walked on a little distance in silence. He glanced at her gratefully and a little quizzically from time to time. It was a fair May day. The oaks against the clear blue sky turned their burnished leaves to the sunlight and wind; their dark stems and limbs stood out in distinct relief against the green slopes of the undulating park, and spring flowers strewed the mossy carpet at their feet. Presently he began to laugh.

"What a woman you are!"

"What is the matter now?"

"Why, you know we were talking the other day about choice, and you have put it all in a nutshell."

"I don't see how."

"It is quite plain. Of course I believe you are sincere in saying you had rather go to Aunt Maggie's since I want you to; but, if I did not, you may as well confess you had much rather stay away."

She peered up in his face inquisitively a moment, and then slipped her hand gayly in his arm, there were only the trees and flowers to see.

"But since you want me to go--"

"Yes, there it is," he exclaimed. "Since there is some other motive stronger than your dislike of going, you prefer to go. Don't you see it is the same way with everything? Nobody does anything that, given the circumstances, he had not rather do than leave undone."

"I don't see it a bit more than the other day," she maintained, refractorily. "It is a very different matter for me to like to do what you wish, than for you to like to stay down at that stuffy old office on Saturday when the others leave ever so much earlier."

"I grant you that the motives are different, but the principle is exactly the same. If I stay down there when I might be with you, it is because, all things considered, I had rather stay!"

"I thank you," she cried, withdrawing her hand and putting on an air of great offended dignity.

"Oh, now, you needn't play the abused when you know as well as I do that I prefer to stay there because in that way I get nearer the goal of being with you all the time."

She allowed herself to be mollified by this, and in a moment they were walking on again easily side by side, and he had reverted to his former topic.

"For an illustration of choice in its plainest aspect," he said, "take your and my attitude toward each other. You have chosen me in preference to far richer and perhaps more worthy suitors (though I'm not going to admit that. Each is his own favourite in love, you know); but, at any rate, you have chosen me, and why? Simply because you prefer to undertake a life with me than a life with one of them."

"I might possibly manage to exist without any of you!" she said, loftily. "No indeed! There was no question of a competitive examination and an averaging of qualities," she went on, with considerable scorn. "I don't believe any girl with a heart ever did that way;—and you know I have a heart," she added, with winsome grace.

"Have or had?" he asked.

"Thank you. I have a very good one; it used to call itself yours."

"And is glad to do so no longer," he responded, heartily.

"But now, why do you suppose I chose you?"

"Because you couldn't help it, sir?"

"Very true," he said, fervently. "There was simply no question about it. That is the way with all our supreme choices; they are the spontaneous demands of our whole nature. But with lesser choices there comes in what you well call the competitive examination system, when we reason about the matter at all. So many reasons for this course of action; so many reasons for that; and we choose accordingly. Often, of course, we don't argue the matter, but whether we choose consciously or unconsciously. I say nobody does anything, from getting up in the morning to going to bed at night, that he hadn't rather do than not."

"And I say I don't agree with you at all. There are many things we endure; we submit to them simply because we must, not because we like them."

"Oh, I don't say 'like.' To choose a thing and to take pleasure in our choice are two quite different things. I maintain merely that we do whatever we choose, and we do nothing else."

"But why do you maintain such an absurd statement?" she cried, with some irritation. "If I could choose, do you think I'd go to the horrid old seashore instead of staying here, where I had rather be?"

She bent to pluck some fine white flowers as if she had not said something to make him look at her with a warm light in his eyes. Or was it, perhaps, just because she had so spoken?

"What makes you go, then, if you had rather stay here?" he asked, when they were strolling on again.

"Why, you know I can't help it," she said, looking up at him with an aggrieved surprise. "The house is shut up and all my friends are away why, how could I stay?"

"There are hotels and boarding-houses," he suggested, keeping his eyes on the flowers he bent with his cane as he passed.

"Hotels and boarding-houses?" she repeated, stopping short in amazement. "What do you mean?"

She tried to look in his face; but it was his turn now to gather some flowers.

"You could be very comfortable in a boarding-house," he

persisted, while he was plucking a rather heterogeneous bouquet.

"I don't know what you mean by your 'boarding-house'!" she exclaimed, with some asperity. "Stand up, sir, and explain."

He obeyed; but his explanation was not altogether ingenuous. "Don't you see," he said, looking at his buttercups and daisies; "if you really had rather stay here than go away, there are plenty of ways you could do it. Ever so many people do, but, take it all in all, you prefer to go."

"Of course I prefer to go rather than to do anything out of the way. What would people think of me if I stayed?"

"There it is!" he exclaimed, meeting her eyes, triumphantly. "That motive is stronger than your desire to stay—and so away you go."

"You wicked creature!" she exclaimed, starting forward again. "Aren't you ashamed to bother me so just for an argument?"

"Not a bit: for I want you to agree with me, and you require a few object lessons. Do you admit now that you don't do anything except what you prefer to do?"

"Oh, if you call that choice"—she said, disdainfully.

"Certainly I do, when, all things considered, you adopt that line of action in preference to any other. The fact proves the statement."

"Perhaps you think, then, that when a man starves to death, the fact of his starving proves that he chose deliberately to do so."

Hampton hesitated a moment. "Well, that is rather an extreme case; but, on the whole, I think my theory will stand it. Yes, I do think the man who starves chooses to do so."

"Nonsense!" she cried.

"Wait a minute. I don't mean that he chose starvation consciously, but that he chose to live the life which led to starvation. It isn't this moment's choice that decides the question, understand; it is the series of choices made day after day. Anything that we have to endure, be it pain, sorrow, disease, even death, is the result of choice, conscious or unconscious. Wise choice consists in not choosing what will bring hard consequences, but choosing what will give lasting happiness."

"But how can we choose not to die, for instance? I don't see that your argument has a leg to stand upon."

"On the contrary, I think it has a pair of very stout legs. Intelligence gives us the power to choose according to our permanent desires, whereas ignorance makes us choose only according to the momentary impulse. If an animal browsing about here should eat a poisonous plant, it would be because he chose that especial bit out of all the park affords, and he would die in consequence. It is the same way with humanity. If we overate or undereat, or overstrain or undereercise, or lead a life in any way not strictly in accordance with physical and psychical laws (not a tithe of which do we know anything about now; we must surely die.) But when we know all the laws and choose in conformity with them, there is no reason why we should die. You know Dr. Hammond has been telling us so of late."

"Oh yes, but that is like the recipe for catching birds—put salt on their tails. Since we are ignorant of most of the laws of nature and life, we can't choose in conformity with them; therefore choice has nothing to do with the matter."

"But our ignorance is continually being transformed into intelligence," he responded eagerly, his face alight with interest and satisfaction. We are bound to choose, we must choose; life is by necessity a perpetual choice; and in this way we are all the time experimenting, and have been since the world began. Millions have lost their lives, both physically and spiritually; but they leave an increasing amount of knowledge for those who come after. You see, it is not alone the individual that chooses, but the race. It goes all through society and humanity. Every man can cripple or aid his neighbour. The members of a family interact upon one another and control the choice of the individual, as you showed a while ago"—she looked at him reproachfully—"the nation makes demands and issues commands and the people choose as a body corporate to obey. See how it was in the War. The soldiers on either side were not particularly in love with wounds, and fevers, and amputations, and prisons, and death; but they liked them very much better than submission to demands which they thought evil or unjust; and so many thousands of persons were cut off from individual choice by that corporate choice. And yet it always comes back to the individual, and the whole object of government is to put such penalties on the side of evil-doing and such incentives on the side of well-doing, that the individual will find he prefers to do right. The reason why government does not always succeed is because the component parts of the body corporate don't know entirely what is right and therefore cannot make adequate decrees. Of course the State as an organism is a whole which could not exist but for the parts, and depends for its welfare upon them."

They walked on some distance in silence; Hampton thinking of the great political issues his train of thought had brought to mind, and at the same time hearing the soft wind through the trees and admiring the variegated green of the vista ahead of them; but Gladys hardly noticed anything, so absorbed was she in her own meditations. At last she looked up, with her grey eyes full of light and trustfulness, and said:—

"I don't know but that you are right. I have been thinking on from where you left off. The individual and the family and the State are all led by choice, you say; then the Church must choose also; God must choose. And He cannot choose anything except what is perfect, what is right and true and good. Therefore He must choose these for the universe, as you say government tries to do; only God knows how. I remember Dr. Holland's saying the other day that life was like a plain full of morasses and prickly plants, but with a firm path winding through it on which one could walk securely. Everyone thinks he sees a nearer way, or something attractive lures him from the path into the morass or among the nettles, he can go astray if he choose, but he finds it so uncomfortable to do so that he tries to get back to the path and often has to go through an actual thicket of nettles to do so; yet that is his only way out."

"A very good comparison. I wish government had a little more wisdom about guarding the path."

