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The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyn-dall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks. For the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

SALESMEN WANTED AT ONCE.—A large quantity of the best quality of the following goods for sale:—CIGARETTES, TOBACCO, SUGAR, COFFEE, TEA, SPICES, etc. For full terms address, Commercial St. Co., Ottawa, Ont., or Hamilton, Ont.

Household Hints.

OYSTERS ROASTED IN THE SHELL.—Wash the shells clean, and wipe dry. Put in a baking pan, and set inside the stove twenty-five minutes. Serve on hot dishes, with butter, pepper and salt.

For cleaning, shining and preserving silverware, use Lowe's Polishing Fluid. For sale by all grocers.

OYSTER STEW.—Put a quart of fresh oysters in their own liquor in a saucepan, set on the fire, let heat very hot, but not boil, take out the oysters, add half a pint of rich milk to the liquor, season with salt and pepper to taste, add a large tablespoonful of butter. When well heated, pour over the oysters and serve.

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

FRIED OYSTERS.—Select fine large oysters. Drain and dry them. Do not pierce with a fork. Season with salt and pepper. Dip first in grated bread crumbs, then in beaten egg; let stand fifteen minutes, and roll in grated bread crumbs again, covering every part carefully. Fry in boiling grease. When brown, take up carefully, and drain on brown paper. Serve immediately. Garnish with chopped cucumber pickles.

WILD CHERRY BALSAM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his BALSAM OF WILD CHERRY has cured in the past fifty years, cured of coughs, colds, consumption, or some other form of pulmonary disease.

SCALLOPED OYSTERS.—Put a layer of oysters in a baking dish, cover with a thick layer of bread crumbs (stale); spread over with bits of butter, season with pepper and salt, add another layer of oysters. Continue till the dish is full. Put bread crumbs on top. Pour over half a teacup each of oyster liquor and rich milk. Bake in a quick oven for fifteen minutes, until brown. Serve immediately.

May you live long and prosper! You will live longer if you cook uses only Imperial Cream Tartar Baking Powder. Always reliable, purest and best.

MEAT PIE CRUST.—I wonder if any of the household sisters make batter crust for meat and larger fruit pies? We make it with baking powder as biscuits are made, but as thin as pan-cake batter; pour a thin layer in the pan, put in the meat or fruit, then pour the remaining batter over the top. It is excellent for meat pies.

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

OMELETTE.—Mix smooth with milk one heaping tablespoonful of flour, add fourteen tablespoonfuls of milk, flavored with nutmeg, a pinch of salt, a pinch of sugar; put a tablespoonful of butter in the skillet, let it melt, then pour in the mixture, set in a hot oven till brown.

For Chills and sudden Colds, nothing is so good as Fan-Killer.

SPICE CAKE.—Two cups brown sugar, scant half cup butter, two and a half cups flour, one cup milk, two eggs (one white, two yolks), one teaspoon soda, one teaspoonful allspice, two teaspoonful cinnamon, one half teaspoonful cloves, one-half nutmeg. Frosting—one cup white sugar, four tablespoonful water. Boil five minutes, pour over the beaten white of one egg and add one cup of chopped raisins.

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

CURRIED OYSTERS.—Put oyster liquor in a saucepan from a quart of oysters, add half a teacup of butter, two tablespoonful of flour, and one of curry powder; let boil, add the oysters, and serve.

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

OYSTER PATES.—Stew some oysters in a little of their own liquor, add cream, butter, a little nutmeg, pepper and salt. Let cool. Have shells of puff paste, for little cases, prepared, lay two or three oysters in each, and pour in the gravy.

For Nervousness, Use Horsford's Acid Phosphate.

Dr. W. C. HANSCOCK, Minneapolis, Minn., says: "I used it in a case of acute rheumatism, during convalescence; the particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

OYSTER PIE.—Line a deep pan with rich crust. Put in a quart of oysters, season with butter, salt, pepper, and a little nutmeg. Add a well beaten egg and a half pint of crushed crackers, pour in the oyster liquor, cover the top with crust and bake brown.

"Purity—Strength—Perfection."

CLEVELAND'S SUPERIOR Baking Powder.

Made of Pure Cream of Tartar.

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

ALWAYS MAKES Wholesome Bread, Delicious Pastry.

INGREDIENTS ARE Chemically Pure, Perfectly Combined, Made Public.

REFER TO GOVERNMENT Chemists, State Chemists, Boards of Health, Eminent Scientists.

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Toilet
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The Bath.
Beware of Counterfeits.

MURRAY & LANMAN'S Florida Water.

The Universal Perfume.

FOR
Cramps, Chills, Colic, Diarrhoea
Dysentery, Cholera-Morbus
and all Bowel Complaints,
NO REMEDY EQUALS

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49 Years Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for

Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

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

AT the close of the Episcopal Convention in New York Bishop Williams of Connecticut, pronounced the benediction. There was an affecting scene in the Memorial Building when the venerable presiding bishop, penetrated with the thought that he may never meet his brethren again, bade them farewell, kissing each of them on the cheek. It was a fitting close to a convention in which amity and good will had reigned from beginning to end.

THE Bible idea in regard to Thanksgiving, says the New York *Independent*, is that we should give "thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." (Eph. v. 20.) The whole scheme of our existence and everything in it should call forth our gratitude to the great Author of our being. What we sometimes call evils are often our greatest mercies. Every Christian should be a devout *optimist* and constantly praise God for his goodness.

THE directors of the McAll Mission in France, which holds services in one hundred and thirty halls, have asked their helpers and friends in Britain to set apart a Sunday for special prayer and praise. The wonderful blessing vouchsafed calls, they say, for earnest thankfulness, and as some forms of work have been undertaken upon the promise of gifts from subscribers who have since died, there is need to pray that the spirit of generous giving may be imparted, so that the work already in hand may be maintained.

DR. MELVILLE, in the opening address at the first general meeting of the Dundee Presbyterian office-bearers' union, said such societies worked two ways—inwards towards the central administration of the Church's affairs, and outwards towards the administration of congregational matters. In reference to the financial side of church affairs, he said spiritual work should be paid for. Who were to pay for it? The whole nation as one body, or those who benefited by the work? Practically that was no question to them, for they knew where they stood. They stood where their fathers landed them, and they saw no reason yet to depart from the position in which they had been placed.

THERE are only from 70,000 to 80,000 Jews in France, but their position and influence may be judged from the following facts:—Six of the largest daily papers have Jews as directors or secretaries of the editors, besides many writers in the public journals; three Jews are senators; four are Representatives in the Chamber; two Inspectors-General of Public Instruction; seven members of the Privy Council; four members of the Académie des Inscriptions et Belles-Lettres; four of the Académie des Sciences; three of the Académie des Médecines; three of the Collège de France; two of the Sorbonne; two of the Ecole Polytechnique; three Professors of Medicine; the President of the High Court of Appeal is a Jew; many officers, medical men, and engineers of the State are Jews; five are generals of the army, and many are subaltern officers.

WITH the annual evangelistic conference of the London Presbyteries, held in the college lately, the winter's work was inaugurated. Rev. C. Moinet presided. Rev. Wm. Ross, of Cowcaddens Free Church, Glasgow, introduced the subject, "Aggressive work in large cities." He touched upon the helps and hindrances. A calculation had just been made, he said, that there were 300,000 persons in Glasgow who were outside church organization of any kind. To reach such, men needed to be filled with the Holy Ghost, their purposes should be fixed but their plans free. Impressions should be always followed up, and in the work of the elevation of the masses Gospel Temperance must take a prominent place. Mr. Ross spoke of the success of his work in Cowcaddens, where services have been held for 2,190 consecutive nights. The work should be done by the Church into which the people should be gathered.

THE services in connection with the Catholic Centennial Celebration at Baltimore, will begin on Sunday, November 10th. They will be at the Cathedral, and tickets for every seat in the building have already been issued. The ceremonies will begin with a procession from the Cardinal's residence: The two Cardinals will march under a gold and crimson canopy, and in the cathedral they will occupy thrones of red damask and gold. The Archbishops and Bishops will wear their richest robes, and the priests will be in white surplices. A hymn composed especially for the occasion will be sung by a choir of several hundred voices. Archbishop Williams, of Boston, will celebrate the Pontifical Mass, and the centennial sermon will be preached by Archbishop Ryan, of Philadelphia. The Convention will be attended by 600 delegates. The ecclesiastical participants in the celebration proper will include Cardinal Gibbons, Cardinal Taschereau, fifty bishops, a delegation from the Vatican, hundreds of priests and nearly a thousand Catholic societies. Premier Mercier of Quebec, it is announced, will be present and take part in the celebration.

WE announced last week, says the *British Weekly*, that the Rev. George Adam Smith, M.A., of Aberdeen, who has been unanimously invited to succeed Dr. Marcus Dods as minister of Renfield Free Church, Glasgow, has felt it his duty to decline the call. Mr. Smith, although fully sensible of the importance and attraction of the sphere to which he was invited, felt that the state of his work in Aberdeen was such that he could not conscientiously leave it. This decision involves the rejection of overtures from Free St. George's, Edinburgh, many of the members of which desired to have Mr. Smith settled as a colleague to Dr. Whyte. Happily there is no urgency about St. George's, Dr. Whyte remaining still in full vigour of body and mind. The promptitude with which Mr. Smith has made his decision known is highly satisfactory, and it may be that others in similar circumstances will follow the excellent example. It seems to be felt in Scotland that while the average of preaching among the younger men is very high—perhaps higher than ever before—there is a certain lack of marked individuality and power. We do not doubt, however, that there are those among them in every way fit to occupy the most important positions.

THE Minister of Education has issued "Instructions to Teachers and Trustees of French-English Schools," which if faithfully followed out will meet the objections that have been urged against the methods pursued in schools where French-Canadian children are being educated in this province. The encroachments made by Roman Catholic ecclesiastics on the Ontario common school system in certain districts has aroused a degree of apprehension it was wisdom to allay, by insisting on a full and faithful adherence to the educational system which the Province of Ontario has adopted and supports. The study of English is enjoined, and the management of the school, as far as practicable, is to be conducted in English. Teachers' institutes and a model school for teachers are to be established. The bilingual readers authorized in the French schools in New Brunswick, Prince Edward Island and Nova Scotia have been authorized by the Department for use in the French schools in Ontario. In addition to recommendations concerning the teaching of the various branches in these schools, the Regulations respecting unauthorized text books and religious instruction are printed in these "Instructions" to the guidance of teachers and trustees. Prompt measures have been taken to correct evils which might have led to serious trouble.

BIG Words and Small Deeds is the title the *Christian Leader* affixes to the following: Bishop Courtney, formerly an Episcopal clergyman in Glasgow, was the preacher at the triennial provincial Synod of the Church of England in Canada, held recently in Montreal. Christian union was the burden of his discourse, and he contended that the Church of England should be a centre of union both for Romanists and non-Episcopal Protestants. After

this sermon came a great missionary meeting, with much eloquent talk, Bishop Courtney referring to the fact that while some people asserted that missions were played out, the missionary societies had more money and more men than ever. He might have added that if all the other churches did as little for missions as the one in which he is junior bishop, there would have been no grounds for this boast. The fact is that both for domestic and foreign missions the Canadian Episcopalians have only raised \$81,000 during the past three years, which is at the rate of \$27,000 per annum. The Presbyterian Church of the Dominion, which is supposed to be about equal in numbers and resources to the Anglican, raised last year for corresponding purposes \$220,000. And yet the Anglicans coolly set themselves up as the grand "centre of unity"! The best index of a Church's vitality is to be found in its pecuniary offerings, and in the light of the above contrast, the claim set forth by Bishop Courtney becomes slightly ridiculous.

ONE of the devoted leaders of the crusade against the demoralizing music halls in London is Mr. McDougall, of whom a correspondent thus writes to the *Christian World*:—"I am glad to notice that you speak a word for Mr. John McDougall, who has brought a hornet's nest about his ears by attacking the indecency of the music halls. He is one of a family that is devoting itself with remarkable unanimity to the service of man. His father, still alive, started as a private schoolmaster in Manchester, and from dabbling in chemistry came at last to build up a magnificent business in disinfectants, cattle food, manures, etc., which has brought fortune to himself and his son. Perhaps the most useful fact in the lives of these sons is that in two of them the philanthropic impulse has mastered the desire for wealth, and both have retired in the prime of life, in order that nothing may stand between them and devotion to humanity. One of these brothers is Mr. John McDougall; the other is Councillor McDougall, of Manchester, whose pamphlet on 'Drink and Poverty' has recently made such a stir. He is working as a guardian of the poor. Another brother has for twenty-five years or more conducted a Sunday class in the Mint, Southwark, striving without ostentation or parade to lift up those who have fallen. A sister has been for twelve years matron of Dr. Stephenson's Children's Home, choosing work rather than ease. I do not know a case of such strenuous and devoted missionary spirit affecting a whole family; and the power to stop in the race for wealth carries a special lesson for the times."

THE Chautauqua movement which from the first has achieved a remarkable success, and has been productive of most excellent results, has received a cordial support from Presbyterians. A circular has just been issued in which it is stated that "from the first Chautauqua Assembly to the present time, Presbyterians have shown marked appreciation of the advantages that life at Chautauqua offers, hence it is not surprising to learn that for several years Presbyterians have out-numbered all other denominations in the number of students engaged in the various departments of the University. This year fifty-five Presbyterians were enrolled in the Teachers' retreat, nearly one-sixth of the total number. In the College of Liberal Arts, Presbyterians again lead with one hundred and twenty-six students, or over one-fifth of the enrolment. On Denominational Day there were three hundred present at the Presbyterians' meeting, despite the rain; of these twenty-three were ministers, ten elders, and five Sabbath School superintendents." A Presbyterian Association of Chautauqua has been formed. A building is to be erected. An appeal is made to the Presbyterians who have visited Chautauqua to aid in the accomplishment of this laudable design by subscriptions, which may be sent to the Treasurer, Mr. E. A. Skinner, Westfield, Chautauqua, N.Y. On the Board of Management are, among many others, the names of Dr. John Hall, Dr. Palmer, of New Orleans; Dr. Geo. P. Hayes, of Kansas City; Elliott F. Shepard, Geo. P. Morris, New York; A. O. Granger, Philadelphia; and Eugene M. O'Neill, of Pittsburgh. There can be little doubt that this movement will be crowned with the success it deserves.

Our Contributors.

SOME SUBJECTS THAT THE COMING LECTURERS IN KNOX COLLEGE MIGHT DISCUSS—WHEN THEY COME.

BY KNOXIAN.

A few months ago Mr. William Houston, M.A., had a paper in the *Knox College Monthly* that attracted considerable attention and drew hearty amens from many readers. Mr. Houston undertook to show, and we think did most clearly show, that the chief defect in ministerial education at the present time and in this country lies in the direction of English. A minister may be well read in classics and mathematics; he may have a generous knowledge of metaphysics and theology; he may be accomplished in the sciences and a master in modern languages, and yet not be able to speak his own language as forcibly and impressively as a farmer from the next concession or a store keeper or a municipal man from the next village. (Oh, that we were allowed to give a few living illustrations on this point!)

We have not Mr. Houston's admirable article before us but if we rightly remember, what he insisted upon was such a knowledge of English as will enable a man not only to speak with correctness but with impressiveness. To express truth is one thing, to impress it is another and entirely different thing. Fifty men can express truth for every one that can impress it. There is no particular difficulty in standing up before an audience and by working the vocal apparatus give expression to truth on any subject one understands. A parrot can be taught expression. The problem in the ministry that must be solved sooner or later at somebody's expense is, not how to express truth, but how to impress it, how to make it strike and stick. This is the problem that Phelps wrestles with all through his admirable book, "English Style in Public Discourse." A month's grind on that book alone, or on the works on Rhetoric recently published by Genung would save an earnest student, not above studying his art, many a discouraging hour in the actual work of the ministry.

Some one may say the power that makes the impression is all in the truth not in the manner of stating it. Now let us test that statement. Say "Great is Diana of the Ephesians," with a good vigorous emphasis on great. Now say, "Diana of the Ephesians is great." Is that the same sentence? The words are the same though slightly transposed. The fact stated is exactly the same but will anybody say the sentences have the same force. The one if properly uttered, goes like a bullet, the other if uttered by the best elocutionist is as feeble as the

"Pierce, sir, pierce is the word, strike out penetrate and put in pierce," said Robert Hall to some one who was reading his manuscript. Penetrate is a good enough word but, Robert Hall being a thorough master of forcible English, knew the moment he heard it that it was no such working word as pierce?

But what is the use of dwelling on this point. Every sensible man in the country knows that the same facts or arguments may be put in the weakest or most forcible manner and that the difference is mainly in the man that puts them. Every little circle of choice spirits knows that three-fourths of the power of a story depends on the telling of it. We might put in a rare illustration here but we forbear because the man who furnished it is still alive. He tried to tell a story at a tea meeting and builded mu'h better than he knew.

One occasionally hears good people in our congregations say that certain students cannot preach but that they would make good professors of theology. Indeed there is a kind of student that is often voted to the professorial chair before he has finished his course. Theological professors have no idea of the number of students appointed by the popular vote to fill their shoes. And who are these favoured young gentlemen who get professorships before they finish their studies? Nine times out of ten they are students with a reputation for high scholarship, but who have not enough power of expression to make an impression. A young man has a brilliant course in his university; he takes high honours in his theological seminary; people see his name in the papers and send for him. He comes and feebleness is stamped on every part of the service and sermon. The good people are too kind to criticize unfavourably: they are too loyal to blame the college and they explain away all difficulties by saying that nature intended the young man for a college professor! Perhaps she did but the Church persistently refuses to appoint a new batch of professors, and therefore it might be better to avoid that doubtful qualification for a professorship which consists in speaking English feebly. As a general thing the men who have been appointed professors don't speak English in that way.

Students who take high honours are often mortified to find that fellow students who do fair work in college but have no academic honours are often far more popular with congregations than the men who have climbed to the very highest rungs of the academic ladder. It is a mystery to them why ordinary students should be so often asked for during the session and have congregations waiting them when their course is ended. The common expression of surprise is, "I don't understand what people see in him." Sometimes the surprise is slightly tinged with bitterness.

There need be no mystery about the matter. The standards that obtain in congregations and in colleges are radically

different. In colleges the standard is scholarship, or as some people would say, the power to cram for examinations. In congregations the standard is mainly the power to make an impression by the use of God's truth. The people judge a preacher by his preaching—not by the examinations he passed. We have heard of cases in which graduates of certain universities influenced congregations to call fellow-graduates by dwelling on the college course of the candidates but such cases must always be rare and a few more failures brought about in that way will make them rarer still. Earnest, sensible, God-fearing men want a pastor who can preach the Gospel and build up their congregations. One or two prigs in a congregation may spoil an occasional call for a man of that kind and bring in an inferior man for purely academic reasons, but that kind of thing cannot be done often among people who know their duty and have a reasonable amount of sense and self-respect.

Is there not room for one or two short courses on this subject? Call it Sacred Rhetoric; call it "The Art of putting things;" call it English, give it Spencer's title, "The Philosophy of Style," give it any name you please. A rose smells just as sweet under any other name. The thing wanted is a course or two that will give students some hints on the power of expression and fire them with ambition to study the subject for themselves.

Of course the right thing would be to appoint a professor to do the work in a regular way—but the Church is not in any humour just now for appointing professors. To expect the present professors to leave their own departments and teach this or any other side subject in a systematic way is about as reasonable as to ask them to go out and build a railroad on Saturdays. The very most that the professors can do is to criticize a student's power of expression as it appears in his class exercises. The burden of the criticism may be to tell him that he hasn't any. That may not mend matters much.

We could mention several other subjects which we think might be discussed in a short course by outside lecturers but we willingly give the floor to anybody who wants it and if nobody strikes on our subject we may suggest them at some future time.

GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

The Sabbath School Committee of the General Assembly held two meetings lately, at both of which the same items of business were considered. One, for the convenience of members residing in the Maritime Provinces, was held during the meeting of Synod at Pictou, October 4-9; the other in Toronto during the sessions of the Ontario Sabbath School Convention, October 23, 24. By this means a maximum of attendance with a minimum of expense was attained. Seeing that the Assembly has made no provision for payment of travelling expenses, and the members, at least until Assembly meets and sanctions their action, must bear their own charges, the latter consideration was a very important one. Both meetings were well attended, and the business received very careful consideration. The following is a brief summary of the decisions arrived at:

1. Forms for the usual statistics required by the General Assembly, and also for the necessary returns in connection with the scheme of higher religious instruction were received and adopted.

