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Washday SURPRISE SOAP. Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to harden, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER. St. Croix Soap Mfg. Co. St. Stephen, N. B. SOAP. Send us 25 SURPRISE wrappers and get one of our beautiful engravings.

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

AT OFOL. Anti-Corpulescence. Sold by druggists or sent by mail, 50c. WILCOX SPECIFIC CO., Philadelphia.

Wistar's Balsam of Wild Cherry. "IT'S ONLY A COUGH" has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "TRY Wistar's Balsam of Wild Cherry." It has cured thousands of persons. As long as you cough there is danger, for the cough is a Danger Signal. Use "Wistar" and be cured. None genuine unless signed "I. BUTTS" on wrapper.

Physicians strongly recommend Wyeth's Malt Extract. (Liquid) To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic. 18/5-2. 40 Cents per bottle.

The most satisfactory BLOOD PURIFIER is Channing's Sarsaparilla. It is a Grand HEALTH RESTORER. Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum. Large Bottles, \$1.00.

ALLEN'S LUNG BALSAM. FOR CONSUMPTION, Coughs, neglected Colds, Bronchitis, Asthma, and all diseases of the Lungs. In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA, DR. MENTHOL PLASTER. For Lumbago, Sciatica, "Crick" "aches," "stitches," Rheumatic Pains and Chronic Rheumatism. Each plaster in an air-tight tin box. 25c.

WYETH'S BEEF, IRON AND WINE. For Pallor, Weakness, Palpitation of the Heart. Valuable Restorative for Convalescents. Combines Nutrient with Stimulus. Be careful to ask for WYETH'S, the only GENUINE.

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Notes of the Week.

THE over-production of technically educated men and women, and the existence of "learned proletariat" is by no means confined to Germany. The *Journal des Economistes* has recently produced official statistics for 1889, showing a remarkably overcrowded condition in the ranks of elementary teachers. In the Seine prefecture the applications averaged forty-seven males for every vacancy, and one hundred and nineteen females. The pressure is strongest for positions in the drawing, singing and gymnastic departments.

MR. C. E. MACDONALD, of New South Wales, denounces church bazaars in the *Sydney Presbyterian*. The shooting gallery, lotteries, raffles, and other doubtful expedients associated with these are offensive, in his view, to all whose efforts are concentrated in conserving the dignity of the Church and the cardinal truths of the Bible. He does not wonder that the young have their standard of integrity poisoned and paralyzed, that the good accomplished in the Sabbath school is often destroyed by the bazaar, and that the Church staggers under the influence of such demoralizing agencies.

THE English Presbyteries are just now considering a remit sent down by the Synod on Ministerial Efficiency. The recommendations had been drafted by a committee, and the principal discussion gathers round the one which reads: If a Presbytery shall find at any time, either from visitation or otherwise, that the condition of a congregation is unsatisfactory, immediate attention shall be given to ascertain the cause; and if the cause be the imprudence, inefficiency, or unsuitability of the minister, the Presbytery may exercise the power of dissolving the pastoral tie and declaring the charge vacant, subject, of course, to complaint, and appeal to the Synod.

THE *Free Church Monthly* says of the Salvation Army: We would fain bless it altogether, but there are some things in it of which we are doubtful and others which seem to be decidedly wrong. One sees, however, how the friction of evangelical effort is reduced to a minimum by the acceptance of such an autocracy. Do not our own office-bearers and working members know well how much time and opportunity are wasted by reason of the freedom of view and action which necessarily exists in the Church? Yet could we welcome the proposal to put our Church under martial law, with one whom we need not name as primate and more?

THE Catholic Congress at Saragona, Spain, has been very largely attended by prelates, priests, and a great number of Catholic laymen belonging to the Carlist and Conservative parties, including professors from the universities and eminent writers and journalists. Among the questions considered by the Congress are the re-establishment of the temporal power of the Popes, the condition of the Papacy at Rome, the necessity of the interference of the Church in public education, the necessity of curtailing the liberty of the press, and the exemption of scholars in seminaries from military service. Papers were read by Catholic divines and laymen on social questions.

AS confirming one of the things Dr. Pentecost did say, the fact is mentioned in the *Glasgow Daily Mail* that the provost of a certain Scottish burgh used to send the communion tokens, which it was his duty as elder to distribute, by the hands of one of the burgh police, until an old lady protested against the scandal caused amongst her neighbours by these periodical visits of the officer of justice. From a similar case of a kindred nature is reported. There a certain licensed grocer, a Free Church elder, was in the habit of sending the communion cards by the hands of one of his shopboys. A new minister visiting an old lady who was indisposed, on learning that she had not been visited by any representative of the Church for a long time, enquired who was her elder. To which she humorously replied: "Oh, my elder is Mr. ———, the grocer's message boy."