"Yes, I was thinking of that. You know you said the whole could not exist save for the parts; now don't you think it is equally true that the parts couldn't exist save for the whole? The body, for instance, may be here with every

organ and limb perfect, and yet if life leaves it—life, that which is not a part but equally in all parts—the body disintegrates and falls into decay and dust."

"Very true, my clever philosopher," said Hampton, approvingly. "Of course God is the life which co-ordinates all our parts and makes them capable of living. He chooses, else we could not choose; and the reason why His choice is absolutely wise is because He sees the end from the beginning; and the reason why it is perfectly good is because wisdom sees good as the aim of all and forwards it throughout the whole process."

"Then all we have to do is to bring our intelligence and will into conformity with God's and we shall be wise and good also."

"Yes, that is all," said Hampton, looking down at his slender young betrothed with a smile of much tenderness. "That is all, but it will take an eternity to accomplish."

"Perhaps," she responded, but not at all in a depressed tone. "And it is just as well; for we should not like to think we were going to arrive at the final end of our whole ambition to-morrow or next day; we should be sighing for new worlds to conquer; whereas now, so long as we go upward, there is no danger of satiety and ennui. Besides, eternity is already well begun in this little segment of it, and so we can work with encouragement at the problem of how to choose well."

They had reached the top of a hill which looked off over a sunny verdant country; but they preferred to rest in the shade for awhile, so they turned down into a little dell, fragrant with wild grape blossoms, and were soon ensconced cozily at the foot of a big tree luxuriating in the delicious air and woodland odours.—Leonora B. Halsted, in the *N. Y. Independent*.

## THE MISSIONARY WORLD.

## THE MISSIONARY OUTLOOK IN CENTRAL AFRICA.

Slowly but surely the Christian Church is effecting an entrance into the great Dark Continent, approaching it on all sides. Every section and branch of the Church is represented in this enterprise, and a very considerable expenditure of money and men is being made with what promises to be certain ultimate success.

The obstacles that lie in the African missionary's pathway are very great. Should he confine his work to the coast or its neighbourhood, he has formidable difficulties, arising from climate and the character of the natives, to combat with; and if, not content with this, he pushes forward and begins to penetrate the vast interior, these difficulties are multiplied tenfold. The distances to be travelled, the difficulty of transport, the nature of large tracts of the country which it is necessary for him to pass through, the absence of anything deserving the name of roads, increase the arduousness of his undertaking. Even when he has surmounted all these, and has reached that part of the interior in which he intends to settle, he is still confronted by the permanent problem of adjusting his mode of living to the requirements of the climate, so as to preserve a fair measure of health and strength. This problem is one that, at present, is only partially solved. It is, however, being solved, and the last six or seven years have witnessed a marked improvement. Dr. Mather, of our own Lake Tanganyika Mission, is strongly of opinion that no European should remain in Central Africa, for a longer term than five years, without change, either to England or to some other equally good climate. The Presbyterian missionaries on Lake Nyassa are, he affirms, decidedly in favour of this same rule, and Dr. Laws, Dr. Elmley and Dr. Bowie not only support it in theory, but practically adopt it. Even the Roman Catholic missionaries have learnt that it is imprudent for men to stay too long, and are now beginning to send home their invalids instead of letting them remain in Central Africa to drop slowly into the grave, as was the practice of their immediate predecessors.

Then, in addition to the above, there is the great obstacle to steady progress which arises from the shifting nature of the population, partly in consequence of deficient food supply, but mainly because of the uncertainty of life and the terrible evils of slavery and slave-raiding expeditions. What is a thriving village to-day may be a deserted one or a heap of ruins to-morrow.

Nor can we, in estimating the difficulties of progressive Christian work in Africa, overlook the sad fact that even the rivalry and jealousy of different branches of the Christian Church are already operating powerfully as hindrances and deterrents. The recent troubles in Uganda testify to this; and although the full reports now to hand altogether disprove the early assertions of the Roman Catholic missionaries and, although those missionaries and those natives whom they influence have received a severe check which should teach them a useful lesson, still one fears that the very system which the Roman Catholic missionaries are adopting will lead to a repetition of such troubles in the future.

In spite, however, of all these drawbacks, substantial progress is being made. Christianity is a power in Uganda, notwithstanding the painful incidents of the last few months, and the onlooker has every reason to hope that it will exert a yet more potent influence in the near future.

The Presbyterian Missions on or near Lake Nyassa show decided signs of prosperity and growth. Our Baptist brethren on the Congo, although still tried in faith and courage by the loss of good and tried workers, are gradually raising up a Christian community, and extending their work in new directions. The same may be said of the Congo-Balolo Mission. Cardinal Lavignerie's White Fathers now possess a number of strong stations, scattered, one may say, all over Equatorial Africa. Their mode of operations, which admits of the purchase of children for training in their schools, and

the employment of armed force under European officers who represent the secular arm of their work, is not one of which we can approve; moreover, as suggested above, it is likely to lead to complications in the future. Still, without doubt, they are establishing chains of strong mission stations throughout the interior.

Glancing far away to the south, one sees that the Church of England Missions in Mashonaland, under the energetic guidance of Bishop Knight-Bruce, promise well, and now comes to hand a report of the establishment of the East African Scottish Mission, in the territories of the Imperial British East Africa Company. A handsome quarto pamphlet, with excellent maps, road charts, and some twenty photographs, illustrating the work already commenced, has been issued for private circulation, and this report is decidedly encouraging. An expedition has safely reached Kibwezi, the proposed site of the mission, and has already settled down to work. Houses of the bungalow type, workshops, stores, a dispensary, a small church 50 feet by 25 feet, also smaller houses for the use of natives attached to the Mission, are in course of erection. Nearly two miles of roads and paths, varying from seven feet to twelve feet, have been made with in and around the station, and the transformation which these roads have made of that small bit of the African wilderness is, we are told, most marked. Dr. Stewart, formerly of Lovedale, the superintendent of the Mission, has returned to this country after seeing the work started, and speaks most hopefully as to the prospects of the Mission. Their purpose is to develop and strengthen the present station, and to make it a strong centre of missionary operations. Dr. Stewart advocates the formation of strong educational evangelistic centres, in contradistinction to solitary and scattered stations, or rather in addition to them. This was the plan of Mackay, of Uganda, or, rather, was the new plan which, after fourteen years of toil, sorrow and disappointment, he had resolved to act upon.

FIRST MEETING OF THE NATIVE PRESBYTERY.

Mr. Webster writes: This year will be ever memorable in the history of the Christian Church in Manchuria. For the first time the Supreme Court of the Manchurian Presbyterian Church met in the name of the Lord. There were only nine native members, but they represented a score of Churches, and a total membership of nearly 2,000 souls. One could not but think of William Burns! How he would have rejoiced to see the day! But his prayers have been answered. God has carried on the work, as Burns on his deathbed was assured He would do. It is interesting in this connection to note that one of the Newchwang elders—an old carpenter—knew Mr. Burns, and assisted in the last services man could render to the saintly missionary.

Although the court was in every respect native, it was thought wise for a year or two that a foreigner should be Moderator. The Rev. James Carson, senior missionary of the Irish Mission, was unanimously chosen. Mr. Carson made an admirable "Hui Cheng" (Moderator). He had a difficult daily task to do, but he did it well. To keep the native brethren to the subject before the house was sometimes necessary, but Mr. Carson was very gentle with them, and they were very tractable. One thing he set his face against from the first—and very rightly—was the use of the English language. If any hapless foreigner attempted to give expression to his views in the tongue in which he was born, the Moderator was down upon him at once, with a courteous invitation to address the Chair in the Chinese language. There was the saving of a week's time in the rule, besides being an act of simple justice to our native brethren. We were anxious to hear the voice of the natives on such subjects as opium, and held our tongues while they spoke out the thoughts of the Christian Church about it. And here is what they said with one voice, and the lines on which they legislated. "Opium smoking destroys the bodies and souls of men, therefore it is a sin, and cannot be tolerated in the Church. No opium smoker can be admitted until he has given up the evil habit. Not only so, but no dealer in opium, no one who cultivates the poppy, no one who sells the drug in any shape or form, even in the most sugared of all forms, as pills for the cure of the evil habit, is to be tolerated. Enquirers who are opium smokers are to seek the aid of the foreign doctor; and if, by reason of long use or other cause, it is impossible to effect a cure, and if the doctor certifies that to abandon the habit means to forfeit life, then a special dispensation is granted, and, other things being satisfactory, he may be baptized." Drastic enough all this; but they know better than we do.

LETTER FROM ALFRED GRUNFELD.

(Translated from the German)

WM. KNABE & Co.—During my six months' concert tour through the United States of America, I have used exclusively the Knabe Pianos, and am pleased to be able to state, with fullest sincerity, that I consider them the best instruments of our times.

In particular, is the action absolutely incomparable, enabling the rendering of effects which I considered heretofore impossible.

I congratulate Wm. Knabe & Co. heartily to their superb instruments, and feel convinced that most of my colleagues will join me in my judgment.

ALFRED GRUNFELD.

