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SOOTHING, CLEANSING, HEALING.
Instant Relief, Permanent Cure, Failure Impossible.
Many so-called diseases are simply symptoms of Catarrh, such as head-ache, partial deafness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of **NASAL BALM.** Be warned in time, neglected colds in head result in Catarrh, followed by consumption and death. **NASAL BALM** is sold by all druggists or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing **FULFORD & CO., Brockville, Ont.**

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Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.
CATARRH
Sold by druggists or sent by mail, 50c. **E. T. Haseltine, Warren, Pa., U.S.A.**

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Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed **"I. BUTTS."**
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Increases Weight, Strengthens Lungs and Nerves.
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For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat. Price 50c per bottle. Sample free on application to Druggists.

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TO MOTHERS
Is Indispensable for the Bath, Toilet or Nursery, for clearing the Scalp or Skin. **THE BEST BABY'S SOAP KNOWN.**
Price 25c.

Sparkles.
MISS PLESSY: "Do you ever have tableaux vivants at your house?"
"No. My wife is a dyspeptic and has to be very careful what she eats."
BRECHAM'S PILLS act like magic on a Weak Stomach.
MOTHER: And do you really feel so very bad, Bobby? Bobby: Yes, ma, I ain't quite sick enough to need any medicine, but I'm a little too sick to go to school.
HAVE you ever tried Imperial Cream Tartar Baking Powder? Do so, it is the purest and best, always reliable.
STANLEY books are now as common as coughs and colds. To get rid of the latter, use Hagyard's Pectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

LADY lecturer on Woman's Rights (growing warm). Where would man be if it had not been for woman? (After a pause and looking around the hall.) I repeat, where would man be if it had not been for woman? Voice from the gallery: E'd be in Paradise, ma'am.
WILD CHERRY BALSAM. The memory of Dr. Wistar is embalmed in the hearts of thousands whom his BALSAM OF WILD CHERRY has, during the past fifty years, cured of coughs, colds, consumption, or some other form of pulmonary disease.
The liver acts as a filter to remove impurities from the blood. To keep it in perfect working order use **B. B. B.**, the great liver regulator.
I used two bottles of Burdock Blood Bitters for liver complaint, and can clearly say I am a well woman to-day.
MRS. C. P. WILEY, Upper Ottnabog, N.B.

"CAN you give me the address of Dr. R?" was asked of Robinet.
"Certainly; Wagram Avenue."
"What number?" "Well, that I cannot give you," answered Robinet, "but you'll find it over the door without the least difficulty."
Minard's Lintment for sale everywhere.

GENTLEMEN.—Your Hagyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it.
WM. PEMBERTON, Editor Delhi Reporter.
MR. NEWBED: My dear, I wish you'd tell that cook that we don't like our beefsteak burned and don't want our roasts raw. Mrs. Newbed: Tell her! How can I? She never comes into the parlour and she won't let me go into the kitchen.
NAPOLEON'S head was of peculiar shape, but that did not protect him against headache. Sick headache is a common and very disagreeable affection which may be quickly removed, together with its cause, by the use of Burdock Blood Bitters, the never-failing medicine for all kinds of headaches.

COUGHS AND COLDS. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try **BROWN'S BRONCHIAL TROCHES**, a simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.
DIPLOMACY: Wayfarer: Did you make this coffee yourself, madam? Good Samaritan: No, the servant made it, of course. Wayfarer: I thought not. If you had I would not be obliged to ask for more sugar.

KNIGHTS OF LABOUR.—The Knights of Labour aim to protect their members against financial difficulties, etc. Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

BOARDING mistress: Well, you have been here now long enough to know how you like it. Boarder (who has been fed on ham for a month): Yes, but you have given me the cold shoulder.
DARK AND SLUGGISH.—Dark and sluggish describes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and its consequence, and to secure good blood and its benefits in the safest, surest and best way use Burdock Blood Bitters, strongly recommended by all who use it as the best blood purifier.

Minard's Lintment Cures Dandruff

If Little Babies Could Write Letters

WHAT a host of grateful testimonials the proprietors of the **Cuticura Remedies** would receive. How their little hearts would overflow in ink! They know what they have suffered from itching and burning eczemas and other itching, scaly, blotchy, and pimply skin and scalp diseases before the **Cuticura Remedies** were applied. Parents, are you doing right by your little ones to delay a moment longer the use of these great skin cures, blood purifiers, and humor remedies? Everything about the



CUTICURA Remedies invites the confidence of parents. They are absolutely pure, and may be used on the youngest infants. They are agreeable to the most sensitive. They afford instant relief in the severest forms of agonizing, itching, and burning skin, and scaly diseases, and are by far the most economical (because so speedy) of all similar remedies. There can be no doubt that they daily perform more great cures than all other skin and blood remedies combined. Mothers, nurses, and children are among their warmest friends.
"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers.
CUTICURA REMEDIES are sold everywhere. Price, **CUTICURA, the Great Skin Cure, 75c.** **CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 35c.** **CUTICURA RESOLVENT, the greatest Blood Purifier and Humor Remedies, \$1.50** Prepared by **POTTER DRUG AND CHEM. CORP., Boston.**
Pimples, Blackheads, red, rough, and oily skin and hands prevented and cured by that greatest of all Skin Purifiers and Beautifiers, celebrated **Cuticura Soap.** Incomparably superior to all other skin and complexion soaps, rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The most all round soap, and the only preventive of clogging of the pores, the cause of pimples, blackheads, and the like.* Sale greater than the combined sale of all other skin soaps.

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of skill, have been completely cured by the use of **Ayer's Cherry Pectoral.** "Fifteen years I was afflicted with Lung troubles," Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used.—**C. M. Fay, Prof. of Anatomy, Cleveland, O.**
While in the army I contracted a severe cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking **Ayer's Cherry Pectoral,** and it saved my life. —**C. G. Van Alstyne, P. M., North Chatham, N. Y.**
Last year I suffered greatly from a cold which had settled on my Lungs. My physician could do nothing for me. My friends believed me to be in a last resort. As a last resort, I tried **Ayer's Cherry Pectoral.** It gave immediate relief, and finally cured me. I have the least doubt that this medicine

CURED ME. 3/1
In the twenty years that have elapsed since I have had no trouble with my Lungs.—**B. B. Bissell, Editor and Publisher Republican, Albion, Mich.**
SAVED MY LIFE.
I am now ruddy, healthy, and strong. James M. Anderson, Waco, Texas.
Ayer's Cherry Pectoral cured my Throat and Lung troubles, after being seriously afflicted for three years. The Pectoral healed the soreness of my Lungs, cured the Cough, and restored general health.—**Ralph Felt, Gratiot Falls, Mich.**
Twenty years ago I was troubled with a disease of the Lungs. Doctors gave me no relief, and said that I could not live many months. I commenced using **Ayer's Cherry Pectoral,** and, before I had used one bottle, found it was helping me. I continued to take this medicine and was cured. I believe that **Ayer's Cherry Pectoral** saved my life.—**Se Griggs, Waukegan, Ill.**

Ayer's Cherry Pectoral,

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

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"DAISY" HOT WATER BOILER
Has the least number of Joints,
Is not Overrated,
Is still without an Equal.
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, FEBRUARY 18th, 1891.

No. 7.

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This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

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Notes of the Week.

It is perfectly extraordinary, says the *New York Independent*, that not even a headstone marks the grave of the great naturalist, Audobon, buried in Trinity Church Cemetery, in this city. There is a committee, with Professor Thomas Egleston of this city as chairman, trying to collect money for a suitable monument from the scientific men in the country; but they are not rich and the monument lags. New Yorkers ought to do it, with a good subscription from Trinity Church.

GREENOCK Free Church Presbytery have unanimously adopted the following motion, which they have agreed to forward to Lord Salisbury and Mr. Gladstone: Reference having been made to recent disclosures in the divorce court affecting members of the Legislature, the Presbytery takes this opportunity of expressing its solemn conviction, in the interests of the purity of the family, and of the righteousness which exalteth a nation, that such grave immorality should be regarded as a fatal disqualification for public life.

In an article headed "Every Man His Own Log-Roller," an English journal exposes a clergyman who sent for publication a flattering review of one of his own books. The reverend gentleman has evidently no mean opinion of his own work, of which he speaks as "a sweet little poem," having "many signs of strength and originality." One of the characters "he describes with a pathos and passion that are quite touching," and says "the eloquent lessons of her life are gracefully summed up in the closing stanzas." The *Critic* concludes with the hope that the clergyman is satisfied.

In the first of her projected series of lay sermons in *Good Words*, Annie S. Swan expresses a fear that, while we hear more in these days about great organizations working for the good of men, we see less of that Godlike charity which thinketh no evil. If, she says, there is more giving, there is also more carping, more questioning of motive and aim, more harsh criticism, more unjust judgment pronounced without mercy upon good work and individual effort. The gentle authoress of "Aldersyde" puts in a plea for the revival of the true spirit of the golden rule. To many readers it will seem a not unseasonable word.

THE Rev. John McNeill made an unexpected and important statement to his congregation at Regent Square. He said he had been touched at finding he was more missed there in the evening than he had expected. He had had larger congregations at Exeter Hall, but he had finally come to

the conclusion that he could not work effectively from two centres, and he had therefore resolved to concentrate his work at Regent Square. The report submitted at the annual meeting of the congregation gives a most gratifying account of the many branches of work carried on in this most important congregation, the membership of which is on the increase.

AN effort is being made to establish February Simultaneous Meetings in connection with the Foreign Mission work of the London Presbytery (North). It is proposed, by an interchange of pulpits and a visitation of each congregation by a minister and an elder, to foster the missionary spirit and increase and sustain the missionary exchequer. Unfortunately, the movement has been started too late to accomplish much this year. Dr. Monro Gibson has issued a circular calling for particulars of the Home Mission work carried on by the various congregations of the North London Presbytery, in view of a conference on the subject at next ordinary meeting.

THE first instalments of the letters and correspondence of Cardinal Newman just published does not sustain the unqualified eulogiums printed at the time of his death; and Professor Newman's reminiscences of his brother, which has now made its appearance, will assist in the process of disillusion. With characteristic frankness the survivor confesses that he agrees with the remark that the leader of the Tractarian movement would have shone as a lawyer. His brother's teaching from the year 1833 swept his disciples sideways towards Rome. I protest, says the professor, that in honesty any editor expressing my brother's words while he was a nominal Anglican ought to state that he was already a hater of the Reformation and eager to convert us to Romanism. Francis Newman adds that the Cardinal's weakness and credulity as to first principles were to him lamentable.

EDINBURGH is one of the largest universities in the world. The only German university which exceeds it in the number of students is Berlin, with 5,527; Edinburgh has 3,503, and is followed very closely by Leipzig (3,458) and Munich (3,382). But in Germany the universities boast many more professors, owing to their excellent plan of appointing professors-extraordinary and "Privat-Docenten." Berlin has 325 recognized professors and lecturers, one for every seventeen students; Edinburgh has only forty-six, or one teacher for every seventy-seven students. England has five universities (one of which is merely an examining one), Scotland four, and Ireland three; Germany has as many as twenty. While one person in 1,632 in Germany is a university student, no less than one in every 549 persons in Scotland is in this position, a difference too great to be accounted for even by the large number of students who come from England, Ireland and the colonies to study medicine, in Edinburgh and to a less extent in Glasgow.

SPEAKING of some faults in our modern educational methods, the Scottish minister of Education recently said: It is the man who is going to succeed, and who does succeed in a competitive examination who suffers most from its effects. His whole idea of learning is lowered, its dignity vanishes, the whole bloom and the whole charm are rudely brushed away from knowledge. He looks at learning no longer as the greatest honour of his life; he looks at it as a means by which he can earn marks; and love is not more ruined by being associated with avarice than is learning by being associated with mark-getting. On this the *Christian-at-Work* justly comments: There can be no doubt as to the truth of these remarks. Not only this, but it may be added with justice, that of all the influences calculated to foster the selfish spirit by which men are urged forward in a mercenary struggle for place, power, and pelf, the soulless scramble for the world's "marks," there are none more potent than those which stimulate the child mind in the direction of a strife for that which ministers only to self-love and self-gratification. We have no reason to expect a

fruitage of noble qualities in a soil which has received only the seeds of selfishness. In the training of the young, under present methods, too little attention is given to the cultivation of the nobler qualities which lead men, without disregarding their own best interest, to be duly mindful of their sacred obligations to their fellow-men.

DR STALKER has written two letters to the *Glasgow Herald* on Professor Max Muller's Gifford Lecture in that city as dealing with the subject of miracles and inspiration. He says: There is an assumption running through the letters of several of your correspondents to which I should like to refer. It is assumed that the drift of thought is in the direction of Professor Muller's view of miracles, and that those who do not share it are being left behind. This I venture entirely to disbelieve. Of course it cannot be questioned that the devotion of our century to physical science has raised difficulties in the way of belief in the miraculous, and that the influence of a few eminent men of science who have written against miracles has had an effect on public opinion. But this influence was stronger ten years ago than it is now. Last summer I had the pleasure of spending a few days with a number of singularly bright and able students from Oxford, belonging to a different section of the Church of England from that with which I am most in sympathy, and their report was that the state of mind to which lectures like Professor Muller's would have been congenial, though very prevalent in Oxford some years ago, has now almost disappeared, and has been succeeded by a great new development of Christian faith, combining in a remarkable way intellectual, emotional and practical elements. A similar account might be given of Edinburgh University, and in the universities generally, both here and in America, there is probably more earnest Christianity at present than there has been for generations. It is also well known that there is now in Oxford a young but growing school which is cultivating Professor Muller's own subject of comparative religion in a spirit totally different from his, and with a different method.

THE recent Synodical convention of the Waldensians was held in Torre Pellice, near Turin, in the "Waldensian House," the building erected from the contributions of King Humbert, and the friends of the cause at home and abroad on the recent two hundredth anniversary of the "Grand Return" to the famous valleys from which they had been expelled by Roman Catholic oppression. More than one hundred representatives from all parts of Italy put in their appearance. The Synod consisted of the clerical members in the historic valleys, two lay representatives of each congregation there, and one for every 500 communicant members in the mission churches. All stations in life, from Government and military affairs to simple peasants, were represented. The reports were exceedingly encouraging. The seventeen mountain congregations have seventy-eight Sunday schools with 3,270 children and 337 teachers and some forty lay societies for practical Church work, among them twelve Young Men's Christian Associations, thirteen mission societies, for home and foreign work, ten societies for work among the poor. The report of Signor Prochet stated that the attitude of the Italian public toward the Waldensian preachers and missionaries has changed wonderfully for the better in recent years. They are now cordially welcomed almost everywhere. In one place in Sicily the City Council formally passed a vote of thanks to the Waldensian teachers. In Milan the daughter of the Prefect has become a convert to the Church. In Leghorn the Waldensian pastor preaches in the Marine School to the Protestant cadets. In Catania a Waldensian minister has been selected by the Government as school examiner. There are now in Italy forty-three organized Waldensian congregations of which thirteen have a membership of over 100; fifty-six stations and preaching places where new congregations are being formed; 4,428 communicants, most of them formerly Roman Catholics; 511 catechumens. The number of additions last year was 586, the losses, by death chiefly, were 424.

Our Contributors.

SOME STRONG CANDIDATES PRETTY SURE TO RUN.

BY KNOXONIAN.

The air is thick with talk about the comparative strength of candidates. Prominent citizens are being weighed and measured and examined in various other ways to ascertain their fitness for carrying the party colours. The man most likely to win usually gets the nomination. Whether that is the best way to govern a country or not we cannot say. Party government makes it a necessity. If there is anything better than party government let those who know the better way bring out their plan and lay it before the people. It is easy to shout about the evils of the party system. Anything human has drawbacks connected with it. Ecclesiastical procedure is a long way from perfection. If you know something better than party government bring on your plan.

The party lists are not made up yet, but we know several strong candidates who are pretty sure to be in the field. Our list was not obtained from the party managers. We are not in the confidence of the Conservative party to any great extent. Mr. Laurier did not honour us with a call when he came west. We have not heard whether the Equal Rights Association intend putting any candidates in the field or whether they consider that their work was finished in June. The official party organizers have not the honour of our acquaintance and we have therefore received no confidential information about candidates from Messrs. Birmingham and Preston. Our list is made up from our knowledge of human nature, combined with a slight observation of modern electioneering methods.