2. The appointment of local centres and presiding examiners was committed to their corresponding members in their several Presbyteries. That is, the Convener of the Presbytery's Sabbath School Committee will name the places at which examinations are to be held and the persons who are to preside at them. In making the appointments the convenience of candidates is chiefly to be considered.

No action can of course be taken until the names of intending candidates are sent in, after January 1, 1890.

Chief examiners were nominated for the biblical, doctrinal and historical departments. The duty of these is to set the question papers and forward them in manuscript, confidentially, to the Convener before the 1st of January next. They are to prepare eight questions for each class of candidates, or separate papers, and to assign a maximum value to each question. The total maximum marks for each paper to be 200. In preparing their questions the chief examiners are respectfully requested to have regard to the tentative nature of the scheme and the unfamiliarity of our Sabbath schools with written examinations.

Four sub-examiners were nominated for each question paper—twenty-eight in all. The duty of these is to value the answers, as mailed to them by the presiding examiners, and forward the results to the Convener. Each sub-examiner will receive all the answers to two questions. It was left to the convener to arrange details.

Three examiners of essays were nominated, and the Convener was authorized to add to their number if necessary, so that no one should be asked to read more than twenty essays. All names are withheld until the consent of appointees has been obtained.

3. It was decided that the examinations upon the Syllabus for 1889 should be held on Friday and Saturday, the 7th and 8th of March next, at the hours of from ten to twelve a.m. and from two till four p.m. If necessary an extra session from four to six p.m. on Friday may be added. The arrangement of details was left to the Convener.

4. The following sub-committee was appointed to select and purchase diplomas, prizes and medals, viz.: Rev. T. F.

Fotheringham, Convener; Messrs. D. Fotheringham and James Croil. They were instructed to confer with any others whose advice they deemed valuable.

5. The Syllabus for 1890 was so far completed as follows:

PRESBYTERIAN CHURCH IN CANADA.

HIGHER RELIGIOUS INSTRUCTION.

Examination Syllabus, 1890.

DEPARTMENT I.—BIBLICAL.

Junior and Intermediate.—The International Sabbath School Lessons for 1890.

Senior.—The same as for junior, but with somewhat more difficult questions. Also an additional paper on "The Life of Jesus Christ," by Rev. James Stalker, M.A.

DEPARTMENT II.—DOCTRINAL.

Junior and Intermediate.—"The Shorter Catechism," by Prof. Salmond, D.D. Part II. Sec. I. (Questions 39-81). Also be prepared to write out correctly the full answer to any question in the second part of the Catechism. (Questions 54-107 inclusive).

Senior.—"The Shorter Catechism," by Alex. Whyte, D.D., pp. 100-213. (Questions 39-107.) Also be prepared to write out correctly the full answer to any question in the Catechism.

DEPARTMENT III.—HISTORICAL.

Considering the importance of the period and the novelty of the subject in our Sabbath schools, it was decided to continue the same text books in this department for another year.

Junior and Intermediate.—"The History of the Reformation," by the Rev. Professor Withrow.

Senior.—"The Reformation," by Prof. Lindsay, D.D.

Candidates who present themselves in March, 1889, are not excluded from the examinations in 1890, but no second medal, prize or diploma will be given to any one, nor will a prize be given to a medallist of 1889. This means that any candidate may take the reward of a higher standing at the second examination, but not that of the same or a lower.

DEPARTMENT IV.—ESSAYS.

The selection of a subject was postponed meantime.

No change was made in the regulations and instructions governing the working of the scheme.

6. An outline of the duties which might be expected from a general superintendent of Sabbath school work, prepared by Mr. D. Fotheringham at the Convener's request, was read and approved. The Convener was instructed to prepare a circular letter, based upon it, for the information and guidance of Presbyteries in considering the remit of the General Assembly regarding the appointment of this officer. Copies to be sent to corresponding members for distribution at an early meeting of their respective Presbyteries.

7. The following sub-committee was appointed to prepare the handbook called for by the General Assembly in terms of recommendation of last year's report: Mr. D. Fotheringham, Convener; Revs. John Neil, Dr. McTavish and John McEwen. The committee was instructed to have their report ready by February 1, so that it might be circulated amongst the members of the Sabbath School Committee, and fully considered at the next meeting.

8. The Convener was instructed to inform the Committee referred to in recommendation 2 of last year's report, that the Sabbath School Committee would not undertake the responsibility of publishing the Sabbath school services prepared by them. This resolution was designed to correct an impression that might have been conveyed in correspondence with the Conveners.

9. The following sub-committee was appointed to prepare a concert exercise for next "Children's Day": Rev. John McEwen, Convener; Rev. T. C. Jack and Mr. T. W. Nisbet. To report at next meeting.

10. It was decided to hold the next meeting of the Committee on the Second Wednesday of June at half-past nine a.m. in Banks Street Church, Ottawa.

11. The following sub-committee was appointed to draft a recommendation to the General Assembly anent Sabbath school literature, and report to next meeting: Revs. R. P. McKay, Convener; T. C. Jack, Dr. M. Fraser, James Ballantyne and S. Houston. This subject was introduced by Mr. W. D. Russell, of Winnipeg, and was very fully discussed.

12. Mr. Murray, of Hamilton, drew attention to the defective character of the class register at present in use, in that no provision was made for quarterly and annual summaries, and Mr. D. Fotheringham was appointed to represent the matter to the publishers.

13. The Convener submitted a statement of receipts and expenditure, showing that \$172.64 had been contributed by sixty-six schools. The balance on hand after the discharge of all present liabilities was \$41.06.

Schools which have not yet responded are urgently requested to forward their contributions at an early date. Only a small number of our large city and town schools have yet been heard from, although the Committee are assured of their hearty sympathy and co-operation. The Committee go forward to the much larger outlay required by the Scheme of Higher Religious Instruction, confident that the means to carry it successfully through will be amply supplied by Him who has laid the work upon them, through the willing gifts of His people.

T. F. FOTHERINGHAM, Convener.

THE BURNING JESUIT QUESTION.

MR. EDITOR,—“A Presbyterian Lover of Fair Play” has touched the critical point, “Who is the rightful owner of the Jesuits’ Estates?”—right in property is a civil right and must depend on civil law—the moral law forbids stealing and robbery, but civil law decides whether the property belongs to me or to another. The question thus is: Who is owner of these estates according to the laws of England under which we live? If the Jesuits are the owners, by all means give all back to them; but not \$400,000 to the Pope, only \$160,000 of that sum coming to the real owners, along with the Laprairie Common. Fair play, Mr. Editor. It is not fair to give the Jesuits’ property—if they really own it—to the Pope of Rome, the bishops, or the Sulpicians. Is any one still deceived by the sophistries of Sir John Thompson, Hon. Messrs. Laurier and Mercier, Messrs. Mills, Rykert, Fisher and others?

The sovereign power disposes of all property within the realm. The will of the sovereign is law. In all civil matters there can be no appeal to another authority, for the sovereign is supreme. There can be no appeal from King George or Queen Victoria to the Pope or to the Kaiser or the Czar. The Queen’s law is law. Who then according to English law owns the Jesuits’ Estates? Are the Jesuits the owners? or the Pope? or the Queen? This is the question. Take for illustration the Champs de Mars. Who owns that property? It is now leased by the Dominion Government to the city of Montreal. But does the Dominion own it? or the Jesuits? or the Pope? The province of Quebec never owned it, it is not therefore included in the Jesuits’ Estates Act, no compensation has been given or received for it by the Pope. Who then owns it? Is the ownership “doubtful”? Must we have another Jesuits’ Estates Act to settle it?

The Pope in his rescript of 18th January, 1889, says that after the suppression of the Order of Jesus in 1773 Pope Clement XIV. “decided that each bishop should take and hold the estates in the name of the Holy See” and “the ownership of this patrimony devolved upon the Holy See.” Since 1773 then, according to the present Pope, the Jesuits were not the owners of the estates but the Pope. This the preamble of the Act asserts both implicitly and explicitly and Mr. Mercier only last week thus boastfully stated it. This Act, he says, is the “solemn recognition of the principle of restitution; it is the official acknowledgment of the respect due to the religious authorities, etc.” This implies, as the Act asserts, that the crown could not have full or lawful possession of the estates until the Pope received compensation for the seizure, illegal and unjust, of them by the crown in 1801. It implies further that the crown was “under moral obligation” to bow to “the religious authority” of the Pope and oblige him. Now I ask, what law decides that the Pope is owner? Only Canon law, the Church’s law, not civil or national law. The Pope then is made judge in his own case. He says, “I am owner.” The Queen must obey. The religious authority is supreme and the civil power is its subject.

So far for the Pope and canon law, let us now hear civil and national law. And if your correspondent can give us any law except canon law to the contrary, I hope he will do so.

In 1765 Marriot gave as his opinion that even before the conquest the Society of Jesuits had not “and cannot have any estates in Canada legally and completely vested in them at any time.” For this opinion he gives his reasons at length. Also “such trusts (as the Jesuits) are therefore from the very nature of the Institution (the Society of Jesus) inadmissible by the laws of nations and of all civil governments; they are void both in law and in fact, because there is no legal corporate body civilly established to take their use, but an alien sovereign and aliens his subjects, who were and are utterly incapable by the very nature of their institutions of any civil existence. This was English law in 1765, is still, and was never questioned until the Jesuits’ Estates Act made its appearance in 1888, recognizing the Pope’s claim of rights. In 1790, Alexander Gray, Attorney General, and J. Williams, Solicitor General, the king’s law servants, reported “as a derelict or vacant estate His Majesty became vested in it by the clearest of titles, if the right of conquest alone was not sufficient.” Again, “It does not need the aid of a law to effect this purpose, nor much difficulty legally to obtain the possession of the Jesuits’ Estates long fallen to and vested in His Majesty by any rule of public or private, civil or national law and practice.” This right of possession was never called in question till now. According to civil law then beyond question the owner of these estates is the crown—the Pope notwithstanding. In 1789, only four of the Jesuit fathers survived, and being unable to discharge their duties through old age and infirmity they renounced freely, voluntarily and *bona fide* all property and possession thereof to the Canadian people, in favour of whom they were made, on condition that it should be devoted to the education of the savages and of the young Canadians, and that while they lived they should be supported and should enjoy certain privileges. These conditions were fulfilled by the Government. Surely after that the Jesuits had no longer any claim to the ownership of the estates. Nor did they transfer any right they might be supposed to have to the Pope. They renounced them in favour of the Canadian people, and the estates, so far as the Jesuit fathers are concerned, became the property of the Canadian Government in trust. Further, the Act itself expressly says, “The Government does not recognize any civil obligation.” Civil law and national law are against the Pope’s ownership and in favour of the crown’s. Nothing but canon law, or the Pope’s law, decides in favour of the Pope. But canon law never, even under French law, far less under English law, prevailed in Canada.

Thus no ownership by law or equity can be established for the Pope. His claim is simply this: the Pope, as Christ’s vicar, endowed with “religious authority” has decided that he is owner of the Jesuits’ estates, therefore he is owner, and the government is under “moral obligation” to recognize and officially acknowledge (as Mercier says) his authority, bow to his decision and make restitution. Every Protestant to this answers no. In matters of property, civil matters, the State “and civil law, not the Church and canon law are supreme.” In matters of inheritance Christ refused to be a judge or divider, and the vicar of Christ (if he is such) has no right to interfere. We must uphold the supremacy of the Queen in civil matters, nor can we allow the Pope of Rome to hold or dispose of property among us while for himself he disowns allegiance to the Crown and claims superiority, nay, declares our Queen a usurper to whom the faithful do not owe allegiance because she is a heretic.

I hope to hear from “Protestant Lover of Fair Play” how the Society of Jesus could in 1888 own lands which in 1774 escheated to the crown, in 1801 were taken possession of for the crown, were surrendered in 1789 by the surviving Jesuit fathers, and were by both imperial and colonial legislation set aside as a trust for education; being thus for more than eighty years held in “quiet and undisputed possession” by the crown. The only claim during all that time was put forth by bishops who wished the revenues paid over to them, not to the Jesuits nor to the Pope. As I look at it in the light of legal decisions, the Society of Jesus never did, nor could own land; and the estates when the Society was suppressed, being a vacant and derelict estate, lawfully and rightfully escheated to the crown, not to the Pope, who arrogates to himself the ownership in the face of all law civil and national.

Ontario, Oct. 17, 1889.

PROTESTANT.

POINTE AUX TREMBLES GIRLS’ SCHOOL.

MR. EDITOR,—I would like to call the very special attention of your readers to an effort which is now being put forth to enlist the mass of our Presbyterian women in a short but earnest campaign in behalf of the enlargement of the girls’ school at Pointe-aux-Trembles. A letter is being sent to every Presbyterian minister in Ontario and the Maritime Provinces, enclosing an envelope in which are two other letters. The one to himself asks him simply to read over the enclosed letter, and, if approving of them, to hand them over to some suitable woman in his congregation, first putting her name on the outside of the envelope, and also at the head of the letter which is evidently meant for her. The letter to this lady asks her prayerfully to choose out a number of suitable persons sufficient to have one for each district of the congregation, and to engage those who are willing to do this work for Christ’s sake, to undertake to visit, once a month for the next five months, each family of her district leaving in every house—willing to be interested (none other)—a copy of the second leaflet enclosed along with the letter addressed to herself. Having secured her visitors, she would need to send me then at once her name and address, and the number of copies required to go round the families wishing to be supplied. The visits are to be repeated with a fresh leaflet about the first of every month till the 1st of March. Then the visitors become collectors, receiving from each family whatever they have during these months gathered for the object proposed. The money so collected is to be sent at once to Dr. Warden, Montreal, along with a slip, upon which is written the name of each collector, and the amount gathered by her, these to be issued as soon as possible in a printed report, along with the full results of the campaign, and sent back to each congregation taking part in it.

God’s work moves slowly, not because there is not real self-denial on the part of the few already interested in it, but because effective means are not taken to extend the heartfelt interest to the many. In this effort it is sought to extend the interest into every home willing to be interested (none other), and to give a ready channel by means of which the fruits of interest may be sent at once to accomplish the object that the awakened interest desires.

1. It is earnestly asked that every minister receiving an envelope will give its contents that measure of thought that is required. Much is not asked of a minister—simply to choose out one to whom he can commit the management of the work. There need be no fear that the money thus gathered for the French work will take away from the funds available for other schemes. Is it not true that the more we are interested in any one good work the more easily we can be interested in another. It is the money gathered without the previous awakening of interest that leaves the purses emptier. Interest seems to create funds. We would also suggest the propriety of handing the envelope, not to one already overburdened with church work, but to one who, though really and earnestly on the Lord’s side, has hitherto been rather a silent member. The work asked of her demands little time or strength, only real love for the work, good sense and punctuality.

2. Of the good lady who receives the letter we would ask, Do not refuse to act until you have enquired of the Master Himself: “Lord, what wilt thou have me to do?” But if you find that you cannot take the position, do not let the matter drop. With your minister’s advice or sanction, be sure and get some one else to take it in hand. If it is found impossible to work every district of the congregation, just work as many as you can. Paul said to the Philippians, “To you it is given in the behalf of Christ not only to believe

on Him, but also to suffer for His sake.” That is one honour we would shrink from, and yet we know that those who accepted it joyfully were not losers, but received great and eternal gain. Now “to us it is given in the behalf of Christ, not only to believe on him, but also to deny ourselves for His sake.” It is a great and precious honour that is given us, and the angels know it. Shall we shrink from it? or shall we joyfully accept it, and, with our whole heart, ask Him again, “Lord, what wilt thou have me to do?” Do not let us have gaps in our ranks, but let every congregation have the opportunity to do whatever the Lord will put it in their hearts now to do.

A word might also be given to those who are asked to do the visiting, and to the many homes where the letters are to be left, but most of the preceding paragraph applies to them all, and this letter is already long. Only one set of letters has been sent to each minister. Where there are two stations there will need be two sets of workers. These may be secured by means of the one set of letters, or extra letters will gladly be supplied to any wishing them. This effort is made under the auspices of the Montreal Woman’s Missionary Society, and with the hearty sanction and assistance of the Board of French Evangelization.

Hoping for a full and hearty and speedy response to this appeal, I remain yours sincerely,
ANNA ROSS.
Brucefield, Ont., Oct. 28, 1889.

WORK FOR YOUNG MEN IN FOREIGN MISSION LANDS.

The International Convention of Young Men’s Christian Associations, which met at Philadelphia, May 10th, 1889, adopted the following:

Resolved: That the International Committee be empowered to establish such Associations, and place such secretaries in the Foreign Mission Field, as, in its judgment, may be proper; and to receive such contributions for this work as Associations or individuals may contribute to it.

In pursuance of this instruction by the Convention, the International Committee, after consultation during the summer with all its members throughout the country, has taken the following action:

1. The Convention did not contemplate the sending out of general missionaries, and therefore, any such course of procedure by the International Committee, the State Committees or local Associations is unauthorized.

2. Where the way is open for Association work in any nation, and a competent Association worker is ready to go, the committee will gladly send such worker provided funds needed for the purpose of sending him and maintaining him upon the Foreign Mission field are specially contributed, the treasurer of the committee being instructed to keep a separate account of such funds.

3. The chief aim of such American representative upon the Foreign Mission Field should be to train and develop native Christian young men in the principles and methods of the Association work, and to plant native self-sustaining Young men’s Christian Associations, rather than to lay the basis for the call and coming of American associates in that work.

4. All the work of such American representatives should be carried on in harmony with, and in conformity to, the deliverances and instructions of the International Conventions.

5. The work of such representative should also be carried on not only in harmony with the evangelical missionaries and pastors of churches on his field, and with the various foreign mission boards they represent, but most earnest effort must be made by him to secure their approval, sympathy and co-operation.

6. This American representative shall be known as Secretary of the International Committee for the field to which he is sent.

7. While the International Committee is the agent of the International Convention and is a medium for the transmission of such money as it may receive from associations and individuals for the support of these representatives on the foreign field, it cannot assume for the salary and other expenses of these representatives a financial responsibility beyond all the contributions offered and pledged in the manner alluded to, nor can such expenses be made a charge upon the committee’s general treasury.

8. Such representatives shall report at least every month to the Committee and through it to the financial constituency sustaining their work.

9. This work on the Foreign Mission field shall be placed under the direction of a special sub-committee of the International Committee.

Upon the adoption of this memorandum at its meeting September 26th, the committee appointed, as its secretary for Japan, its present corresponding member for that country, Mr. John T. Swift, and as its secretary for India, Mr. David McConaughy, Jr., lately secretary of the Philadelphia Association.

This action was taken by the committee, provision having already been made for the salaries and expenses of Messrs Swift and McConaughy by friends of this new work in New York, Minneapolis and Philadelphia.

THE Rev. J. Cunningham, of St. Luke’s, Edinburgh, gave an address at one of the chief meetings held at Torre-Pellice in celebration of the bicentenary of the “Glorious Return” of the Waldenses.

Pastor and People.

LESSONS FROM THE WORLD'S SUNDAY SCHOOL CONVENTION.

That a convention, to which so many ministers had come from other lands, should attract so few in our own, was a surprise to the delegated ministers as well as to their lay brethren in this country. And this may fitly suggest the first lesson to be learned.

How much more important a position the Sunday school occupies in America than here!

(a) There it is an integral part of the Church.

(b) The minister is at its head—not merely nominally or in theory.

(c) It is the ministry of the Church in the direction of Bible teaching, as distinguished from the preaching services in the sanctuary.

(d) The Church is vitally, habitually interested in it—not spasmodically or on anniversary or some few other occasions, when the Church is reminded of the claims of the Sunday school.

(e) It freely supplies all the money needed for carrying on Sunday school, regarding all the necessary wants as furnishing as valid a claim on the church finances as the minister's salary.

It does not, therefore, lay upon the officers and teachers who are doing the work of the Church, and who are often persons of humble means, the additional burden of financial care and anxiety.