Imperial and Royal Austrian Court Pianist, and Royal Prussian Court Pianist.

New York, April 1, 1892.

A SOLSVILLE MIRACLE.

ANOTHER GREAT TRIUMPH FOR A CANADIAN REMEDY.

AN ACCOUNT OF THE SUFFERINGS AND RESTORATION OF PHILANDER HYDE—HELPLESS, BED RIDDEN AND LONGS FOR DEATH—HIS RECOVERY FROM THIS PILLABLE CONDITION—A REMARKABLE NARRATIVE.

From the Syracuse Standard.

During the past few months there have appeared in the columns of the Standard the particulars of a number of cures so remarkable as to justify the term miraculous. These cases were investigated and vouched for by the Albany Journal, the Detroit News, Albany Express and other papers whose reputation is a guarantee that the facts were as just stated. That the term miraculous was justified will be admitted when it is remembered that in each of the cases referred to the sufferer had been pronounced incurable by leading physicians, and at least one of the cases was treated by men whose reputation has placed them among the leaders of the world's medical scientists, but without avail, and the patient was sent to his home with the verdict that there was no hope for him, and that only death could intervene to relieve his sufferings. When some months later the restoration to health and strength of the former sufferer was announced it is little wonder that the case created a profound sensation throughout the country. Recently the following letter, which indicated an equally remarkable cure, came under the notice of the Standard.—

SOLSVILLE, N. Y., June 25, 1892.

\* \* \* \* \* Five weeks ago father (Philander Hyde) was very low and not expected to live but a short time. He was in such agony that we had to give him morphine to relieve the terrible pain from which he was suffering. The doctors had given him up. They said there was no help for him, and my dear father longed for death as being the only certain relief from his sufferings. One day he saw in the Albany Journal an account of how a man by the name of Quant, living in Galway, Saratoga county, and who was afflicted like father with locomotor ataxia, had been very greatly benefited and hoped for permanent cure from the use of Dr. Williams' Pink Pills for Pale People. On learning that these pills could be had of the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, and that they were not expensive, my husband sent \$2.50 for six boxes of them. And what a blessing they have been! Father has taken but four boxes of the Pink Pills. He is no longer confined to his bed, but is able to get up without assistance and with the aid only of a cane to walk about the house and all around out of doors. He has a good hearty appetite, his food agrees with him, the pain in the back from which he suffered so long and so terribly has left him. He has no more creeping chills and he appears and says he feels like a new man. The doctors had pronounced his disease to be creeping paralysis and said he could not be cured. How glad we are that we heard about these wonderful Pink Pills, and how thankful we are for what they have done for father. Indeed they have done wonders, yes, even a miracle for him. Respectfully yours,

MRS. WILLIAM JOHNSON.

The above letter indicated a cure so remarkable as to be worthy of the fullest investigation, and the Standard determined to place the facts, if correctly stated, before the public for the benefit of other sufferers, or if unfounded, to let the public know it. With this end in view a reported was sent to Solsville with instructions to give the facts of the case as he found them. With these instructions he went to Solsville, and on Tuesday, Aug. 2, 1892, called upon Philander Hyde and learned from him and from his relatives and neighbours and friends the whole story of his sickness and his terrible suffering, of his having been given up by the doctors, and of his cure and rapid convalescence by the use of Dr. Williams' Pink Pills for Pale People.

It may be of interest to the reader to know that Solsville is a postoffice village in Madison County, N.Y., about thirty miles from Utica, on the line of the New York, Ontario and Western Railroad. It is the station at which to get off to go to Madison Lake, the charming and attractive objective point of a great many picnic and excursion parties. On reaching Solsville the reporter enquired of the station agent, who is also agent there of the National Express Company, if he knew a man by the name of Philander Hyde, and where he lived, and also if he knew a man by the name of William Johnson. "Yes," said he, "I am William Johnson, and Philander Hyde, who is my wife's father, lives with me in that white house over there on the side hill; that's him sitting on the piazza."

When told that your reporter's errand was to interview Mr. Hyde and to learn about his sickness and alleged cure, Mr. Johnson said, "That's all right; you go right over to the house and see Mr. Hyde and my wife. I will come over pretty soon, and we will be only too happy to tell you all about it."

"Will you walk in?" said Mrs. Johnson. "Those children (who are playing about the piazza, are my twins, and this is my father, Philander Hyde."

Mr. Hyde walked into the sitting room and taking a seat said he would willingly tell the story of his sickness and cure, and had no objection to its being published, as it might be the means of helping to relieve others whose sufferings were the same or similar to what his had been.

His story was as follows:—

"My name is Philander Hyde. I am nearly seventy years old—will be seventy in September. I was born in Brookfield, Madison County, where all my life was spent until recently, when, becoming helpless, my son-in-law was kind enough to take me into his home, and from him and my daughter I have had the kindest care. My life occupation has been that of a farmer. I was always prosperous and well and strong and rugged until two years ago last winter, when I had the grip. When the grip left me I had a sensation of numbness in my legs, which gradually grew to be stiff at the joints and very painful. I felt the stiffness in my feet first, and the pain and stiffness extended to my knees and to my hip joints, and to the bowels and stomach and prevented digestion. To move the bowels I was compelled to take great quantities of castor oil.

"While I was in this condition, cold feelings would begin in my feet and streak up my legs to my back and would follow

the whole length of my backbone. These spells, which occurred daily, would last from two to four hours, and were excruciatingly painful. I could not sleep, I had no appetite, I became helpless, and life was such a burden that I prayed for death. Why, my dear sir, the pain I suffered was more to be dreaded than a thousand deaths.

"While in this condition I was treated by Dr. Green, of Poolville, and Dr. Nicholson, of Solsville, and Dr. Weed, of Utica. They did me no good. I soon became perfectly helpless and lost all power of motion even in my bed."

"On the 24th of February last," said Mrs. Johnson, "we had him brought to our home. He had to be carried all the way in a bed. He was so helpless and such a sutterer the doctors gave him up. They said he had locomotor ataxia and that he could not be cured. They stopped giving him medicine and said they could not relieve the pain, and for the purpose he took a pint of whiskey a day for three months and morphine in great quantities.

"It was while father was in this dreadful condition that we saw in the Albany Journal the story of the miraculous cure of a Mr. Quant in Galway, Saratoga County, by the use of Dr. Williams' Pink Pills for Pale People. We hadn't much faith, but we felt that it was our duty to try them, and so we sent to the Dr. Williams' Medicine Company, and got six boxes of the pills. We read the directions carefully, and resolved to comply with them as fully as possible. We stopped giving him morphine or any other medicine, cut off all stimulants, and gave him the Pink Pills and treatment according to directions in which each box is wrapped. The effect was wonderful and almost immediate. In ten days after father began taking the pills, he could get out of bed and walked without assistance, and has continued to improve until now he walks about the house and the streets by the aid of a cane only."

"Yes," said Mr. Hyde, "and the pain has gone out of my back and the numbness out of my legs. I have no more chills, my digestion is good, and I have an excellent appetite," and then after a pause, "But, ah, me, I am an old man; I have seen my best days and cannot hope to recover my old vigour as a younger man might, but I am so thankful to have the use of my limbs and to be relieved of those dreadful pains."

Mr. Hyde has continued to take the pills regularly since he began their use, and was on his tenth box at the time he told his story.

Besides Mr. and Mrs. Johnson, other people in Solsville confirm the accounts of the sickness of Mr. Hyde and of his most remarkable recovery, and a number of others for various ailments are using the Pink Pills. The mother of Abel Curtis is using them with satisfactory effects for rheumatism, and Mrs. Lippitt, wife of ex Senator Lippitt, is using the Pills with much benefit for nervous debility.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tire feeling resulting from nervous prostration; all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

ROMAN CATHOLICS claim that their numbers in Glasgow have increased at the rate of 1,500 a year for the past ninety-one years. The present Catholic population of the city is put down by them at 120,000, all Scotland being credited with over 350,000. In 1778 the professing Catholics in Glasgow were but thirty.

TO PREVENT THE GRIP

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

C. C. RICHARDS & Co.

Gents.—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT, and rubbed her face thoroughly. The pain left her, and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

Parkdale, Ont.

J. H. BAILEY.

# Cleveland's Baking Powder



"Absolutely the Best."

It is made of pure cream of tartar and soda, no ammonia, no alum. A like quantity goes farther and does better work. It is therefore cheaper.

**CRAB APPLE BLOSSOM**

THE NEW PERFUME OF THE CROWN PERFUMERY CO. 177 NEW BOND ST. LONDON.

SOLD EVERYWHERE.

Sold by Lyman Knox & Co. Toronto, and all druggists

**JUST OUT!**  
HAVE YOU SEEN IT?  
THE BIG BOTTLE  
**PAIN-KILLER**



DOUBLE THE QUANTITY OF OLD SIZE.

Old Popular 25c. Price.

## Ministers and Churches.

MR. ALEXANDER MCNAHLE has been called to Meaford.