On the whole we think Mr. *Hardcash* will be about the strongest candidate in the field if he comes out. *Hardcash* is an old candidate. Unfortunately for the country he has had great experience in election contests. He can carry any close constituency. Far be it from us to say that all or anything like all the members of any party in any constituency can be bought with money. That would be a libel on the country. We hope there are scores of men in both parties who would promptly kick Mr. *Hardcash* off their farms or out of their place of business if he offered to bribe them. Buying up a constituency does not necessarily mean buying a large number of voters. All it means in a close constituency is buying the few scalawags who hold the balance of power. Mr. *Hardcash* can always do that and as a consequence he can always carry the constituency. One of the reasons why *Hardcash* is a strong candidate is because he can work quietly in all parts of the constituency at the same time. He works silently on the back streets and back concessions and you never know what he has been doing unless it comes out in an election court. It does not always nor all come out. It is a foul disgrace to this country that Mr. *Hardcash* should be the strongest possible candidate in many constituencies but it is a fact—a disgraceful, damning fact, but all the same a fact. It should make Canadians from Halifax to Vancouver hang their heads with shame that a good, intelligent, able but comparatively poor man has no chance in many constituencies against bloated money bags. We occasionally hear allusions to muskets and other weapons when public affairs are being discussed. Let it be understood all round and once for all that Canada will not be a country fit to live in, much less a country worth fighting for, should the day ever come when a bloated, purse-proud bully can beat a good citizen at the polls just because the bully is rich and the good citizen poor. No decent man would care to be even buried in a country that crouched before vulgar, ill-gotten wealth, and despised respectable brainy poverty.

Mr. *Shakehands* is a strong candidate. He goes around smiling and smirking and shaking hands and asking for the wife and children. Sometimes he asks for the wife when there is no wife and for the children in cases in which so far none have put in an appearance. Mr. *Shakehands* may be a good enough man or he may be a dyed-in-the-wool humbug. Of course it is a good thing to be civil and to have a nice manner and all that but we should never forget that a man "may smile and smile and be a villain." It is humiliating to think that so many electors attach more importance to a smile and a handsake than they do to character and principle. The cynical contempt that some public men have for human nature arises largely from the fact that many people attach much more importance to a little personal attention than they do to the most important principles.

Mr. *Promiser* is a powerful candidate. He goes into a constituency and promises the people everything. A railroad or a canal, or a custom house, or a wharf, or a new post office, or a fat Government berth is nothing to him. Why should it be? If a man is in the promising business it is just as easy to make a promise of a railroad a thousand miles long as to tell an elector that he will be appointed pound-keeper. It takes very little more time or effort to promise a hundred men positions than to promise ten. Promises are easily made. Mr. *Promiser* is not as strong a candidate in Presbyterian communities as he is in some others. We could name the kind of people that take most kindly to Mr. *Promiser* but we won't.

Mr. *Humbug* is a strong candidate and he runs in many constituencies. He is not quite so successful among Presbyterians as among several other kinds of people we know of.

Mr. *Pomposity* does fairly well in cities but runs poorly in the rural districts. He does not take well with the farmers.

Mr. *Brass* is a strong candidate anywhere. The power of a brassy cheek in elections is simply marvellous. Wonderful the number of people who will take a brazen puppy at his own estimate, especially if he comes from a large city.

Mr. *Blatherskite* is not as strong as he once was, still he runs well in ignorant communities.

If these and several other candidates are strong the people themselves are to blame. There is no sort of sense in hammering away at the party system, or at the form of government, or at popular institutions. The people are the fountain of power and if they honour unworthy men the fault is their own. Any number of good men are willing to serve in Parliament. If the people have not sense or principle enough to send them there the people must just suffer. That is all there is of it. There is a sufficient number of able, patriotic men in both parties to form half a dozen Parliaments. Only two hundred and eleven are wanted. Five times that number of good able men could be found. If the people are too indolent or too stupid to find them and send them to Ottawa the people must just take the consequences.

UNITY IN HOME MISSION WORK.

The following remarks were made in the Barrie Presbytery by Rev. D. D. McLeod in support of his motion to unite Christian Churches in home mission operations. This is the motion:—

That the Presbytery appoint a committee consisting of Messrs. Finlay, Moodie, Grant and the mover to confer with the chairmen of the districts of the Methodist Church embraced in the bounds of this Presbytery and any brethren these may associate with them for such conference. In regard to those mission fields or other fields in which it is not desirable or necessary that two congregations should be maintained, and to suggest such a course for the adoption of ten members of the respective Churches as may conduce to the better maintenance of divine ordinances among them, and also to suggest a mode of procedure whereby either Church in entering upon a new field within these bounds may work in harmony with the other so that one strong congregation may be established in such fields under the authority of one or other of the Churches. The motion was carried.

This motion bears on a specific point in our Home Mission operations, namely, those cases in which the population is sparse, and in which it is not in the interests of religion to have weak congregations struggling for existence in a spirit of sectarian rivalry or in any other spirit. It only touches on this particular case, and in the discussion of it this should be borne in mind. That there are such cases in which money is being unnecessarily expended in the effort to keep up two Churches where one would suffice, no one will deny. This motion simply raises the question, whether evangelical Christians might not in such fields unite in securing Gospel ordinances from our own or the Methodist Church, rather than seek to sustain two Churches among them. The motion I have no doubt will meet with strong opposition. It has already been objected to as unconstitutional. But this objection must be offered in forgetfulness of the action which our Church has already taken on this subject. Such co-operation as this motion suggests was brought before the Assembly in the year 1886, and was sent down to Presbyteries for their judgment. In 1887 the Presbyteries reported—and in view of the returns from the Presbyteries—"It was moved by Professor Scrimger, duly seconded and agreed to, that the report on ecclesiastical co-operation be received, that in view of the returns from Presbyteries the Assembly approve of the effort to attain the object aimed at in the returns for ecclesiastical co-operation, but refers the matter to the several Presbyteries and Synods to take such action as they may deem best." The motion, therefore, is constitutional, as indeed I regard it even though no such action had been taken by the Assembly on the subject.

But there will be no doubt some opposition offered to it apart from this. There are certain quarters from which opposition to any liberal measure, or any measure which is a departure from use and wont, may be expected. Opposition may always be expected from the official spirit in the Church to such a measure. That has always been one chief barrier to progress in the Church of Christ. And such is an important barrier now to that progress in our home mission work which should be maintained. Then there is the sectarian spirit which often clothes itself in the garment of zeal for orthodoxy and the Gospel, from which opposition may be expected. There will no doubt also be some who, on the merits of the case, do not approve of such a movement. Also from the people themselves of the Churches concerned there may arise opposition to any such effort as the motion contemplates. But notwithstanding all this the principle of the motion has already commended itself to the best men of both churches, has received the seal of the Assembly's approval, and is in harmony with the spirit of the Gospel we preach. It is a measure of practical wisdom suited to the emergency contemplated and sacrificing no interest. Some of our most intelligent members have repeatedly advocated such a measure, and would regard it as tending to advance the interests of religion, in the localities referred to. Therefore I respectfully submit it to the judgment of the Presbytery, believing that the discussion of it will be useful even though it should not be adopted.

It does not touch except very slightly the question now and often discussed, of the better supply of our weaker mission stations with Gospel ordinances. But on this question I would like to say a few words. My conviction is, from what I have seen of our home mission work, that so long as the present methods are continued of treating these stations, the money of the Church is being wasted, the people are inadequately supplied with ordinances, and members are being lost to our Church. And I believe further that there is no need for this state of things. What is required in these fields is not merely the casual service of students and catechists, but a supply of Gospel ordinances including the administration of the sacraments by an ordained preacher. And this which is required could be secured, if it was demonstrated to the Church that it was necessary. To look for help by "compelling the students to volunteer" a year of mission work before license, appears to me a measure fitted to produce irritation, and quite inadequate to accomplish the intended result.

Let us see what has to be done. According to the statements recently made by authority, there are 150 stations under the Presbytery care—according to Blue Book 1890—these comprise 1,863 communicants, 1,281 families, and average Sabbath attendance of 4,785. To supply these with ordinances the Home Mission Committee grants \$4,192, and the amount paid to stations for supply for year to March, 1890, was \$6,043; total \$10,235. So that for the 1,863 communicants, the 1,281 families—the attendants 4,785—the sum of \$10,235 was paid out last year. And the problem is, how best to expend that amount in securing regular supply for these people throughout the year. We should then ascertain which of these stations might be discontinued, which of them might wisely be allowed to amalgamate with Christians of another Church, and then consider how to deal with the remainder. Probably we will be told there can be no diminution of this one hundred and fifty allowed. Suppose it to be so. The question remains, are these stations being developed as they might be by our present methods, by half-yearly supply, student and catechist supply? No one will say that they are. No one can say they ever will be, or ever could be expected to be developed as they should be by any such methods. Hence the fact remains, that the yearly expenditure goes on and in many instances no progress is made, nor ever will be made as it might and ought to be in not a few cases. It is my conviction that the Church's money is not wisely expended in these fields, and that the cheese-paring policy often applied to them by those in authority is a wasteful policy. Further, it is an entirely erroneous view which holds that the Home Mission Committee confers a boon on Barrie or any other Presbytery, because in the Providence of God there being a large mission field in these Presbyteries they receive an exceptionally large grant compared with other Presbyteries. I also deny the justice of that procedure which encourages the Presbytery to do mission work, and then leaves it to pay unforeseen arrears and expenses out of its own purse, to the unfortunate missionaries whom the people of the stations have been unable to pay. Such a course of action is neither wise nor just nor is it necessary. And I totally dissent from the views of our Presbytery's Convener on this point. But I return to the method of dealing with these stations, and the method I would suggest with all respect, knowing well the futility of doing so, is this: I would instruct our superintendent, aided by the Presbytery's Home Mission Committee, to report on the number of groups into which these 150 stations might be divided after making the deduction above referred to. And would proceed with all possible despatch to place over these groups of four or five or six or more as the case might be, an ordained missionary at a salary on which he could live and keep a horse (and here I cannot refrain from saying, that the physical toil required of some of our home missionaries and catechists is an unnecessary and useless sacrifice, and is a discredit to the intelligence of our Church). Then let these missionaries if necessary in larger fields have assistance from a catechist. Such a policy has already been to a small extent adopted, and in every case known to me with large success. The whole process of such a method of dealing with these stations in this manner cannot here be entered into. But it is a method which is reasonable and possible and which would give honourable work to many ministers and Gospel ordinances to all our stations, and I offer this motion simply as one small step in the direction of solving this difficult problem. A step which may practically be of little effect, yet one which wisdom would dictate and which compromises no principle, but rather would have a beneficial effect on our own and the other Church interested.

I am aware as already stated that any plan proposed in this case not emanating from the official circle will be at once condemned, or ignored, and that it will be very easy to raise many objections to any departure from use and wont or to a proposal to apply more rigorously and generally a plan which is not new, and which does not profess to be. But, however rigorously it may be objected to, the facts remain unalterable witnesses to the inefficiency of present methods. The remedies suggested testify to the conviction on the part of even some of the Home Mission Committee that better methods are required. This much, therefore, cannot be disputed. And the remedies of summer sessions, and a year's employment of licensed students even if adopted, would still leave the main requirement untouched, namely, the need in these fields of ordained men by whose labour only can the ends of the Church be accomplished. One

objection I anticipate. It will be said that under the present regime great progress has been made. That in a certain sense may be granted. But no one will assert that this progress has arisen from the methods employed. It has taken place in spite of these methods and would have been much greater and much more solid under the labours of ordained men. It says much for our people, not for our rulers, that stations have survived the treatment they have received. But whether this motion be approved or not, or whether the proposal set forth be accepted or not, I trust that this Presbytery which has so large experience of the difficulties of the problem may be able to make a contribution to the solution of it, and I trust that brethren in office will not regard with too little patience and too little attention the views and criticisms of other brethren equally interested with them in the great question of home missions and equally zealous for the prosperity of our Church.

MADAGASCAR.

BY REV. R. S. G. ANDERSON, M.A., B.D., ST. HELENS.

Madagascar, an island with an area twice as large as that of Great Britain and Ireland, lies about two hundred miles off the south-east coast of Africa. It has a population of a little over five millions of people. The capital is a large town called Antananarivo, situated on the summit of a hill almost in the centre of the island and about five thousand feet above the level of the sea. This is the seat of Government and the centre of the missionary work. The journey hither from the coast—about two hundred miles from Tamatave—is accomplished on fanzanas, carried by means of poles on the shoulders of the native bearers. There are no roads, and at one time the traveller will be borne above the heads of the bearers as they ford a river; at another, he will be dragged under fallen trees; at another he will be traversing the very brink of a frightful precipice. But nature is found in all her primeval beauty—shady nooks in the forest undisturbed by the axe, long open stretches, thick carpeted with velvety lawn, wildernesses of flowers of every delicacy of hue and richness. Few missionaries pass through these spots without making "the aisles of the dim woods ring to the anthem of the free." Yet their joy is turned to sadness as they see how often man has come like a blight into the midst of all this beauty. "Every prospect pleases and only man is vile."

Madagascar is inhabited by many different tribes. Some of them are supposed to have come from the East and to be descendants of the Malays. These are the strongest and most intelligent of the natives and give hope of the greatest development, but at the same time they are the fewest in number. The other tribes are supposed to be descended from natives of Africa. These have the strength that comes from having great numbers; but also the weakness that comes from being broken up into hostile tribes. At the close of last century the various tribes waged continual war against each other, and it was only when well on into the present that the Hovas, the tribe of Malayan descent, gained the power over the largest part of the island. It is in this tribe that we find our interest principally centred, for here it was that Christianity first planted its foot; it was here that the great and thrilling drama of the persecutions was played, and here it is that the London Missionary Society and other associations have now their stronghold.

Away back in the years, tradition tells us, the religion of the Hovas differed widely from that of the surrounding tribes. They had no idols, but had brought with them from the East memories of an old religion with one God—the Creator of all things. The traces of this belief are to be found in the language to this day in proverbs such as these: "God is everywhere," "Do not think that God is not and therefore jump with your eyes shut," "Though I shall not be able to reward your kindness, it will be rewarded by God." But when the missionaries first knew them they were worshippers of idols, and the natives tell us that it was in this way that it came about.

In one of their battles with the idolatrous tribe of the Sakalava the Hovas were defeated. For the Sakalava, trusting to their idol charms to protect them from death, had no fear and so dashed on their enemy with such impetuosity as to strike terror into their hearts. But the defeated chief tried to gain his end by means of a trick. Having summoned his army around him, he told them that he, too, had received a gun charm to protect him from the enemy's bullets. He then ordered a servant to fire a gun at him. This was done without harm, for the servant had slipped the bullet aside unseen by the people as he pretended to load. Immediately the soldiers cried for charms for themselves, and the king presented each with a piece of wood. Thus all fear having been banished from their minds they returned to the fight with such energy as to strike terror to the hearts of the Sakalava and to drive them in confusion from the field. But by this trick a terrible injury had been wrought to the victors themselves, for the seeds of idolatry had been implanted in their hearts and fearful was the harvest which they were yet to reap. The number of their charms or idols rapidly increased, till at last the Hovas, like the Israelites of old, were wholly given over to idolatry. The downward progress is always easy. And it was now, when the number of their gods was as the number of their cities, when the night of heathenism had fallen with a darkness that could be felt, that the dawn of the Gospel light began to kindle over the land and the day-star appeared on high, and the morning stars sang together.

The eyes of the Lord's servants had been turned to Madagascar, and there were those who heard the Spirit of the Lord saying to them: "Arise, get thee down, doubting nothing." Early in the beginning of this century, two noble men from Britain with their wives and children came bringing the glad tidings. But they had come at the rainy season of the year when the germs of fever are in the air, and soon, after much suffering, all but one of that little company slept their last long sleep on a foreign shore. They had not died in vain. The London Missionary Society that had thus sown in tears was soon to see others of its labourers reap with joy, bringing their sheaves with them. Another band entered upon the work, and long and earnestly they laboured, teaching and preaching. Their experience was the old, old experience of Christianity coming into contact with heathenism. It may be illustrated by a story told about a husband and wife who wished to get a new idol for their house. They went away to the idol-maker who lived at the edge of the forest, and he cut down a tree and made them the idol that they wished. But night had come on, so with the waste wood and the chips left over from the tree they made a fire at which they cooked their food and warmed themselves throughout the night. A few days after their return home with their new idol, a Christian friend called on them and read part of the forty-fourth chapter of Isaiah, describing the folly of idolatry, how a man "heweth him down cedars . . . and will take thereof and warm himself; yea, he kindleth it and baketh bread . . . and the residue thereof he maketh a God, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God." "Why," they exclaimed, "this book of yours exactly describes what we were doing a few days ago. We did just as the book says. It seems to know all about us." And so they were led to enquire into the religion of the Book, and ere long they were ranked among the most heroic and faithful of the band of native Christians.