(f) It encourages all classes to attend the Sunday school, and as the children of the better educated and well-to-do members are in the school, their parents are naturally anxious that there should be found as teachers those of the ripest experience and richest culture. Mr. B. F. Jacobs, of Chicago, said at the Convention, concerning his own land, "The Lord Jesus Christ has practically skimmed the Church and poured the cream of it into the Sunday schools."

The lesson for us to lay to heart is that ministers and church officers must see to it that more of the cream of the intelligence, culture, ripe experience of our churches be poured into our Sunday schools.

The more elevated platform which the Sunday school in America occupies secures the following results:

1. That the Sunday school is not a place merely for the spiritual instruction of children, to be left as soon as possible, when advanced ideas of what is manly or womanly begins to develop; and

2. That the Sunday school is not a place merely for children of the humbler classes, whose parents have not the ability or the disposition to teach them.

The Churches in our land, by not recognizing that the Sunday school is the place of religious instruction for all classes and for all ages, have limited the attendance to children of certain classes only, and those only to the period of girlhood and boyhood.

We may not have the advantage of a mixture of classes in the day school, but, at least, let us have the advantage of the mingling of the children of the rich and the poor in our Sunday schools. In the great social problems that are before us, in the dark days ahead, whose skies may loom with heavy portent if the yawning gulf which separates class from class shall go on widening, and if the distrust with which the poor regard respectable, well-to-do Christianity shall become hard and cynical, it may be too late to preach that Jesus Christ knew no distinction of classes, and that His Gospel is the best, safest and happiest rule of life for all.

But if the rich and the poor shall meet together in our Sunday schools, shall sit beside one another in their classes, shall meet on equal terms in social intercourse at the house of their teachers, or of the wealthier members of the churches, fired with the love of a common brotherhood, there may grow up such a mutual respect that shall never wear wholly off.

The rich man's son, learning something of the poverty and straitened circumstances of his class neighbour, realizing, as he never otherwise might, what loss of work through unfavourable weather, what sickness in a crowded room, what convalescence in an unwholesome atmosphere, and with but a limited supply of food of any kind, and an utter absence of all that might be suitable or tempting, may mean, shall regard with brotherly sympathy him whom God has placed in a lowlier lot, and shall learn for his own sake as well as for his, who shall become the object of a loving ministry, the meaning of the divine ordinance, "The poor always ye have with you."

The poor man's son, made to feel the reality and tenderness of the truth taught in the class, that we are all children of the same loving Father, shall learn that riches can be divinely used as they are divinely entrusted, and that comfortable circumstances need be no barrier to the manifestation of brotherly love. If there shall thus grow up—as assuredly there will—in the hearts of both, at an age when the noblest and best in them has the best chance of asserting itself, before class prejudices and the maxims of mammon have hardened and encrusted them, by-and-by in altered relationships, perhaps, when they stand to one another as employer and employed, they shall yet cherish for one another feelings of mutual respect, which may help them to remember that lesson so hard for us all to practise, "Look not every man on his own things, but every man also on the things of another."

The circumstances of the Convention surely have a lesson for us all; and perhaps some facts connected with the Convention may help to impress on our minds the growing importance of the work it was called to consider.

The Convention itself was impressive. It gathered together many of our best workers, clerical and lay, from all parts of England. Most of our religious societies, at least those not distinctively connected with the Church of England, sent delegates. Our colonies, Canada, Nova Scotia, New Brunswick, British Columbia, India, Australia, West Indies, sent their delegates. Germany, France, Italy, Holland, Denmark, Sweden, Switzerland and China were represented; Canada sent fifty-five delegates, of whom seven were ministers; and as for America, there never was such an invasion of the sons of the pilgrim Fathers to the old land, which they never cease to honour and love. They came to the number of 360,—leading ministers, learned professors from her colleges, busy professional men, wealthy merchants, men of humbler means, who had to practise economy to enable them to come, and of noble women there were not a few.

Of the American delegation ninety-five were ministers, more than one-fourth of the number from the States. Has that fact no significance? Has that no bearing on the question of the relative importance of the Sunday school in that country and in this?

Think, too, at what cost this delegation was obtained. Taking the 415 who came from Canada and the States, and estimating their expenses at the low figure of \$150 per head, we find that they spent over \$60,000 to come to the Convention.

But many did not come at their own charges. Some of the State Associates sent their delegates free, and deemed that, in the interest of their association, they were making a wise expenditure. Fancy any of our local Sunday School Unions or Churches acting similarly!

But they may. This Convention has enlarged our views and broadened our minds, and raised our ideals of what the Sunday school is destined to accomplish. It has brought us into contact with men—ministers and laymen, who are in dead earnest, who believe the Sunday school is the mightiest, most hopeful, and most successful evangelizing agent the Church has, who are convinced that time cannot be better employed than in perfecting its machinery, organization, and methods, that it must engage the manifest interest, the deepest solicitude, the most earnest prayers of the Churches; and that they must be ready to offer on its altar the amplest means and the most consecrated service.

The Convention further has taught us the marvellous growth and extent of the Sunday school. It has been quite a field day for statisticians. They plod away collecting their figures, making their comparisons, tabulating their results; but too often they are but the voice of one crying in the wilderness. They want some great occasion, when men's hearts are ready to take in figures, for if they get no further than men's heads they effect little results.

Mr. Hartley, told the Convention that there are now in England and Wales 5,733,328 Sunday scholars, a proportion of 20.29 per cent. of the population, or rather more than one in five; or if teachers and scholars are added together, as is done in America, the total number in the Sunday schools amounts to 6,350,206, or 22.05 per cent. of the whole population.

The large increase in the number of children attending day schools since the passing of the Education Act, so far from diminishing the attendance at Sunday school, as was predicted, has had a contrary effect, and there are now in England and Wales a million more scholars found in our Sunday schools than in our day schools, in spite of the compulsory powers with which the latter are entrusted.

But if these statistics fill us with encouragement, they should also deepen in us a sense of our responsibilities; here, at all events, is no room for lamentation that the Sunday school has lost its hold on the population, that the working classes are indifferent and antagonistic, that the attendance on religious education is decreasing with the increase of secular knowledge. More than one-fifth of the population—reckoning, too, a very large section of the people who think of the Sunday school as only intended or adapted for the children of the humbler classes—are in the schools, and the percentage of population is increasing rather than diminishing.

Then, whereas Wales shows as large a percentage as 30 per cent. of the population in the Sunday school, London has only about 12 per cent., so that there remains much land to be possessed.

The fact is that at either end of the social scale there are yet many to be gathered into the Sunday school, the children of the very poor and the children of the rich; and surely the Churches most able to reach these separate classes should not find it difficult to devise means. Then there are the well-to-do members of our own Churches; and the pastors and delegates of the congregational Union should be responsible for the children that are within the reach of their influence.

The lesson of responsibility that rests on us, concerning the large numbers of children that are already under instruction, is one that presses with serious concern.

What are we doing for these multitudes that are within our reach, and that come to us Sunday after Sunday? Large numbers of them come from homes where the sense of parental responsibility is either feeble or dead. What are the churches doing for these gathered in their names?

Are they doing all they can to provide the schools with the best teachers? Are they interesting themselves to procure the most suitable buildings and rooms for these scholars to be taught in? Are they careful to furnish the means best adapted to attract and to hold the scholars? Are they anxious that the schools should be so conducted as to become natural, easy and pleasant gateways to the churches? Are the pastors in full sympathetic touch with the young people, not only generally approving of the work of the Sunday-school, and appreciating the labours of the teachers, but in hearty, earnest, close relations with the teachers, helping, inspiring, encouraging them by a constant intercourse and communion? Are our pastors in constant intercourse with the young people of the schools? Do they make them feel they are indeed their pastors, their friends? Are they so closely identified with the Sunday-school as that the scholars shall feel that the ministers sustain a vital and interested relationship to them? Are they alive to the deep necessity that the teachers who have devolved on them so tremendously responsible duties should be qualified, fitted, adapted for them? Are they aware whether all the teachers are suitable men as regards general reputation, outward deportment or character?

Are they doing all they can to help the teachers to qualify themselves for their work? With so far superior educational advantages, with so much deeper a sense of all that is demanded of a good teacher, are they doing their utmost to help them by addresses, by lectures, by preparation classes to make their work more effective?

It is a terrible thought how many tens of thousands of scholars are entrusted to incompetent teachers, many of them, if you will, not using all the advantages within their power, but many of them also faithful to their few opportunities, and their few single talents.

If this were a gathering of Sunday-school teachers it would be to the purpose to draw for them the lessons to be learned from the Convention, but as this assembly is composed mainly of pastors and officers of churches, not actively engaged for the most part in the Sunday school, though all interested in it, the lesson now to be learned is that responsibility for the incompetency of teaching and lack of power to impress or to hold the scholars will rest not only at the door of those who thus show themselves unfitted for their work, but with the pastors and churches whose work these teachers are doing. The pastor does not rid himself of responsibility for the souls of the young people of his charge, by devolving their training on Sunday school teachers; as shepherd he is responsible for the under-shepherds to whom the lambs are committed, and for the pastures into which they are led. And churches will not be held guiltless that are not doing their utmost for the efficiency of the Sunday school, but are leaving it unconcernedly to such officers and teachers as may offer themselves; or may be pressed sometimes reluctantly and as mere makeshifts, into the service of the school.

The "Report of the Convention," which extends to a volume of over 400 pages, and gives full accounts of all the meetings, needs only to be read to furnish many lessons which the individual reader, be he pastor or teacher, may apply to himself. But one cannot but glance over the programme, extending as it did, through four days, embracing in its twelve sessions so many and such varied subjects, without realizing, as perhaps one has never fully realized before, the breadth and comprehensiveness of the Sunday school system. At one meeting a resolution was agreed to *mem. con.* by a standing vote, "That every Sabbath school should be in fact and effect, a temperance training school, fitting the rising generation for active and aggressive effort in this and every other department of Christian work." A few years ago such a resolution would have been impossible. The growth of the Continental Mission and of the American Foreign Sunday School Association shows that the Sunday school is an important missionary agency, and will become increasingly such. The Convention resolved, "That an organizing secretary be appointed for Sunday School Extension and Work in India," and already there has come from that great empire a song of rejoicing at the prospect of the Sunday school being there developed and extended. The Sunday school has already shown by its Bands of Hope, Christian Bands, Young People's Societies of Christian Endeavour, week night classes, week-evening lectures and entertainments, young men's and young women's Christian institutes, clubs and gymnasia for lads, that its care of its scholars is not confined to the Sabbath; and the hearty reception afforded at the Convention to those who advocated extending the influence of week evening engagements proves that the Sunday school is able to adapt itself to the increasing needs and varying requirements of each generation. Without at all lessening the efficiency of the Sunday labours of teachers, without losing sight of their chief aim and purpose to lead their scholars to the Saviour, and to train them for Christian life and service, it may now be said that everything that affects the well-being of the scholars, or that touches any part of their life, comes well within the scope of the Sunday school. This large field of ministry that is now open calls for Christian workers from all our churches, and affords a sphere for the most varied Christian service. The teachers are doing their part on the Sunday and during the week, but many of them have but scant leisure and few opportunities. One truth emphasized over and over again at the Convention was that the Sunday school is an integral part of the church; and its workers sigh for a closer unity therewith. The true theory of the Sunday school is that it is the ministry of the Church to the young, and whatever may have tended in the past to prevent this true ideal being realized, we do not care to enquire. We now live and labour, and pray that the school may be so closely identified with the Church, that pastors, office bearers, church members, and those who are at work in the school, may feel they are united by the strongest cords of mutual sympathy and good will. We are certain that the Convention will tend in this direction, and we trust that this humble attempt to indicate some of the lessons will have some bearing in the same gracious direction.

Our Young Folks.

BOYS WHO ARE IN DEMAND.

The boys that are wanted are good boys,
Good from top of their heads to their soles;
Clean in speech, clean in thought,
Clean and pure in their bodies and souls.
The boys that are wanted are brave boys,
Speaking truth, doing right without fear,
Their mothers and sisters can trust them;
The timid feel safe when they're near.

The boys that are wanted are faithful,
All alone where no human eye sees—
Their employers never need watch them;
They are careful the Master to please.
The boys that are wanted are truthful,
You just may believe what they say,
To lie they count mean and unmanly,
They'll deceive, nor in work nor in play.

The boys that are clever and funny
Folks may laugh at and flatter and pet;
But only the strong, true and honest,
Do wise business men try to get.
The smart boys, the sly boys, the idle,
The boys that do tricks underhand,
Are not wanted; but brave boys and faithful
And true—for such there's a constant demand.

FIVE MINUTES MORE TO LIVE.

A young man stood before a large audience in the most fearful position a human being could be placed—on the scaffold. The noose had been adjusted around his neck. In a few moments more he would be in eternity. The sheriff took out his watch, and said, "If you have anything to say, speak now; as you have but five minutes more to live." What awful words for a young man to hear, in full health and vigour?

Shall I tell you his message to the youth about him? He burst into tears, and said, with sobbing, "I have to die! I had only one little brother. He had beautiful eyes and flaxen hair. How I loved him! I got drunk—the first time. I found my little brother gathering strawberries. I got angry with him, without cause, and killed him by a blow from a rake. I knew nothing about it until I awoke the next day and found myself guarded. Whiskey had done it! It has ruined me! I have only one more word to say to the young people before I go to stand in the presence of my Judge. Never, never, NEVER, touch anything that can intoxicate!"

Think what one indulgence in drink may do.

This youth was not an habitual drunkard. Shun the deadly cup which steals away your senses before you are aware of it; for you cannot know the dreadful deeds you may commit while under its influence.

OUR LITTLE GRIEFS.

The train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly and came back with the tidings that there was an obstruction on the track that would cause the delay of an hour.

The countenances of most of the passengers instantly fell into the depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper and passed impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?"

"No. But an hour lost! It is unbearable!"

A young girl looked at her companions with the tears in her eyes. "I am going into town for the trimming for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pompous old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to lecture this afternoon before the Lyceum," he exclaimed, in hot indignation. "The audience will have to wait twenty minutes!"

A young man sat immovable, his head bent upon his breast, his face set and hard.

"My little boy is dying," he said to some one who questioned him. "I was telegraphed for. I shall not see him alive."

But while with most of the passengers there was a secret conviction that the wheels of the universe had stopped because they were delayed in their pursuits or work, one woman sat silent and tranquil.

She was near the end of a long life of pain and hardship and wide experience. She had come, too, near enough to the God who ruled over all lives to understand how every event and accident, great or little, has its place and purpose in the eternal order, as have motes floating in the sunshine. She was close enough to the gate of the future life to see how little in its infinite height and meaning was the old ball-dress, or the fall of stocks, or even the loss of an hour with the dying child.

"One of the most singular studies in life," says Bouchet, "is to note how different men, each with his own scales, weigh the same objects and attach to them different values."

The lost bit of finery which brought tears to the eyes of the school-girl was lighter than a feather in the eyes of the stock-broker; and his loss of thousands was contemptible to the man whose child was going from him into the grave without a word; and doubtless his pain seemed momentary and trivial in the vision of angels, to whom a thousand years are as a day, and death but a momentary change of life.

How, then, are we to find the true weight and value of things in the world?

In the United States mint, when they built a machine for weighing coin with absolute accuracy, they sank a shaft deep into the earth and through upper formations, which are shaken by passing jars, and rested the foundation upon the immovable granite beneath.

The man who digs in this way to find a foundation for his life, through the flowers and surface growths which shake with every storm, to the everlasting rock below, only can weigh the events and belongings of the world at their real value.

BUT TWELVE HOURS LONG.

The great Indian Rajah, Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly, "The day hath but twelve hours."

When the lad, on the other hand, was sick or in trouble he changed the warning to, "The night is but twelve hours long."

The poor lad struggling through college in a crowd of wealthy classmates, fancies the mortifications and humiliations which he endures will last as long as life itself. He forgets how swiftly in this country social condition changes. In twenty years not a man in his class probably will stand where he does to-day. Each man will have found his place for himself. There are among our readers too, many plain, unattractive girls, who find themselves neglected while their prettier companions are admired and courted. Their suffering is not a thing to smile at; it is real and sharp. They are at the age to which beauty and grace are fitting, and they have neither wisdom nor experience to bear disappointment coolly.

But they should remember that there are other and more potent charms than pink cheeks and bright eyes which will tell in the long run.

The night, however dark, is but twelve hours long; with each morning come fresh chances and possibilities for all of us.

THERE IS A HAPPY LAND.

Mr. Andrew Young, the author of "There is a Happy Land," the most popular Sunday school hymn in the world, addressed a children's service in the Albert Hall, Edinburgh, on a recent Sunday. He is now eighty years of age, still mentally and physically vigorous, and retaining in all its early freshness his sympathy with children. The hymn was composed in 1838. The tune to which it is married is an old Indian air which has blended with the music of the woods in the primeval forest long before Sunday schools were thought of. The hymn was composed for the melody. Its bright and strongly-marked phrases struck Mr. Young's musical ear the first time he heard it casually played in the drawing-room. He asked for it again and again. It haunted him. Being accustomed to relieve the clamour of his thoughts and feelings in rhyme, words naturally followed, and so the hymn was created. Mr. Young happened to have his hymn performed in the presence of his intimate friend, Mr. Gall, a member of the publishing firm of Gall & Inglis. It got into print. It has been translated into nineteen different languages. And yet the author has never received, and, indeed, has never been offered, a penny in remuneration. It is only recently that Prof. David Masson, referring to the unique influence of this lyric, stated a most touching incident in the life of Thackeray. Walking one day in a "slum" district in London he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer he heard the words, "There is a happy land, far, far away!" As he looked at the ragged choristers and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought both forgetfulness and hope, the tender-hearted cynic burst into tears.

THE BLIND BASKET GIRL.

A poor, blind girl once brought to a clergyman thirty shillings for a missionary society. He, surprised that she should offer him so large a sum, said, "You, a poor, blind girl! you cannot afford to give so much as this."

"I am indeed, sir, as you say, a blind girl, but not so poor, perhaps, as you may suppose me to be, and I can prove to you that I can better afford to give those thirty shillings than those girls who have eyes."

The clergyman was, of course deeply interested, and said, "I shall be glad to know how you make it out."

"Sir, I am a basket-maker, and being blind, I can make them as well in the dark as in the light. Now, I am sure that during last winter, when it was so dark, it must have cost those girls that have eyes more than thirty shillings to buy candles, and so I can well afford to give that sum for the missionaries, and I hope you will take it all."

THE ART OF SELF-DEFENCE.

"Have you ever studied the art of self-defence?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile and then answered thoughtfully:

"Yes, I have both studied and practised it."

"Ah!" said the other eagerly. "Whose system did you adopt—Sutton's or Sayers'?"

"Solomon's," was the reply; "and as I have now been in training for some time on his principles, I can confidently recommend his system."

Somewhat abashed, the youth stammered out:

"Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other. "A soft answer turneth away wrath."

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously, to see whether he was serious.

But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth, as his muscular companion added, with solemn emphasis, "Try it!"

The recommendation is worthy of every one's serious consideration. There must be times in the lives of all when we need a system of self-defence; and to go into training on Solomon's method will avert many a painful conflict. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "The tongue is a fire, a world iniquity;" and precisely because "the tongue can no man tame," so it is well to watch and discipline it constantly, lest by a single hasty utterance we commit ourselves, doing to ourselves more discredit with our own lips than all the loquacity of friends and foes combined. Fuller quaintly says: "Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence." In the presence of detraction, defamation, insinuation or prejudice, we shall do well to remember the example of the Lord Jesus Christ, of whom we read, "He opened not his mouth." If in the conduct of life we are accustomed to throw ourselves upon God, then in moments of temptation or irritation we shall not seek to play a regular sonata of words, but to await, like the Aeolian harp, the inspiration of the passing breeze. As Shakespeare truly says:

The silence of pure innocence
Persuades when speaking fails.

WHAT BOYS CAN DO.

Miss Frances E. Willard, writing a letter "To Boys" in the *Young Crusader*, says:

Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself, and practising strict economy this blessed woman kept out of debt, and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her, she never could have done it. Her oldest boy—only fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of house-work off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on the table—did anything and everything that he could coax her to let him do, and the two younger ones followed his example right along. Those boys never wasted their money on tobacco, beer or cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better. They all married noble and true women, and to-day one of those boys is President of a college, goes to Europe every year, almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own "beloved physician;" while a third is a well-to-do wholesale grocer in Pueblo, Colorado, and a member of the city council.