THE people of Park Avenue congregation, London, are preparing for the erection of a new church building.

THE Rev. Kenneth MacLennan has been called to Point Levis, Que. He will also act as professor in Morrin College.

THE Rev. J. L. Simpson, of Fort William, has accepted the call to Thornbury, and will be inducted October 28.

THE Rev. Peter McNabb, who has been spending the summer in Sheliac, N. B., will be settled in Kilsyth on Tuesday, November 15.

THE Rev. Mr. Francis, late pastor Rodney and New Glasgow Presbyterian Churches, left lately for Tulin, Ill., having accepted the pastorate of the church there.

THE Rev. J. Somerville, Owen Sound, is Convener of the Committee of Supply of Hepworth, and will be glad to hear from men desiring work as ordained missionary or settled pastor.

THE Rev. Dr. Middlemiss, whose health has very much improved, paid a visit to his congregation in Elora on Sunday week. It is expected that in a short time the Rev. Doctor will be able to resume active church work.

THE Rev. E. F. Torrance, pastor of St. Pauls Presbyterian Church, Peterborough, is considerably improved, and it is expected will be around shortly. It is understood he will take a six months' vacation, going east.

AT a meeting of the Kildonan Presbyterian congregation held last week, a call was extended to Rev. Mr. McKinley, of Minnedosa. The call was hearty and unanimous, and it will likely be accepted by the Minnedosa Presbytery at the desire of Mr. McKinley.

AT Erskine Presbyterian Church, Ottawa, last week, the first entertainment of the Young People's Association was held, when the pastor, Rev. Mr. Campbell, was present and delivered an interesting address, and a splendid programme of solos and recitations was given by the members.

MRS. LOUV DAVIDSON and Mrs. Carmichael, wife of Rev. James Carmichael, of Norwood, left last week on an extended visit to friends in the North-West. Before leaving, Mrs. Carmichael was presented with an address and a purse of \$50 by the members of the Presbyterian Church.

THE Y. P. S. C. E., Presbyterian Church, Glenora, have decided on methods of work for the ensuing year. A great many young people have been enlisted as members. The course of study for the winter will be "The Apostolic Church." The young people are full of vim and enthusiasm, and the splendid beginning which the Society has made promises well for the year just begun.

THE vacancy caused by the removal of Rev. J. G. Potter, B.A., to Toronto, embraces two interesting congregations in two bright villages on the Canadian Pacific Railway. Merrickville, population 1,200, and Jasper, nine miles distant, are in the Presbytery of Brockville, and the Moderator of Session, Rev. David Fleming, B.A., Toledo, Ont., will be glad to correspond with candidates.

THE Nanaimo (B.C.) *Free Press* contains a lengthy account of the opening of a new Presbyterian Church at Wellington, on the Pacific coast. The pastor, Rev. Alexander Young, presided, he having been instrumental in its erection since leaving Napanee. A manse has also been built since he has been in charge of the congregation. The financial result of the dedicatory services and tea were highly successful, \$650 being realized.

AT a meeting of Fort Massey congregation, Halifax, held recently, it was decided to request the Presbytery of Halifax for moderation in a call, the meeting having, by a large majority, expressed itself in favour of calling Rev. R. E. Knowles, of Ottawa. Mr. Knowles has stated that he had received a message to that effect, but that he was taking steps to prevent the matter proceeding further, as it was his purpose still to remain in Ottawa.

THE committee of the Italian classes in Toronto met Tuesday evening week, and after full deliberation concluded to open a room in the south-west corner of Elm and Chestnut Streets, on Tuesday, November 1, at 8 p.m., where various English branches will be taught to the Italians, young and old, who may desire to improve in reading or writing. Those who may feel disposed to assist in this work should communicate with the following: Rev. W. D. Stark, 32 Grenville Street; Mr. R. Reynolds, 462 Yonge Street; Mr. Donald Sutherland, 255 Yonge Street.

THE W. F. M. S. at Bond Head held a very successful meeting in the Presbyterian church on Thursday last. A large gathering of ladies were present. In the afternoon visitors were present from Bradford, Beeton and Cookstown. Refreshments were furnished by the ladies of the Bond Head Auxiliary. Great credit is due the president, Mrs. (Rev.) Carswell, for the success of the meeting. In the evening the Rev. Mr. McDougall, returned missionary from China, gave a very interesting address on the ways and customs of the Chinese, and what the missionary has to encounter there.

"STREET SCENES in China" was the subject of a lecture delivered by the Rev. Louis H. Jordan, the former pastor of Erskine Church, Montreal, last week, in the lecture room of St. Pauls Church that city. As comparatively little is known of the interior of China the glimpses of daily life there, presented by the lecturer, were extremely interesting, and the large audience was held in rapt attention for over an hour and a-half. China is a wonderful country, so large, so old, and yet so little known by those of other lands. It was the seat of ancient civilization, and was a great country thousands of years ago.

MRS. STRAITH JAMIESON, late of Formosa, addressed a missionary meeting in the Presbyterian church, Bracebridge, on the 13th inst. The Methodist and Baptist pastors, in the kindest manner, withdrew their mid-week prayer meetings, so that the church was completely filled, and for one hour and twenty minutes Mrs. Jamieson held the attention of the audience. All were deeply interested, and it is hoped that the impression made by the vivid descriptions and impassioned appeals of the intensely earnest speaker may be effective in arousing and quickening the missionary spirit of the Lord's people in this community.

THE attendance at Manitoba College is this year more than usually encouraging. In the third week of the session, twenty-five more students are in attendance in the preparatory and arts department than were in attendance at the same date last year. It seems not improbable that the number of pupils in these departments alone may equal the number in attendance last year in the literary and theological classes combined. The college buildings unfortunately are not yet ready for occupation and for the present the classes are taught in the lecture room and other adjoining rooms connected with Knox Church, the use of which has been kindly let for this purpose.

HARVEST home services were held at Alberton on Sunday of last week. The forenoon service was conducted by Rev. J. C. Tolmie, Brantford, and evening service by Rev. J. R. Sinclair, Ancaster. The church was well filled at both services. The decorations were very pretty. On the following evening a Harvest Home tea meeting was held, which proved a decided success. Mr. A. F. Pirie, of Dundas, occupied the chair with his usual affability. Addresses teaming with wit and wisdom were delivered by Rev. J. C. Tolmie, Rev. C. W. Cosins and Rev. R. J. Haviland. Music was furnished by the celebrated Fox Concert Co., of Brantford. Proceeds amounted to \$122.

A COMMITTEE representing the Christian Endeavour Society of Knox Church, Hamilton, waited upon Dr. Fraser at his residence last week and presented him with an address and a handsome easy-chair, congratulating him on the twenty-fifth anniversary of his ordination, and expressing appreciation of the services rendered by him to the young people in the congregation and well wishes for his future happiness as well as usefulness. Dr. Fraser feelingly replied to the address, thanking the Society for the chair and the kind and encouraging words contained in the address, and assured them that he would often make use of it in his tired moments. The company dispersed after spending a social hour with the Doctor and his family.

THE new church on Portage Avenue, Winnipeg, in connection with what has been known as the West End Mission, was opened by appropriate services on Sabbath, the 16th. Dr. Duval conducted the afternoon, and Dr. King the evening, service. The church was crowded on both occasions. The friends connected with the mission feel very much encouraged. Under the acceptable and efficient services of Mr. Chisholm, a student of Manitoba College, the attendance during the autumn had not grown the accumulation supplied by the rented building. The church is a frame edifice, thirty feet by fifty four, and stands on a very valuable lot. This part of the city is now beginning to fill up with residential buildings, and it is confidently hoped that the mission, which numbers several zealous workers, has a useful and prosperous future before it.

IT will be good news to his many former Brantford friends to hear that Prof. C. A. Garratt has accepted the offer of the board of the Young Ladies College to assume the duties of musical director of that institution, rendered vacant by the resignation of Mr. G. H. Fairclough who goes to Germany. The position of organist and choirmaster of Zion Church also goes with the appointment. Mr. Garratt was for several years organist at Grace Church and director of the College, leaving here a little over two years ago to accept a position at Asheville, N.C. The professor was always fond of Brantford, and his work there was attended with exceptionally good results. He will return on or before November 1st, and take up his new or rather old duties again. The directors of the College may consider themselves as very fortunate in securing the able man they have for the important position at the College and Zion Church. The winter term of the College opens Nov. 16th.

ON Sunday week the Rev. Dr. Gregg, of Toronto, preached the first anniversary sermons to St. David's congregation of Campbellville. The church was crowded at each service. On Monday evening the tea-meeting was held in the basement of the church, which was well filled with an audience that had good appetites on their arrival; but after having been served by St. David's ladies with the many good things provided for the occasion their hunger was appeased. At the after-meeting addresses were delivered by the Rev. Mr. Haddow, of Milton, Rev. Mr. Neil, of Toronto, and the Rev. Mr. Robertson, of Pashinch. The musical programme consisted of a piano solo by Mrs. D. W. Campbell, songs and a duet by Messrs. Robert Elliott and McPhail. The recitation part was ably rendered by Miss Wetherald, of Toronto, who fairly captivated the audience with her recitation.