Thus the work went on but not without the fiercest opposition from many in high position in the land. Already over two hundred members had joined the Church, when a thundercloud gathered above and burst over the field of their harvest. King Radama who had been favourable to the missionaries died in 1828 and was succeeded by his queen, Ranaivalona, who hated the Christians with a bitter hatred. An earnest of what was to come was given at her coronation, when, taking the idol in her hands, she said: "My predecessors have given you to me. I put my trust in you; therefore, support me." She dared not injure the white men but soon began to vent her wrath upon the natives. Still Christianity grew. Soon all the missionaries were forced to leave the island save two; and these two wrought nobly that they might give to the Malagasy (or Hovas) the whole Bible in their native tongue, ere they also should be compelled to leave. Soon their turn came; but their work was completed. And there must have been joy mingled with the sorrow of that missionary, who, as he took farewell with a small band of the faithful on the road outside the capital, held up a copy of the New Testament and said: "You know, my friends, I have taught you this is the Word of God, but your queen says it is only the word of man, and she will destroy it. If it is really as she says, no doubt she will be able to put it down. But if, as you and I believe, this is really the Book of Him who says, 'Heaven and earth shall pass away but My Word shall not pass away'; then all that the queen can do will not destroy it." And in the fulness of the time this prophecy was abundantly fulfilled.

But meanwhile the persecution raged fiercely. The first martyr for Christ was a young woman named Rasalama. After having borne much cruel torture, she was led out of the city to die. Passing the little church where she had often heard the missionaries preach, she exclaimed: "There I heard the words of the Saviour." Soon, with a song upon her lips, she reached the fatal spot and kneeling down committed her spirit into our Saviour's hands. Then, as the executioner pierced her through the heart with his spear, her soul passed out into the presence of her God.

There was weeping and lamentation throughout the land, but Christianity lived on. In the forest, in the cave, and in the swamp might have been seen small gatherings of the faithful, and borne on the night-wind might have been heard the music of many a native hymn. Nobles of the land were burned alive, men and women of ordinary rank were speared or cast over the Rock of Hurling, one hundred and fifty feet down into the plains below; even children did not escape; but Christianity still lived on. On the island of Mauretius, over five hundred miles away, the exiled missionaries watched and waited the hour of relief. Once or twice they visited Madagascar, but the way was still barred and they had to return. Twenty-five years passed, and the persecution that had rested for a moment had burst forth with redoubled fury, when, one evening, "mysterious fires were seen on the tops of the mountains round about the capital, and there was a sound like music rising from Isotry to Andohalo, and it was a pleasant sound, though making sad." Next morning the queen asked: "What is it thought this fire is?" And one whom she questioned answered: "It is not the fire of men but of God; it is like a foreshadowing of coming death." The answer proved true, for in four months the queen lay with her ancestors in the royal tomb. With the ascent of her successor to the throne there was fulfilled another interpretation of that fire, "This fire is a jubilee," said one, "to gather the dispersed and to redeem the best," for under the new king, Radama II., there was proclaimed "liberty to the captive and the

opening of the prison doors to them that were bound." Out of the dens and caves of the land they gathered back to their homes, many like the ghostly shadows of their former selves from the fever-smitten haunts of their exile, many too feeble to walk from the load of irons with which they had been fettered. In 1862 Mr. Ellis, of the London Missionary Society, returned, and when word came that he was nearing the capital a large band of Christians set out to meet him. As they came in sight of the missionary party their joy could not be contained but burst forth in songs of praise to God. The tide of emotion in the heart of the missionary and his friends swelled full to overflowing at the sound, and answering psalms pealed back to greet those hero-singers who had come through great tribulations. On that last Sabbath day before the dread persecution began, the last sermon preached was from the text: "Lord, save us, we perish"; and surely that cry had not been unheard throughout the weary years, for when at last the voice of the Master was heard calling: "Peace, be still," and the tumult ceased and there was a great calm; it was found that the bread cast upon the waters had returned after many days, that the two hundred converts had been increased thirty-fold. The blood of the martyrs has proved indeed the seed of the Church.

(To be continued.)

A LAYMAN ON PREACHING.

MR. EDITOR,—Your bright and racy contributor, "Knoxonian," gave a discourse in your issue of the 14th inst. on "Some Things that Need Revision." His points are all well taken, especially that one respecting the coldness of the atmosphere of some congregations. We meet at the Sunday services, the prayer meeting and other occasions, and we go away knowing each other little or no better than before. Perhaps this is accounted for by the habit so early instilled into many of us, notably those of Scottish origin, namely, the virtue of silence. In itself it is a habit to be commended and cultivated, for there is far too much talk, loose talk, now-a-days, but it would be a good thing if after devotional exercises this habit were somewhat relaxed, and instead of the people hurrying away as they generally do they would linger a little for social converse and interchange of views.

He was also frank enough to say that some laymen would be justified in saying that some sermons need revision. Now my ideas about sermons may be peculiar and may not meet with the approbation of many of our preachers, but they are concurred in by most of the friends I meet. I grant that the time of our ministers is encroached upon by duties which they cannot help attending to, and perhaps it is our fault that we do not take measures to relieve them of some of those duties; at the same time I conceive that their first duty is to "preach the Word" and to do this with acceptance there must be needful preparation. With some the preparation means the choosing of a text or subject, the "thinking out" its treatment, perhaps writing down a few "heads" or divisions and subdivisions, and trusting to their power of clothing the whole in suitable language. With others the preparation means not only "thinking out" their subject but writing out their thoughts thereon in the form they mean to express them to their people, whether they commit them to memory or make use of their manuscript.

Now which of these methods is most likely to be acceptable to the congregation and to produce the best effect on the hearers? I take for granted that we are far enough removed from the "Auld Light" days when the "reading" of a sermon was sufficient to damage the minister's reputation for life; that there is intelligence enough in our congregations to grasp the lessons of a discourse whether read or delivered extempore, and to extract the profit therefrom. As between the two methods I have mentioned, on the theory that the minister is bound to give us of his best, I prefer the written sermon read as written, and this preference is based on experiences of many years, after listening to the sermon of one of our leading clergymen. There are eminent exceptions of course, among whom, without being invidious, I may name Principal Grant and Principal Caven, who, while not reading from manuscript, always deliver their discourses in concise form and free from breaches of English grammar. We are often told that the modern preacher, if he is furnished for his vocation, must be a scholar, raised like St. Paul in Hebrew and the "obscure Greek." In this opinion I concur, but assuming that he has knowledge of those and even other ancient languages, is he warranted in committing breaches of his own language, as I am safe to say is done dozens of times in one sermon by ninety-nine out of a hundred ministers who think they can trust themselves without a manuscript? When a preacher reduces his thoughts to writing, he will not often use a superfluity of words. The tendency will be rather to crystallize and present his thoughts in a condensed form. His attention will be concentrated on the subject of discourse, and a perusal of his manuscript will satisfy him whether or not he has presented his thoughts in logical form and deduced therefrom the requisite lessons. The result will be a more or less well rounded composition calculated to produce the effect desired.

On the other hand, no matter how carefully he has considered his subject or how earnest he may be, if he has not committed his thoughts to paper and trusts to the inspiration of the moment, he is apt to be loose in thought, diffuse in language and defective in grammatical construction. He consequently wearies his hearers and offends those who look for logical and grammatical propriety.

A preacher who chooses to speak extemporaneously, however deep his acquaintance with dead languages may be, has no excuse for any breach of the rules of grammar of his own language. He must remember that many young people are listening to him who look up to him as a teacher as well as a preacher.

Above all his effort should be to produce the most beneficial effect on the minds and hearts of his hearers, and the question is whether this can be best accomplished by a well prepared written discourse, or by an extemporaneous effort accompanied by its unavoidable diffuseness of thought and language.

LAYMAN.

January 26, 1891.

Pastor and People.

BE OF GOOD CHEER

Though the world's hand be against thee
One has overcome it all,
And to thee down through the ages
Comes the mighty Saviour's call:
"Be of good cheer,
Trusting me thou shalt not fall."

In the world ye shall have sorrow,
In the world have grief and pain,
Troubles many, trials often,
But through all shall run the strain—
"Be of good cheer,
I have overcome again."

Though alone, forlorn and weary,
Thou dost travel many a day,
When in death, thou'lt hear the message,
Thou hast followed all the way—
"Be of good cheer,
Naught can harm thee now for aye."

—The Presbyterian Journal.

HOW THEY TALKED AFTER CHURCH.

"How do you like him?" The speaker was a tall, slight man with a sharply-cut face, at once sensitive and powerful. His companion was of a coarser type, short and stout, with a good-natured but thoroughly wide-awake look, evidently a shrewd, driving man of business.

They were part of a stream of people which was pouring out of the doors of an uptown church, and they had been listening to a well-known preacher.

"How do you like him?" "Don't like him at all," was the curt reply. The questioner turned upon him a half-amused look, as he quietly asked: "Why not?" "Cold as an icicle! All intellect! Too much work to follow him! Doesn't touch your feelings at all. Now, I like Dr. —. That man will make you cry even when he gives out a notice. He doesn't know a quarter as much as this one, but he gets hold of you somehow. When he gets through—well, you don't know exactly what he has been preaching about, but you feel warmed all through."

The two men were evidently close friends, and the first speaker replied with a plainness which assumed a perfect mutual understanding, and with a touch of warmth in his tone: "Look here! Do you know what you are talking about? Didn't follow him! Do you know what you have thrown away this morning? You may hear a sermon like that once in a year or two, not oftener, unless you go to hear that man often. I shall live on that sermon for the next six months. If I can live the sermon for the rest of my life, so much the better for me."

The stout man looked up at his companion with wide-opened eyes, and the other went on: "Cold as an icicle! My good fellow, you have a keen enough eye for men in general. Is it possible that you do not know the difference between earnestness and gush? Do you mean to tell me that you didn't see that that man was in dead earnest, and was working at his highest power to drive his conviction into you and me? Come! You know the difference between a bed of anthracite on fire from the bottom all the way up and burning without sputter, and a quick blaze of shavings. Feeling! That sermon was full of it, as the man is full of it. Cold as an icicle! You haven't seen him as I have at the bedsides of the sick poor and by the dying in the hospital wards. Very quiet, certainly, but he is there, and they hold on to his hand as long as their fingers can close. I saw him pick up a poor little beggar that fell in the street yesterday, and wipe away the tears from his dirty face with a very nice-looking pocket-handkerchief. No, he isn't popular; but I happen to know how many careworn, sorrowful, doubting men and women go to his study and tell him what they will tell nobody else, and go away comforted. Do you know that one of the most brilliant preachers in America told me, not a week ago, that he had just been travelling away up in New England, and had found this man's books lying on the farmhouse tables beside the Bible? Do you know that one little book of his has brought hundreds if not thousands to believe in Christ?"

The stout man smiled feebly and in a forced kind of way, and said nothing, having nothing just then to say; and coming at this moment opposite his own front door, he invited his friend to come in, which he did without hesitation. Evidently he had not said his say out. They were hardly seated when he opened again.

"You're off the track, and the trouble lies a good deal deeper than your dissatisfaction with this particular preacher. There are hundreds just like you, and you all have a radically wrong idea of the Church service and of the pulpit in particular. You don't go to Church for the right thing. To come down to the hard-pan of the matter, you go to church to be entertained; and if you are not entertained you think yourselves defrauded, and lay the blame on the preacher, and berate him as uninteresting. You reason that it is his business to interest you, and consequently that if he fails he does not understand his business. It does not seem to occur to you that there are two parties to that matter, and that you as well as the preacher have something to do with your being interested. Why, I watched you the other night when D— was discussing the McKinley Bill. D—, as you know, is not a first-class speaker, and is likely to be a little tedious when he has mounted his hobby. His sentences come out with rough

edges; but he had something to say, and you never took your eyes off him until he sat down. The reason was that you were in some doubt as to how that bill bore upon your own business, and you were very much in earnest to know the truth about it, and so you brought your interest along with you."

"Now you don't go to church in that way. You are not hungry for the truth; your mind has not been occupying itself with the bearing of this or that part of the Bible on your life. You bring no interest with you, and you look to the minister and the sermon to create it. You sit there as so much dead weight, expecting the minister to take you up bodily and lift you into a sphere where you will be interested and entertained and moved for an hour. Why, my friend, you can't kindle a fire when your wood is wet. The wood has something to do as well as the fire. The fire must have something to feed on. The minister has a solemn responsibility for preaching the Word, but you seem to forget that you have a no less solemn responsibility for hearing it. Did you ever observe how much emphasis Christ laid upon the hearer? The reason why the good seed was picked up by the birds, withered, choked, was that there was something wrong about the soil. 'Take heed how ye hear; whosoever hath to him shall be given.'

"But," interposed the listener, "you must admit that there is a difference in preachers, and that some preachers are excessively tedious and stupid."

"Certainly," replied the other; "and the pulpit should study to make itself attractive in every legitimate way. I do not deny the heavy responsibility of the pulpit; and we cannot ignore the differences between preachers. Some good men are excessively stupid. But then the evil I complain of is not limited to these. It attaches to the ministry of a good many preachers who are neither ignorant nor stupid; men who have scholarship, literary ability, knowledge. Men who have something to say and something to teach, and who say it well. You, yourself, as I have just said, would listen for an hour and a half to an inferior speaker who nevertheless knew what you wanted to know, and you refused to listen to one of the best thinkers in the Church, and not a poor speaker either. Why? You had not enough interest in the subject to follow him out of the regions of commonplace along higher lines of thought. You are no fool. There was nothing in the sermon which you could not have followed with a little effort. He was eminently lucid."

"You say you like Mr. A. Mr. A. tells a little story with a tremble in his voice and the water comes to your eyes. He throws in some fireworks, declaims vigorously, fires a point-blank shot at some social abuse, and you are waked up. You go out rubbing your hands, and saying, 'capital sermon!' and for your life you couldn't tell what the sermon as a whole was about. Your attention simply hung on the one point which caught it. You have not learned anything. You do not know any more about God's Word than when you went in. You will not carry a thought from that sermon down into your office. You will not be any the better man for it—but then you felt good!"

"Well, you will have what you like. There are enough like you who want that kind of thing and are willing to pay for it, and there are enough men of shallow brains and superficial training, but with the natural endowment of mountebanks, who will readily answer the demand. Bacon, you know, says that 'the master of superstition is the people.' Laymen are not without responsibility for shaping ministers. Aaron made a calf because the people demanded it, and so long as the people want veal in the pulpit because it tastes better and is easier to chew, there will be plenty of veal in market."

"Yes, the man kept you on the stretch. It was too much trouble to follow him. Well, I have heard that before. I heard a man commended the other day as being a restful preacher—but I confess it seems to me a doubtful compliment. I heard the offset to the compliment in the remark of one of his regular and most intelligent hearers, that she never could get anything from his sermons to carry away. For myself, there is a sense in which I do not want to be restful in church. I do not care to listen to a man who gives my mind nothing to do. I want it set at work. Give me the truth as simply as you please, the more simply the better; but give me something to eat. Give my mind a truth to work upon. Give me something which will make demands on my brain as well as on my pocket-handkerchief. I do not believe in elaborate arguments in the pulpit. The average hearer's mind will not follow a severe logical process very long; but argument is not the only stimulant of thought; and this preaching which is all gush and feeling goes to nourish a class of hearers which is described in the parable of the sower as 'stony ground.' Sentimentality is often underlaid by hard worldliness and selfishness. The seed falls, the thin soil is responsive. Tears fall. How touching! How beautiful! Then down come the roots against that hard rock-platform, and it withers away because it has no depth of earth."

"I'll tell you what I heard once from an old Methodist minister, when I was a boy, and I have never forgotten it. I wish every theological student could hear it, for it contains a whole treatise on homiletics. Said he: 'The best preaching is that which makes people think most, and feel in proportion as they think.' Feeling is a sacred thing and has its own place, and no unimportant one, among the legitimate results of preaching; but feeling must have a solid basis in thought. A hot fire requires wood and coals. Your beautiful flesh must have bones underneath. It is not necessary to display the bones, but the bones must be there."