BUILDING.

Be careful how you build. Let nothing go to form your character that will not make it better and stronger. Let each brick be an honest one, and let it be laid carefully, with an honest purpose to make of yourself a good, noble man or woman. If already poor material has entered into your character, seek divine help to remove it. Get out every bad piece, every worthless habit. You cannot afford to have only an ordinary, much less a weak, character. While building see that you build of first-class material. You can build but one character in a lifetime, and it is to be yours for eternity; so make it the very best possible. But no character can be built of the best material unless we go to the Bible for it, nor built in the best way unless under the direction of Jesus the Master-builder. Gathering your material from the word of God, laying every portion with the trowel of prayer and under the direction of Jesus, the great Master, your character will be one that will stand all trials, pass all tests, and remain through eternity well worth the lifetime it took to build it.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 6th, 1889.

THE next best thing to taking a trip to Alaska is to read the admirable letters by Mr John Macdonald that are being published in the *Globe*. Like our own correspondent "K," Mr. Macdonald knows just how much to say about anything he describes, and he says it well.

THE real question that our Methodist friends have to face now is, shall order or anarchy prevail? Federation or anti-federation is a small matter compared with this problem. When a large number of ministers, called by circular, meet and lay out a plan in direct antagonism to the General Conference, and not only do so, but confer about alienating funds subscribed for the Conference plan, to the rival one, it would seem as though several long strides towards anarchy had been taken.

OUR sprightly contemporary, the *British Weekly*, has a page for young men which is to be filled with contributions from a number of distinguished writers. The second article of the series is a frightfully grim paper on the retention of capital punishment. The writer fairly triumphs through two or three columns in favour of hanging. It may be all right, but we fail to see why young men, especially the class of young men who read a first class journal like the *British Weekly*, should feel any special interest in such a grim topic.

A GOOD exercise for Thanksgiving Day would be to wrestle with this question: Have any people under heaven greater reason to be grateful than Canadians? If so, name them. Where do they live and what advantages do they enjoy that Canadians do not possess? It is quite easy to mention the names of nations or states that at first sight seem to be better off than we are, but if we know as much about their position as we know about our own we might not think so. Just name any country under heaven that, all things considered, has dealt more kindly with its people than this Province of Ontario.

WHETHER insane or not in the sense of being irresponsible for his actions, there is no doubt that the mental condition of the unfortunate man tried in Guelph last week for killing his wife and two daughters was brought about by worry. One of the medical experts testified that the type of mental disease called aneuric stupor is caused by "mental suffering, grief, anxiety or worry, especially if there is loss of sleep." To worry all night over something is unfortunately not an uncommon kind of experience, but few people are aware of its dangers. The same expert testified that this state of mind might develop suddenly, though Dr. Daniel Clark was of the opinion that it is usually of slow growth.

THERE is a good deal of indignation expressed by leading Presbyterians in the United States because the personal differences of two or three leading men led to the death of the great *Presbyterian Review*. We are not surprised that such should be the case. It is always exasperating to see a good cause suffer on account of the conceit, or stubbornness, or something worse, of a few men connected with it. How often have congregations been wrecked, or Presbyteries disturbed for years by two or three men who thought they were the congregation or the Presbytery, and that their personal affairs were of far more importance than the welfare of the Church. Such intolerable exhibitions are, unfortunately, too common. When a member of any congregation or church court begins to think that the Church of Christ is mainly a place for the exhibition of his vanity, or the ventilation of his grievances, it is about time something was done to cure him of that disease known as "big-head."

A WRITER in one of our exchanges says:

We are living in a busy, restless, nervous, it may be, a shallow age. What we do, we must do with earnestness, making each opportunity tell, and letting nothing slip. We cannot afford to conduct a single service, be it what it may, in such a way as to make those who are vitally interested mourn over it as a failure.

That is true. One of the secrets of building up a congregation is to make every service the best possible under the circumstances. What mere Rounders or chronic pessimists may think about a service makes very little difference, but it is a great pity to conduct any service in such a way as to lead devout people to consider it a failure.

TEN years ago six theological seminaries in the American Presbyterian Church—Union, Princeton, Lane, Allegheny, Auburn and McCormick—united for the purpose of publishing the *Presbyterian Review*. It was in some respects one of the ablest quarterlies ever published. It paid, or perhaps we should say it paid at the end of a few years. Last month it died. Why? Mainly because it was many-headed. There was an arrangement by which no article was published unless accepted by at least two of the editors. This arrangement has not been working well lately. Dr. Briggs, of Union, and Dr. Hodge, of Princeton, were managing editors for about two years. Dr. Hodge was succeeded by Dr. Patton, and he by Dr. Warfield. Drs. Briggs and Warfield were in it at the death, and it is generally supposed that their differences caused the death. Any one of the distinguished men named could edit a great quarterly himself, but probably no two of them could edit a quarterly or a newspaper together. There must be a one-man power in every magazine or newspaper office to make the publication a success. Somebody must say the last word about what is to be put in or kept out. A double-headed management will kill any publication sooner or later. There was ample room for, and there is need of, this great quarterly, and we have no doubt somebody will soon revive it, or start another like it.

AS the utterances of Dr. Marcus Dods are of special interest at the present time we republish the following paragraph which made a mild sensation at the Pan-Presbyterian Council in London. It should be remembered that the Doctor was discussing the question "How far is the Church responsible for the present scepticism?" He said:

The unbelief within the Church is mainly responsible for the unbelief outside. Were the members of the Church leading a supernatural life, unbelief in the supernatural would be impossible. Were the supreme, living, present power of Christ manifested in the actual superiority of His people to earthly ways and motives, it would be as impossible to deny that power as it is to deny the power of the tides or of the sun. Offences come, and sceptics are made chiefly by the worldliness and poor unreformed lives of professed believers. These are grievous things to have to say, but we must look the facts in the face, and recognize our responsibility. If any conduct of ours, or if the tenor of our life, or any infirmity, be gradually impressing on the mind of some child, or youth, or wavering person, that there is little reality in religion, no duty can more urgently press upon us than an inquiry into our conduct and a strenuous endeavour to make our religion more real than ever.

That no doubt is putting the case strongly. Practical unbelief—worldliness—selfishness—is no doubt largely, though possibly not mainly responsible for the unbelief outside. But is there a Highland minister in the North, where they are strongly opposed to Dr. Dods, who has not made stronger statements to his own congregation a hundred times? Is there an earnest minister anywhere who has not said much the same thing? A mere hireling parson, more anxious to stand well with the godless element in his congregation than to stir up his people to a better life, would never have made Dr. Dods' statement. If Dr. Dods teaches no more deadly heresy than this to the students Scotland, will never regret his election to a chair in the New College.

SOCIAL ECONOMICS.

SEVERAL economic questions at the present time are pressing themselves with growing energy on the attention of all thoughtful men and women. Those who are completely absorbed in their daily pursuits and whose horizon is bounded by their own immediate interests may be scarcely aware of the deep undercurrents that are flowing in different and opposing directions. Many may be satisfied that things are very well as they are, and many more may deprecate the charges they dread. At the same time there are many who eagerly desire change, are labouring in various ways to bring about a different state of things from that now exist-

ing. Change, development, whether men welcome or dread it, is a well-defined and verified law of social economics. Without it there would be no progress, no redress of wrongs, no reaching forth to better things. A changeless state would not only lay an embargo on all progress, it necessarily would result in stagnation and decay.

A nation through struggle and strife, not in every instance bloodless, has gained the unity and freedom to which it may have long aspired. The blessings of peace and security do not, however, long continue undisturbed. Conflicting interests lead to partial infringements of liberty, and, almost insensibly, encroachments on popular rights are made before a too confident people realize their danger. Hence the aphorism, Eternal vigilance is the price of liberty. The conditions of social existence are very different from what they were twenty years ago. The people of to-day have to grapple with different problems from those current then. The struggle for existence in the most advanced civilizations is more intense than it was a quarter of a century since. Commercial and business organizations and enterprises are pushed with a keenness that has never been surpassed. The old distinctions imposed by feudalism have been all but obliterated, but they are being replaced by the chasms daily becoming more visible in the industrial world. Though it is questioned by some, there is a growing impression that the rich are becoming richer and the poor poorer by reason of the industrial conditions and tendencies of the time. The deepening antagonism of capital and labour, and the industrial warfare to which it gives rise cannot well be viewed without apprehension. One thing certain this antagonism cannot be permanent, but it is possible that much conflict may have to be encountered before a satisfactory adjustment is reached.

The solution of the various social problems is being attempted from radically different sides. At the one extreme we have the wild incoherency of a destructive and maddened anarchism. It is however, powerless to offer any rational substitute for the order it would violently overturn. It is destructive only, having no word of cheer or hope for those who are sighing and crying for deliverance from the evils by which they are oppressed. From the scientific side there is a disposition to regard the anomalies and contradictions of civilized life as so many natural forces that will in the end work the destruction of the miserable, the weak and the unfortunate. The fittest must survive and the weak must go to the wall.

The various branches of the Christian Church are awakening to the fact that the economic questions of the day more or less intimately concern them. The suffering masses yearn for sympathy. Even those of their number who swell the crowds of what are termed the lapsed feel in a half unconscious way that somehow the professed followers of the humble Nazarene should manifest a degree of tender concern for those on whom the burdens of life press with a severity they are ill able to bear. The Church of Christ is not a moral police force. It was instituted by its divine founder for a higher and nobler mission than merely to preach order and submission to those in high places. When the sorrow-stricken demonstrate to the representatives of Him who has compassion on the ignorant and on them who are out of the way, it is hardly the fit thing to retort in peevish strain "Am I my brother's keeper?"

The Churches in Great Britain are beginning to grapple with the problems of the time in deep earnest. Their pressure there is more urgent than on this continent, but even here the more comprehensive minds are discerning that they cannot well be ignored. At the recent Episcopal Convention in New York, though the question of Prayer Book revision absorbed much valuable time, earnest consideration was given to the relation of the Church to the masses. The Baptist and Congregational Churches in England have been bestowing attention on the condition of the poor and the evils that oppress them. Recent disclosures of the depths to which thousands of toilers are working like the veriest serfs for a subsistence that barely keeps body and soul together, and who are housed in dens unfit for habitation, have aroused deep concern. And this year after year has been suffered to continue in Christian lands. One of the most hopeful signs of the times is that Christian men and women in all the Churches are moving and in the most praiseworthy spirit are doing what they can in a practical way to alleviate suffering, to raise the fallen and bring to them the good news of God for their salvation. Romish aggrandisement merits only censure and resistance, but when an aged dignitary like Cardinal Manning comes forward to perform the functions of the good Samaritan and pour the wine and oil of

human sympathy into the wounds of needy and oppressed toilers no one animated by right feeling could think of withholding the meed of praise such action deserves. At the same time it must be borne in mind that in East London, where possibly more modern misery is concentrated than is to be found in any civilized community, Christian workers representing all the churches are daily engaged in the blessed work of caring for the distressed and ministering to the ignorant and the degraded. Such work must be grappled with in dead earnest. No mere sentimental by-play will be of any use. These stagnant pools of social miasma must be cleansed and sweetened by the religion which James defines in his epistle, else it will be wafted far and wide and prove deadly to many who now pass to and fro in fancied security. The best suggestion yet made for the well-being of men and nations is the application of the Golden Rule, which cannot be pronounced impracticable until it receives a fairer trial than it has yet met with.

THE HON. ALEXANDER MORRIS.

THE services rendered to his country by the Hon. Alexander Morris have received general and admiring recognition. He was a thorough Canadian. His father took a prominent and useful part in the public life of the country at a time when great and important issues were shaping its destiny. The son followed in his father's footsteps, and served his country with unswerving fidelity until failing health warned him that public activity was too much for his waning strength. He held important and responsible positions in the service of the State, and the duties pertaining to these he fulfilled with conscientious care. To him belongs much of the credit due for the present constitution of the Dominion. Long before Confederation he was an earnest advocate of the federal principle now embodied in the existing constitution of Canada, and in securing its adoption he rendered valuable services, which will be long remembered.

His devotion to the Church, to which he was strongly attached, was as ardent as his patriotism. He was ever ready to engage in work designed to promote its interests and advance its prosperity. For many years he was an honoured office-bearer, and as such took an active part in the discussions in the General Assembly. He was specially interested in the work of higher education, and was ever a generous supporter of Queen's University, of which he was a trustee, and chairman of the Board. He also held an important position in connection with McGill University, Montreal. In the language of his pastor, the Rev. Mr. Milligan, who preached his funeral sermon, "as a citizen he was always a gentleman. He was a kindly man, a faithful, public servant, a loyal elder of the Church, working for his day and generation, and one whose public life was without a stain."

THE CHURCH OF THE FUTURE.

AT the recent convocation of Trinity College, Toronto, the Rev. Dr. Langtry delivered what, in the reports, is described as "a scholarly and brilliant masterpiece of pulpit oratory." There is no disposition to detract from the high praise these glowing words imply. Scholarly and brilliant masterpieces are none too plentiful in the average pulpit that they need be decried. Neither is it implied that such description of the pulpit efforts of the respected rector of St. Luke's is exaggerated. Few will question his scholarly and brilliant qualities, although some are cold-hearted enough to hint in undertones that they are not in every instance as wisely applied as they might be.

A condensed newspaper report, however skilfully done, necessarily fails to convey to the reader an accurate idea of a preacher's or a speaker's meaning, and the fullest synopsis we have yet seen is somewhat meagre. The main points of the scholarly and brilliant discourse are no doubt presented, and with most of them the average evangelical Christian will doubtless agree. The outcry against dogma, often as unintelligent as unreasonable, received attention, and was ably dealt with. Doctrinal preaching a generation ago was no doubt very much overdone, but in these days some of the Churches are suffering from the opposite extreme. Instead of the vague, flabby declamation, which makes little or no impression on average hearers, good, solid, doctrinal preaching—not necessarily of the arid and soporific kind—would be more instructive and edifying. The brief report of the worthy Doctor's discourse would indicate that he was somewhat severe on the "efforts made in the

popular denominational pulpits to cater to the public by sermons on only semi-religious subjects." If "denominational" or other pulpits have for their main object catering to the public, their course would be open to serious objections. The preacher who worthily exercises his ministry cannot with a clear conscience make men-pleasing his primary object. His mission is to expound the God-given truths contained in Scripture. At the same time the wise master-builder will apply those truths to the moral and spiritual needs of his hearers. No doubt some of the so-called preaching to the times may be unworthy of the pulpit. Where, however, a minister has an understanding of what Israel ought to do, he may, from an elevated Christian stand-point, speak words of wisdom that will be helpful to those who look up to him for spiritual and moral—not political—guidance. Within the pale of the Church to which the learned Doctor belongs there are many men of different schools of theological thought, who do occasionally, preach on semi-religious subjects, which thoughtful men of different Churches listen to, or read with much respect. Archdeacon Farrar, Canon Wilberforce, Phillips Brooks, among many others, may be instanced.

Dr. Langtry is disposed to take a rather gloomy view of the Christian outlook. Divergencies of religious opinion, and abounding heresies fill him with alarm. But he has an antidote to all the unhealthy religious tendencies of the present. In setting a high value on the Church to which he belongs, he is not, therefore, laying himself open to reproach, but when he says that the Church of England is the centre about which the Church of the future will gather, is he not dreaming dreams? Nor is he much happier in his statement that there is no other church body that stands up as she does to maintain the principles of an unaltered doctrine and, to keep the faith inviolable. A statement like this takes no account of the wide diversities of the teaching that finds a place in the Anglican Church. Between the teachings of Dr. Cheyne and those of Father Ignatius there is so wide an interval that they may be regarded as mutually exclusive, and yet both find favour with their respective admirers. It would be difficult to find as great divergencies in the reputed teaching of all the denominations taken collectively. If church unity is to be secured by the unquestioning acceptance of traditional beliefs, then before coalescence of other bodies with the Church of the future's centre is asked for, it would be necessary first for that centre to secure a more perfect harmony with its own circumference. The unity of the Anglican Church does not seem to satisfy numbers of her own people, clerical and lay. Why have so many left that communion for the oppressive so-called unity that can only be found in the Church of Rome? And yet it is on the line of traditional authority that Dr. Langtry professes to realize his hope of the Church of the future

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Bright, instructive and amusing as usual.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This indispensable weekly continues to supply its readers with the best literary and scientific thought of the day.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This weekly makes its appearance with unflinching regularity and its pages are replete with varied interesting and instructive reading finely illustrated.

ST. NICHOLAS. (New York: The Century Co.)—The November number of this favourite monthly is rendered even more attractive than formerly by certain improvements which its readers will appreciate. The contents are varied as ever and the young person who cannot find something in its pages to delight amuse and inform must be singularly constituted.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The first paper profusely illustrated is devoted to "The Mexican Army." Its author is Thomas Janvier. Ecclesiastical architecture is illustrated by pictorial papers on "York" by Richard Wheatley, and "The Building of the Cathedral at Chartres," by Charles Eliot Norton. A paper of much interest is "A Century of Hamlet" by Lawrence Hutton. Descriptive papers are "At Grande Anse," in Martinique, by Lascadio Hearn, and "The Republic of Colombia," by Hon. Ricardo Becerro. Charles Dudley Warner's excellent story "A Little

Journey Round the World" is concluded. Short stories, poems, and departments are fully up in point of merit and attractiveness to the high standard maintained by *Harpers*.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The new number of *Scribner* is one of more than ordinary interest. It opens with a portrait of Emin Pasha and a paper on "Where Emin is," by Colonel H. G. Prout, a gentleman who was an intimate friend of General Gordon. William Henry Bishop contributes a pleasant paper with the heading, "A Student of Salamanca," which gives much information concerning that famous Spanish university. Another of the series of papers on Electricity appears in this number, treating of that agent "In relation to the Human Body," by Dr. M. A. Starr. Oscar Browning's paper, "Goethe's House at Weimar" is certain to awaken much interest, especially as the illustrations are from the first photographs permitted to be taken of the interior of the house in which the great German lived. Harold Frederic's serial advances in interest, and several other and varied contributions enhance the value of this month's number of *Scribner*.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The November number surpasses in excellence. Its aim is to furnish what every Christian worker needs, and its success has been eminent. Twelve college Presidents, in addition to its noble corps of contributors, will write expressly for it during the coming year. The portrait of Dr. J. R. Day of the Calvary Methodist Church, N.Y., is given this month with a view of the church edifice, a sermon by him and a sketch of his life. Dr. Wm. M. Taylor furnishes an admirable sermon on the "Purposes Subverted by the Records of the Sins of Good Men in the Word of God." "A Children's Service, on Unpleasant Children," is by Dr. McEwan of London, and an Exegetical Comment by Professor Terry on "The Apocalypse of Noah." The leading thoughts of sermons by Drs. Goodwin, Henson and Dray with many other contributions of great worth, and excellent editorials, make up an excellent number.

THE OLD TESTAMENT STUDENT. (New York: C. Venton Patterson Publishing Co.)—In the October number of the *Old and New Testament Student* appears an instructive article on Grammatical Exegesis by Prof. Wm. Arnold Stevens, of Rochester. It contains a vigorous presentation of the modern idea of exegesis. Prof. Weidner writes in a pleasant way a letter to a young pastor on the method of teaching and studying Paul's epistles. Other articles discuss Biblical passages; the word "adoption" is studied from the point of view of Roman law, by Mr. Sproull; from Prof. Rich we have a translation of Psalm cx.; with other important studies and notes. Dr. Beecher's series of instructive studies on the Post-Exilic History of Israel is continued, as are also the Inductive Bible Studies on the Old Testament, by Prof. Harper, this instalment being devoted to the Psalms. Synopses of recent articles on Biblical topics, gathered from a wide range of periodicals are helpful. Four pages are devoted to the Bibliography of the month. This journal is suited to the needs of intelligent Bible-Students.