THE members of the auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church, Oshawa, had their annual thank-offering meeting on Thursday afternoon week. They had invited the ladies and young girls of similar societies in town, and the invitation was heartily accepted. The platform was prettily decorated with flowers and the programme was well rendered. The occasion was made more interesting by the address given by Mrs. Wilson, wife of the Presbyterian missionary at Neemuch, Central India, now home on furlough. For forty-five minutes she engaged the attention of her audience with a graphic description of her work, showing not only the bright side, but dwelling also on the difficulties and discouragements that are connected with school work for the Hindoo and Mohammedan women. The impression left on all minds was that India stands in great need of the

Gospel, and that the Church in Christian lands is called upon more loudly than ever to give them that which to us means soul satisfaction for this world and eternal happiness in the next. The thank offering amounted to \$42.

SUNDAY week was Children's day in the Presbyterian church, Oshawa. The platform was tastefully decorated with flowers which were distributed amongst the sick and aged of the congregation after the evening service. The morning sermon on the text, "Remember now thy Creator in the days of thy youth," was an earnest appeal to the young, showing the importance of decision for Christ in early life, since such decision would result in a life time spent in His service. The afternoon addresses were given by Messrs. McLaughlin, Howe and Edward Carswell. The first speaker emphasized by word as well as illustration the importance of character building from day to day. The second dwelt on the motives that should bring us to church and Sunday school, and the third spoke on the formation of bad habits in early life. The evening service was a sermon on "Christian Athletics," 1 Cor. ix. 24, 25, 26. The appeal made was intensely earnest and tender, and young men were urged to give their manhood to Christ and to throw the whole energy of consecrated living on the side of righteousness if they were desirous of obtaining full soul satisfaction now and a crown incorruptible in the world beyond the grave.

DURING the sermon on a recent Sunday morning, Rev. James Carmichael, M.A., gave some interesting statistics respecting the Presbyterian Church in Norwood. Rev. Dr. MacAlese was the first incumbent. He was succeeded by Rev. Mr. Bowie, he by Rev. Mr. Young, who was followed by Rev. Mr. Forthingham, then—ten years ago—came the rev. speaker himself. In December, 1882, at his first communion, there were 205 members, and six were then added to the roll on profession of faith, making a total of 311 communicants; there had been in March, 1881, a membership of 148; to-day there were 195 members. "Twenty-four," said the minister with emotion, "who signed my call to Norwood have gone to that better Church above." During his incumbency there had been added to the membership of the Church on profession of faith 188, by certificate 62, in all 250, or an average of 25 a year. Of baptisms there had been 134 during this period. The prosperity the Church has enjoyed was indeed cause for thankfulness. Discussing, Mr. Carmichael said the discovery of this country by Columbus, the Protestant Reformation, the planting of the New England colonies, the ceding of Canada to Britain—all helped in the cause of righteousness. Said the preacher "There is no sput on God's footstool where religious liberty is more fully enjoyed than here in Canada." The Presbyterian congregation are to be felicitated on the happy relations which exist between pastor and people.

ON Sunday week anniversary sermons were preached in the Presbyterian church, Sherbrooke, Que., by the Rev. Mr. Gandier, of Brampton, which were interesting and practical, and listened to by good congregations, especially in the evening. The choir rendered some very nice and appropriate music, being reinforced for the occasion by Miss White, of Island Pond, and Mr. Venables, of Montreal. Beautiful flowers also adorned the pulpit. The collections and subscriptions towards the floating debt of the society was very liberal, evincing a genuine interest in the work of the Church, amounting to \$746, which it was expected would reach \$800. That is a good collection and speaks well for the liberality of the members. The social and entertainment held Monday evening week in the lecture hall was well attended and very successful. Quite a lengthy programme of vocal and instrumental music was rendered, comprising a chorus by the choir, solos by Miss White, Miss Shields, Mr. Venables, a duet by Miss White and Mr. Venables, quartette by Misses Shields and White and Messrs. Venables and Wilcox, also piano solos by

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Miss White and Miss Bartlett, all of which were enjoyed by the audience, and nearly all of which were encored, so really a double programme was furnished. Of course the principal parts were taken by Misses White and Shields and Mr. Venables, and it is but just to say that they sustained their parts in their usual artistic way. Rev. Mr. Gandier delivered an address which contained many timely and useful hints—some of them pretty pointed—all, however, taken in good part and for the benefit of all concerned. The Rev. William Shearer, the popular pastor of St. Andrews, was chairman, and it is needless to say performed his part with tact and ability. The programme ended about ten o'clock when the audience were invited to draw up around the temptingly set tables laden with all the delicacies that fancy could devise, and to which it is needless to say ample justice was done. Thus ended a most successful and pleasant anniversary gathering.

The Montreal Herald says: One of the prettiest events of the season took place last evening in Erskine Church at six o'clock, when Robert A. Dunton, one of Montreal's most successful notaries, and Miss Lila Warden, daughter of the Rev. Dr. Warden, pledged their troth. The Rev. Doctor tied the nuptial knot, assisted by the Rev. A. J. Howatt, pastor of Erskine Church, and the ceremony was witnessed by a large number of invited guests and friends anxious to evidence their congratulations and good wishes by their presence, the church being completely filled, many awaiting the entry and exit of the bridal party on the sidewalk. The bride, attired in a French dress of satin brocade with Brussel's lace, tulle veil and orange blossoms, and carrying an exquisite bouquet of chrysanthemums and white roses, was assisted by her sister, Miss May Warden, Miss C. F. Slessor, Miss L. Davidson, of Beaverton, Ont., and Miss I. Miller, Toronto, who, in their white silk dresses, with bouquets of chrysanthemums and crimson rose buds, completed the picture. The groom was supported by Mr. J. F. Mackie, Mr. J. Buie, Mr. H. Denton, of Richmond, Que., his brother, Mr. A. W. Smith, who were assisted by Mr. W. M. Taylor and W. Slessor. The music was appropriate to the occasion, and Mr. R. A. Beckett, who presided at the organ, hid the bridal party from the church to the beautiful strains of Mendelssohn's wedding march. After the ceremony a reception was held at "Ruedunan," the residence of Dr. Warden on McGregor Street, where Mr. and Mrs. Dunton received the congratulations of their multitude of friends, amongst very many others being Mr. and Mrs. Jonathan Hodgson, Mr. and Mrs. D. Morrice, the Rev. Dr. and Mrs. Barclay, Mr. and Mrs. G. A. Grier, Rev. Dr. MacKay, Rev. Dr. MacVicar, Mr. and Mrs. MacVicar, Mr. John Stirling, Mr. and Mrs. Fairman, Mr. and Mrs. Duncan Stewart, Mr. and Mrs. W. Hodgson, Mr. J. S. Archibald, Q.C., and Mrs. Archibald, Rev. Dr. and Mrs. Scrimger, Mr. and Mrs. A. S. Ewing and Miss Ewing, Mr. and Mrs. R. C. Smith, Mr. and Mrs. Jas. Slessor, Mr. and Mrs. R. Mackay, Rev. Mr. and Mrs. Dewey, Mr. A. A. and Miss Ayer, Mr. and Mrs. C. Campbell, Mr. Dunton, the Misses Dunton, Mrs. Fitcher, the father and sisters of the groom respectively, Messrs. A. Hodgson, C. Cushing, Alex. MacPherson, W. Morrice, W. Macfarlane, D. W. Campbell, W. Slessor, the Misses Baptiste, of three Rivers, the Misses Hunter, Mrs. Christie, of Chicago, the Misses Atwater, Miss Hodgson, the Misses Robb, the Misses Murphy. The bride was more than ordinarily fortunate in being the recipient of nearly 200 beautiful presents, including a handsome and unique gold chain and jewelled pendant from the groom, a cabinet grand piano, several cabinets of silverware, a number of silver tea services, a cheque for \$1,000, and many valuable articles of household necessaries. The bride and

groom left on the 8.40 Grand Trunk train, amid showers of rice and good wishes, for New York, Washington and the south.