"But bless me! It is past one o'clock. Forgive me, old fellow, for going on at such a rate and piling a second sermon upon the first. However, on your own showing, you have had only one, as you did not hear the first one."

"Better stay to lunch," replied the other. "Your wife will have given you up by this time, and you will go hungry between two tables. I have listened to your sermon anyway. I never saw it that way before. Why, what a lift a minister must have every Sunday if there are many people like me in the congregation. I wonder he doesn't break down."

"They do break," said his friend. "This New York pace will shorten the life of any minister, and the worst features of the case are reproduced on a smaller scale in other places. One of the most popular preachers of this city said to me not long ago: 'I don't know how long I can stand this.' The accepted policy of throwing the entire burden of the Church on one man's shoulders, of making a Church a financial investment on which the minister is to pay the dividends, is encouraging and intensifying the demand for the talent which fills pews, and making it the unpardonable sin of the minister not to draw. To more than one faithful pastor his Church is a cross on which he is crucified, while the people sit down and watch him there."—*Marvin R. Vincent, in Illustrated Christian Weekly.*

THE CHRISTIAN WALK.

The preacher says: "He that walketh uprightly walketh surely." What is implied in walking uprightly? Upright is erect, correct, and to walk uprightly is to walk correctly—correctly, not only in the sight of men, and in regard to men, but in the sight of God and in regard to Him. We are always in God's sight, and we must beware of crooked ways in His presence. Now, as all are sinners, to walk uprightly before God and in relation to Him implies reconciliation with God—walking as one justified in His sight, and whose obedience proves it. It also implies taking the Word of God for our rule and following it; it also implies the right use of all our faculties and powers, and of whatever God gives us, in all things seeking His glory, and so not living to ourselves but to God. This is making a right use of our minds as well as of our bodies—upright in mind—in the soul—as well as in body.

Then what is walking surely? It is walking in the right way, walking safely, with a right end and aim. It is to walk with peace and honour on earth, and with the assurance of eternal rest in heaven. They who walk uprightly walk safely and surely in the way that leads to heaven and ends in it.

This is blessed and glorious. And there is a strong motive thus to walk, for he that does not do so, but perverteth his way shall be known as one who does not walk correctly—known as an enemy of God and one injurious to men. Let us walk uprightly that our pathway be that of the just, which shineth more and more unto the perfect day.

THE SPIRIT'S WORK.

The work of the Spirit is not performed while we sleep. It is not wrought independently of us. Holiness is not thrust upon the heart, as a foreign body, dissimilar and unassimilated. But the heart itself is transformed; the will and the affections are converted from sin and co-operate with the Spirit in the work. The Holy Spirit works in and with us.

We are by nature without God in the world. We neither recognize Him in His works of nature and providence, nor do we seek His counsel and benediction. We ignore His laws and refuse a knowledge of His ways. The thunder roars and the lightning flashes—that's nature. Death enters our door and carries off a darling child—that is chance. Our harvests fail—that's ill luck. But God is nothing. The Father and Father of all is not seen in all His universe.

I know no word which so fully declares our depravity as this, "without God." It discloses corruption at the very core. It reveals a life wholly out of truth. It is something like speaking of a plane without the sun—poor, crazy orb cut loose from its source of light, and heat, and orderly going, plunging aimlessly and cold through the gloom, disorder in its movements, destruction in its path.

"Ungodly," living without God, or, if God appear, against God.

Godliness is living with God and for God. To live with God is to see His hand in all the facts and events of life, to seek His protection and guidance in all, and to lift the heart continually to Him in thankfulness and praise.

To live for God is to have His glory as our highest aim—and we can do this only by so accepting His grace as to become identified with His cause. If we are united as branches to a vine, then the vine's glory is our glory; and so, if we are united to God in Christ, we seek His glory as our highest happiness.

Just when the world sees nothing but a coffin and a grave—just then glory bursts upon us. Jesus will then appear as the great God to overwhelm our enemies, driving forever from us our sins and sorrows, overcoming death in our behalf; and He will appear as our Saviour, to take us in His own blessed guidance and lead us to His own abode, ever thereafter to be our abode. That Jesus will then recognize the consummation of His work of mercy in us, as we shall appear all pure in Christ's righteousness; He will remember that His great humiliation, suffering and death were endured to redeem us from all iniquity and purify unto Himself a peculiar people zealous of good work.

We become a peculiar people in the world's eye only by becoming a peculiar people in God's eye.

Our purification is unto Christ. He purifies us unto Himself, and the more pure we become, the nearer we are to Christ, and the more clearly we shall see and rejoice in His loveliness.—*Howard Crosby, D.D.*

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TORONTO, WEDNESDAY, FEBRUARY 18th, 1891

THE *Interior* has this to say about the installation address of Dr. Briggs, which has raised such a storm:—

When Professor Briggs took the prescribed oath or affirmation of office, every fair and candid man was put upon the obligation to construe whatever else he said on the occasion as not in conflict with that solemn avowment, unless there were irreconcilable conflict between the two statements. For a man to rise before such an audience as that which attended the installation of the Professor, and solemnly take the affirmation of office, that he accepts the subordinate Standards, and promises to teach nothing contrary thereto, and then immediately to face about from the Moderator to the audience and attack the doctrines of the Standards, would be an act of self-stultification impossible to a man of sanity and self-respect.

True, but that is exactly what a large number of people neither fools nor heresy hunters think Dr. Briggs did.

THE utter folly of becoming wild over political questions may be seen by a backward glance at some of the old issues. There was a time when it was declared that secularization of the Clergy Reserves would put religion to an end in Canada. The Reserves were secularized, but there is a good deal more religion in the country now than there ever was before. Middle-aged men can remember when "Abolition of the Court of Chancery" was a prominent plank in every Radical platform. The Court of Chancery is now the most popular, most trusted and most useful court in Ontario. It is quite easy to be mistaken about the merits or demerits of any political issue and that is one among many reasons why rational citizens should keep cool even in election contests.

WOULD it not be a generous thing to allow Sir John Macdonald and the Hon. Alexander Mackenzie to be elected by acclamation? Both of these distinguished statesmen have spent their lives in the service of their country. Both are well advanced in years and in the ordinary course of nature neither can engage in many more election contests. The election of both by acclamation would do something in the way of lessening the asperities of party warfare and would prove to the world that party politicians can do a generous thing even in the midst of election excitement. It is said that all is fair in war and politics but chivalrous things are often done even in war. Why should not a chivalrous thing be done occasionally in political warfare. We venture to say that the election of Sir John and Mr. Mackenzie by acclamation would raise both parties in the estimation of all right-thinking people.

A FEW days ago England's Grand Old Man delivered half-a-dozen political orations in and around Edinburgh. There was no election on. It was a campaign without the polling. The audiences were magnificent, the speeches of the best the empire can produce and the order and dignity worthy of the modern Athens. There was a veritable campaign in Kilkenny the other day. It was conducted in such a way as to prove most conclusively that Kilkenny was the right place for it. The motto, "Wherever you see a head strike it," was literally carried out in more places than one. In order to throw light on some tremendous national problem somebody threw a bag of lime in the eyes of a prominent party leader. Perhaps the idea was to disinfect him. How will this campaign in Canada be conducted? Which will it resemble most the one in Edinburgh or the one in Kilkenny? Do Canadians conduct themselves like first-class Edinburgh citizens or like the Parnellites and anti-Parnellites of Kilkenny? The conduct of parties between now and the 5th of March will tell.

DR. CUYLER'S retirement from the pastorate seems to give him even more point and strength in the use of his pen. In a recent paper in the *Christian-at-Work* he touches up idle Church members in this way:—

Every member of Christ's blood-bought flock is under just as strong obligation to labour for souls as any pastor possibly can be. Your promise to be a witness for your Master is just as solemn and binding as his promise. It is your Church just as much as it is your minister's Church; Christ's claim on you is the same as His claim on your pastor. What General ever gained a victory without the aid of his army? What could a Spurgeon accomplish without his great, zealous, praying Church behind him? Aaron and Hur are as important in their places as Moses.

A practical recognition of the fact that every member of the Church is under as much obligation to work for Christ and deny himself for Christ as the pastor can be, would bring about the millennium in a few years. Why wander over the universe for new truth when this old one would do so much good if believed and acted upon.

THE following from a recent article in the *Illustrated Christian Weekly*, by Dr. John Hall, will afford some food for reflection until the 5th of next month.

To glance at the state for a moment—how often we hear of "corrupt politicians," of men whom companies and individuals can buy, and of the bribes accepted in the lobbies: "Ah! but politicians of that class do not go to Church." Granted, as partially true, and those who do go appear to be little benefited. But it takes two parties to make a bribery case—the giver and the receiver. Who are they who create the demand for sordid politicians who can be bought with dollars? Are they all outside the reach of the Church's ethical teaching? Or are we compelled to own that in the state and municipal elements of our life there are venal office-holders chosen by the people, and there are many outsiders, individuals and companies that trade upon, and are parties to, this venality?

If there is one venal member in the Ontario Assembly that met last week, the electors of his constituency, many of them professing Christians, sent him there last June. If there will be one venal member in the new House of Commons, the people will send him there on the 5th of next month. The talk about "corrupt politicians" is mostly unalloyed cant. The people are partners in every bribery case.

IT is just possible that some of the union sentiment floats at a high altitude and in an atmosphere much more rarified than pertains to true Christian charity. Contact with actual Church life and work too often dissipates the cold but beautiful sentiments that cannot withstand the rude shocks of the Church militant. It is pleasing to learn that up in the Owen Sound region there has been a hopeful experiment in practical Christian union. A correspondent states that the Congregational Churches of Wiarton and Hepworth have formed a union with the Presbyterian Church. The former, having been deprived of their pastor who accepted a call to another charge, have united under the ministry of the Presbyterian pastor, while the Congregational school superintendent has taken charge of the united Sabbath school. There is no difficulty anticipated as to the fusion of Presbyterian elders and Congregational deacons in the same session. This beginning of practical union of sister Churches is significant, and now, that the good friends up north have shown the way, it is probable that others will in due time follow, where they have had the courage to lead.

JUST now the good Christian man who does not cultivate the habit of looking all round questions is heard saying: "Five hundred people at a political meeting and only fifty at the prayer meeting. Ah me." The good man does not reflect on the fact that the prayer meeting is held every week while the political mass meeting comes only once or twice in four or five years. There is a great deal of nonsense talked by pessimists and thoughtless people about the drawing power of different kinds of meetings. Taking into account the number of times religious meetings are held they are much better attended than any other. Mr. Macdonnell, or Dr. Parsons, or Mr. Patterson, or Dr. Kellogg, or in fact any pastor of a large congregation addresses, taking both Sabbath services into account, well up to a thousand people nearly one hundred times a year. Is there a political orator in the Dominion—is there one in the world—who can find an audience of from seven hundred to a thousand people in Toronto nearly a hundred times a year and take from ten to twenty-five thousand dollars out of them every twelve months. The fact is no kind of meeting is half as well attended as a religious meeting if you take the number of meet-

ings into account. No kind of speaker address half as many people as a good preacher if you reckon the number of times he addresses them. People who try to belittle religious meetings held every week by contrasting them with political gatherings that come only once in four or five years are not wise. As Dr. R. F. Burns said on a memorable occasion: They speak unadvisedly with their lips.

IN his short speech on the Premier's motion to make Mr. Ballantyne speaker of the Legislature—a speech by the way as credible to himself as it was to Mr. Ballantyne—Mr. Meredith described Mr. Ballantyne as a party man who never allowed the asperities of party warfare to come into private life. No doubt the compliment was as well deserved as it was handsomely paid. Those who have the pleasure of knowing the Hon. Thomas Ballantyne, know that he is a gentleman far above any such petty conduct as allowing politics to interfere with his private relations. Why should any man do so? The Government of the country is only one thing—a most important thing no doubt, but only one thing. We must meet in business, in the social circle, in our churches and in a dozen other ways, and if the asperities of election warfare are to be introduced everywhere it would soon be necessary to find some other mode of political existence. The bare suspicion that party politics may sometimes be traced even in courts of justice does an immense amount of harm. Keep politics out of the social circle, out of business, out of the schools, out of the Churches, out of the courts, in fact out of every place but the political arena and then the evils incident to party warfare will be reduced to a minimum.

MR. THOMAS SINCLAIR, of Belfast, writes an able but temperate letter in the *British Weekly* against Home Rule. Mr. Sinclair takes ground which we think every fair-minded Briton may take. In substance he says: I am opposed, strongly opposed, to Home Rule, but Ireland suffers from wrongs that should be removed:—

But behind the demand for Home Rule we see the universal land hunger, the skilful adaptation of which to the Home Rule agitation has really made the latter a living question. The agrarian question we propose to grapple with in the Land Bill now before Parliament. There is also a cry of the congested districts for improved locomotion, development of their resources, and other forms of material relief. This great question is also being seriously dealt with. There is also the natural desire of increased control over our own local affairs, a desire which Ulster Liberals have long demanded shall be met, by giving to Ireland a measure of local self-government framed on the same principle as that enjoyed by London or Lancashire. Once these reforms and a few minor ones have been granted, who can say that Irishmen are not the most favoured section of the British Empire?

Every patriotic Briton will say: Let these reforms and the few minor ones be granted at once. Why should Ireland be denied reforms any more than any other part of the empire? Home Rule may be dead. Some of the Home Rulers may be fools and some of them knaves. Parnell is unclean and not half as wise and able a man as he was supposed to be when he kept his mouth shut. All that and much more may be true, but Ireland should have justice. If, as Mr. Sinclair argues, reforms in certain directions are needed, let them be granted at once. No one has a right to contend that because Ireland shouldn't have Home Rule Ireland shouldn't have justice.

CHRISTIAN ENDEAVOUR CONVENTION.

IT is now ten years since the first Society of Christian Endeavour was formed. Its birth-place was in Portland, Maine, and its founder, Dr. Clark, is a native of Canada. The tenth annual convention of the movement was held last week in the city where it originated. Among those representing the work in Canada was Dr. Wells, of the American Presbyterian Church, Montreal. During the time the Society has been in existence great advances have been made. Its numerical growth has been phenomenal. In 1881 there were two societies with sixty-eight members, now there are 13,500 societies with a membership of about 800,000. It is not the exclusive outgrowth of any one denomination. Every section of the Evangelical Church is represented in it. At the Portland convention, thirty-two separate denominations sent delegates. In other respects besides numerically the Society has made great advances during the first decade of its history. Its experience and expansion have enabled the leaders of the movement to consolidate it as well as to extend its scope.

A two-fold benefit results from this, one of the

most striking organizations of the time. At first there was a suspicion that it might tend to weaken the attachment of young people to their own Church and congregation. It was feared by some that its influence would be disintegrating. This fear experience has shown to be groundless. It may be said to have two sides: one strictly congregational, the other catholic. It organizes the young people of a congregation for strictly Christian work, and affords methods of training that fits them for usefulness in the spheres for which they are best adapted. It has been found generally that instead of making young people indifferent to their own congregation it has deepened their attachment to it, and given them a keener interest in its spiritual prosperity than otherwise they would have had. On the other hand, it has created between them and their associates of other denominations a bond of sympathy that is productive of valuable results. Love of one's own Church may be disfigured by small sectarian jealousy and an unworthy spirit of exclusiveness. Sectarianism, wherever growing, never appears as a lovely plant. Intercourse and co-operation with those of other communions is not injurious to piety or the growth and development of all proper Christian sentiments. So the stated meetings with the societies of other Churches, while not weakening devotion to the denomination of their choice, develops a spirit of intelligent Christian union, possibly all the more real and valuable because there is nothing formal attempted in the way of securing uniformity. The aims of the Society are mainly practical. It seeks to deepen the devotion of its members, teaching them to make their Christian profession a matter of conscience. The systematic study of God's Word receives much attention, and there is a praiseworthy training in various forms of Christian activity for which young people are specially fitted and by attention to which they can render most valuable service.