THE BIBLIOTHECA SACRA. (Oberlin, Ohio: E. J. Goodrich.)—The *Bibliotheca Sacra* for October closes the sixth volume since its removal to Oberlin. The list of contributors given in the Prospectus for the coming year is a noble one, including Dr. Von Holst and Pastor Haccius of Germany. Dr. Hayman of England, Dr. Simon of Scotland, Prof. J. D. Dana of Yale College, Gen. D. J. Cox of Cincinnati, and leading professors in the Theological Seminaries. The quarterly occupies a position of its own, and is the favoured channel through which the leading theologians of the country publish their more elaborate and mature discussions of the great themes relating to the religious life of the world. The present number contains an elaborate article translated from the French of M. Dieulafoy, upon the Book of Esther and the Palace of Ahasuerus. This article is accompanied with an illustration and embodies the results of the author's recent investigations in Susa, confirmatory of the history of The Book of Esther. Professor Day of New Haven, has an acute criticism of Hamilton's theory of perception. Prof. Johnson of Crozier Theological Seminary has a striking article on the Idea of Law in Christology. Rev. Mr. White writes in an interesting manner of the "Genesis of the Oxford Movement of 1883." Prof. G. S. Wright has an article on the "Affinity between Christianity and Science." The article, however, most likely to attract public attention is that of Gen. J. D. Cox, on "The Future in College Work."

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC

CHAPTER I

BY FIRELIGHT.

"Will you tell me about my mother to-night, Nanette?" It was a childish voice, clear and sweet as the tinkle of a brook on the hillside, that asked the question, and the face, upturned in the ruddy glare of the wide hearth, was winsome as a flower.

The middle-aged serving-woman, seated on the broad, oaken settle, glanced up sideways from her knitting.

"I cry you mercy, Mistress Eglantine; you should know the story by this time as well as I."

Eglantine laughed. She knew what Nanette's hesitation meant, and how it was sure to end.

"I remember every word, dear old Bonne; but that is not like hearing you tell it. M. La Roche is in the sitting-room with my aunt, and will not go away until my uncle gets back from the consistory meeting, and Rene is doing his lessons. There is no one to talk to me but you, Nanette, and I would not tire if you told me about my mother every night."

"You mind well there is nothing I like so much to tell," answered the woman, stopping her work for a moment to pat the child's cheek with a trembling hand. "But I might well hesitate to burden so young a heart with so sad a tale, if it were not for my lady's own words,—'You will go and stay with my little girl when I am gone, Nanette, and you will tell her the story when she is old enough to understand. Madame Chevalier will make her a better mother than ever I could have done, but I would like her to know that I loved her even when I put her away,—that it was because I loved her so much that I did it.' She spoke but once after that Mistress Eglantine, and then only to murmur a prayer. Ah! there never was a gentler or a truer heart—nay, nor a braver, though it were that of the great Marshal Turenne himself. You mind how the shops were all dressed in mourning for the great captain, my young lady, the first time you went down to Nismes to see your grandfather, three years ago?"

"I recollect the visit to my grandfather very well, but I have forgotten the shops. Please go on, Nanette, and tell me about my mother. Do I look like her?"

How often she had asked that question, and how often Nanette had looked into her face and shaken her head, and sighed—as she did now.

"You are no that ill to look upon, little one, as you have found out far too early for your good, but it is the beauty of your father's house; you have not your mother's face. Her eyes were blue and soft, like the velvet pansies that she loved, or the summer sky at noon; while yours are dark, and flash like stars on a wintry night. And your hair is black as the raven's wing, while hers was the ruddy gold the painters love."

"Was she very beautiful?" queried the child wistfully.

She was seated on the settle now, with her warm cheek pressed against the speaker's sleeve.

"You would have thought so if you could have seen her tripping to church by her father's side, with the young gallants of Nismes waiting to see her pass. But beauty is vain, Mistress Eglantine; I wish I could write that on your memory with a diamond pen. Fair looks did not save your mother's eyes from tears, nor her heart from aching. There were more than a score of gentlemen ready to cross swords for a glance from her sunny eyes, but on none of them would she smile, not even on the rich young merchant whom her father had chosen for her husband. For her heart was set on Captain Bertrand, your father, the young officer whom she had met at Marseilles, and though your grandfather refused to hear of the captain's suit, my young lady would think of none but her lover, night and day. He was of gentler blood than she, and his father had rich estates, and a chateau at Bearn, but he was the younger son, and had no income but his pay, and the master thought more of the fine house M. Baptiste could give his daughter, than of the captain's long line of ancestors. It was the first time he had crossed my lady in all her life and it went hard with her to give up her will about the thing she cared for most. I do not excuse what she did, Mistress Eglantine; it is a sore thing for a daughter to go against her father's will, but the blame was not all hers, and I had no choice when one night she came to my bedside, all dressed for a journey, and told me that she was going to leave her father and be married to Captain Bertrand, that she could never be happy with any other, and then with tears and kisses, and soft arms about my neck, prayed me to go with her. I would have been false to the promise I gave her mother if I had let her go alone, so I dressed, and went with them, though not without heavy misgivings, I will own, and saw them married at the priest's house—for your father was a Catholic—and was well on the road to Bearn with them the next morning before those behind us had found it out."

"Was my grandfather very angry?"

"It nearly broke his heart, little one, for he had loved my lady as the apple of his eye, and he would not believe but that Captain Bertrand had cared more for the dowry than for the wife he had won. He sent back every letter my lady wrote him, unopened, until her husband would let her write no more. That was the only shadow on their happiness at first. Thou art like thy father, Mistress Eglantine, with thy sunny temper, and thy hot way of loving. Whatever penalty my lady had afterward to pay for her wilfulness, she was at least not disappointed in him. He thought nothing too good for her, and it was not long before, to please him, she gave up going to her own church, and went to his. From that moment my heart misgave me. Your grandfather had never been much of a church-goer, and he would not let our pastor in Nismes talk much to my young lady about her soul, but he came of staunch Huguenot stock, and my dear mistress, your grandmother, had the blood of martyrs in her veins, and would have died miserable if she had thought her darling would ever go to mass or the confessional. But my pretty mistress laughed at my scruples. To her, in her happiness, one religion was as good as another, and her husband's people were greatly pleased, and after that talked no more about the mesalliance, but made her one of them. And then your father was summoned to Flanders, and your little sister was born, and a

new look came into my lady's eyes which said life had ceased to be all holiday. The little one was scarce a month old, when one day, as we sat together in her chamber, she looked up at me suddenly, and said:

"Nanette, what if my mother's religion was the only true one, after all; have I defrauded my baby—have I endangered her?"

"I could only kiss her hand and weep, for I was not as brave to tell her the truth as I should have been, and she never broached the matter again, but after that I began sometimes to miss my little New Testament, and to guess where it had gone, and when the little one was old enough to lisp a prayer, I marked that my lady taught her, not the Ave Marias of her husband's church, but the words she had learned at her own mother's knee."

Nanette had evidently forgotten her listener; her needles were flashing fiercely in the firelight, her eyes were gazing into the glowing coals.

"Try as we might, the matter could not be always kept hid, and it came in time to the ears of Mademoiselle Bertrand, the captain's elder sister, and our little Mignonnette's godmother. She said nothing, but bided her time, and one day when my lady came back from a ride it was to find that Mademoiselle Bertrand had been to the chateau and taken her little niece away with her. And when our young madame hastened to her and demanded her child, she said, coldly, she had acted for the little one's best good, and dare not return her to a mother who had proved so unfaithful to her trust. For the first time in my life I saw my lady's eyes flash fire, as she said she would write to her husband, and obtain a vindication of her rights. The letter went off that very night, by the hand of a trusty messenger, but alas! instead of the swift help she looked for, came back the heavy tidings that her lord had fallen in battle, and lay wounded unto death in his tent, praying only to see her face once more. No more thought of little Mademoiselle Mignonnette just then. As fast as post-horses could carry her my lady travelled in answer to that call—Antoine, the captain's foster-father, and I, going with her, and taking what care we could of her by the way. But all in vain. M. le Captain had been dead twelve hours when we reached the camp, and our madame fell to the ground, as though stricken with death herself, at the word."

"For four days she lay upon her couch, neither speaking nor weeping, nor breaking bread; but on the fifth, as I sat watching beside her, she opened her eyes and said quietly: 'I will live, Nanette, to save my little Mignonnette. Tell Antoine to have the horses ready, we will start for Bearn tomorrow.' But it was a week later before she was strong enough to undertake the journey, and then, travel with what care we might, we had only reached Beaucaire when you, Mistress Eglantine, were born."

The nurse paused for a moment to lay a caressing hand on the small head nestling in her arm.

"It was the eve of the great July Fair; lodgings were not to be had in the town for love or money; we thought ourselves fortunate to secure one of the booths erected in the meadows along the river's banks, and your mother counted it a happy circumstance, also, that the people in the tents nearest us were from the Levant, and knew no more of our language than was necessary for the purposes of trade. They could not spy into our concerns, she said. There was no light in her eyes when she saw you, little one, as there had been when I laid your sister on her breast. Alas! that the coming of so fair a face should bring so little joy. For she had come to a desperate resolve, Mistress Eglantine; you will never fathom its cost until you have held a babe of your own in your arms. 'It is too late to save my little Mignonnette,' whispered my lady, as I watched beside her that summer night. 'Even if they take pity on my distress, and give her back to me, I must train her in her father's faith, or have her taken from me again for good. But for this innocent little soul there is yet time, Nannette. Do you remember the pretty cottage on the other side of Tarascon, where we took shelter two days ago from the storm? The saintly face of the young pastor, and the tender eyes of the mother as she bent over her little ones, have haunted me ever since. I am sure, for Christ's sake, they would receive even a nameless babe left at their door—all the more, one that was given to them to train in the right way. My husband's people shall never know of the little one's existence, and my father could not help me if he would.'

"It was a sad blow to me, Mistress Eglantine, and it took me more than one night to see the right of it, for the touch of thy rose-leaf hand on my cheek had bewildered my conscience, and it seemed a disgrace, too, to cast my lady's babe on the world like that. But my lady's will was adamant, and I saw at last I was endangering the life I cared for most in the world, and yielded—and talked Antoine round too,—no easy matter; but after he was once convinced that our young madame's life hung on the issue, he was as true as steel. So at the end of the week we took our departure from Beaucaire with the pleasure-seekers; but while my lady and I travelled slowly to Anduze, Antoine turned back over the bridge of boats to Tarascon, and passing through the town, reached the hamlet where the pastor lived, as the summer dusk was falling. We had put a purse of gold with you in the basket, little one, and robbed you in folds of finest wool and linen, and my lady pinned a note upon thy breast, saying thou wert of gentle and stainless blood, but giving no name, and praying pastor Chevalier and his wife to bring thee up in the faith which thy unhappy mother dared not teach thee. Thou shouldst think of this sometimes, Mistress Eglantine, when thy aunt tries to teach thee what is right, and the pastor sets thee the long tasks in the catechism, which thou dost think so dull."

"I do think of it, Nannette—only the catechism is so hard to remember. Please go on: tell me how Antoine watched through the hedge until they heard me cry, and came out into the porch, and how Rene was the first to open the basket, and how my aunt took me up in her arms and kissed me, and how uncle Godfrey said God had given me, in place of the little daughter they had lost, and how they called me Eglantine, because the vine was in blossom on the porch."

"You mind that part of the story well enough yourself, Mistress Eglantine; there is more than one can tell you that tale. I thought it was about your mother you wished to hear."

"Indeed it is," peeping round to print a kiss on the averted face. "I will be good, and ask no more questions if you will tell the rest."

But Nannette was gazing into the fire, her usually busy needles motionless in her hands. There was always something awesome to Eglantine when Nannette's hands were still.

"Please go on," she whispered. "My mother was very ill at Anduze, was she not?"

"Nigh unto death, mademoiselle. The figs had fallen, and the grapes were purple on the hillsides when we reached Bearn, and then it was only to meet sorrow upon sorrow. Mademoiselle Bertrand had placed her little niece in a convent as soon as she heard of M. le Capitaine's death, and in vain my lady appealed from her to the convent, and from the convent to the cure, and from the cure to the prefect. They either could not, or would not help her. There stood the king's edict, that permitted even children of tender years to choose the faith in which they would be reared, and this Mademoiselle Bertrand claimed her little niece had done, and though my lady knew a toy might have tempted the baby lip to utter the *Ave* which was all that would have been considered necessary, she had no proof, no redress. It had been hard enough to be simply separated from the little one, but to think of her behind convent bars, fretting her timid heart out among strangers, neglected, perhaps ill-used—it was more than any mother could have heart to bear. For she was such a gentle child, our little mademoiselle, with none of thy dash and sparkle, Mistress Eglantine, but with loving, nestling ways that crept round one's heart unawares, and an angel face that was like her mother's, and yet not like. It seemed to have so little in common with this world of ours."

"When at last the truth dawned on your mother she took to her chamber, and gave way to such comfortless grief that M. Bertrand at last became uneasy, and sent for the cure. He was an old man, and seemed really touched by my lady's despair. He told her that it was because of her Huguenot leanings that the child had been taken from her, but that if she would reassure the Church as to her attachment, he would use his influence to have the little one restored. I think you, mother had anticipated this, for she said at once she would do anything, suffer anything that he would dictate. She had been only feeling after the truth, little one, she had not found it, and it was a sore test. In thy case, conscience and mother-love had been on the same side, but now there was a strife between the two, and the human love was the stronger. God is pitiful: I think He will not judge harshly where He had given so little, but from that hour there was a broken hearted look in my lady's eyes, which told me she felt she had turned her back upon the light, and must henceforth walk in darkness."

"They were heavy days that followed, sweetheart: I like not to dwell upon them. Our young madame was worn to a shadow with prayers and pilgrimages; but when in the early spring she ventured to ask for an interview with Mademoiselle Mignonnette, Father Joseph confessed that the child had been removed to a distant convent, and that it would take time to have her brought back. I think my lady's heart misgave her from that, but she redoubled her penances and fasts, until the year was gone, and the Christmas snows lay white upon the hills, and Father Joseph could no longer conceal the truth, and told her plainly that the bishop had decided to train the little demoiselle for a nun, and her mother must resign all hopes of ever seeing her again. My young madame was borne fainting from the confessional where the fatal word was spoken, and many a time in the sore illness that followed, I hoped God was going to take her out of this troublous world. But He is wiser than we, Mistress Eglantine, though we would often mar His counsels if we had the power. When the winter was ended, and the gentians began to purple in the sheltered places, my lady came forth from her chamber; but though she took her old place in the house, there was a spirit-look in her face, and a noiselessness in her step which told that some link between her and this life was broken. She showed no anger to those who had so sorely wronged her, but it was only the suffering of the poor and sick in the hamlet that fully roused her. To them she was an angel of mercy—especially the mothers, who knew her story, loved her, and many an hour would she sit in their lowly cottages, with their little ones on her lap, or round her knee. It was one day that summer, after she had helped a young shepherd's wife to nurse a feeble baby back to life, that I found her weeping bitterly, and the cry on her lips was not for Mademoiselle Mignonnette, but 'My baby! my little, lost, unnamed baby! A heart may count something of the cost of its gifts beforehand, little one, but it is not until afterward that we wholly tell the price. I think it was not the first time your mother had cried out for the child she had put from her, though she had never let the word escape her until now. And I spoke out square and strong: 'The little one is rosy and well, madame. Antoine saw her this spring when he was in the Cevennes, where pastor Chevalier and his wife are living now. She is the darling of the whole country-side, Antoine heard, and the pastor and his wife love her as their own flesh and blood, and have planned to marry her to their only son when she is grown; but you have only to speak the word, my lady; you have gold to pay them for their trouble.' But she would let me say no more, Mistress Eglantine. 'My heart shall break before I utter the word,' she said; 'who am I, Nannette, that I should take an innocent soul to train for God?' And she dried her tears at once and would never reopen the subject. But that fall there came to the chateau a young priest, with a face like a Saint John. M. Fenelon was his name, and he has since come to be a great preacher, but then he was still at his studies. He was a distant kinsman of your father's and had heard of my lady's trouble; it was not many days before he had won from her the whole story, for he had a gentle, kindly way about him, little one, which made even the most timid ready to put their trust in him. My lady told him everything, saying what had happened at Beaucaire, and he comforted her like a young brother. He bade her think no more that God had forsaken her, but believe that he was a tender Father, who had only suffered these trials to come upon her that He might draw her nearer to Himself. He told her that it was God Himself, not her child, for whom her heart was truly hungering, and that He alone could satisfy her. But he reminded her, too, that the little one was still in the Good Shepherd's keeping, though removed from hers, and that if she would only trust Him, He would give His angels charge concerning the little feet that they should never go astray. And he spoke of the love and sympathy of the Lord Jesus, and the joy of following in the prints of those blessed feet, until his own face glowed like an angel's, and my lady's caught the reflection. Sometimes he added learned words of the perpetuity of the Church, and the sacredness of its ordinances, but to these she only listened absently, though she liked well enough to hear of the holy sisters of Port Royal, and a little book by M. Pascal, which he lent her, she said, read like the words of one who had seen

God face to face. But after all, it was the saintly beauty of M. Fenelon's own life, and the plain tokens of his near walk with God—more than aught he said—that set my lady's heart at rest. It would take a wiser head than mine, Mistress Eg-lantine, to explain how one so good and pure can remain in the Church of Rome, but no one could live in the house with M. Fenelon, and hear him talk, without seeing that he at least worshipped God in spirit and in truth, and walks with unspotted garments even where Satan's seat is. There would be none of these harsh edicts against the Protestants if he had his way, and I have heard the pastor tell that when he was appointed chief of the mission to St. Etoile, last year, he was bold enough to tell his majesty that he would go only on condition that no force should be used.

(To be continued.)

IN OCTOBER.

O'er hill and field October's glories fade;
O'er hill and field the blackbirds southward fly;
The brown leaves rustle down the forest glade.
Where naked branches make a fitful shade,
And the last blooms of autumn withered lie.

The berries on the hedgerow ripen well,
Holly and cedar, burning bush and brier;
The partridge drums in some half-hidden dell,
Where all the ground is gemmed with leaves that fell
Last storm, from the tall maple's crown of fire.

The chirp of crickets and the hum of bees
Come faintly up from marsh and meadow land,
Where reeds and rushes whisper in the breeze,
And sunbeams slant between the moss-grown trees,
Green on the grass and golden on the sand.

From many a tree whose tangled boughs are bare
Lean the rich clusters of the clambering vine;
October's mellow hazes dim the air
Upon the uplands, and the valley where
The distant steeples of the village shine.

Adown the brook the dead leaves whirling go;
Above the brook the scarlet sumachs burn;
The lonely heron sounds his note of woe
In gloomy forest swamp where rankly grow
The crimson cardinal and feathery fern.

Autumn is sad; a cold blue horizon
Darkly encircles chequered fields and farms,
Where late the gold of ripening harvests shone
And Autumn moans the loss of Summer's charms.

—George Arnold.

THE PROFESSORSHIP OF PHILOSOPHY.

Recent events remind one of the remark of a judicious person on the subject of patronage. He said that he detested the idea of having anything to give away, as it always made one ungrateful and ten vindictive. Certainly we do not envy the gentleman or gentlemen, whoever he or they may be, upon whom is laid the responsibility of appointing professors and lecturers in the Provincial University. Hardly ever does such an occasion arise without torrents of counsel, criticism and abuse—without very little commendation in any case—being poured upon the head of the unhappy patron. Not long ago it was a Professor of English Literature who had to be appointed, when showers of letters, anonymous and signed, appeared in the daily papers, setting forth all the reasonable and unreasonable, possible and impossible qualifications that were to be found in the new professor.

But this kind of thing has reached its culminating point in the letters, leading articles and deputations (or was it only one?) which heralded the appointment of the successor of the late lamented Professor Young in the Chair of Philosophy. "Unhappy lies the head that wears a crown;" but the wearer of a crown is nothing in misery to the man who has to satisfy a popular constituency when he has a professorship to give away. And we certainly have a good deal of pity for the man or men who have, very probably, been trying to do their best for the University with a very peculiar kind of encouragement.

It is better to say at once that we have no personal interest or personal feeling in this matter. We have no knowledge of Mr. Baldwin or Mr. Hume. We do not even know with certainty what are the respective parts taken in the appointment by the Attorney-General and the Minister of Education; nor have we any information as to the sentiments of Sir Daniel Wilson and Principal Caven, whose names have been so freely used in connection with the professorship. But it concerns every one who has the interests of education at heart to protest against the manner in which it seems to have been taken for granted by a good many persons that the electors to this particular office were swayed by all kinds of improper motives.