**PRESBYTERY OF HAMILTON**—This Presbytery met at Merritt on October 11. The resignation by Mr. W. A. Reid, of Port Dalhousie and Louh, was accepted, to take effect on the 16th inst. Mr. Burson was appointed Moderator of Session. The question of rearranging these congregations and North Pelham and Wellandport was postponed till next meeting. Mr. James Bryant was inducted into the charge of Merritt and Port Robinson.—**JOHN LAING, Pres. Clerk.**

**PRESBYTERY OF GLENGARRY.**—This Presbytery met at Vankleek Hill on Friday, October 7, for the purpose of inducting Rev. John MacLeod (late of Richmond, Quebec) to the pastoral charge of Vankleek Hill—Rev. M. MacLennan Moderator pro tem. After the customary preliminaries were gone through, the Rev. A. K. MacLennan, B.A., conducted divine service, preaching a suitable sermon from John xx. 21-23. Satisfactory answers having been given to the usual questions by Mr. MacLeod, the Moderator formally inducted him to the pastoral charge above mentioned. Rev. D. MacLaren, B.A., then delivered a suitable charge to the newly-inducted minister; and Rev. M. MacLennan to the people. The Presbytery then conferred with the elders and managers, and finding the affairs of the congregation in a satisfactory condition, the Presbytery was closed with the benediction.—**M. MACLENNAN, Pres. Clerk.**

**PRESBYTERY OF SARNIA.**—This Presbytery met on the evening of September 19, in St. Andrews Church, Stratford, when admirable addresses were delivered by Revs. Messrs. Jordan, McKee and Dr. Thompson, on temperance, family religion and missions. The attendance was encouraging. The Presbytery met in the same place on Tuesday, at 9 a.m., for business, and was constituted. Rev. Mr. Jordan was appointed Moderator for the next six months. The Clerk was instructed to furnish Rev. Mr. Ross, about to be settled in Dakota, a certificate of license. Rev. Mr. Leitch reported that he had organized a congregation at Courtright, as instructed by the Presbytery. It appears that there are twenty-five families and twenty-three members, with a Sabbath school of twenty scholars, promising \$150. Mr. Leitch reported that Duthel and Sombra would each contribute one-third of the required expenditure connected with the maintenance of ordinances there. The report was received and Mr. Leitch thanked for his diligence in the matter, and the Presbytery declared the above members to be the congregation of Courtright and that the charge be designated Courtright, Sombra and Duthel. Mr. Currie, Convener of the Home Mission Committee, gave in the half-yearly report from April 1 till October 1, giving an account of labour performed, a statement of claims for stations and congregations for that period and applications for the next six months, which was received. After discussion it was agreed to ask \$2 per Sabbath for Adelaide and Arkona. The report was then adopted, and the Moderator instructed to sign the necessary schedules, as directed by the General Assembly. Mr. McKee was appointed Interim Moderator of Courtright and stations at the request of Mr. Leitch, and Mr. Urquhart appointed Moderator of Guthrie stations at the request of Mr. Tibb, resigning. Mr. McKinnon was appointed Moderator of Adelaide and Arkona, at the request of Mr. Jordan. The committee appointed to visit Adelaide and Arkona reported that in the present condition of matters only \$8 per week could be relied on. It was agreed to certificate Messrs. McConnell and Cooper to the senate of Knox College as entrants on second year theology, they having complied with requirements of the General Assembly. Circulars were read intimating the sums expected from this Presbytery for the support of Home Missions, Augmentation and the Assembly fund. The Presbytery agreed to increase, if possible, their former efforts to sustain the schemes indicated. Next regular meeting was appointed to be held in St. Andrews Church, Sarnia, on the second Tuesday in December, at two o'clock p.m. It was arranged, further, that addresses be delivered in the evening on subjects to be appointed; the speakers to be Rev. Messrs. Jordan, J. S. Lochhead and McMillan. Each congregation was instructed to make its own arrangements for holding missionary meetings during the winter and report regarding the same in March next. The treasurer's report was submitted by Mr. Currie, showing a balance on hand of \$23. Mr. Currie was thanked for the diligent discharge of the duties. The Presbytery expressed its appreciation of Mr. Tibb's services as interim Clerk during the Moderatorship of Mr. Cuthbertson, the stated Clerk. Rev. Mr. Jordan gave notice that at next meeting he would move that elders commissions be called for at the September, instead of the March, meeting, as heretofore. The meeting was closed with benediction.—**GEORGE CUTHBERTSON, Pres. Clerk.**

**ONTARIO CHRISTIAN ENDEAVOUR CONVENTION.**

Over eleven hundred delegates were in attendance at the Provincial Convention of the Young People's Society of Christian Endeavour that met in London last week. It was held in St. Andrews Church, and the President, Rev. Dr. Dickson, of Galt, occupied the chair. After the opening exercises participated in by Dr. McMullen, Woodstock, papers on "How to Develop Talent" were read by Miss Silverwood and Mr. W. V. Nelson. These were freely and suggestively discussed by a number of the delegates.

At the session on Wednesday evening a cordial welcome was tendered the delegates. Rev. M. P. Talling, B.A., London, chairman of the Committee of Management of the Convention, extended a warm welcome to the delegates on behalf of the committees that had been engaged for weeks in making preparations for the meeting. Every open door said "welcome" to the visitors. He paid a well-deserv-

ed tribute to the local committees who had been untiring in their efforts to make the Convention a success.

Rev. J. A. Murray greeted the delegates on behalf of the London Christian organizations, and he did it most cordially. The Christian Endeavourers, he said, were speaking by their lives and works rather than by their words. The sages of the Church were looking at the young people's movements historically and theologically, while the young people were looking at it in Christian sympathy and love.

Mayor Spencer told the delegates how glad the Council was to have them in London, and he forthwith extended to them the freedom of the city. The mayor concluded a neat and happy speech by a few timely remarks condemnatory of the liquor traffic.

Rev. A. F. McGregor, of Forest, in the absence of Rev. R. Johnston, B.A., of Lindsay, replied to the words of welcome that had been spoken.

Mr. Colville also acknowledged the greetings that had been extended to the visitors.

On Thursday morning the president, Rev. Dr. Dickson, of Galt, delivered his annual address. During the year the number of societies had increased from 546 to 851. The Y. P. S. C. E. was at present in a formative state, and needed careful supervision and guidance. The pledge lay at the root of Christian Endeavour fidelity, and the Society's strength lay in keeping close to the pledge. One of the perils of the age was the confidence placed in committees and conventions, and one great excellence of the pledge was that it emphasized individual loyalty to Christ. The speaker recommended the encouragement of the publication and literature department as a way to strengthen the work. Last year of 546 societies only 100 contributed to the finances. He had pleasure in presenting two banners of the Galt Y. P. S. C. E. to the county having the largest increase in junior societies.

The annual report of the provincial secretary, Mr. Hardy, Lindsay, was full of interesting information. Formed twelve years ago by Mr. Clarke, the Society now numbered near 1,500,000 young men and women. The report traced the development of the Ontario branch since it was organized in Toronto in 1854 to 1892. Fourteen denominations were included in the Society in Ontario. The secretary urged the appointment of a paid assistant secretary, as the work was too heavy for one. He alluded to the petitions circulated by the Society for the closing of the World's Fair on Sunday. One point to be considered was whether the delegates at future conventions were to be billeted or not. There were in Ontario 851 societies with 23,870 active members and 23,897 associate members. Of these 22,386 were church members and 1,486 had joined the Church. Of these there were in Quebec 97, Alberta 31, Assiniboia 10, British Columbia 20, Cape Breton 11, Manitoba 42, New Brunswick 57, Nova Scotia 68, Saskatchewan 9, Prince Edward Island 33; total, 1,393. The total Canadian membership was 55,000. Now they had 29 local unions, 13 county unions, 8 township unions and three district unions. There were 53 unions in Ontario. The sum of \$3,544.63 has been contributed to missions in 1891, which might be greatly increased if every society would do its duty. There were only 29 temperance unions, but if rivers of whiskey did not flow down the throats of parents these figures could easily be explained. The report of the treasurer was brief. It showed \$76.61 cash on hand, with liabilities which left a balance of \$42.65.

Miss Effie M. Carson read her report as editor of the Christian Endeavour. She urged increased interest in this department and more subscriptions. Mr. Rennie followed up Miss Carson's speech with a vigorous address. Then followed a free parliament on junior work conducted by Mr. K. J. Colville, of Toronto, who has superintendence over this branch. He laid down some excellent rules for the government of this part of the service and told what had been already accomplished.

Mr. Nelson told of the splendid work done among the juveniles in Peterboro, and recommended the active formation of junior societies throughout the Province. A junior society had been formed in Galt six years ago and was now flourishing.

Miss Laura Tyson extended the greetings of the Y. W. C. T. U. of London to the convention.

The afternoon of Wednesday was devoted to missions, and the benefits the Christian Endeavour movement had conferred on the churches. Rev. C. W. Watch, Ottawa; Rev. F. T. Tapscott, Hamilton; Rev. A. Gandier, Brampton; and Mr. H. W. Frost, Toronto, were the speakers on the former subject; while the latter in the form of individual testimony was spoken to in five-minute speeches by Rev. Messrs. J. H. Ratcliff, St. Catharines; A. F. McGregor, Forest; George Fowler, Guelph; B. Bryan, Toronto; H. R. Keats, Toronto; Mr. Bryant, Rev. W. F. Allen, Toronto; Rev. J. Philip, London; and Rev. F. H. Larkin, Chatham.

So great was the attendance on Thursday evening that it was found necessary to provide for an overflow meeting in the Congregational church. The speakers were Mr. William McNeill, brother of John McNeill, of Scotland. His subject was "Home Work." Bishop Baldwin spoke on "Consecration," and Dr. Rose, of Montreal, gave an address on "The Place of Christian Endeavour in Canada's National Development."