At the Portland Convention the chief design seems to have been the expansion of the movement on its present lines. No new or startling proposals were made. The speeches were enthusiastic and full of hope as to the future of the movement. The aim seemed to be the deepening of consecration, the perfecting of each society, the improvement of each individual connected with it, and the attainment of still greater efficiency in Christian work. It is designed that it should engage to a greater extent in aggressive labour among the neglected and destitute in towns and cities, and become more deeply imbued with the missionary spirit. As might be expected, those who took a prominent part in the proceedings of the Convention were profuse in their expressions of hopefulness regarding the future of the movement. The past justifies most of what was said in this respect. If it is conducted in the same spirit and on the same lines, great things may be confidently expected. At the same time several speakers very properly reminded the delegates that the great animating spirit of the Society must be the same as had been so abundantly manifested in the past. God must be with them, or their organization, large as it was, would only be a lifeless thing. In another address the speaker insisted that its endeavour must be to exalt Christ in Christ's own way of exaltation, through suffering and sacrifice. Still another speaker in urging that the Society put forth its efforts for the advancement of the temperance cause "maintained that Christianity cannot triumph until it puts its hand into politics and temperance." Whatever it may be able to do directly in the promotion of temperance reformation, its influence, to be beneficial in politics, will be all the better if it is exercised exclusively on moral lines. The movement has secured in a wonderful degree the confidence of the Churches, and, if its course is as wisely guided in the future as it has been in the past, it will be able to achieve a still grander work.

PERSECUTION OF THE JEWS IN RUSSIA.

THE persecution of the Jews in Russia has awakened much sympathy throughout Europe and on this continent. Free peoples everywhere have a fellow feeling for their brethren who are suffering from the severities of a cruel and wanton despotism. The brotherhood of humanity is more than an empty phrase. It may be far from what it is capable of becoming, but it is growing as the years advance. Christianity teaches that if one member suffer, the whole body suffers with it. That remarkable race, God's ancient people, have survived every vicissitude. They remain distinct

from all other nationalities, and yet find a place of residence everywhere. Their condition to-day is a standing evidence of the truth of the inspired record. They have survived through centuries the hardest usage and have been providentially preserved. The things concerning the future of this remarkable race will also be accomplished. No Government, however strong may be its despotic ways, can frustrate the divine purposes.

The persecuted Jews of Russia have found sympathetic friends in England. Large public meetings were held, resolutions of sympathy were passed and memorials calling the Czar's attention to the severities inflicted on his Jewish subjects were forwarded through the proper channels. In due course these were presented to the Emperor, but according to recent accounts they obtained a rather curt reception. It is represented that these seasonable and humane remonstrances were summarily returned without acknowledgment and without answer. It was looked upon as an unwarrantable intrusion. It is said that he disdainfully resented interference with the internal affairs of his Empire. In behalf of the Czar it is frequently said that he is not personally cognizant of much of the evil that is done in his name. In the present instance it is stated that the unceremonious treatment of outside representatives was his own act, so that here at least he can find no shelter behind the plea of ignorance. His position no doubt is one of peculiar difficulty. He lives in mortal terror that he may be overtaken by the sad fate that befel his father. The only policy to which the governing class in Russia will listen is that of merciless repression. The Muscovite ruler is between two fires. The people are living under an untempered despotism, and the last vestiges of their liberties are being snatched from them. Had he any leanings toward constitutional methods the bureaucrats would determinedly oppose any concession to popular aspirations. As a consequence matters go from bad to worse. The people are sinking into deeper degradation. Accounts occasionally come showing how vice and immorality are doing irreparable injury. Yet little is done to check the spread of manifest evils. The Church in Russia has virtually become a Government machine. Within the last few years strenuous efforts have been made to suppress every form of dissent from the National Church. The war waged against the Lutherans of the Baltic provinces has virtually become a war of extermination. And now it is said that measures of the most oppressive character are directed against the Jews. They are being driven from the country by thousands, and those that remain are subjected to intolerable conditions. The commonest rights of citizenship are denied them. They are restricted to certain districts, beyond which they dare not go without the risk of imprisonment. All efforts to intervene in their behalf have only tended to render their condition more desperate and hopeless than ever.

Cruelty and oppression cannot always continue. Under the former Czar there were indications that a better order of things might be possible. The abolition of serfdom was hailed as a sign that Russia was awaking to a perception of the spirit of modern civilization. The measure was one of promise, but that promise has been unfulfilled. It may be doubted whether the free peasantry of Russia are as well off to-day as were the serfs before 1863. So distasteful to the governing class was the liberation of the peasants that the reactionary tendencies of Alexander II. were attributed to its bitter opposition to the measure. There have been intensified under the present reign, and there is no sign of their mitigation. At the present moment Russia is the most gigantic despotism on the face of the earth. Its latest phase, the persecution of the Jews, is without excuse. It will not tend to soothe the Russian discontent. It only widens its area. Other rulers besides the Emperor of Russia have persecuted the Jews, but no one ever gained anything by it. Pharaoh sought to crush them by oppression, and made life bitter for them, but still they multiplied and still they prospered. In God's time their freedom came. The Hebrews were liberated, but Pharaoh perished. Through the hard path of persecution God is leading His chosen people towards the restoration of which His Word speaks. For higher ends even than national freedom their ingathering will be accomplished. The time of which Paul speaks when he says that their ingathering will be as life from the dead is destined to come. The liberty with which Christ makes His people free will attain universal diffusion, and all nations shall call Him blessed.

Books and Magazines.

MESSRS. D. M. FERRY & Co., of Windsor and Detroit, have issued their Seed Annual for 1891.

QUEEN'S COLLEGE JOURNAL (Kingston) keeps up its reputation as a bright, sparkling, and able academic literary miscellany.

THE NEW MOON. (Lowell, Mass.: The New Moon Publishing Co.)—This little monthly continues its course with much spirit. Its contents are varied, its articles are short and interesting, and a large portion of its space is given to short stories.

THE REV. JOHN McNeill, "the Scottish Spurgeon," now of London, is expected to visit this country next summer. The first volume of his sermons has already passed into a second edition. A second volume has been published by Fleming H. Revell, New York and Chicago.

THE PULPIT. (Buffalo: The Lakeside Publishing Co.)—The Pulpit for this week contains sermons by Revs. Howard N. Brown on "The Pathway of Love"; R. W. Dale, on "Rationalism and the Reformation"; John H. Barrows, on "The Helpfulness of Christ"; J. T. Corringham, on "Permanency of God's Kingdom."

HOWARD PYLE'S romance of the Middle Ages, entitled "Men of Iron," now running in *Harper's Young People*, increases in interest with each succeeding chapter. It is a faithful portraiture of men and manners in "merrie England" during the reign of Henry IV., five hundred years ago, and cannot fail to enlist the interest, not only of all young readers, but of hosts of older ones as well.

THE works of Mr. D. L. Moody have attained a sale of over six hundred thousand copies. This comprises only the volumes prepared by Mr. Moody and issued by his only authorized publisher, Fleming H. Revell, New York and Chicago, and does not include the large number of unauthorized and garbled reports of sermons, sketches, etc., that have been issued by irresponsible publishers.

A VERY successful tableau entertainment was recently given in New York, the subjects being taken from illustrations in the current magazines. The idea is a simple one, and if the subjects are well chosen it can be made very interesting. The Century Company has prepared a list of suitable pictures with suggestions for any one who wishes to get up the entertainment. They will send it free on request.

A SECOND edition of Rev. A. J. Gordon's "Ecce Venit" is just announced. Although a controverted subject, Dr. Gordon couples with his elegant literary style such a thoroughly devotional spirit as to disarm criticism. If one differs from the author's views as to the second coming of our Lord, he feels a sense of regret in such a conclusion as he would fain enter into the exalted atmosphere of the writer's depicting.

A CONTEMPORARY, *Public Opinion*, the eclectic weekly of Washington and New York, has just announced the offer of three cash prizes of \$150, \$100, and \$50 respectively for the best three essays upon the question: "Is any extension and development of trade between the United States and Canada desirable; if so, what are the best means of promoting it?" The topic is particularly timely and the contest will doubtless attract considerable attention.

THE Rev. F. B. Meyer, who is to visit this country next summer, has very rapidly grown in favour and prominence since his removal from New York to London, Eng. Not so much in his pulpit efforts (although he has one of the largest churches in London) but more particularly as a devotional writer he has taken a first place. His several works, which in England have passed through edition after edition are now being brought out in this country by Fleming H. Revell, New York and Chicago.

A SUPERBLY illustrated supplement, devoted to the annual exhibition of the American Water-Colour Society at the Academy of Design in New York, including reproductions of some of the noteworthy paintings to be seen there, accompanies the number of *Harper's Weekly* published February 4. Frederic Remington contributes to the same number of the *Weekly* several spirited drawings illustrating the review by General Miles of the troops under his command at the conclusion of the Indian disturbances in South Dakota.

THE author of "The Christian's Secret of a Happy Life," Mrs. Hannah W. Smith, is a Quaker lady formerly of Philadelphia but who has made London her home for several years past. Her remarkable little volume which has been translated and printed in a number of different foreign countries has been issued in Swedish and Norwegian, and is now being prepared in German by the publisher of the English edition, Fleming H. Revell, of New York and Chicago. The circulation in English has passed one hundred thousand and the little work has evidently become an accepted devotional classic.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The opening paper in this month's number of the *English Illustrated* is one that will greatly interest Canadian readers. Sir George Baden Powell gives an account of his trip to the Pacific coast via the Canadian Pacific Railway. There are several fine illustrations of what he saw on the way. Madame Romanoff writes on "Russian Girlhood," and R. Owen Allsop supplies a descriptive paper, with illustrations, of Norwich. Other illustrated papers are "British Guiana," by Sir Charles Bruce; "Thoughts in Prison," by Mrs. Watts-Jones; and "Across the Atlantic in a Torpedo Boat," by an officer on board. There is also another liberal instalment of F. Marion Crawford's "The Witch of Prague."

ON March 2nd the Methodists throughout the world will celebrate the centennial of the death of John Wesley, and those in Canada will also celebrate the centennial of the introduction of Methodism into this country. The *Methodist Magazine* contributes its share to this celebration by a special Centennial Number, enlarged to 112 pages, now ready, February 15. Among its articles are: "Footprints of Wesley," with many engravings; "Last Days of Wesley," by Luke Tyerman, with portrait; "Mother of the Wesleys," by Dr. Potts, with portrait; "Wesley and Methodism," by Dr. J. O. Clark; "Wesley as seen by his Contemporaries"; "Wesley and Literature," by Dr. Panshon; "Methodism in the Eighteenth Century," by the Editor; Symposium of Methodism, by leaders of modern thought. Other illustrated articles are: "In the Track of St. Paul," by George Bond, and "Through Hungary and Buda-pest."

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XII.

PAT HEENAN.

We are not done with Pat Heenan yet—the dirty little street arab that lived by plunder during the day and slept in a barrel by night. He belonged to a class that has given a great deal of trouble to the State—the great problem being how is crime to be repressed and the individual to be reformed? Our fathers tried to effect this by a severe penal code, and in accordance with it, and that within the memory of some living, a Recorder in London sentenced to death a boy of fifteen years of age for stealing a pocket-handkerchief! And they have tried generosity, sentiment, even indiscriminate laxity, and on great national occasions they have opened every prison door, as in the case of James I. when called to fill the English throne. Something of the same kind was done three years ago in India, seeing that 1887 was the Jubilee year of Queen Victoria. How far this miserable expedient has succeeded let those who have studied the history of the last fifty years answer. We have tried cruelty—cruelty carried to great lengths, and cruelty failed, and we got tired of it. We have tried sentiment and trusted to gratitude, penitence, etc., but this also failed. We only made hypocrites and encouraged rebellion. But how different was the procedure of Christ! What was that? Not a cheap, easy, good-natured forgiveness like that of throwing the doors of a prison open, but sympathy—sympathy not expressed simply in words but in works.

A high authority says in substance: Take the case of Zaccheus. He had been for years ignored—despised by the respectable classes. He had been suspected and watched in his procedure, and this made him sarcastic, defiant and ready to take advantage whenever he got the chance, that he might revenge himself on society. At last One whom all men honoured, or seemed to honour, came to him, offered to go home with him and sup with him. For the first time in many years Zaccheus felt that he was not despised, and the floodgates of that avaricious heart that had been shut up against the world were opened in a tide of love and generosity: "Behold the half of my goods I give to the poor, and if I have taken anything by false accusation I restore him four-fold."

Now was not this precisely the plan adopted by Miss Carruthers? This young arab had a bad name. He had been punished unmercifully again and again, and it only made him more defiant. He delighted in mischief, and had come to the Sabbath school simply for the purpose of breaking it down and gratifying his revenge. But the treatment of Miss Carruthers was a new thing to him. He was a stranger to tenderness and sympathy. He was accustomed only to meet with the kick and the curse and the scowl of brutality. The storm of passion had no terror for him. The voice of law—what did he care for it? The louder it was raised the more defiant he became. But the voice of love and Christian sympathy moved him, and in the end entirely broke him down. His teacher's patience and long endurance and tender remonstrance took him by surprise and filled him with wonder—overwhelmed him with shame and penitence. Pat was a changed boy, and his old companions—pals as he called them—did not know what to make of him. "See how he walks now!" said one. "How he dresses now! How stuck up he is! Where has he got that splendid dress and those shoes? It has not been by stealing—no, no, those clothes were made for him. Well, I can't—can't understand it."

"Oh," said another, "I know it all. It is that Sunday school that's doing it all. There they sing hymns about hivin and hell, where they burn up the darkies and the arabs and the murderers in a great iron caldron of fire and brimstone. That's what's the matter with Pat, for he has got to believe in them things, you know, and he dreads them."

"Wall, I don't know," says another, "Pat surely sees what I don't see and hears what I don't hear, for I never saw anyone so changed. And then how he talks! So good and wise. You don't find him now cursing and cutting up as in the old time, running, as if the devil were in him, to make mischief. He wanted me to go to that Sunday school too, and said that if I would I'd get converted."

"And why don't you go?" said one of the boys leaning on the wall at the corner of the street where they were talking together.

"Because," said he, "I don't want to be converted. I likes a liddle sport on the streets. I don't believe any way in them old stories about hell and fire and blue devils. I once believed in ghosts and goblins and warlocks and brownies, and all that kind o' thing; but I don't noo, and I don't believe in the bottomless pit and blue devils with tails casting arabs or three-pronged forks into it. I don't believe, I tell you, in them things."

Such was the style of conversation in which those boys, standing at the corner of one of the streets—one of their "houfs" where they oft resorted, such was the conversation in which they indulged. At least such was the conversation as reported to me; and when I think of the mental condition of Pat when I first saw and spoke with him, I can easily believe every word of it. We speak of heathenism and barbarism and brutality; but could anything in darkest Africa exceed that revealed in the following colloquy that I had with Pat on our first acquaintance:—

"Did you ever hear," I said, "of the great God that made the heavens and the earth?"

Pat: "Yes, I heerd something o' that sort from the Bible woman that comes round once and a while; but she talked and talked till I could not understand her."

"Did you ever hear anything about sin—how that every heart is foul and needs cleansing, and that every one must give an account of himself to God?"

Pat: "No, I dunno anything about them things."

"Well, did you ever hear about Christ, the Saviour of the world?"

Pat: "Is it Jesus Christ you mean—the word that we put into the curses?"

"Yes."

Pat: "No; don't know Him. Where does He live? What likes is He?"

"Do you know anything about hell?"

Pat: "Yes, that's the place where all the clargy go, and the wafs and the murderers. They burn them up together in a great furnace fed with fire and brimstone. The blue devils gather it at the foot of the burning mountains."

"And how about heaven? You have heard about it?"

Pat: "Certainly. That's the place where the smart coons go that make money, and the fine ladies that wear silks."

"Would you like to go there?"

Pat: "Dunno. They would not know the likes o' us there, and there would be no chance for a row in the streets." But a great change for the better had taken place now.

We shall hear of Pat again, for now that this lady has won him over to the Lord she means to stand by and enoble him. Her first step was to get the consent of his parents to learn him a trade—to make him a machinist—for that was the trade he chose; and in order to do this he would require to leave the family and board in a place convenient to the works she had in view. This separation was necessary for his moral safety. He could hardly be expected to do any good living beneath such a roof as that under which he had spent his previous life. This consent was readily obtained, and Pat, with a light step, soon found new quarters and took his place among the boys in the shop.

In connection with the works was a night school where all the youth in attendance had an opportunity of learning not only the necessary branches of a good English education—that is, the boys whose education had been neglected—but also the opportunity of a technical training in the department of business chosen. Under competent masters paid by the firm the boys had every chance of becoming intelligent workmen. A very severe discipline was necessary to maintain good order among the apprentices, many of whom had had a rough up-bringing, and all of them had reached an age when life in the form of frolic and fun and mischief are abundant. Many a little episode occurred in the running of that school which gave great zest to the life of the boys at the time, and in some cases furnished pleasant memories for them in after years. One of these must be told as an illustration, chiefly for the purpose of showing what a change has taken place in Pat Heenan. A mischievous youth who had been guilty of some offence was to receive a whipping—a whipping on the back; and the teacher in a loud voice ordered him to strip, to take off his jacket, but the boy refuses; orders him again. Still refuses; not because he was afraid of the whipping, for he was used to that at home; but because he had no under garment. "Take off your jacket," the teacher for the third time vociferated, when Pat stepped up and said: "Oh! he is a poor chap. Let me take the whipping."