Why, in the world, should Mr. Mowat, or Dr. Ross, or Sir D. Wilson, or Principal Caven wish to put an inferior man into such a post? What intelligible or conceivable motive could they have for preferring a second-rate American to a first-rate Canadian? No one imagines, we suppose, that Mr. Baldwin bribed the patrons or promised them a percentage of his income on condition of his being appointed!

What were the arguments employed by the objectors to Mr. Baldwin's appointment? Chiefly the following. Mr. Hume is a Canadian and Mr. Baldwin is an American. Mr. Hume is the better man. Mr. Hume is a follower of the late Professor Young, in his philosophical teaching, and Mr. Baldwin is a disciple of Dr. McCosh, of Princeton. In view of future agitation on similar occasions, it may be worth while to make a few remarks which must, of necessity, be somewhat simple and obvious.

With regard to the claim that the Professor should be a Canadian, we have only to say what has been said a

great many times already in these columns. Other things being equal, for every post that becomes vacant, a Canadian should be preferred. We do not suppose that any sane person demurs to this principle. On the other hand, is there any reasonable man who will maintain that an inferior Canadian should be preferred, when a superior outsider can be obtained? It is sometimes said that it is a disgrace to our local University that it should not be able to educate men sufficiently to enable them to occupy the place of teachers and professors. But every one who considers the state of education here and in the old world will at once see the absurdity of such a reproach. Our schools and colleges are excellent and efficient, but they have neither the material nor the appliances which are found in the older educational institutions. But, however this may be, those who make these appointments are bound to get the best men they can, and to get them where they can. This is their simple and obvious duty, and we trust they will always perform it, however unpopular it may sometimes make them.

But, it is replied, Mr. Hume was the better man. This may be true, or it may not; but how can the public be sure of it? For our own part, we should place more reliance upon the judgment of the responsible patrons than upon a number of self-constituted judges who were evidently in a state of mind which was a bad qualification for forming a calm judgment.

But, moreover, it is urged that Mr. Baldwin does not hold to the same philosophical system as the late Professor Young. This argument, absurd as it is, is not quite new. The same thing was said when Sir William Hamilton's successor was chosen at Edinburgh. Professor Ferrier was supposed to be a Hegelian, or some other dreadful thing. Professor Fraser was an orthodox disciple of the Scottish school—a worthy successor of Reid and Stewart and Hamilton. Well! Professor Fraser was appointed, and every one acknowledged that it was a very good appointment. But alas for orthodox Scottish Philosophy! Professor Fraser has forsaken the old paths, or rather he has turned aside into paths still older.

Now, if there is any subject on which the Horatian maxim of not swearing by the words of any master should be observed, it is certainly the study of Philosophy. We are persuaded that Professor Young would have been the last man to wish that a successor to him should be chosen merely or mainly because he was his disciple and would carry on the same teaching. He would have known better than most of us that the thing was impossible, and that any one who should profess to do it would either be insincere or altogether incapable of teaching Philosophy. It is generally known that Professor Young's teaching corresponded, to a great extent, with the teaching of the late Professor T. H. Green of Oxford. As Dr. Young himself was accustomed to say, he had arrived at very nearly the same conclusions by his own independent investigations. Professor Green left a very enthusiastic body of disciples behind him; but already there are symptoms that some of them are beginning to call in question the doctrines of the Master. Professor Seth, by no means the least illustrious of the band, was lately reckoned among the Greenites, but in his second series of Balfour Lectures he declares roundly that he has come to doubt the principles of the Balliol Professor's philosophy after having received them with something like enthusiasm. And probably the same thing would happen at the University of Toronto, if an ardent believer in Professor Young was appointed; and we believe that the late Professor would rejoice that it should be so. He was not the man to put forth a Confession of Faith on Philosophy and compel subscription to it on the part of all teachers. He knew that unless Philosophy was free it was nothing; and he would rather have had his successors faithful to truth than merely loyal to his memory. As Aristotle said of his great master: "Plato is a friend; but Truth a greater."

We do not presume to guess by what considerations the ministers were swayed, when they appointed two Professors in the place of Dr. Young. Certainly the provision cannot be regarded as over-liberal. Queen's University is a smaller institution than the University of Toronto, and it has now two Professors of Philosophy. The very curious objection has been raised that they are of different schools of thought. Such a parochial style of argument has a curious sound in connection with the teaching of Philosophy. If men are to be taught to think with scientific accuracy, it is a distinct advantage to be taught by men having different points of view. So far from the authorities being worthy of censure for acting upon this principle, in the opinion of impartial and dispassionate judges, they will deserve commendation.—*The Week.*

TO LOCATE IN NEW YORK.

The following extracts from the Albany papers will be read with interest:

"We are sorry to learn of the contemplated removal of the Cleveland baking powder business to New York.

"Albanyans will regret to see it go, but will rejoice with its owners in its new prosperity. It is but just to say that Cleveland's Superior Baking Powder has the enviable reputation of being a thoroughly wholesome, effective, and honest-made article. All recent investigations, including those made by the Food Commissioners of the States of Ohio and New Jersey, and of the Canadian Government, show that Cleveland's is superior to any baking powder on the market.

"A new label is being prepared, but the old name 'Cleveland's Superior Baking Powder' and the heretofore high quality of goods will be maintained.

"Dr. Hoagland, the first, and for many years, President, and Wm. Zeigler, former Treasurer, of the Royal Company, two of its main props, have now left it. The former will be President of the new Company, and his known integrity, liberality, and experience promise great success for the new organization, and lively times for all competitors."

British and Foreign.

WOMEN outnumber men everywhere except in the jails.

MR. GEORGE MULLER has decided to spend the rest of his days in Sydney.

CARDINAL MANNING never reads theological books on Sunday, but only devotional.

NO fewer than seventy-nine parishes in London have adopted the Free Libraries' Act.

THE Rev. John Watt, of Fetteresso has resigned his charge and status as a minister and licentiate.

THE Synod of Merse and Teviotdale refuses to transmit the old records within its bounds to the Assembly's committee for preservation.

OF the thirty-eight students present at the examination for admission to the divinity hall of the U. P. Church, twelve failed to pass.

IN New South Wales there is a movement to establish a Presbyterian office-bearers' union on the model of the one started at Dundee.

"FAMOUS Irish Preachers" is the title of a volume by Rev. C. H. Irwin, B.A., on the eve of publication by Macredy and Kyle, of Dublin.

THE Rev. George Hunter, M.A., has resigned the pastorate of Ivy Place U.P. congregation, Stranraer, with the intention of joining the China Inland Mission.

THE Rev. R. Horne Stevenson, assistant in St. Stephen's parish, Glasgow, was ordained by Glasgow Presbytery preparatory to his going to India as chaplain in Madras.

THE late Dr. Christlieb was invited by the Emperor of Germany to become one of the Court preachers. But he declined, saying no man should have control of his mouth.

THE Queen has lent Landseer's picture, "The Free Kirk"—an interior of a primitive Highland church—with shepherds and dogs—to the Fine Art Exhibition at Dundee.

GEORGE EBERS, the Egyptologist and novelist, is a hopeless invalid, paralysed and hardly able to move out of his rolling chair, yet his spirits never flag and he still continues hard at work.

THE judgment of Glasgow Presbytery sustaining the election of Mr. Cathels by St. James congregation, has been reversed by the Synod, and an appeal taken to the General Assembly.

THE English Church Missionary Society is sending out this year sixty-four ministers and twenty-six lady missionaries, either returning to the foreign field or going out for the first time.

THE temperance society of the Free Church of Scotland though it has only been three years in existence, includes already 652 personally pledged ministers and has a membership of 65,979.

SOME time ago the Pope gave a dispensation for the marriage of Prince Amadeo with his niece, the Princess Letitia Buonaparte; and now we have the announcement of the baptism of their son with great ceremony.

MR. ROBERTSON, of the M'Crrie-Roxburgh Church, was labouring under a severe cold on a recent Sunday. In reading the lesson one of his annotations ran: "When you put off the old man, don't put on the old woman."

DR. JAMES MARINEAU, to secure the command of his time free from social distractions for his unfinished literary work, finds it necessary to betake himself five months in the year to a rural retreat in Invernesshire.

TO the smaller livings scheme of the Church of Scotland one hundred and fifty-three persons have subscribed \$52,705 to raise the stipends permanently to \$1,000; \$6,700 of this is contributed by the ministers of the Church.

MR. WM. FATTERSON, publisher, has discovered documentary evidence in London that Raeburn painted a portrait of Burns; and it is thought it must be the one lately heard of from Canada, and which has been on view in Toronto.

FIVE Free Church Synod has resolved to petition Parliament for the abolition of all endowments for the teaching of Protestant theology, and deprecating the endowment of any university for the teaching of Roman Catholic theology.

GREENOCK U. P. Presbytery has adopted the Synod overture on the increased representation of Sessions. By this scheme congregations of 200 members and less will be represented by one elder, of 201 to 400 by two elders, 401 to 600 by three, and above 600 by four.

PROFESSOR GIBB, in the inaugural lecture at the opening of the London Presbyterian College, which had for its theme Calvin and his work in Geneva, pronounced it a foolish blunder to laud the sixteenth century and depreciate our own. We have now a deeper sympathy with men.

DR. MARSHALL LANG seems to have made the profoundest impression of any of the speakers at the Dublin Christian Convention. "His style of exposition," says the *Christian Advocate*, "and manner of speech are very captivating, and great spiritual power accompanies his words."

MR. GEORGE CLARKE has completed a series of daily meetings in Armagh the attendance at which was the largest ever seen in the city either for religious or political objects. Professional and business men were conspicuous in the gatherings and scarcely any class of society was unrepresented.

DR. MACGREGOR, in his lecture on "Presbyterianism," during the jubilee celebrations in Melbourne, while showing that the system was the one set up by the apostles, pointed out some of its defects, and expressed his desire for an approximation of the Episcopalian and Presbyterian communions.

THE schoolboys of Greenock, Glasgow and some other Scottish towns have been rebelling against the payment of fees in the sixth standard; they also demand fewer lessons, shorter hours and the abolition of corporeal punishment. At Greenock one school struck work, and in Glasgow and elsewhere the boys have made processional demonstrations.

DR. MOXEY, of Edinburgh, has been conducting a very successful mission in Belfast, the services being held in connection with Albert Street Presbyterian Church, of which Rev. Henry Montgomery is pastor. Large congregations gathered to listen to the evangelist and all the genius which in other days made Dr. Moxey one of the foremost elocutionists in the land is now consecrated to the very highest ends.

Ministers and Churches.

THE Rev. James Miller of the Presbyterian Church, Nanaimo, has resigned.

A PRESBYTERIAN church has just been finished at Tamworth. It has a seating capacity of 700.

THE ladies of St. Andrew's Church, Ottawa, recently held a very successful "Feast of Days."

THE Rev. D. M. Gordon, formerly pastor of St. Andrew's Church, Ottawa, has arrived at Hong Kong.

THE Rev. Dr. Fletcher recently preached a funeral sermon in memory of the late Senator Turner.

THE Rev. Dr. Duval preached a special sermon lately to the Winnipeg members of the Order of United Workmen.

THE Revs. Stephen Childerose and H. K. Grant, graduates of Queen's, are taking a post-graduate course in theology in Edinburgh.

THE golden wedding of the parents of the Rev. W. G. Wallace, B.D., pastor of the Bloor Street Presbyterian Church, was celebrated last week.

THE Rev. Dr. Moore, of Bank Street Presbyterian Church, Ottawa, who has been ill with typhoid, is regaining his health, much to the satisfaction of his many friends.

THE Rev. Wm. Stuart, formerly pastor of the Carlton Presbyterian Church, has received a call from Buckingham Church, Berlin, Maryland. Rev. Mr. Stuart is now in Philadelphia.

THE Rev. Mr. Burns has fairly started in his canvass for the Aged and Infirm Ministers' Fund. Among his first week's subscriptions are five at \$1000 each, seven at \$500 and others correspondingly liberal.

AT a meeting of the members and adherents of the Presbyterian Church, Pizarinco, recently held it was unanimously agreed to ask the Presbytery of St. John for moderation in a call to Rev. Alexander A. Watson.

THE Rev. D. MacRae has resumed his charge at Victoria, B.C., after a furlough of six months in the east. Mr. Knowles, the student in charge during Mr. MacRae's absence, has returned to Manitoba College, Winnipeg.

THE *Guelph Mercury* says: In the morning Rev. R. J. Beattie spoke a little along the line of early Saturday night closing and warmly urged his hearers to get orders in on Friday, as the grievance was largely caused by late customers.

PRINCIPAL GRANT, D.D., of Queen's University, Kingston, preached missionary sermons in the Presbyterian Church, Brampton, Sunday week. The church at the evening service was crowded. There was a large sprinkling from other churches present.

THE *Halifax Mail* says: Rev. T. Chalmers Jack, of Maitland, occupied the pulpit of St. Andrew's Church, Sunday week. The reverend gentleman, who is regarded as one of the ablest of the rising young Presbyterian ministers of the provinces, preached two very vigorous sermons.

THE Scotch Church, Jersey City, under the pastorate of the Rev. David Mitchell, has already attained a remarkable degree of prosperity. They have established a mission in the city which promises to be both useful and successful. At the opening services Sabbath week the Rev. Mr. Houston, blind evangelist, took part.

THE following gentlemen were ordained and inducted to the office of Deacon in Knox Church, Toronto, last Sabbath at the morning service, after an eloquent exposition by the Rev. Dr. Parsons of Acts xi, 15; Peter Campbell, John W. Lang, Samuel D. Mitchell, Earnest W. Maas, Jacob Moerschfelder, George Wilkie, Alexander Shephard, David Ross and James Cunningham.

ST. PAUL'S Church, Port Arthur, has issued a neat programme for their winter prayer-meeting services. It embraces a most excellent and interesting variety of suitable topics, among which the more important schemes of the Church find a place. Judging from the list interesting and profitable meetings are to be expected. Under the pastoral oversight of the Rev. John Pringle, M.A., St. Paul's, Port Arthur, is doing excellent work.

THE Rev. Dr. Robertson, Superintendent of Missions in the North-West, in St. John's Presbyterian Church last week addressed a large audience on Presbyterian mission work in the Northwest. He told them of what the Presbyterians had accomplished in that country, of the urgent need of carrying on the mission work, both among the whites and the Indians, and appealed to them to contribute to the promotion of the work by giving of their means.

BEFORE leaving Ingersoll for Erie, Pennsylvania, Mrs. Ross, the wife of the Rev. Herbert C. Ross, late pastor of Knox Church, was presented by the ladies with a warm and sympathetic address in which her high character, Christian worth and service received recognition, also the best wishes for her and her husband's prosperity and usefulness in their new field of labour in Erie found expression. The address was accompanied by a handsome chain. The gifts were fittingly acknowledged.

THE communion was observed in the Presbyterian Church at Beachburg on Sunday week, and there was a very large attendance. In fact almost the entire body of the church was filled by communicants, quite a number of them being new members. Evidently the Presbyterians of Beachburg will have to enlarge their church or build a new one in the near future. If we might advise them, we would say, Build a new church in a more central locality than that in which the old one is situated.

THE young people of St. Andrew's, Sarnia, have formed a Christian Endeavour Society with the following officers: President, Mr. Wm. Maclean; Vice-President, Miss Porteous; Corresponding Secretary, Miss Jessie Brebner; Recording Secretary, Miss Maggie Mackenzie; Treasurer, Mr. Wm. King, and a membership of about forty. The society meets in the school room of the church every Tuesday evening, and a cordial invitation is extended to all young people to attend.

CHALMERS Church, Woodstock, auxiliary of the Woman's Foreign Mission Society of the Presbyterian Church, at their annual thanksgiving meeting on the 9th ult., presented Mrs. W. A. McKay with a beautifully framed certificate of life-membership (\$25) in the society as a token of their appreciation of her deep interest in the work of the society. The lecture room of the church was well filled on the occasion. The address was read by Mrs. McWhirter and the presentation made by Mrs. George Robinson.

THE anniversary services of the Presbyterian Church in East Toronto village were held on the 27th ult., and were very successful. Rev. Mr. Scott of St. John's Church, city, preached in the morning and Mr. Hunter of Erskine Church in the afternoon and evening. The anniversary tea on Monday evening was one of the best the church has had. Rev. Messrs. Idle (Meth.), E. Gammick, L.L.D. (Church of England) and Dr. McTavish, Central Church, city, were the speakers. The Orient Quartette from the east end of the city gave some excellent selections that were highly appreciated.

THE *Truro Guardian* says: On the occasion of Mrs. John Morton's recent visit to Truro the Ladies' Missionary and Benevolent Society of St. Andrew's Church presented to her the sum of \$42

to aid in purchasing a Remington type writer for the benefit of the mission in Trinidad, with which she is identified. In addition to this the Young Ladies' Mission Band of the congregation, assisted by the Branch Society of Johnson's Crossing and some bright little boys and girls, prepared and forwarded to Mrs. Morton a box of mission goods valued at \$30. Thus the good work goes on apace, each congregation in turn cheerfully lending a helping hand.

THE Presbyterians of Alexander, a village sixteen miles west of Brandon, Manitoba, have erected a neat and substantial church this summer. The building is a frame one, with a good stone foundation and is capable of seating two hundred people. The opening services on October 27th, were conducted by Dr. King, who preached in the morning and afternoon and by the Rev. Mr. Ross, a neighbouring Methodist minister, in the evening. The church was filled on all three occasions; in the afternoon it was crowded; the collections for the Building Fund amounted to nearly \$100. The day was one of uncommon beauty for the season of the year. There are three associated stations in this field. It is hoped they may soon be in a position to call a minister. The people speak with much appreciation of Mr. Morrison from the Presbyterian College, Montreal, who was their missionary this summer.

A NEW Presbyterian Church at Williamsburg in connection with the congregation of Nashwaak and Stanley, St. John, N.B., was lately dedicated. The Rev. Mr. Mullin, pastor of the congregation, conducted the first part of the services and offered the dedicatory prayer. The Rev. Archibald Gunn, of St. Andrews, preached an appropriate sermon from the text "This is none other but the house of God, and this is the gate of heaven." Mrs. Young, eldest daughter of the pastor, presided at the organ. The choir and the whole congregation joined heartily in singing the songs of Zion. The Rev. Mr. Partee, pastor of the English Church, preached in the afternoon. The church itself is a neat and comfortable building, with a graceful tower, spire and vane. Mr. Mullin has been pastor of Nashwaak and Stanley for about seven years, and during this time a manse and two churrhes were built and paid for by the congregation.

THE Rev. Dr. Reid writes to show that the censure directed against the American Churches for remissness in aiding the Bohemian Churches falls harmlessly so far as the Canadian Church is concerned. He says: In your issue of the 30th ult., you make a statement in reference to pecuniary aid to the Evangelical Church in Bohemia, which may mislead some of your readers. You say: "To America was allotted the raising of \$6,000. In this the Presbyterian Churches on this side the Atlantic—to their shame, he it said—have hitherto failed." Now this statement would include the Presbyterian Church in Canada, for it is one of the Presbyterian Churches on this side the Atlantic. But I beg to inform you, or remind you, that our Church raised the whole amount allotted to it and a little more. This was accomplished largely through the efforts of the Rev. Dr. Burns, of Halifax, who was Moderator of the Assembly in 1887.

THE Rev. Thomas Sedgwick writes to the *Halifax Presbyterian Witness*: As it is not often that I trouble you I am emboldened to ask just for a line or two of your space. Your report of what I said in the discussion of the Jesuit question at the late meeting of Synod is on the whole quite correct, and with a single exception I have no fault to find with it. That exception is this: you represent me as saying: "He would not deny the moral claim of the Jesuits to the estates in Quebec." Now I consider that this puts what I said far too strongly, and without going into the question I wish simply to disclaim responsibility for the statement attributed to me as given above. There is just another thing which I will mention. I should like to see put on record in your pages the state of the votes. With your permission, therefore, I will state that twenty-one voted for my amendment, and that the final vote stood I believe, as follows: For the motion of Dr. Burns, fifty-three; against it, twenty-one.