After transacting necessary business the Friday session of the Convention was devoted to the Bible. How to read it to win souls, Bible Study Essential to Christian growth, Systematic Bible Study. Other papers and addresses followed. At the final meeting in the evening Rev. Dr. Dickson, president, and Mr. Hardy, secretary, were specially thanked for their valuable services. Mr. Hardy stated that the roll of the convention showed that there were in attendance at the Convention 1,127 delegates—742 from points outside of London, and 385 from the London societies. The denominations were represented as follows: Presbyterian, 485; Methodist, 220; Baptist, 113; Episcopalians, eighty-five; Congregational, sixty-five; Disciples, thirty-nine; Friends, Reformed Episcopal, three; African

Methodist Episcopal, three; Evangelical Association. President-elect Morris thanked the Convention for the honour it had conferred upon him in elevating him to the highest office within its gift.

Addresses were delivered by Dr. Dickson, Brooklyn, on "Applied Christianity," Principal Caven, Toronto, on "The Holy Spirit in Christian Service," and Mr. William McNeill on "The Bible in Christian Life Work." The Convention concluded with a consecration meeting, conducted by Rev. Dickson, of Brooklyn. In every respect the London Convention has been one of the most successful and helpful yet held by the Provincial Society. A fresh impetus to the growth, consolidation and work of Christian Endeavour will undoubtedly result from the great gathering in the Forest City.

The joint-recital of Miss Jessica Terwillinger, of Boston, and Mr. A. C. Mounter, Principal of the Toronto College of Expression, in Association Hall last week, was a complete success. Both the artists acquitted themselves well. The auditory were delighted. Miss Terwillinger is a very accomplished reader. Naturally endowed with a prepossessing appearance, her mellifluous voice and chastened gestures combined to give her renderings a truly magnetic effect. Her selections, so far as Toronto is concerned, were almost entirely new. Mr. Mounter demonstrated the fact that he had given his various numbers much discriminating study. He was well received.



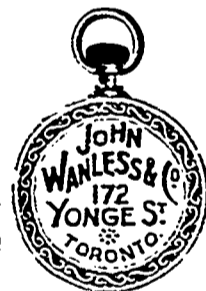
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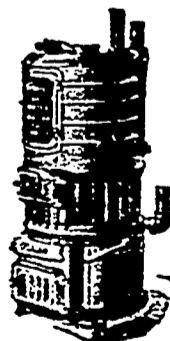
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British and Foreign.

THE Rev. J. G. Train, of Hull, is to receive a unanimous call to Upper Norwood.

THE Rev. James Barles, of St. Peter's, Liverpool, died recently at the age of fifty-one.

THE Rev. Dr. Donald Macleod is about to publish a volume of sermons entitled, "Christ in Society."

THE Rev. Ronald Macpherson of St. Lukes, Edinburgh, has resigned his charge owing to age and infirmity.

THE Rev. James Macdonald, B.A., late of Buckna, has been installed pastor of Agnes Street Church, Belfast.

PROFESSOR CHARTERS conducted divine service in the castle recently, and afterwards dined with the Queen.

MORAY synod by twelve votes to three have abolished the synod sermon, but Rev. Mr. Ingram has appealed to the Assembly.

PROFESSOR BLAIRIE'S ministerial jubilee is to be celebrated this year, and Edinburgh Presbytery are preparing a congratulatory address.

WHIPSDEN'S congregation have unanimously resolved to call Rev. A. Connell, M.A., now co-pastor of Westbourne Grove Church.

THE first number of a new penny weekly in the interests of the Church of England has appeared with the title, "The Illustrated Church News"

A BAND of young writers in London are trying to form a Catholic literary league. A pronouncement is expected soon and probably a paper.

MR. DAVID MARSHALL, a licentiate of Glendormot Presbytery, has accepted a call from the congregation of Drumquin, Presbytery of Omagh.

A MOVEMENT is on foot in Manchester, with the Bishop at its head, to form a union for dealing with questions affecting the morals of the community

THE rector of Drumhanagher occupied the chair at a social missionary meeting held under the auspices of First Drumhanagher Presbyterian Church.

ANNIVERSARY services in Abbotsford Church, Glasgow, recently were conducted by Rev. Thomas Buclay, of Formosa, and Rev. John C. Gibson, of Swatow.

THE author of the pamphlet ridiculing the "holy coat" exhibition at Treves has been sentenced to six weeks' imprisonment and the publisher to three weeks' imprisonment.

MR. HERBERT SPENCER made his first appearance in print with letters on "The Proper Sphere of Government," the first of which appeared in the Nonconformist some fifty years ago.

THE number of the Cardinals is now reduced to fifty-one, of whom ten were erected by Pius IX. and forty-one by the present Pope; twenty-four reside in Rome. There is at present no British Cardinal.

THE candidates in the Free Church Welfare of Youth examinations during the past year were 3,307—a decrease of 880. Aberdeen again heads the list with 310, Edinburgh being second with 231 and Glasgow third with 225.

ABERDEEN Presbytery by twenty-two votes to six have declined to abolish the charge of a shilling for entering a dissent. Rev. Dr. Jamieson, the mover of the unsuccessful motion, amid laughter dissented and tabled his shilling.

IN the Gorbals Tabernacle, Glasgow, at the approaching communion, over one hundred additions are being made to the membership of the Church, which is now on the high road to 2,000. The Sabbath services are crowded as usual.

SIX Glasgow ministers—Dr. Stalker and Messrs. W. M. Macgregor, Carroll, Brown, Muir and Peter Clark—have each prepared a lecture on foreign missions in different parts of the world, which they are to deliver with lime-light views in each other's churches.

THE Rev. Thomas Orr, Congregational minister, Windsor, who is retiring from the pastorate there after nearly twenty years' service, has been presented by the Queen with a Bible inscribed with her own hand, and a portrait of the late John Brown, whom he attended in his last illness.

TWO fine stained-glass windows have been placed in Peebles Church as memorials respectively of the late Rev. George H. Monlans, D.D., and Messrs. William Blackwood and William Blackwood, junior. The two windows have been treated as one work, the four evangelists being represented.

THE 125th anniversary of the congregation at Campbelltown, originally a relief one, was celebrated recently by special services, at which Rev. Dr. W. Boyd and Rev. Mr. Henderson, of Anderson, Glasgow, officiated, and by soirees on the two next evenings, at which Rev. Mr. Thomson, the pastor, presided.

THE Esterbrook Steel Pen Co., 26 John Street, New York, are offering \$1,000 in prizes for poems on Esterbrook's Pens. Send them postal for circulars explaining.

BURNS AND SCALDS.—If you are so unfortunate as to injure yourself in this way, we can suggest a remedy that will (we speak from experience) soon relieve you of all pain and quickly heal the wound; it costs but twenty-five cents for the New big bottle and is sold by all druggists—ask for PERRY DAVIS' PAIN KILLER.

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Household Hints.

IT is said that an excellent way of testing tea is to put a teaspoonful in a glass of water and shake it thoroughly. If the tea is pure the water will be a pure amber tint, but if adulterated, strongly coloured.

THE old-fashioned onion syrup, made of minced onions, a tablespoonful of vinegar (cider vinegar is the best), and a half-cup of boiling molasses, will be found a good remedy for hoarseness and sore throat.

CARROT and celery cooked in cream make a nice dish. The carrots should be cut in thin slices and boiled in salt water, the celery in inch lengths and then scalded. Add the milk thickened with corn starch while boiling.

CRACKERS are the oldest form of bread known. In the ruins of the Swiss buildings which belonged to the Neolithic age, fragments of unfermented cakes have been discovered, which were not very unlike our modern crackers.

ICED GRAPES.—Take perfect bunches of grapes and wipe them, dip into white of egg well beaten, then sift fine sugar over them and lay them on a sieve in a warm place, where they will dry quickly. They are very ornamental.

PEACH CAKE.—Bake three sheets of sponge cake as for jelly cake; cut peaches in thin slices, prepare cream by whipping, sweetening and flavouring, put layers of peaches between the sheets of cake; pour cream over each layer and over the top.

CLOSETS should be aired the same as bedrooms, and the coming architect, if a woman, will see to it that closets in which clothes are hung are provided with a window, be it ever so small, going out on to the yard. This window will be protected so that in nearly all weathers it may remain open, and supply the closet with fresh air and light.

WE quote the following cure for ivy poisoning which is contributed to the Housewife by H. J.: Bathe the parts affected very freely every three hours with sweet spirits of nitre until every trace of the poison disappears. If the blisters are broken so that the nitre can penetrate freely, a single application is sometimes sufficient. I have used this many times, and never known it fail to effect a speedy cure.