The teacher who had never seen anything like that before was amazed—was dumb.

"Well," said the teacher at last, "it is going to be hard."

"Well, I'll take it anyway," and the brave boy took it while the poor lad, whose shoulder bones were cutting his skin, got off! Thus Pat, who used to be the ringleader in every mischievous movement that was started in his neighbourhood, was no longer a leader, although as fond of fun as ever, presents us with a shadow of the Cross as an evidence that the blessed Spirit whose province is to sanctify and save had already taken possession of his soul!

CHAPTER XIII.

MABEL BROWN A SOMNAMBULIST—SENT TO THE SEA COAST—MYTHOLOGICAL TALKS WITH THE FISHERMEN.

How about Mabel Brown, the fair young girl whose hymn-singing had made such an impression on the grey-haired infidel on the borders of the eternal world? That is a question which is in order here, and our answer to it is that the Browns that had adopted her into their family have moved to another part of the city, a more fashionable neighbourhood, and rented a more beautiful house. And that she has been attending a very grand school for young ladies. But whether from over-study or something else, her nervous temperament, easily moved at any time, got quite unbalanced, so that her mind was much disturbed. She had always been excitable, impulsive, generous, gushing, but there was something more than this now. She had melancholy moods—times when she did not care to speak, or laugh or sing. She became restless at night and had many strange dreams, some of them very distressing. She would sob in her sleep; sometimes laugh hysterically; at others wake up with a scream, and tremble as if pursued by an enemy. By-and-by she came to rise in her sleep and walk here and there with a lamp in her hand, the eyes open as day but vacant and sightless as the grave.

The family were greatly distressed and kept in terrible suspense, for they never knew what was going to happen or when the fit of somnambulism would come on. One night, near twelve o'clock, while many were still passing to and fro, this young, joyous girl in her sleep-walking, issued through the skylight window of the chamber to the roof, and there, sound asleep, walked and danced in view of an excited crowd of passers-by, who had been arrested by the strange performance. Dreaming, she seemed to be, of some approaching *fele*, and now was arranging her toilet standing on the very verge; now walking backwards, now approaching—and seeming to look down upon the crowd below as calmly as if from a balcony. None dared to utter a word to wake the sleeper. All rather held their breath in dismay, but held themselves in readiness for a fall, to save her, till at length a flash of light from a neighbouring window falling upon her eyes waked her. What was the result of so sudden an awakening? A shriek for an instant rent the air, and she fell from the roof, and but for the fact that provision had been made for this contingency, she would have been dashed to pieces.

By-and-by this terrible affliction subsided, and the power of divine truth, so often presented to her, but never fully realized, took a greater effect on her. She became more calm, trustful, heavenly-minded. God's great love to a lost world, His great purpose and His mysterious providence were

among the first truths that blossomed in her experience; then came that of His continuous love and presence around her bed and around her path—the idea of Him looking out in the clear sky and in the thick darkness of the night, the great silent Witness that has never closed His bright eye on the world or on any individual in the world and never will. Then came the great central truth—Christ and His vicarious character—how He was wounded for our transgressions, bruised for our iniquities, and how the Lord laid on Him the iniquities of us all. Thus one truth after another, like the stars of the night coming into view after the sun has set, came into her mind in all their strength and rich significance till her whole spiritual nature was illuminated; for they came into her mind not simply as opinions, but as convictions—convictions that became spirit and life to her soul.

Sickness—sorrow is a great power, sending us either to God or driving us far from Him. In the case of Saul, the first king of Israel, it sent him to the witch of Endor for comfort; in the case of Daniel, to his closet to get wisdom and strength from above. And sorrow is not only a great power but a great teacher. It helps us to realize—to see as we never saw before. Mabel had learned many truths before this, but she had realized but little of them.

They were mere sentiments with her or little more—very pretty to speak about at times, but nothing more. Who does not know that much that passes for religion is simply talk, mere cant.

This has been more or less the experience of us all. As boys we sometimes think of the truths of the Bible, but those thinkings are feeble, weak and watery, not like the strong convictions that set a man on fire. We know that we are to die, but how few realize that great truth! We have all heard of the resurrection—how the earth shall yet hear the voice of the Master breaking the long silence of the centuries and of the ceaseless flow of eternity—and how that in a moment, in the twinkling of an eye, death, the great enemy, ever on our track, cold, cruel, inexorable, may lay his heavy hand on us and bear us hence. We hear of such things again and again, and we hear of them with some feeling, but it is cold and colourless, mere sentiment. But there comes a day of sharpness, disaster, bereavement, when we have to look upon the face of the dead for the last time before the coffin lid is screwed down, and the truth of our mortality is no longer a sentiment, but a great reality. Then it is we learn what shadows we are, and what shadows we pursue. Then it is when God would rescue a soul from the unreal world in which we move and put an end to our idle words—for much of our religious talk is mere cant—and open our eyes to the great realities of the eternal world—He does what He did in the case of Mabel—takes the man aside from the busy world—takes away his health, lays him on a bed from which he fears he will never arise; or, as in the case of the patriarch, Job, strips him of his wealth in which he trusted, strips him of his flocks and herds, sweeps away the subtleties of his in which he had been resting for years, reveals to him the hollowness of much that the world calls friendship—in short, opens his eyes to the great truth of an overruling Providence and our everlasting destiny. Then it is when the clearer vision comes and the awakened spirit cries out: O God, I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself in dust and ashes.

The prescription for Mabel at this time was that she should go to the seaside, and to the seaside she went with the family. Staffa, the grandest of the watering places on the frith of the Clyde, was the place chosen, and there she received a great benefit. The sea in its various moods, calm and storm; the steamships from many shores passing and repassing; the sight of the distant mountains now wreathed with mist and now standing out in all their boldness and strength of outline with the crystal stream tumbling down their sides, and her visits to the wild glens—her talks with the fishermen on the shore; her boating and other excursions with some young companions of her own age around those old shores that have witnessed such changes in their day, were all intensely enjoyable things to Mabel—and things of which she never tired much. She enjoyed the sights and scenes of that famous island, and often she lingered on the beach chattering with old Donald Cameron who had the charge of some fishing boats and fishermen that plied their calling on those waters. Donald had a great idea of the island and a great friend of mythological lore in his head concerning it; but strangers in speaking with him on the subject could hardly tell when he was speaking mythologically and when historically. Let me give you a specimen of those talks with Mabel Brown:—

Donald: "You have been round the beach at the cave?"

Mabel: "Yes, many a time."

Donald: "Is not that a wonderful building? Did you ever see anything like that before?"

Mabel: "Building, do you call it? Who built it?"

Donald: "You a grand leddie fra Glesca an' no ken who built the Giant's Causeway? Well, then, let me tell you. The giants—the old giants that lived long ago—built it."

Mabel: "What did they build it for?"

Donald: "For a bridge—a bridge between Ireland and Staffa."

Mabel: "A bridge across the Irish sea?"

Donald: "Certainly. But a great storm threw it down one day, and that's the one end at Fingal's cave and the other end is near Londonderry in Ireland, and they call that end the Giant's Causeway."

Mabel: "Did the gants belong to Ireland or to this country?"

Donald: "Och, there were giants in both, but the Irish giants were a quarrelsome race. They were always fighting among themselves, but Patrick Cochlin was the biggest and strongest of them all, and when he had fought them all and killed them, he looked over to this country and asked the Scotch giants to come over and he would lick them too."

Mabel: "And what did the Scotch giants do?"

Donald: "They said: 'Och, we can't for the sea.' 'Tut,' said the great Irish giant, Patrick Cochlin, 'that's nothin'. Build a bridge for yourselves and come over, and if you don't I'll come over and thrash you, for I can cross these waters without wetting my ancles.'

Mabel: "Well, what then?"

Donald: "Oh the Scotch giants were very angry at such insulting words, so they built the bridge and crossed over to fight Patrick Cochlin, that is, Fingal meant to do it, their leader, but Patrick Cochlin they never found from that day to this."

Many a visit Mabel made to Fingal's cave, the old giant that had such a hand in laying those basaltic columns that have made the island famous, and building the mythic bridge that in the old time connected Scotland and Ireland, over which the mighty men of those days passed to and fro! Storms, too, would sometimes suddenly arise, even in those delightful summer days in July and August, but they awakened no such fears in Mabel as they once would have done. She had at this time such a sense of the divine love shed down in her soul—such a trustful assurance of His protecting wings, that she rather enjoyed the change of scene—the heavens growing dark, the sheeted lightnings and the terrific hurricane sweeping land and sea, sending the curling waves up the cliffs of the shores! Then the calm that followed, the sweeter atmosphere, the balmy air, the brighter sky, the mist rising from the hills, and the timid little birds coming out, somewhat cautiously, tentatively at first, filling the air with their song, rising higher and higher in the air till almost lost to sight—all this was delicious, and ministering to a mind diseased—to shattered nerves and a dyspeptic stomach—was better than medicine. She rallied wonderfully.

It must have been in some such way that God dealt with Elijah on that interesting occasion when, terrified by the threats of Jezebel, he fled to the wilderness and thence to Horeb, the Mount of God. There, too, the prophet was treated with "the sweet influences" of nature—first the stormy wind shaking the ground beneath his feet, but God in the sense of healing was not in the wind or storm; so with the lightnings illuminating the sky till all seemed one mass of fire; but God was not in the fire, for it was only Elijah's mind in its restless moods that was imaged there. By-and-by the storm ceased, and in the holy calm that rested over all, the healing power came and the old prophet opened his heart to gentler influences, and he felt that God was there—that out of the manifold voices of nature there seemed to speak to him not the stormy passions of the man still smarting under his humiliations, but the voice of Him who in the old time stilled the stormy winds and waves. And behold there was a great calm!

(To be continued.)

THE MISSIONARY WORLD

THE ATTITUDE OF THE JEWS TOWARD THE LORD JESUS CHRIST.

The Jews were expressly created for Jesus. Their attitude should be loyalty and love. They are "the everlasting nation." The prophecies inspired the hope of the Messiah, and the Levitical sacrifices taught the purpose of His mission. The spirit of expectancy was alive during our Lord's ministry, and was not quenched by His death; thousands of Jews accepted Him as Saviour. And though the nation, as such, rejected Him, and continues to reject Him, still the expectancy survives, notwithstanding the Talmudical system which has tried to explain His absence.

The expectancy continued, and false Messiahs appeared at various periods from the second to the seventeenth century, bringing fresh calamities on the Jews. They were persecuted to the death for ages by so-called Christians, who tortured, plundered and banished them. In recent times Rabbinitism has been losing its hold of the Jew, and Rationalism taking its place, so that the Jew has sought to lose himself among the nations, and his hope of a Messiah has become a mere sentiment. Recent persecutions, however, in Russia, Germany and Roumania have revived the expectancy.

Israel has been prosperous, and forgotten her hope. But there is a turning of the tide. We were startled some years ago by the rise of anti-Semitism in Europe—the bloody persecutions in Russia. Blood lies at the door of those who enacted these persecutions; and there are many things which may well make the Christian Church ashamed. I would speak more strongly if it were not that I myself am a Jew—but for all that these things mark the turn of the tide. Israel is being allured into the wilderness since the anti-Semitic movement, and, notwithstanding the unbelieving spirit beginning to prevail, thousands of hearts have been turned to the hope of Israel, and besides, more Jews have been brought into the Christian Church than in the preceding fifteen hundred years. And not merely individuals but numbers; for we have now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and amongst these many distinguished for learning, Christian zeal, Christian love and Christian works, giving us a little sample and foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers and missionaries.

Now where the anti-Semitic movement has occurred, marking the turn of the tide nationally, there are many who are striving to throw off their nationality—they would be Jews no longer; or, at all events, only Jewish Germans or Jewish Russians, not German Jews and Russian Jews. They want to throw off their Jewish nationality; and especially is this the case in Russia. But they have been made again to feel there is a deep chasm between them and the Gentiles, and that they cannot throw off their peculiarities, for as it is written: "Lo! The people shall dwell alone, and shall not be reckoned among the nations." They shall dwell alone; they were not doing so when the persecution broke out, but they saw their error, many of them; and now the special hope of Israel has revived, and many are talking of going back to Palestine. Ever since the persecutions the longing of the nation to return to Palestine has been growing, and is still gaining in intensity and extent, notwithstanding all the difficulties that meet them. Their eyes are being anew directed towards Jerusalem.

I wish you believers would take that view. There is much spoken against Jewish missions, but they are accomplishing the grand end of God; and, besides, you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. You received mercy through their unbelief, that through your mercy they may obtain mercy—Rev. Theodore Meyer.

OUR RESPONSIBILITY.

The following composition written by Savagi Kuni, aged sixteen years, and read in the Kuwassui Jo Gakko, Nagasaki, Japan, appears in *The Gospel in All Lands* :—

First, let us look for a moment at the condition of women in ancient times. We can see a great difference when we compare those times with the present. Then women were regarded as something like beasts in the case of low-class people, or even in the high class. They could neither read nor write; the better class was taught to read a selection of poems or *hiyakuninshu*. This was the only learning in those times for women; there were no schools, no kind of education, and the people thought women did not need to be educated.

As to their treatment it was very ridiculous. They could not leave their rooms, nor walk about in the street publicly even with their guard; they always used to sit in their rooms with their dresses ornamented something like artificial things. Perhaps they did not even know whether the place where they were living was on this part of the globe or that, much less that it is turning every hour. They did not know anything about the vast countries that we now hear about; they thought that this country was the only one in the world. The women in the lowest class did not know anything but how to suffer from their bad treatment, being treated as slaves even by their husbands.

We cannot think about these things without shedding tears. But Christianity came with its Gospel of purity and light and education, and from that time forward schools have been established for girls especially, giving every means to elevate their position. God has been good to us to send us these blessings, but there is a work for us to do among our own people that no one else can do for us, and this, then, is our great responsibility. The only way to make our empire, Nippon, a civilized country is to elevate the position of women—for women, too, have rights in this human society; rights to have respect, rights to lead a pure life, and wield an influence for good.

The only way to do this is to make Christian homes, and this lies in the power of women alone. There is no one who can do our duty for us. For that reason, if we neglect our responsibility there will be serious loss to the common good. It seems as though men's work is greater than ours, but the only reason for this seeming is because of the difference between the direct work of men and the indirect work of women. This directness and indirectness should not make any difference with our responsibilities, any more than the indirect rays of the sun should be cut off because not so powerful as the direct ones.

Our responsibilities are greater than men's in some respects, for a famous writer has said: "The hand that rocks the cradle rules the world." When we think of the present condition of our empire we do not yet realize what the work is, for we are now in school; school-life is the happiest life for us, and it is our duty now not only to receive benefit for ourselves, but prepare for any work that God may give us. We have the responsibility to give out our knowledge according to what we receive.

Christ, the great Teacher, said: "To whom much is given much will be required." We have received much, we have a great work to give unto others. Women have received the name "mothers of civilization." In this empire, then, we must try to do our duty as much as is in our power, so as not to be ashamed to receive this name.

It is true that women are powerful for good when once they have made themselves equal to the doing of great things, not that their power goes beyond that of men, but it is great; but, unfortunately, they are equally powerful in wickedness, going to great extremes. When we look at these two classes in our empire, which is in the majority? Undoubtedly the latter.

To speak plainly, there is a very practical question before us right here in Nagasaki. There are some people—I do not say all, but some of the worst—who make it their business to buy and sell their own daughters as lifeless objects for immoral purposes. Do they feel ashamed of it? No. On the contrary, they glory in it.

With such awful conditions around us, is there not great responsibility resting upon us? Even though we have many schools in Japan, many of these are not Christian, and in them we do not see any practical results in the line of elevating women. Mere education, then, is not enough; we must learn of the lowly Jesus the blessedness of doing good to the lowliest of God's creatures. So all these duties come to us, the Christian young women of Japan, not only to try to make them proper women, but also to reform these bad customs which are now practised so commonly. Do not all of you think so?