THE *London Free Press* says: The Rev. Mr. Laird has for the past two years conducted a mission to the Cree Indians at Fort Pelly, N. W. T. In that time he has organized a healthy little congregation, and every year shows a gratifying addition of names to the roll of communicants. Mr. Laird's salary of \$900 is paid by the St. Andrew's Church congregation of this city, and his successful work is highly appreciated by them. Mrs. and Mrs. Laird have been spending a couple of weeks of a holiday in this city, and when about to depart for their prairie home were tendered a parting social by the congregation in the school-room last week. There was a splendid attendance, and the programme was in all respects an excellent one. It included an instrumental selection by Mrs. Spaulding; a couple of songs by Rev. A. Henderson, of Hyde Park; songs by Miss Gilmour, Miss Hiscott, Mrs. Denham, Mr. Williams and Mr. Ashplant. Rev. J. A. Murray presided. At the close the Rev. Mr. Laird spoke, expressing his warm appreciation of the entertainment, and hoped there would be an excursion up to Fort Pelly next summer, when he might have the pleasure of greeting a crowd of St. Andrew's people, and showing them what life on the prairie was like.

THE *Forest Free Press* says: The Rev. Principal Grant, of Queen's College, Kingston, being in Strathroy last Sunday week, his services were placed at the disposal of Rev. Geo. Cuthbertson, for a lecture at Wyoming the following evening, on "A Trip Around the World." A well-filled house listened with rapt attention while the rev. gentleman carried them in imagination from Canada to England, thence to Africa, describing the unpleasant feeling and its cause, which has sometimes in the past led to hostilities between the natives of that country and the Boers. From the diamond fields of South Africa and the Cape of Storms, Principal Grant passed over to Australasia, which he described as composed of seven different colonies, the most delightful of which is New Zealand, enjoying a climate favourable to the growth of vegetation, at once pleasing to the eye and not surpassed by anything he has seen anywhere. From New Zealand the return home was made by Hong Kong, skirting along the eastern side of New Holland. After a trip to Japan, his steps were turned towards the rising sun, arriving in Canada thankful that amidst much that was delightful and captivating, his lot was cast in a land second to none. Rev. Geo. Cuthbertson presided, and on the platform sat the Rev. John Thompson, D. D., of Sarnia.

THE Rev. A. B. Winchester, Presbyterian Missionary from North China, arrived in Vancouver, B. C., by the steamer *Port Augusta* of the Canadian Pacific line, on Saturday Oct. 26th, and remained till Monday at noon, when, accompanied by his wife, he left for Toronto. Sabbath morning he attended divine service in Zion Presbyterian Church, and in the evening he preached in the same place for the Rev. J. M. McLeod to a large and attentive congregation, taking for his text Heb. xii. 1. The rev. gentleman delivered a most eloquent and instructive sermon, and closed it by making a solemn appeal to the congregation in behalf of the heathen and especially the Chinese. He warned them against the fatal and soul-destroying modern system of prohibiting any class, colour or nationality from free access to the church privileges, assuring them from the plain teaching of the scriptures that God is no respecter of persons, that Jesus Christ died for all, and his gospel should be preached to all the world, and that his redeemed ones would be composed of all nations, kindreds, people and tongues. This new and flourishing congregation has been in existence about four months with the Rev. J. M. McLeod as pastor, and has now on the roll about one hundred members and adherents. The Sacrament of the Lord's Supper will be dispensed next Sabbath day for the first time, when it is expected there will be quite a large number added to the roll.

THE *Norwood Register* states that the Presbyterian congregation there has purchased a vocalion and elevated the seats at the entrance so as to give them a gradual incline to the pulpit. On Sunday week special services were held, at which the church as improved was informally dedicated anew. The pastor, Rev. J. Carmichael, M.A., occupied the pulpit at both diets of worship. His discourses were singularly able and eloquent, and were listened to with marked attention by the large audiences which assembled. The musical part of the services, conducted by Mr. F. Cordingly, of Toronto, was of unusual excellence. The vocalion is a powerful instrument, and in the opinion of good judges is quite the equal of an expensive pipe organ. The church with its elevated seats and magnificent new vocalion presents a greatly improved appearance and, in all its appointments, is now the equal, if not the superior, of many churches in the large towns. On the following Monday evening, under the direction of Mr. D. F. Cordingly, an organ recital was given in the church. The programme was the most *recherché* ever presented to a Norwood audience. Every number, without a single exception, was beautifully rendered. Mr. Carmichael filled the chair with his usual tact and ability, and before pronouncing the benediction, on behalf of the organ committee, in a few well-chosen and appropriate remarks, thanked those from a distance who had taken part in the programme for their kind assistance.

THE Young People's Association of Knox Church, Cornwall, which has been doing good work for the last three years, resumed its meetings for the ensuing year by a conversation on the evening of the 22nd ult. The officers are: Rev. James Hastie, honorary president; George Comrie, president; Mr. T. W. Marchbank and Miss Adol Davis, vice-presidents; Miss Maggie Binnie, treasurer; Mr. George H. Porteous, secretary. Invitation and reception committee, Messrs. J. P. Watson, D. O. Alguire, M.D., P. E. Campbell, A. Bruce, and Messrs. Hastie, McEwen, Craig and Arthur. For meeting and entertainments, Messrs. J. C. Alguire, W. J. Sewrot, J. H. S. Parke, and Misses Brown, McLoughlin and Mrs. J. C. Alguire. A handsome programme has been issued for fortnightly meetings, and also gives the topics of the Sabbath morning prayer meeting, with the names of the sixteen leaders who conduct it in turn. A new departure has just been made by the Association in the form of a monthly journal, which begins with November. It will be divided into sections, each department being in charge of an editor. It starts with an issue of 400, to be distributed in the congregation. A Society of Christian Endeavour was begun last winter, and has a membership of over fifty. It is confined to young ladies alone. They meet every Friday evening. Officers for the ensuing year: Miss Hastie, president; Miss Hollibeck, vice-president; Miss McLean, secretary; Miss Elliott, treasurer.

THE *Almonte Gazette* says: Last Sunday Rev. Mr. Bremner preached his farewell sermon at White Lake and Burnstown, and severed his connection with the people whose faithful and respected pastor he had been for more than eighteen years. Taking as his text verses 15 to 19 Deut. xxx., the venerable preacher for the last time urged his people to forsake evil and cling to good, repeating the promises made unto those who are faithful with an earnestness which seemed doubly impressive as his audience remembered that this was the last time they would probably listen to a sermon from him. Although the speaker carefully refrained from making any remarks likely to rouse their feelings in this direction, yet people could not think without sorrow of the departure from among them of the kind and good pastor who had married many of them, and baptized their children, had in many cases spoken the last words of consolation to dying friends and relatives, and had always earnestly striven to direct them in the way of life. Evidences of emotion on every side showed that he will bear with him to his new home in Manitoba the earnest wishes of his congregation for his happiness, and the restoration as far as may be, of his now enfeebled health. Rev. Geo. Bremner came to White Lake from Paisley, Ont., in May, 1871, succeeding the late Rev. S. C. Fraser as pastor of the Presbyterian Churches of White Lake, Burnstown and Stewartville. During his pastorate two new churches were built in White Lake and Stewartville, Burnstown Church was repaired and a manse was purchased in White Lake. Stewartville has been separated and placed under another minister, and the congregation of MacNab Church has been annexed. The Church membership is large, there is no debt either upon the churches or manse, and the congregations have always contributed liberally to missions and the various schemes of the Presbyterian Church. Under these circumstances it must be with considerable satisfaction that, at the age of seventy-two, Mr. Bremner quits active work and retires to spend the evening of his life with his son and daughter in their homes in Manitoba.

THE *Ottawa Free Press* says: The services at St. Mark's French Presbyterian Church on the morning and evening of Sabbath week were attended by a very large number of persons, the addresses by the Rev. Father Chiniquy and the re-opening of the church after renovating being the attraction. The usual service with special prayers was held in the morning, the Rev. S. Rondeau, B.A., pastor, officiating. The Rev. Father Chiniquy preached and took for his text, Luke x, 37, "What shall I do to obtain everlasting life?" "Love the Lord thy God with all thy strength, and with all thy soul, and with all thy thought, and thy neighbour as thyself." He spoke in French to his fellow countrymen for one hour presenting the love of Christ for sinners and the whole work of atonement and salvation, contrasting them with the teachings of the Church of Rome. Christ had wrought the salvation of all the people, but Rome taught that it was by confession, mass, observance of certain forms and saying of certain prayers to the Virgin Mary, which were not scriptural, that man must be saved. He made an earnest appeal to them to accept the salvation offered by God. In the evening the church was crowded and Rev. Father Chiniquy conducted the whole service. He spoke after the prayers for two hours on "the Bible and its teachings." He testified to the power and influence of the Bible in the home and nation pointing out the great leading truths that satisfied the soul. The Bible taught how to live and how to die. He spoke in feeling terms of the Virgin Mary who was in Heaven and was then blessed, but denied that she had anything to do with our salvation which was through Christ, the only means under heaven through which man could be saved. He related several incidents of his life to show his love for his countrymen and said he would like to see the Bible in every French-Canadian home. The French-Canadians had great intelligence but needed culture and the light of the Gospel, which if they once got would make Canada the grandest country in the world. He was listened to with marked attention throughout his lengthy speech and many shook hands with him on its conclusion. The church has been kalsomined a nice terra-cotta colour and new seats have been put in; at Father Chiniquy's two lectures a sum of \$250 was collected and this goes to help clear off the debt on the church. The church is now in debt only some \$300, including the expenses of the recent renovation. At the conclusion of the address Rev. S. Rondeau spoke for some time and was listened to most attentively.

THE *Hamilton Spectator* says: The Rev. Charles A. Doudiet occupied the pulpit of MacNab Street Presbyterian Church. He is a native of Geneva, Switzerland, and is one of the most gifted men in connection with the Presbyterian Church in Canada. At the recommendation of the General Assembly he has given his whole time, since April, 1888, to visiting the congregations of the Church in the interest of French evangelization. He resigned the pastorate of St. John's (French) Church in Montreal, and accepted the position of agent for the Board of French Evangelization throughout Canada and also in Great Britain. Last winter he visited Scotland, and during last summer the scattered settlements along the north shore of the St. Lawrence and Lake St. John District were inspected by the missionary over-

ner. His long experience and success in the work abundantly prove the wisdom of his appointment. Last evening he addressed a large congregation, basing his remarks on Romans x. 1, 2: "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." Among other things he said, was it not meddlesome to send missionaries to another Christian denomination? Why not send missionaries to the Baptists or Methodists? The answer was, that the saving doctrines of Christianity are taught in all the Evangelical Churches with an open Bible; in the Roman Catholic Church penances and works of merit were put in the foreground and Christ in the background. He had read a pretty full report of a lecture which had appeared in one of the city papers recently, by a Jesuit father, and had admired the plausible way in which the lecturer had put his arguments. He referred his hearers to a work by Paul Bert for a full refutation of the lecture, to be had of any leading bookseller in Toronto or Montreal. Far be it from him to say there was no good in the Roman Catholic Church; in it was upheld the doctrine of the Trinity and the divinity of Christ. In ancient Israel, during a period of declension, there were seven thousand men who had not bowed the knee to Baal. There were souls longing for the water of life in the Church of Rome. What was it that was driving thousands of young men and women from Canada to the United States? It was the burdens imposed upon them by the Church of Rome. Some had said there were no results commensurate with the expenditure in this mission; but he maintained the results were equal to any other mission of the Church, with the exception of that to Formosa, and even though only one soul were saved, Christ taught that one soul was more valuable than the whole world. The rev. gentleman is a fluent speaker and held the close attention of the audience from beginning to end of an intensely interesting discourse.

At last General Assembly a scheme of higher religious instruction, somewhat similar in character to the Free Church of Scotland's Welfare of Youth scheme, was adopted and the Sabbath School Committee of the Church entrusted with the work of carrying it out. The Committee met on Wednesday morning last in the Bible House, Yonge Street, the members present being Rev. T. F. Fotheringham, St. John, Convener, Rev. Dr. McTavish, Revs. A. Cameron, J. Leishman, J. C. Tibb, A. McGillivray, W. G. Mills, J. McEwen, J. Neil, W. Murray, Messrs. T. W. Nesbitt, D. Ormiston, G. Rutherford. Forms, statistical and other returns were examined and adopted. After the discussion of the scheme of higher education, it was agreed that examination centres and the appointment of presiding examiners be left to the corresponding members, that is to the conveners of the Presbyterian Sabbath School Committees. Chief examiners to set papers and sub-examiners to value the answers were appointed subject to their consent. It was agreed that the examinations under the scheme shall be held Friday and Saturday, 7th and 8th March, 1890, from 10 a. m. to 2 p. m. and from 2 to 4 p. m. The Syllabus for 1890 was adopted in the Biblical Department; the subjects will be the International Lessons for the year, with Stalker's Life of Christ for seniors. In the Doctrinal Department, the Shorter Catechism juniors to study by Prof. Salmon's Primer, vol. 2, and seniors, Dr. Whyte's Handbook. In the Historical Department the same text-books will be used as during last year. The selection of a subject for the essayists has been postponed. A draft circular to Presbyteries enant a General Superintendent for Sabbath School work was adopted. A sub-committee was appointed to take charge of the purchasing of diplomas, prizes and medals for the winners, also one to prepare a handbook on Sabbath School organization. A sub-committee was appointed, of which Rev. R. P. McKay is convener, to draft a memorial dealing with Sabbath School work for presentation to the General Assembly. The Committee adjourned to meet in Bank Street Church, Ottawa, on the morning of the General Assembly meeting.

The opening of the new Presbyterian Church, Omemece, took place on Sabbath, Oct. 20th, and proved a greater success than the most sanguine expected. The weather being threatening on Saturday had a tendency to discourage the faithful helpers who have not spared any time or means to have this handsome edifice completed, the corner stone of which was laid on the 21st June last. The Rev. Dr. McTavish, Toronto, preached in the morning and evening to large and appreciative congregations, his discourses were thoughtful and earnest. The Rev. Robt. Johnston, B. A., Dr. McTavish's successor in Lindsay, preached in the afternoon a very impressive sermon, dwelling on the duties and privileges of Church members. The rev. gentleman said that if people were only faithful in this respect there would be no requirements for temperance societies as well as many other societies, which were answering a useful purpose in their way. The large numbers of people attending at all the services appeared thoroughly pleased with the speakers chosen for this important occasion. The collections amounted to about \$123, obtained without resorting to any begging in any respect. The pastor, the Rev. J. Ewing announcing that he did not intend to beg for Jesus after listening to what had been laid down from the pulpit. Services were dispensed with in a few of the other churches, and as many as possible attended to encourage and show sympathy for the veteran pastor, Mr. Ewing, who has been in this charge for nearly half a century. A festival was held on Monday which also came off with great success; proceeds amounting to about \$116. The ladies of the congregation excelled their efforts of former occasions. Ample refreshments were served in the basement of the new building. Then an adjournment was made to the body of the new church, where excellent addresses were delivered by the Rev. Alexander Bell, of Peterboro, who dwelt on the Jesuit question at some length, and by all the other local ministers from other denominations present. The pastor, Rev. J. Ewing, filled the duties of chairman in his happiest style. The choir of the church, one of the best to be found in any similar sized place, furnished excellent and appropriate music at all the services. The furnishings of the church were supplied by the ladies of the congregation and show good taste and judgment. The church is white brick, 35x55, basement whole size, and will seat about from 450 to 500 people. It will cost about \$4000, on which there remains a debt of \$1500. Seeing that this church is now located in the centre of the town instead of one mile away, there is no reason why this debt will not be easily disposed of and brighter prospects ahead for the prosperity of the church.

The services in St. Andrew's Church, Strathroy, on Sabbath week were probably, says the *Despatch*, the most successful in the history of the congregation, and the sermons by Rev. Principal Grant, of Kingston, both morning and evening, were able, powerful and instructive efforts, very much appreciated by the large gatherings present, and such as to in every way justify the expectations that had been formed of the gentleman's ability as a clear, logical and convincing speaker. His return here at any time, we are convinced, would result in even larger congregations turning out to hear him, and we have no doubt that some of the words he uttered will long remain in the minds of many of his hearers. In the afternoon Rev. T. Macadam attracted one of the largest congregations ever gathered within the walls of the church to hear his farewell sermon, on the occasion of his leaving to assume a chair in Motrin College, Quebec. Not only Presbyterians but all classes were represented, and it must have made the rev. gentleman's heart glad to find that his removal caused such an interest among our citizens generally. After a very appropriate and able sermon on the subject of how people build up their characters and lives in this world, and some loving remarks as to the better part to be chosen, he referred in feeling terms to the relations existing between the congregation and himself for the past seven and a-half years. His words were those of a kind pastor and a true man, and sank deep into the hearts of many present, who most sincerely and deeply regret their pastor's leaving, but rejoice in the fact of his advancement to a sphere of labour where his scholarly attainments and strong common sense will find ample scope. At Mr. Macadam re-

marked, it never had been his custom to work on the emotions of his hearers, preferring rather to appeal to the calm judgment of those he felt an interest in, and he did not do so on this occasion, but still many felt and exhibited the force of his kind and affectionate remarks. On Monday evening the anniversary social was held, which was also most successful in every particular. After a bountiful repast the ladies of the church know so well how to prepare and serve, the pastor opened with singing and prayer, when Mr. Thos. Gordon assumed the chair, and very pleasantly conducted the programme. Among the musical pieces of the evening were very fine solos by Misses Maitland and Pearce, and a duet by Misses Maitland and Martin, besides some beautiful selections from the choir. Among the speakers were Revs. J. Anderson, L. DesBrisay, Chas. Smith and Mr. C. L. Leitch, Supt. of Sabbath School, all testifying in the warmest manner possible to the high esteem in which the pastor has been held. During the evening also, Dr. A. Thompson, chairman of the testimonial committee stepped to the platform and after a few introductory words read an address expressing sincere regret at the severance of the pastoral tie, thankfulness for the faithful ministry of Mr. Macadam, and the best wishes for his prosperity and usefulness in the sphere to which his labours are to be transferred. In his reply Mr. Macadam was sensibly affected, but succeeded admirably in making a warmhearted, affectionate and altogether appropriate speech, in which he heartily returned thanks for the beautifully worded address presented and the handsome gift. He left many warm and dear friends here, and he would ever have cause to remember Strathroy. He trusted to be able to return at times, and heartily extended an invitation to all who could make it convenient to call upon him at Quebec. Altogether the services were a grand success financially, and resulted in greatly benefiting the several funds to which the proceeds were to be devoted. The total receipts at the three services on Sunday were about \$114, and at the social about \$90. The cheque presented to Mr. Macadam was for \$160.

OBITUARY.

ALEXANDER M'KINNEY.

Mr. Alexander McKinney, for eighteen years a worthy elder of the Mount Pleasant congregation in connection with Cheltenham, died on September 14, at the age of fifty-five years. During thirteen of these years he filled the office of superintendent of the Sabbath school with zeal and acceptance. His last illness was prolonged, but comparatively free from pain. He felt he was gradually weakening and knew when the end was drawing near. His faith was of the undemonstrative kind but not the less real on that account.

MRS. ALEXANDER M'CALL.

It may be of painful interest to a number of your readers to learn of the death of Mrs. Alexander McCall, relict of Alexander McCall, for many years an elder of Knox Church, St. Thomas, and mother of the late lamented Rev. Jno. McCall, of Central Presbyterian Church in Hamilton, whose memory in that city is as the fragrance from the vase from which flowers have been taken.

The subject of this brief notice had been in such a state of health for some months past as to excite grave fears in the minds of her daughters and friends as to the result.

Living in daily communion with her heavenly Father, her strong faith in the promises exerted a patient endurance of the weakness of the flesh, enabling her in a remarkable manner to "adorn the doctrine of our God and Saviour," by a consistent walk and conversation. She literally fell asleep in Jesus on the morning of Sabbath, Oct. 20, at eleven o'clock. As the Sabbath bells had just finished sounding in her earthly ear, we are persuaded the joy bells of the kingdom above greeted her soul winging its flight to the presence of God and her Saviour whom she loved so well.