FROZEN RICE PUDDING.—Wash and pick over three-fourths of a coffee-cupful of rice, and soak in one pint of milk for two hours. Then add one quart and one pint of milk, eight teaspoonfuls of sugar, one teaspoonful of salt, butter the size of an egg (melted), and nutmeg to taste. Bake two hours in a moderate oven, stirring frequently. When cold add one-half pint glass of strawberry jam and freeze.

TO CLARIFY COFFEE AND SOUPS.—A great many people do not realize the value of egg shells in clarifying soups and coffee. Six egg-shells will take the place of the white of an egg, which is ordinarily used for this purpose. They should always be saved. The clarifying of soup is not a difficult matter. After removing the fat from the jellied stock in the morning when it is cold, break up the jelly and to four quarts of jelly stir in a dozen egg-shells. If you use the white of an egg it will require but six shells. The soup may be very well cleared with egg-shells alone, and as these are usually thrown away, it is well to save them for this purpose. Stir in the egg-shells and put the stock over the fire to heat up. Let it heat slowly to the boiling point, and see that it thoroughly boils. Then set it back where it will merely simmer and will not cook violently. Let it remain for about half an hour while a thick scum gathers on top. Skim this off and stir in the soup through a napkin or bag kept for the purpose. It should be perfectly clear and shining if properly clarified. Professional cooks use about half a pound of raw beef to clarify five quarts of stock. This they chop to a fine mince and stir into the cold stock as soon as it is melted and before it is heated. Then stir the stock continually while it is heating up, and when it boils cover it, and after ten minutes' simmering strain it through a napkin, when it will be clarified.

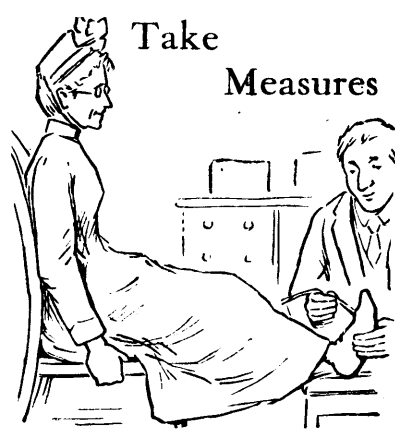
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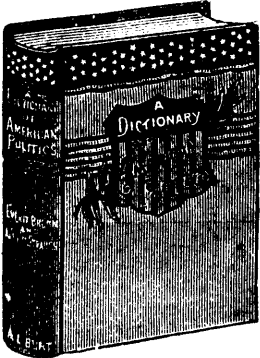


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Household Hints.

RICE PUDDING.—Take scant cup of rice, wash and put in two quart basin; add generous cup of white sugar, little salt, butter as large as a walnut. Fill up with good rich milk. Let bake three hours, stirring occasionally. If its gets too dry add milk, as it should be creamy when done.

POVERTY PUDDING.—Put a layer of apple sauce in a buttered pudding-dish, then a layer of cracker or bread crumbs, sprinkled with bits of butter and seasoned with spice to taste, then a layer of sauce, and so on, the upper layer being of crumbs; lay bits of butter on top and bake; eat with cream.

MINCE MEAT.—The ingredients are: Green apples cooked, lean meat from hogs' heads; sweet cider boiled down or sorghum molasses, raisins and currants. Flavour as when using beef. When making pies use butter instead of suet. Sugar to taste. Cider boiled down one half and sealed will keep sweet.

A HINT FOR YOUR AFTERNOON TEA.—Take an evenly-baked square loaf of bread, cut off the crust very carefully, and with a sharp knife slice in very thin slices, taking care not to lose the shape of the loaf. When the loaf has been all cut up gather it together and tie with a ribbon. When ready to serve, untie the ribbon, and the slices will fall apart in a white, feathery mass, ready to be eaten.

MEAT three times a day is more than average downtown-dwelling human nature can endure. Functional disturbances of the liver, gallstones, renal calculi, diseases of the kidneys, dyspepsia, headache, fits of ill temper or of the blues, irritability and general absence of the joy of life, are largely due to an excess of meat and other highly concentrated food. What shall we eat? We reply, eat more fruit.

BAKED SQUASH.—Wash and wipe. Cut across in slices about an inch thick. Place in a shallow pan. Pour boiling water in the pan, about half full. Sprinkle with salt and a little granulated sugar. Put in hot oven and cook about thirty minutes. By this time the water should be gone. Take out, sprinkle with dry bread crumbs, and pour over a half pint of sweet cream, or sweet milk, and little pats of butter on each slice. Return to the oven and bake until a golden brown. It makes "a dish fit for a king." A pan 8 x 12 inches will hold a sufficient quantity for six persons.

FRUIT CAKE.—Sugar, two cups; three eggs; sour cream, one and a-half cups; soda, one teaspoonful; currants, one cup; raisins, one cup; citron, one quarter pound; one-half nutmeg; flour. Directions: Beat the eggs thoroughly, add sugar and beat smooth. Dissolve the soda in a little warm water and put it in the cream, and make the cake quite thick with flour to prevent the fruit from settling to the bottom. Cut the raisins in halves and remove the seeds, then scald a few moments to soften; drain and dredge the fruit before putting into the cake. Cut the citron very thin. Put in a layer of cake mixture, then a layer of the citron, and so on, until the citron is evenly divided through the whole.

SWEET PEACH PICKLES.—Gather sixty nice firm peaches (not too ripe) of medium size. Wash and peel them, but do not take the seed out. Take one quart of good vinegar, four pounds white sugar, and put both in the kettle at once on a moderate fire. Stir until the sugar is dissolved. When it comes to a boil drop the peaches in carefully so as not to bruise them. Cook till tender, then set the jar (I use self-sealing) on a wet cloth with a spoon on it, as the jar might not expand fast enough, and drop the peaches in, pressing closely. Then pour the syrup on boiling hot. Flavour to suit taste and seal immediately. I use cloves or spice. You should have a nice, thick syrup: that is preferable to the ordinary preserve.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

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BIRTH.

At Kingston, 17th inst., the wife of Rev. Jas G. Potter, B.A., Merrickville, of a daughter.

MARRIED.

At Rosemount avenue, Cote St. Antoine, on the 14th October, by the Rev. J. Edgar Hill, assisted by the Rev. Dr. Barclay, Prof. John McNaughton, of Queen's College, Kingston, to Jean, daughter of the late R. J. Reekie.

At "Highfield," Hamilton, on the 15th inst., by the Rev. Dr. Fletcher, Mr. Walter Brown, of New York, to Miss Alice Fisher, second daughter of the late Hon. James Turner.

At the residence of the bride's father, Strathroy, Ont., on Wednesday, 19th October, 1892, by the Rev. W. G. Jordan, assisted by the Rev. Geo. Cuthbertson, of Wyoming, Evan A. Regg, of the Dominion Bank, Toronto, to Minnie, eldest daughter of Mr. W. H. Murray.

DIED.

At Rockway Valley, Amherst, Ottawa Co., Que., on the 8th inst., Margaret McDonald, aged 62 years, beloved wife of John Watson, a native of Greenock, Scotland.

In Ramsay, October 13, Allan McPhail, aged 69 years.

At Whitby, on the 15th inst., William J. Thompson, n is 42nd year.

MEETINGS OF PRESBYTERY.

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

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

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

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

LONDON.—In Park Avenue Church, London, Tuesday, November 8, at 1 p.m.

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

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

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, December 20, at 10 a.m.

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

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

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

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Advertisement for Syrup of Figs, Flett & Co., 482 Queen Street West, Toronto.

Advertisement for Dale's Bakery, 579 Queen St. West, con. Portland, Celebrated Pure White Bread.

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Miscellaneous.

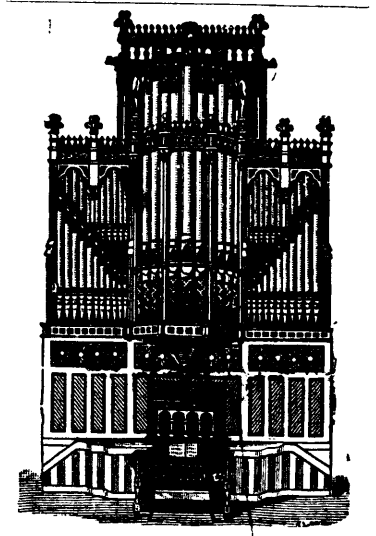
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MR. ERASTUS WIMAN has the honor to announce that he will deliver four addresses in the Maritime Provinces, as follows:— UNRESTRICTED RECIPROCAL—How it would benefit Great Britain, and perpetuate her presence on the North American Continent. Halifax, N.S., Oct. 24, in Masonic Hall. COMMERCIAL UNION—How it would enrich Canada and maintain her Loyalty. New Glasgow, N.S., Oct. 26, in McNeal's Hall. CONTINENTAL UNITY—How it would enlarge the opportunities of the United States for the benefit of Canada. Charlottetown, P.E.I., Oct. 27, in Market Hall. ANGLO-SAXON UNITY—The Hope of the World. St. John, N.B., Oct. 28, in Mechanics' Institute.

Miscellaneous.

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