When we look at those poor women who work hard in the fields, knowing nothing but how to get a little bit of money for their daily food, and think they are the same human beings as we are, that they have precious human souls

which Christ died to save, as He died for us, it makes us feel that this work is, indeed, great; and the power to save them must come from God through us. "But they don't care for it," some will say. That is true; they are like a boy we saw one day in the yard, who had been hurt. We wanted to wash the wound and bind it up carefully, and relieve the pain; but he screamed and cried and fought so we could do nothing, because he was ignorant of what was good for him; but God's power is as great as His love, and as He has chosen the weak things of the world to confound the mighty, so He has given us this great work to do; and though many may be like the little boy, ignorant and fearful, we may reach them where others could not.

Now this must be our great responsibility, to elevate the position of those around us; although this may not be done immediately, the work should begin, and the leaven of Christ may work silently until the whole is leavened. Then we ought not to think simply of our present happy school-life, but we must form the determination to go out from our school house, and to work in this wonderful human society, and while in the school prepare for it.

Although in the midst of our work great billows and terrible winds may come, we ought not to be discouraged, but remember the Master's presence is with us in the roughest seas, and, though we may not see the results, we may give our influence and our lives for Jesus.

INFLUENCE.

A man may strive for influence and miss it. But let him grow within himself—in self-control, in conscientiousness, in purity, and submission—and then he will not miss it. Every step of inward progress makes us worth more to the world and to every cause with which we may be identified. The road to influence is simply the highway of duty and loyalty. Let a man press nearer to Christ and open his nature more widely to admit the energy of Christ, and, whether he knows it or not—it is better, perhaps, if he does not know it—he will certainly be growing in power for God with men, and for men with God.—Dr. Stalker.

DON'T FEEL WELL,

And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

A FEW FACTS.

The latter half of the nineteenth century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the centuries that have preceded it. Among these discoveries none will take higher rank than those in medicine, calculated to relieve "the ills that flesh is heir to," restore vitality, and prolong life. Ladies everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly the greatest remedy for their peculiar ailments yet discovered. These pills are the result of an almost life study, and are a certain nerve tonic and blood builder, supplying the elements necessary to enrich the blood and transform pale, sallow, or greenish complexions, to the pink and glow of perfect health. These pills are an unfailing cure for nervous debility, palpitation of the heart, loss of appetite, headache and all the irregularities of the female system that entail so much misery and distress. Every suffering woman should give them a trial. For sale by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont. Beware of imitations.

THE DECLINE OF LIFE.

In the decline of life, when one is going down hill, the passage should be made as smooth and pleasant as possible. The moral evils can often be guarded against by religion and philosophy; but our physical weaknesses, our dyspepsia, sick headache, sour stomach and biliousness can be cured only by Beecham's Pills, the greatest remedy of the age for diseases of the stomach and liver. If your druggist does not have them, send 25 cents to Messrs. B. F. Allen Co., General Agents, 365 and 367 Canal Street, New York, for a sample box.

A STANDING MENACE.

"Life is sweet" is an old saying, and just as true as it is old. No one in his or her right senses courts death; all wish to prolong life to the utmost limit, and yet, in spite of this universal desire to live the allotted three score years and ten—and even longer—thousands upon thousands of people through carelessness and neglect are hastening the time when they must stand face to face with the grim reaper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this continent claims so many victims as consumption, and reliable statistics prove that fully two-thirds of the deaths occurring from consumption had their origin in catarrh. Nothing but negligence caused this last disease to develop into consumption, and the person who neglects to promptly and persistently treat catarrh until all traces are eradicated is simply hastening the coming of death. Even should catarrh not develop into consumption, it nevertheless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole system. For the cure of catarrh no remedy ever discovered equals Nasal Balm, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes the secretions from the nostrils, stops the poisonous droppings into the throat and lungs, and makes the user feel that a new lease of life has been given him. This great catarrh remedy is on sale with all dealers, or will be sent on receipt of price—50 cents for small and \$1.00 for large size bottles—by addressing Fulford & Co., Brockville, Ont.

Ministers and Churches.

THE Rev. Mr. Gregg has undertaken the charge of Knox Church, St. Thomas, until May next.

THE Rev. J. McNeil, late of Osprey, has received and accepted a call from the congregations of Longford and Uptergrove, and the induction took place last week.

THE Rev. J. M. Aull, of Palmerston, was appointed Moderator of Guthrie Church, Harriston, and the Rev. M. C. Cameron, of Harriston, Moderator of Mount Forest Church during the vacancy.

In the report of the annual meeting of East Presbyterian Church, Toronto, a mistake was made in the statement of increase of membership. It should have been that the increase amounted to seventy-eight.

THE Rev. M. C. Cameron, of Harriston, is Moderator of the Session of Mount Forest. The Rev. J. M. Aull, of Palmerston, of the Session of Guthrie Church, Harriston, and the Rev. D. P. Niven is Convener of the committee on the State of Religion.

THE next meeting of the Presbyterian Sabbath School Union will be held in the lecture-room of Knox Church on Friday, Feb. 20, at eight p.m. Professor Gregg will deliver an address on "The Shorter Catechism: Its Importance in Home and School Instruction," and another is promised by Rev. Dr. McTavish on "Higher Religious Instruction: Its Objects and Advantages."

THE Guelph Mercury says: The Hon. Mr. Moreton, of Hamilton, conducted the services in Chalmers Church, Guelph, and in Knox Church at night. There was a full congregation in Chalmers Church in the morning and at night the two congregations united and filled Knox Church in every part. Mr. Moreton's discourses were impressive, and were listened to with close attention.

THE Rev. Charles Chiniquy writes to his ministerial brethren as follows: When the severe sickness with which I was visited last summer had forced me to cancel the many meetings where several of you had kindly requested me to lecture, I had promised to give you those lectures in a later day, if it pleased the good Master to restore my health. Now I am happy to tell you that I hope to be able to address your people this winter, if you continue to wish it. Please let me know your desire and tell me the time you wish those lectures to be given as soon as possible that we may fix the day, and pray for me.

THE Grimsby Independent says: St. John's Church people brought their anniversary services to a most successful close last week. The Sunday services, both morning and evening, were well attended, and the large audiences had the pleasure of listening to admirable sermons from Rev. James Murray, of Wentworth Presbyterian Church, Hamilton. The tea-meeting on Monday was in every respect a complete success. Dr. Mungo Fraser, of Hamilton, amply sustained his high reputation as a public speaker and the Rev. Messrs. Cruickshank, Penman and Hawke gave appropriate addresses.

THE lecture-room of St. Andrew's Church, Ottawa, was crowded last week when a reception was tendered the Normal School students, who attended in a body. Rev. W. T. Herridge presided, and delivered a thoughtful address to the students. The vocal and instrumental part of the programme contributions were made by J. J. Harrison, Mrs. H. H. Brennan, Mrs. Thurston, Miss Maud Drummond, Miss Tilley, Miss B. Mayo and Miss K. Williams and Mr. A. C. Macdougall. In addition Mr. W. J. R. McMinn recited an original ode to Tennyson. Mme. L'Estrange read an essay on "Thoughts on Tennyson," and Mr. C. H. Beddoe recited "Morte d'Arthur."

It was mentioned some time ago that the residence of Rev. T. Scouler, Vancouver, had been entered by thieves. Soon afterward Messrs. Dr. I. M. McLean, R. G. McPherson and W. J. Whiteside called at the manse, and, after reasonable felicitations, presented Mr. Scouler, in the name of the congregation of St. Andrew's, with a purse containing a sum considerably in excess of that lately stolen from the manse. Mr. Scouler was so much taken unawares that he found some difficulty in expressing his gratitude for the generous gift which, with the kindly, sympathetic sentiment that inspired it, he assured his callers he most deeply appreciated. The congregation determined after the robbery that the loss should be made good to their esteemed minister, and a subscription list was started and quickly filled far beyond the required sum.

THE Presbytery of London will hold a conference on Missions at Glencoe on Monday, March 9, when the following subjects will be discussed: 1. From half-past three to half-past four p.m., "The opportunity and duty of the Church in regard to the Chinese immigrants of Canada." Introduced by the Rev. J. A. Murray, of St. Andrew's Church, London. 2. From half-past four to half-past five p.m., "Are the efforts put forward by the Canadian Church to evangelize the heathen encouraging in their results?" This subject will be introduced by the Rev. W. M. Roger, of London East. 3. From eight to nine p.m., "The claims of Home Missions and weak congregations on the sympathy and liberality of the Church." Introduced by the Rev. Alexander Henderson, of Appin. 4. From nine to ten p.m., "How to create and develop a deeper interest in missions, especially among the young men of our congregations." Introduced by the Rev. Thomas Wilson, of Dutton. There will be a general discussion of each subject by other members of Presbytery.

THE Rev. Dr. Cochrane, Convener of the Home Mission Committee, writes: Will you kindly allow me space to remind ministers and congregations that all moneys intended for the Home Mission Fund and the Augmentation Fund should be in the hands of Dr. Reid not later than the fifteenth day of March. The committee meet the following week, and it is absolutely necessary for them to know by that time the probable amount of the present year's revenue for the purpose of paying the claims then due, and for making new

grants for the coming year. It is greatly to be desired that every congregation and mission station should make a contribution. If this is done there will be no deficiency; if, however, as last year in the case of Augmentation, the receipts fall below the expenditure, there will be nothing left but for the Committee to reduce the grants in proportion. Very much depends upon the several Presbyteries enquiring whether the amounts allocated to them for these funds have been sent. Applicants for mission work, whether students, ordained missionaries or catechists, should send in their names to Dr. Warden or myself not later than the 15th of March.

THE second anniversary of the opening of Knox Church, Clifford, was held on the 21st Dec., when the Rev. H. McQuarrie, of Wingham, preached morning and evening. He also addressed the Sabbath school in the afternoon. There was a social on the following Monday evening at which addresses were delivered by James McMullen, M.P., Rev. Messrs. Philips, Aull and McQuarrie. The annual meeting of the congregation was held on the 2nd inst. A large number of the members were present. The chair was occupied by the pastor, Rev. S. Young. The report of the building committee showed that the church was now entirely free from debt. The church has only been built a little over two years and cost \$5,250. That this amount has all been paid, in so short a time, speaks well for the liberality of the congregation which consists of about sixty families. The amount contributed to the different schemes of the church are also considerable in advance of any previous year.

THE new Presbyterian Church at Mooretown was recently opened and dedicated to the worship and service of Almighty God. The morning service was conducted by Rev. Dr. Thompson, of Sarnia, and in the afternoon by Professor Geikie, Dean of the Medical Faculty, Toronto, who held a most delightful service for the children. The church was packed on both occasions, and, judging from the hearty way all took up the singing, the services were highly appreciated, and we hope they will long live in the memories of all who took part in them. On Monday evening a most excellent lecture on China was delivered by the Rev. A. B. Winchester, of Berlin. In the new building there has also been placed a fine window in memory of the late Mr. Geikie, with the following inscription: "In loving and grateful memory of the Rev. A. Geikie, who, in 1844, gathered together, and, till 1849, faithfully served the first congregation in this village as its pastor. Many years ago the congregation resolved itself into that which now worships within those walls. Mr. Geikie was born in Edinburgh, Scotland, in 1797, and died in Canaan, Conn., in 1872. Blessed are the dead who die in the Lord".

PRESBYTERY OF TORONTO.—This Presbytery met on the 3rd inst., Rev. W. Frizzell, Moderator. The attendance both of ministers and elders was unusually large. A paper was read from the congregation of Bonar Church, Toronto, applying for a moderation in a call, promising for stipend in the meantime the sum of \$700, and asking the Presbytery to apply on their behalf for a supplement of \$300. After hearing commissioners on these points, it was duly moved and agreed to that the request for moderation be granted, and further on it was also moved and carried to apply for a supplement of \$200. Pursuant to notice previously given, it was moved by Rev. J. Frazer, seconded by Rev. W. A. Hunter, that the term of office for Moderator in the Presbytery be six months instead of one year as at present. A letter was read from Rev. Mackintosh, tendering the resignation of his pastoral charge, with the purpose of retiring from the active duties of the ministry, and assigning as his reason for taking this step the continued impairment of his bodily health. In connection therewith a certificate was read from Dr. Robinson, explaining the infirm health of Mr. Mackintosh, and stating it to be really necessary for him to rest from the active duties of the ministry. It was therefore moved and agreed to, that the resignation lie on the table in the meantime, and that the congregations concerned be cited to appear for their interests at next meeting of Presbytery. The petition brought up at last meeting from Brown's Corners, praying for renewed organization, was brought up again. And another petition was brought up at the same time, signed by sixty-three members and thirty-nine adherents of the congregation of Stouffville, praying for a re-arrangement of the fields in Markham, and particularly for a union of Melville Church and Stouffville. In relation to these respective petitions the following commissioners appeared and were heard, viz.: Messrs. Hood and Taylor for Brown's Corners; Mr. Aitken for Unionville, and Messrs. Mitchell and Low for Stouffville. It was then moved and agreed to, that the two petitions lie on the table till the next meeting of Presbytery, or till the resignation of Mr. Mackintosh be disposed of. Rev. T. T. Johnston tendered the resignation of his pastoral charge. And in consequence thereof it was resolved to cite the people who are under his care to appear for their interests at next meeting of Presbytery. It was duly reported by Rev. J. Frazer that he had visited the congregation of Queensville, and that after conferring with them and the office-bearers he begged to recommend that the supplement of \$300 be asked for again. The Presbytery adopted the recommendation. A similar agreement was also come to anent the congregation of St. Paul's Church, Toronto. The matter of examining students who may wish to be taken on trials for license was brought up by Rev. J. Mutch, when he offered the following resolution, which was seconded by Rev. D. J. Macdonnell, and duly carried, viz.: That the examiners appointed to examine students who apply to the Presbytery to be taken on trials for license be a committee to prepare short examination papers on the several subjects prescribed, and to conduct the examinations and report to Presbytery. Mr. Mutch was appointed Convener of said committee. The remit of the Assembly respecting marriage was taken up, when, for various reasons specified by him, it was moved by Rev. Dr. Gregg, and seconded by Rev. Andrew Wilson, that the Pres-

bytery resolve to disapprove of the remit. In amendment it was moved by Rev. Dr. Caven, and seconded by Rev. W. Meikle, that the Presbytery approve of the remit. On a vote being taken, twenty-two members voted for the amendment and three for the motion. The amendment was therefore declared carried, and from this decision Dr. Gregg dissented for the reasons contained in the preamble to his motion. Mr. Wilson also entered his dissent. The remit on rules for the management of the Aged and Infirm Ministers' Fund was afterwards dealt with. On Rule 3 being considered, it was duly moved and agreed to, that the recommendation of the special committee be approved of; but the Presbytery would further recommend that a table be prepared to set forth the amount required (on the basis of an actuary's estimate) to secure for each separate age the annuity of \$100. On Rule 4 being considered, it was duly approved of as recommended. On Rules 9, 10, 15 and 16 being severally considered, the amendments of the committee were approved of. Notice was given by Rev. R. P. Mackay that at next meeting he would move the adoption of an overture to the General Assembly, asking permission to Presbyteries to settle for a few years at least ministers without charge who have reached fifty-five years or more when they and vacant congregations may so desire it. The Presbytery adjourned to meet on the first Tuesday of March, at ten a.m.—R. MONTEATH, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

THE annual meeting of Wroxeter Presbyterian congregation took place recently and revealed a satisfactory state of affairs. The reports read from the various bodies connected with the church showed that an encouraging condition of zeal and spirituality prevailed, while the financial operations of the year resulted in a balance of \$246. Marked progress is being made under the ministry of Rev. Thomas Davidson.

THE annual meeting of the congregation of the John Street Presbyterian Church, Belleville, was held in the church recently and was largely attended. After opening the services by the pastor, Rev. Dr. George, Prof. Coleman was asked to preside; Mr. R. Templeton was secretary. Annual reports were presented from the different organizations in connection with the Church, namely, the Session, Treasurer, Sunday school, Woman's Missionary Society and the Mission Band. The total contributions for the year amounted to \$4,329, showing the church to be in a flourishing condition. The congregation passed a resolution recommending to the session the granting of a month's leave of absence every year to the pastor and that the church pay for a supply. A resolution was also passed recommending that the managing committee take steps as soon as possible to enlarge the lecture and Sunday school rooms. The meeting, which was unanimous and harmonious in its dealings, then adjourned.