PETER MACGREGOR, LAMHTON.

Burns Church, Moore, has suffered a severe loss in the death of the above. Since the first organization of the congregation he has been one of its most active, liberal, and warm-hearted members, and when after a lingering illness of nine years he was finally removed on the 12th Oct., 1889, in the 76th year of his age, his remains were followed to the grave by the whole community.

He was born in Scotland, came to Ontario and settled near Perth. He was one of the pioneers of the Church over which Rev. Mr. Mann became pastor, and when he removed to Lambton County he formed one of the small band which formed the Burns Church congregation in 1865. His heart was in the work of the Church at large, and none followed her upward strides during the last twenty years with greater interest than he, and few valued more the pages of THE CANADA PRESBYTERIAN, of which he was a constant reader. The graphic humour of "Knoxonian" helped him to pass many a weary hour.

His faith was deep, and his hope clear, and he died as he lived, trusting that He who kept him in life would receive him in death.

REV. DR. BAIN.

Rev. William Bain, D.D., died Tuesday morning, 29th ult., at his residence, Ontario Street, Kingston. He was a sufferer from Chronic Cystitis, and for the past three months he was in a precarious condition. Six weeks ago he was very near death. His children were called to his side but he rallied and was able to be out on the street, but the relief was only temporary, and he again grew ill and on Sunday sank into a state of unconsciousness from which he never recovered. At half-past one a. m. he ceased to live. The deceased divine was born in Nairn, Scotland, in 1814, and in 1838 he emigrated to Canada. He was engaged in the teaching profession. At Cornwall he was assistant to the late Rev. Dr. Urquhart in the grammar school, and a niece of whom he afterwards married. At Quebec he also filled a responsible position in the grammar school. In Kingston he was an instructor in the preparatory school of Queen's University. Then he entered the college himself and graduated in 1845. In 1847 he secured the degree of M. A., and in 1872 the honorary degree of D.D. was conferred. Dr. Bain passed through the theological hall and settled in Perth as pastor of St. Andrew's Church, where he remained for over thirty years. This was his only charge. Seven years ago he retired and located in Kingston.

He married Miss Urquhart, of Cornwall, who survives him. The following children are well-known, some of them holding important positions: Judge Bain, Winnipeg; Dr. Bain, Prince Albert, N.W.T.; W. G. Bain, Winnipeg, and Urquhart Bain, Kingston. Two unmarried daughters also resided with their father.

During his residence here he endeared himself to all who knew him by his remarkably kind and friendly disposition, and secured their respect by his high Christian character. His genuine sympathy, sound judgment and Christian experience especially fitted him to give comfort and wise counsel to the suffering, and his visits to the old, the infirm and sick, both in Kingston and in Perth, were greatly appreciated. Before the happy union of the Presbyterian Churches in 1875 he belonged to the Church of Scotland Synod, and of that Synod only four ministers survive who have reached his advanced age. During the greater part of his life he enjoyed good health. His last painful illness he bore with perfect resignation and without a murmur or complaint.

Dr. Bain was a trustee of Queen's University, and is the second to pass away in the last two days. His predecessor to the grave was Hon. A. Morris. Dr. Bain was one of the first students of Queen's when its sessions were held in a most unpretentious building on Princess Street. Rev. Mr. Mowat was one of his contemporaries. Four of Dr. Bain's sons are graduates of the University. His funeral took place on Friday last at Perth by his own desire, as expressed both before and during his illness.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 17, 1889.

DAVID'S LAST WORDS.

{2 Sam. 23. 1-7.

GOLDEN TEXT.—He hath made with me an everlasting covenant, ordered in all things, and sure. —2 Sam. xxiii. 5.

SHORTER CATECHISM.

Question 57.—The time required for worship, especially public and united, is one full day in seven. And this is to be rendered as an acknowledgment that all time belongs to God, and that every day we are bound to glorify Him. The appointment of a set day for public worship includes the duty of having regular and frequent times for secret, family and social prayer, Ezek. xx. 12, 19, 20; Matt. vi. 6; Job i. 6; Psa. cxix. 164. The object is (1) to secure rest from worldly labour and pleasures. This is important, but is too often regarded as its principal aim. It is only preparatory to the chief object (2), to secure a full day of uninterrupted worship of God, an important part of which is instruction. This is evident from (a) the place of this law in the Decalogue; (b) the use of the terms "to keep it holy," "sanctified it," "blessed it," "hallowed it," "the Sabbath of the Lord thy God;" (c) its design, to commemorate the creation, the deliverance from Egypt, Deut. v. 15, and therefore the redemption by Christ. This law is still obligatory because, 1. It is one of the Ten Commandments. 2. It is necessary from man's nature as a moral and immortal being, pressed by the labours and encumbrances of this fleeting world. 3. It is in fact perpetual. It has been observed from the creation, under the patriarchal, Mosaic and Christian dispensations, and will be to the end of time. 4. God's blessing follows its observance, Isa. lvi. 2, 4, 6, 7. It must be sanctified according to, 1. The definite directions here given. 2. Its design, as an entire day of united public worship, by all in the house, under one authority and influence and within the gates of the city. 3. The example of Christ and His apostles. He removed the traditions of the Pharisees, but obeyed this divine law, attending synagogue and temple services, preaching and doing deeds of mercy, Luke iv. 16; vi. 1-11; xiii. 11-17; Matt. xii. 1-13. So did His disciples. The day to be observed is important. Under the old dispensation it was the seventh day of the week, commemorative of the creation, and God's sovereignty over all. Under the new dispensation it is the first day, setting forth the new creation, and God's redemption offered to all. The change was made for a sufficient reason, as just indicated, and by divine authority. 1. Christ rose from the dead and appeared to His disciples frequently on the first day of the week, Matt. xxviii. 1-10; John xx. 2. It is called the Lord's Day, Rev. i. 10. 3. The inspired apostles recognized and encouraged its observance in the Christian Church, Acts xx. 7; 1 Cor. xvi. 1, 2; Rev. i. 10. 4. It has been, and is, the weekly Sabbath of the Christian world, and it receives God's approbation. 5. It is used as a type of heaven, Heb. iv. 4-11. This law forbids, 1. All unnecessary work on the Sabbath by ourselves, by those under our control or influence, and by our cattle. The only exceptions which Christ made were works of necessity and mercy, as the care of living creatures, the relief of the suffering and necessary labour in maintaining public worship, Matt. xii. 1-13. 2. The substitution of bodily rest or of social amusement for the worship of God, which is the real object of the Sabbath.—A. A. Hodge, D. D.

INTRODUCTORY.

After the suppression of Absalom's rebellion David resumed his rule in Jerusalem. The prominent events of his later years recorded are his numbering of the people of Israel, the famine, and his preparation of material for the building of the temple. Then when about seventy years of age, and after a reign of forty years, his end drew near, and now his parting words are before us.

I. David Described.—When a good man is about to die, his last words are usually such as give expression to his deepest convictions and his holiest hopes. Throughout his life David cherished feelings of thankfulness to God for the mercies bestowed upon him. In his last words the same thought finds utterance. He thinks of his humble origin, "David, the son of Jesse," the lad who had been a shepherd. This same David was "the man raised upon high." From his lowly home he had been called to enter upon that long and severe discipline by which he was trained to become the ruler of God's chosen people. In that chequered life he recognizes the guiding hand of God, and that he had been chosen by Him for this purpose, "the anointed of the God of Jacob." Then he had been enabled to show forth God's praise in another manner. He was richly endowed with the poetic gift which he had dedicated to the service of God. He was "the sweet psalmist of Israel." The songs of Zion have retained their freshness, beauty and spiritual strength through all the intervening centuries, and will continue to be the chief staple of the Church's praise while the world lasts. In addition to the great merits the Psalms of David confessedly possess, David claims for them the unerring guidance of divine inspiration; he says: "The Spirit of the Lord spake by me, and His word was in my tongue."

II. The Righteous Ruler.—David had a deep sense of the responsibility resting upon him as a ruler. Personal or dynastic greatness would fall far short of his ideas of regal responsibility. No monarch can be said to be irresponsible. There is One, whose kingdom ruleth over all, to whom all have to give an account. So David says that he that ruleth over men must be just, ruling in the fear of God. The effects of such a rule are beautifully described in the figurative language of the following verse, "as the light of the morning, when the sun riseth." The night of oppression is succeeded by the calm, clear, joyous light of the risen and cloudless sun. The darkness and desolation caused by misrule are followed by the light and gladness of a new bright day, and the earth is brightened by the fresh verdure that follows refreshing rains. David tried to fulfil his own ideal of what a righteous king should be. In this, however, he had failed. His life and reign were marred by several grievous faults, but these he did not attempt to conceal. Even now in these farewell words there is an acknowledgment of his shortcomings. "Although my house be not so with God," yet so great was God's forgiving mercy that the everlasting covenant was ordered and sure. David by faith looked forward to the time when He should come whose right it is to reign. In Him would be fulfilled all the prophecies, and all the expectations of all who long for the kingdom of God. In Jesus Christ the purposes of God, as revealed in the history of His people, receive their complete fulfilment. The perfect discrimination of the righteous ruler will be fatal to the sons of Belial, the wicked. As the good husbandman removes the weeds from his fruitful field, so must the evil be removed. They are rebellious, and they only work injury. Their end is destruction.

PRACTICAL SUGGESTIONS.

A life spent in the service of God is the only one that can be looked back to with peace as it nears its close.

Rulers of men must rule in righteousness.

All true hearts pray, "Thy kingdom come. Thy will be done on earth as it is in heaven."

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19/52

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THE MISSIONARY WORLD.

PROTESTANT MISSIONS IN COLOMBIA, SOUTH AMERICA.

Having been associated with the work in the Republic of Colombia for eight years past, though not in the field all the time, I would like to lay before the Christian world the results of my observation in this country as a mission and field for missionary efforts. I will not try to do so at the present time, only giving you some general information to open the way for new details.

The country is hardly touched yet by our Protestant Christianity. The force is as follows:

1. The Isthmus of Panama, both at Colon and Panama, enjoys occasional services from clergymen of the Church of England, under the care of the Bishop of Jamaica. We are informed here that since the work on the canal has been suspended Christian work has also stopped. It will be some time before anything can be done there on account of the overturning of all relations there. I was told by natives in Colon that no work was done there for the Spanish-speaking people at any time; but the English-speaking ministers of different denominations had held occasional services there for years. The isthmus is almost as much separated from the rest of the republic as if it were a different nation. The only communication is by sea, and, as its ports are free, all articles coming from there pay duties in the other ports of the country, as if they came from some other nation.

2. The only other missionary work is under the care of the Presbyterian Church in the United States (North). The Mission has two stations, namely, Bogota and Baranquilla.

(1) The Bogota station's work has been carried on for some thirty years. It is conducted by Rev. M. E. Caldwell and wife (now visiting in the United States). Rev. J. C. Touzeau and wife, expect to open a new station as soon as Mr. Caldwell returns, and Miss M. B. Franks, in charge of a school for girls. There are several native helpers; none, however, ordained. A teacher for a boys' school, and a teacher for the girls' school are expected in June or July.

(2) The Baranquilla station was opened last year. My wife and I are the only workers on the field connected with our Mission Board. There is an independent worker, Mr. A. H. Erwin, who has been here for a number of years, supporting himself on a small property that he has by cultivating it and selling the fruit and by teaching a small school. Not being an ordained minister, and being a Presbyterian, he welcomed us, and assists us all that he can. Very little work has been done outside these two centres, chiefly because the force has been too small; and what has been done outside is chiefly seed-sowing by the wayside, without time to wait for the harvest.

The position of the Government is simply to permit us to live and work. It is conservatively Romanist, but grants religious liberty and punishes any assault that may be made on us or our services. But it prohibits us from openly attacking the Roman Catholic dogmas by the press, and virtually prohibits the same in speech.

A portion of the people are conservative Roman Catholics, and will not allow us a chance to preach the Gospel to them, but the majority are willing to hear what we have to say. Nowhere are we ostracized in society, but can be on visiting terms socially with even the strictest of the people.

In the larger cities in the interior living expenses are very high, much more so than in the United States. Rents, clothing and living (necessary expenses) are high. Here on the sea-coast these are not so high, but still it costs more to live in the same comfort than it does in a city of the same size (30,000) in the United States of America. Still I believe that self-supporting missionaries, especially if they had a small capital, could maintain themselves here and do a great good. Mr. A. H. Erwin is an example of this. A good gardener, with \$2,000, could buy a plot of land and support his family, very well. A photographer, builder, carpenter, and others could make a living. There are Americans here in business who make a good living on a small capital,—stock-raising, buying and shipping produce to New York, and others in the fruit business. Why could not Christians do this for Christ's sake?

I am here at the port of the country, and would be glad to meet all brethren who pass this way.—*Gospel in all Lands.*

FOR CHRIST'S SAKE.

In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far, and were very hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river.

When twilight came on a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and a vessel of water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks and she replied:

"I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy which I feel in seeing you in this out-of-the-world place."

On learning a little of her history, and that she was a solitary light burning in a dark place, I asked how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from a missionary some years before; "This," said she, "is the fountain whence I drink; this is the oil that makes my lamp burn."

I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled prayers and sympathies together at the throne of the heavenly Father.—*Moffat.*

THE BIBLE IN A CHINESE PALACE.

We have in our Church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future Empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book wide open.

The grandmother—a remarkable woman, and head of the establishment—came along and asked him about it, and asked him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures.

The young lady (now the Empress), her grandmother and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple she said: "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where He hung on the cross. The old lady sighed deeply and said: "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon

throne. And to think that the tiny edge of this wedge was pushed into place by a tailor, of all people! The Christians have prayed with a new faith for those in authority.—Mrs. Emma D. Smith, in the "Pacific."

WORSHIPPING THE GOD OF SELF-RESTRAINT.

It is related that for generations a certain Japanese family had a box into which they put percentages. Said one of them: "If I want to buy a garment that costs one dollar I buy it for eighty cents; or give a feast that would cost five dollars I give it for four dollars; or to build a house for one hundred dollars I build it for eighty dollars, and put the balance in the box. At the end of the year we meet, open the box, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." They call this worshipping "the great, bright god of Self-Restraint."

DR. HUNTER'S MEDICATED AIR.

OAK RIDGES, Oct. 21, 1889.

To the Editor of THE PRESBYTERIAN:

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

THE VOCALION ORGAN.

WHAT IS SAID OF IT.

Messrs. Mason & Risch.

GENTLEMEN,—The Board of Managers of the Presbyterian Church, Barrie, have much pleasure in recommending the Vocalion supplied by your firm. We have had it in our church over a month, and we find that it gives good satisfaction. The choir, and all who are competent to form an opinion as to its merits, are delighted with it.

Barrie, May 16th, 1889.

Messrs. Mason & Risch,

GENTLEMEN,—The Vocalion which you supplied to the Presbyterian Church here is a very fine instrument. It is a splendid instrument with which to lead a congregation in singing. Its orchestral qualities are also exceedingly fine. Yours respectfully,

MRS. HEINRICH, Organist, Presbyterian Church, Barrie, Ont.

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

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Care For

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

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

Nearly Blind.

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

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

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

Ayer's Sarsaparilla

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

The Eyes

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

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

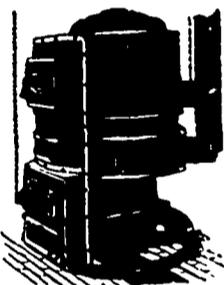
Perfect Cure.

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

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

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

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



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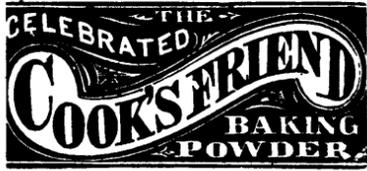
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Miscellaneous.



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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

MARRIED. On October 28th, at 17 Nassau street, by the Rev. Dr. Gregg, assisted by the Rev. William Hunter, T. H. McClelland, Buffalo, to Mary, twin daughter of the late W. R. Orr, Esq., late City Auditor. No cards.

At Roebuck, on 29th ult., by Rev. Dr. Kellock, Spencerville, William S. Cornell, Esq., Algonquin, to Minnie, daughter of the late Richard Bovaird, Esq., both of Augusta Township, Grenville County, Ontario.

At Spencerville, on 30th ult., by Rev. Dr. Kellock, John Alfred Bradley, Donville, to Maggie Jane, daughter of David Linnen, Esq., Spencerville, Grenville County, Ontario.

At the residence of the bride, Carrick Hill, West Flamborough, by the Rev. S. W. Fisher, on Wednesday, October 30th, the Rev. John B. Hamilton, M.A., of Wardsville, to Jessie, the youngest daughter of the late John Weir, Esq.

On the 31st October, at the residence of the bride's father, Alexander O. Murray, Barrister, to Frances Neville, third daughter of C. A. Durand, Esq., Barrister, all of Toronto.

DIED. At Shanty Bay, Oro, Simcoe County, on the 22nd October, 1889, John Brown, aged 85 years and 8 months. A native of Biggar, Lanarkshire, Scotland. Glasgow papers please copy.

Fell asleep in Jesus, at her late residence, 45 Cecil street, on the morning of 28th ult., Christina Mitchell Michael, beloved wife of Wm. Blackley, of D. McCall & Co.

MEETINGS OF PRESBYTERY.

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

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

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

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

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

HURON.—At Clinton, on the 12th November, at 10 a.m.

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

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

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

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

ORANGEVILLE.—At Orangeville, 12th November, at 10.30 a.m.

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

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

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

IT IS SAFE TO USE Freeman's Worm Powders, as they act only on the worms and do not injure the child.

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INTRODUCTION OF A NEW AND PERFECT SYSTEM OF INCANDESCENT ELECTRIC LIGHTING. Recognizing the prejudice that has arisen against systems of electric lighting which employ currents of extremely high tension (not that they are in themselves undesirable, but that the public mind is kept in a state of agitation against them by interested opponents of low-tension systems), the electricians of the old Toronto Electric Light Co. set themselves to work to devise a system which should be less cumbersome and costly than the straight incandescent, and at the same time free from the objections which may be urged against the high-tension, alternating or undulating current systems. This they have succeeded admirably in doing by combining the best features of the two. By employing a very low tension in the primary wires of an alternating system, so low as to be handled entirely without danger, and the use of compensating devices in the converters, we are enabled to supply to the consumer lamps requiring an electro-motive force of only forty-five volts, or less than half that required by the Edison system. As the lamps require to be but half the resistance, they allow over double the current to pass through them, and consequently produce a whiter and steadier light. This system will be known hereafter as the Low-Tension Alternating Compensator System of the Toronto Electric Light Co. Using an initial tension of between three and four hundred volts, which is not in the slightest degree dangerous to handle, but which, before reaching the premises of the consumer, is reduced to a pressure of forty-five volts, a tension which could not be perceived by the most sensitive. Apparatus now being constructed will be put in operation in a week or two. In the meantime it would be wise for intending consumers to sign no contracts in advance, but wait until the lights they bargain for are to be seen. At any point in a district of a half-mile radius from the junction of King and Yonge these lights will be supplied at a price which will closely compete with the price of gas, and as a current of such a low tension cannot profitably be distributed over a much greater area than that mentioned, it is the intention of the company to build supplementary stations, each with its half-mile radius, to extend the system until it covers the entire city. In the meantime the beautiful series incandescent lights of this company, such as are to be seen in operation on King and Yonge Streets, will continue to be supplied, but may be replaced by the new light at the option of the consumer. We are essentially a home company. We do not send your money out of the city for the benefit of an American concern, but employ Toronto artisans and workmen in the building of our steam machinery and electric plant. Our force of machinists and electricians are working night and day to supply the demand for increased lighting facilities, both city and commercial, so that we ask the indulgence of our patrons if there is any delay in supplying their wants. We could purchase machinery abroad, but are unwilling that foreigners should receive the benefit of work which by right our own citizens are entitled to. We do not ask you to give us a contract to supply you with light beforehand. We want you to see for yourselves what it is. Therefore we say, make no contracts for any kind of light until it is in operation, and you can see it and judge of its advantages.

The Toronto Electric Light Co., Esplanade, Foot of Scott St. J. J. WRIGHT, Manager.

Miscellaneous.



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Miscellaneous.

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