THE annual meeting of the congregation of the Presbyterian Church, Bracebridge, was held on Thursday evening week, Rev. Dr. Clarke in the chair. The usual reports were presented. That of the Session showed a slight decrease in the number of communicants on the roll, chiefly due to removals from the locality; in all other respects decided improvement. Of the eight communicants added during the year six were from the Sabbath school, the report from which indicated a prosperous condition, with large accessions; average attendance, seventy-four. The report of the Board of Managers was most satisfactory. Never before in the history of this congregation were its affairs in such a prosperous condition. During the past six months a substantial brick manse was built, a Young People's Society of Christian Endeavour formed.

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THE annual meeting of the congregation of Melville Church, Fergus, was held on Monday, January 26, at two p.m., the pastor, Rev. R. M. Craig, presiding. After spending one half-hour in devotional exercises the different organizations presented the financial reports for the past year, all of which are in a very satisfactory state. The managers' report shows a total revenue for the year of \$2,044.53, with an expenditure of \$1,887.16, leaving a balance in the hands of the treasurer of \$157.37. The Missionary Association reported the total receipts to be \$594.63, of which amount the following allocation was made: to Home Missions, \$110; to Augmentation, \$73; to Foreign Missions, \$150; to French Evangelization, \$70; to Knox College, \$50; to Manitoba College, \$30; to Queen's, \$10; to Aged and Infirm Ministers' Fund, \$50, and to Widows' and Orphans' Fund, \$50. The report of the Woman's Aid Society showed a total income of \$188.87, which, with the exception of a balance of \$48, has been expended in Church work at home and abroad. The report of the Auxiliary to the Woman's Foreign Missionary Society showed the total receipts for the year to be \$276.90, an increase of \$46 over the preceding year. Of this amount the Willing Workers' Mission Band contributed \$26, and the "Harvesters," \$26. From an examination of the various reports it is seen that upwards of \$1,061 has been expended on the Schemes of the Church, and in addition upwards of \$1,000 by private contributions not reported by the Missionary Association, making in all upwards of \$2,000 to this important work. The Sabbath school report showed a total revenue of \$369.53, of this amount: \$229 represents the contributions of the school for the year, \$112 for missions and \$117 for support of school and library. The Building Committee gave a detailed statement of the work performed and the expense connected in the building of the new manse. The total cost was shown to be \$3,667.32, of which amount \$2,367.32 has been fully met and arrangements were made to meet the balance as it falls due. The total expenditure of the congregation for the year for all purposes it will be seen is in the neighbourhood of \$7,000. The reports were freely discussed and great satisfaction expressed with the results. Messrs. Michie, Argo and McHardy were appointed managers, and Messrs. Phillips and Taylor, auditors. It was agreed to furnish a copy of the *Record* to all families in the congregation. The Rev. Dr. Smellie, who for nearly half a century ministered to this congregation, and whose deep, continued interest in all that pertains to the welfare of the congregation is a source of pleasure and gratification to all, called the attention of the meeting to the reference made on the preceding day to the danger to which our missionaries in Honan are exposed, and to the great distress in that district from inundations, and asked that a treasurer be at once appointed to receive contributions for the relief of those in distress. On motion the Rev. Mr. Craig was appointed, and, judging from the contributors, a goodly amount must have been handed in. The congregation sang "Praise God from whom all blessings flow," and Dr. Smellie led the congregation in prayer, and thus closed a very successful and harmonious business meeting.

THE PACE IS TOO FAST.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listless and prematurely old men found in every community, one is almost forced to admit that the race is deteriorating. The causes leading to this decline in manhood are various, and among them may be mentioned overwork, mental strain, loss of sleep, over indulgence of appetites, and excess of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and often to insanity. To all thus suffering, Dr. Williams' Pink Pills come as a boon. They build up shattered nerves, enrich the blood, stimulate the brain, and reinforce the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find them a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all dealers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Ont.

The Rome, Watertown & Ogdensburg Railroad has arranged its 5th Annual Excursion to Washington via West Shore and Pennsylvania Railroads. The excursion will leave the line of the R., W. & O. R. R., on Tuesday, Feb. 24th, 1891, and be run by special solid trains through to Washington. The rate from any station on the line of R., W. & O. R. R. will be only \$10.00 to Washington and return. Wagner Sleeping Cars will be attached to all special trains; price for double berth, \$3.50; section, \$7.00, from any station to Washington. Excursion tickets allow ten days in the city of Washington, and on the return trip allow stop-off at Baltimore, Philadelphia and New York. Special rates for side trips have been made to all historical places and interesting cities in the vicinity of Washington. Reduced rates have been arranged for at seventeen different hotels in Washington; price from \$1.50 to \$4.00 per day. Six special tourist agents will accompany the excursion and attend to the comfort of the party on the trains and during the stay in Washington. The President will hold receptions on Mondays, Wednesdays and Saturdays at 1 p.m. Sleeping car tickets, excursion tickets, time-tables, information and illustrated programmes, illustrating and describing the city of Washington and giving all details concerning the excursion, can be obtained from all R., W. & O. R. R. ticket agents or from Theo. Butterfield, Gen. Passenger Agent, Oswego, N.Y.

For the new parish church at Largs, Mr. Archibald Muir, of Broomfield House, has presented a steeple clock, with four dials, which are to be illuminated at night, and furnished with bells to chime the Cambridge or Westminster quarters. Stained-glass windows are also being furnished by several donors.

British and Foreign.

A MOVEMENT is on foot to hold an exhibition of Burns' relics in Glasgow.

DR. LIVINGSTONE made it a rule never to read or preserve any words of praise.

THE twelfth triennial conference of the Y. M. C. Associations of all lands is to be held in Amsterdam in August.

A NEW church for the congregation at Ballymena, of which Rev. D. McMeekan is pastor, is approaching completion.

PROFESSOR DRUMMOND, it is said, will reply to Mr. Stanley in the preface to a new edition of "Tropical Africa."

MR. ROSE TROUP, the senior surviving officer of Stanley's rear guard, recently lectured in Aberdeen, where he was educated.

LORD TENNYSON has ready a volume of verse that will be published immediately the American Copyright Bill becomes law.

THE Rev. Dr. Lynd has been delivering the series of Carey lectures on "Pulpit Oratory" in the Common Hall, Magee College.

THREE years ago the Church Missionary Society had twenty-two female missionaries; now it has sixty. And the case is typical.

PRINCIPAL DAVID BROWN, D.D., will issue shortly a small volume on "The Structure of the Apocalypse and its Primary Predictions."

MR. J. G. C. ANDERSON, M.A., son of the Free Church minister of Edinkillie, has won an exhibition in classics of \$425 at Christ Church, Oxford.

PROFESSOR YOUNG, of Glasgow, regrets to say that a much larger proportion of the Aberdeen than of the Glasgow students are able to speak German.

LAST year the Scottish Association for aiding school boards in the inspection of religious instruction visited 275 schools, against 254 in the previous year.

THE congregational committee of St. Stephen's, Edinburgh, have resolved to recommend Mr. Macadam Muir, of Morningside, as Dr. Norman Macleod's successor.

DR. SCHLIEMANN'S widow, it is said, intends to resume and complete the excavations at Hisarlik, which it had been the doctor's intention himself to resume in spring.

PROFESSOR HENRY DRUMMOND has resumed his meetings with the Edinburgh students in the Oddfellows' Hall. At the first meeting the place was crowded and the audience enthusiastic.

DR. SMILES' latest work is the biography of the late John Murray, the well-known publisher of "Byron" and of "Moore," and doubtless the selections from his correspondence will be of interest.

DURING the last four years no fewer than seventy-nine English university men have become missionaries. The flower of university youth everywhere is pressing more and more into the foreign field.

MEDICAL missionaries having British degrees number about 141; while from America and the Continent there are 150. The number of female practitioners seems to grow rather more rapidly than that of medical men.

THE late Dean Church had almost finished his work on "The Oxford Movement," the revision of the last four chapters being all that remained to be done at the time of his death. This is to be carried out by Canon Paget, and the book will be issued within a few weeks.

THE venerable Principal Brown, of Aberdeen, who is in his eighty-eighth year, conducted anniversary services on a recent Sabbath in Lunithgow church, of which Rev. Alexander Mitchell, M.A., is pastor. The audiences, which were very large, were greatly interested and deeply impressed.

THE Rev. Jacob Primmer, who has projected a new series of meetings in continuance of his defence of the purity of worship, began at St. Andrew's lately. The students turned out with penny-whistles, toy trumpets and bags of flour; and a free fight ensued between them and the younger portion of the townspeople. Ultimately the students were driven from the hall.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. L. Hood & Co., Lowell, Mass.

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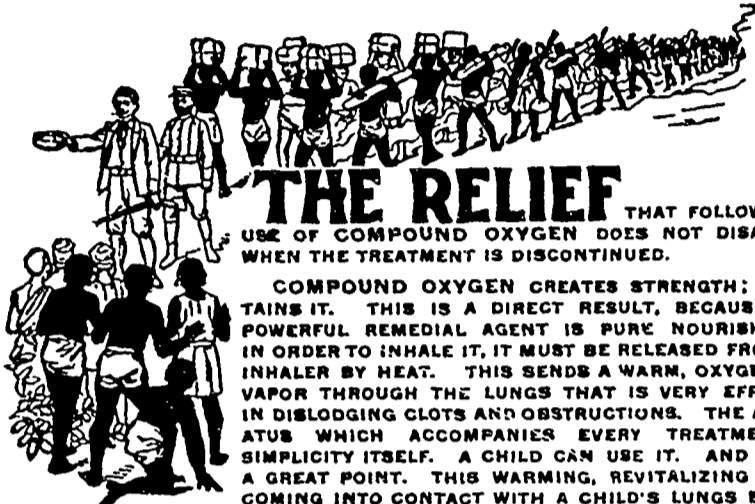
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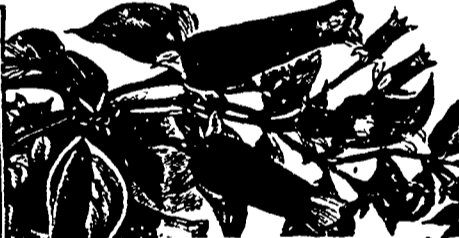


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AN increase is reported of above \$10,000 in the contributions to the Irish Presbyterian Sustentation Fund for the nine months of the financial year already expired.

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The distinguished Dr. L. A. Sayer, said to a lady of the hawkton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream,' as the least harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

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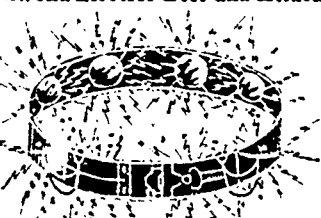
can do for them. To heal the sick we must destroy the cause; to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. Health without Medicine (which contains nothing but the advice to use hot water, enemas) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance.

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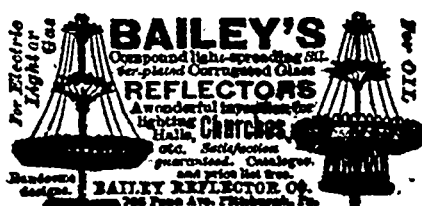
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WHAT DO YOU THINK OF IT?

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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidney, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

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

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HOUSEHOLD HINTS.

BANANA PUDDING.—Lay in a pudding-dish slices of sponge cake. Pour over boiled custard with sliced bananas. Cover with soft frosting, which may be made of the whites of the eggs used in the custard.

LAFAYETTE CAKE.—Beat to a cream one cup of butter with a cup of sugar and a cup of molasses; add a cup of milk, a small, even teaspoonful of soda, a cup of raisins and spice to the taste. Bake this cake in a large loaf for two hours and ice thickly.

OATMEAL CRISP.—One cup of oatmeal, nearly one-half teaspoonful of salt mixed to gether dry; cover with cold water, and let it stand half an hour. Drain off any water remaining; drop by spoonfuls on a tin, spreading as thick as possible. Bake until brown and crisp, but not scorched in the least.

CLOVE CAKE.—Two cupfuls of flour, one-half cupful of molasses, one-half cupful of butter, one-half cupful of milk, two eggs, two cupfuls or more of raisins, one teaspoonful of soda, one-half teaspoonful each of cloves, cinnamon and allspice, and one-half teaspoonful of nutmeg.

RICE LEMON PUDDING.—Boil a teacupful of rice until well done. Beat the yolks of four eggs with a teacupful of sugar, and pour the rice on them boiling hot. Beat the whites of the eggs with a teacupful of sugar to a stiff froth, put them on the pudding and return it to the oven. Flavour with the juice and grated rind of a lemon.

NICE CAKE.—To one-fourth pound of dried and sifted flour add one-half pound of sifted white sugar; cream one-fourth pound of butter, and pour it into the flour, stirring all the time; blend all well together; then add four eggs well beaten, yolks and whites separately, and flavour with a little rafia or vanilla essence; when these are well mixed place the bowl near the fire to warm, then pour mixture into a well-buttered tin, and bake in a moderate oven for half an hour.

THE RESULT OF NEGLECT.

Little troubles are proverbially the ones that cause the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, producing disastrous results. This is especially true of cold in the head. The sufferer looks upon it as a trifling annoyance that needs no treatment and will speedily pass away. This is a grave mistake. There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the trouble runs the more serious the results. Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, constant hawking and spitting, and in many, many cases ends in consumption and death. No case may have all the symptoms indicated, but the more the sufferer has the greater the danger. It is obvious, therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further disease—perhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effect a cure, thus preventing the developing of catarrh. No other remedy has ever met with the success that Nasal Balm has, and this is simply because it does all its manufacturers claim for it. As a precautionary remedy a bottle of Nasal Balm should be kept in every house. Sold by all dealers.

Dr. Prices' Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

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14/26

SOFT GINGERBREAD.—One and one-half cup molasses, one-half cup sugar, two eggs, butter size of an egg, a tea-cup of sour milk, ginger and cloves, soda to neutralize the acid of the milk, and flour to make rather a stiff batter.

OYSTER SOUP.—Pour over the oysters all their liquor, and stew until the edges begin to curl; then add rich milk slightly thickened with cracker dust, a generous lump of butter, pepper and salt. If liked, put some oyster crackers in the bottom of your soup tureen and pour over the soup. If liked highly seasoned, add another small bit of red pepper, which can be removed after cooking, as they are very strong.



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A departure from ordinary methods has long been adopted by the makers of Dr. Pierce's Golden Medical Discovery. They know what it can do—and they guarantee it. Your money is promptly returned, if it fails to benefit or cure in all diseases arising from torpid liver or impure blood. No better terms could be asked for. No better remedy can be had. Nothing else that claims to be a blood-purifier is sold in this way—because nothing else is like the "G. M. D."

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It's especially potent in curing Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Gaitre, or Thick Neck, and Enlarged Glands, Tumors and Swellings. Great Eating Ulcers rapidly heal under its benign influence. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.



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Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St. London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

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

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Will be found invaluable for Cholera, Infantum, and all Summer Complaints, children or adults. It is not a medicine but will be retained & sustain life when everything else fails. Sizes 30 cts. up.

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2 LBS NET

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS
NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

In this city, on February 13, John Maclean, in his 66th year.
At 99 Drummond street, Montreal, on February 10, suddenly, Thos. Darling, accountant, in his 56th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 17th March, at 11 a.m.
BROCKVILLE.—At Cardinal, on 2nd Tuesday in March, at 2.30 p.m.
CALGARY.—In Presbyterian Church, Medicine Hat, on first Wednesday of March, at 11 a.m.
CHATHAM.—In the school room of St. Andrew's Church, Chatham, on 2nd Monday of March, at 7.30 p.m.
HURON.—In Seaford, March 10, at 10.30 a.m.
KINGSTON.—In Chalmers' Church, Kingston on the 17th March, at 3 p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, 1891, at 10.30 a.m.
LONDON.—The Presbytery of London will meet in Glencoe on Monday, the 9th March, at 3 p.m., for religious conference, and on Tuesday, the 10th, for business, at 10 o'clock.
MAITLAND.—At Lucknow, on Tuesday, 10th March, at 1 p.m.
MONTREAL.—In Convocation Hall, Tuesday, 17th March, at 10 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound, March 17, at 9 a.m.
PARIS.—In Dumries Street Church, Paris, on Monday, March 9, at 2 p.m., for Conference, and for ordinary business on Tuesday at 10 a.m.
QUEBEC.—In Murrin College, Quebec, on the 24th February.
ROCK LAKE.—At Pilot Mound, on the first Tuesday in March, at 7.30 p.m.
STRAITFORD.—In Knox Church, Listowel, on March 9, at 2 p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 10th March, at 7.30 p.m.

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