THE Church of England, as shown by incomplete returns of the revenue report by order of Parliament, is the wealthiest Church in Christendom. The income of the ecclesiastical commissioners is about \$5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes yield about \$20,000. The gross annual values of benefices for twenty-one counties is \$10,000,000, which is distributed between 6,600 clergymen, giving them an average of a little over \$1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about \$2,000 a year from endowments alone. Of the \$10,000,000, three-fourths are derived from tithes.

IN Madagascar there are at present 900 congregations, with 130,000 members and 161,000 adherents. These are superintended by twenty-seven missionaries, who are assisted by 827 native pastors and 1,419 local preachers. The 300 Sabbath schools are attended by 10,000 children; and the 860 day-schools by 28,478 boys and 30,419 girls. During the past year the natives have paid upwards of \$3,665 in school fees and contributed upwards of \$18,335 for the maintenance and extension of gospel ordinances. In addition to the ordinary means of grace, much is being done to promote the well-being of the people, spiritually, morally and socially, by means of Bible-reading clubs and temperance, white-cross, and anti-tobacco societies.

THE *Sydney Presbyterian* says: Professor Drummond arrived in Cooktown on August 8th, and left by the *Bulimba* the following Tuesday to visit Thursday Island before proceeding to Japan. On Sabbath evening the Professor preached in the Presbyterian church to a "packed" congregation, largely composed of young men. His subject was "What is it to be a Christian?" His discourse was a striking masterpiece of calm, subdued eloquence and advanced thought, characterized by a sending-home simplicity. Everybody is discussing the sermon and the man. Many young men, together with many Christians whose conversion belongs to the long-ago and other country times, are thanking God for the Professor's visit. Professor Drummond in company with the Earl and Countess of Aberdeen reached Ontario from the West last week. They are now on the return voyage to Britain.

THE Rev. John McNeill is reported by a London interviewer as complaining of the seat rents in Regent Square. Its office-bearers are not prepared, he says, to proceed with the building of a tabernacle for North London, though his congregation as a whole would support him very heartily, and Scotland, he knows, would come to his help. "I don't want to leave Presbyterianism if I can help it," he says, "but it is absurd for some of those who have criticized my possible change of church to talk about the leaving of 'our grand Presbyterianism,' when it is refusing to be grand or to be worthy to be stayed in." If he goes it will be because he is driven in order to get at the work which God has for him to do. Mr. McNeill describes Regent Square Church as being to the people resident in the neighbourhood nothing but "a big Scotch church, a mere Chinese joss house to them."

TWO attempts have been made in recent years by the Roman Catholics of Central Europe to establish what they are pleased to call free universities—not free for independent research, but free from the control of the state and subject only to the ecclesiastical authorities. For five years the Austrian Catholics have been at work trying to secure the funds necessary to open such a school; but not one-tenth of the necessary sum has been got and the project will evidently have to be dropped. The Swiss Catholics, however, have been more successful, and next month they open a university at Freiburg. Three men have accepted professorships, including Dr. Jostes, the well-known defender of the Romish Church of the Middle Ages as the promoter of Bible translations against the claims made for the Waldensians in this matter. No fewer than thirty professorships are to be established; and a novel feature of this new university is that the language

of the lecture is to be strictly conformed to the subject treated. A lecture on Spanish literature, for example, is to be delivered in Spanish.

THE union of Presbyterian Churches in Scotland is a consummation likely to be reached, but not immediately. The question of disestablishment will be settled first. Meanwhile a growing spirit of cordiality is growing between the Free and United Presbyterian Churches. A contemporary says: The recent universal and happy exchange of pulpits on the south side of Glasgow was only the beginning of a good work that demonstrates the unity of the Free and United Presbyterian Churches. Towards the close of the year a conference on aggressive work is to be held, and in the first week of 1891 there will be united prayer meetings. Quarterly meetings in each of the ten districts form another feature of the goodly programme. Another indication though in a different light is the following: Mr. Stewart, the Free Church minister at Inverary, lately married a daughter of Mr. Meikle, his United Presbyterian neighbour; and it is expected that the two congregations will shortly be united, with Mr. Stewart as pastor. It would be well were many similar matrimonial events to take place in the smaller towns and villages of Scotland.

THERE will be a Union Undenominational Assembly of Christians at work in the United States and Canada at Hartford, Conn., November 6-12, 1890. It is convened under the auspices of the Committee for Christian Workers in the United States and Canada, and is the fifth of such meetings which have been held. The subjects which are to be considered will relate to matters connected with aggressive Christian and benevolent work—more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the Gospel. A large number of earnest and well-known Christian workers, pastors, evangelists and city missionaries from different parts of the United States and Canada will be present, and a varied programme covering many important phases of practical Christian work is being prepared. A general invitation is extended by the committee to all Christians who may be interested or engaged in practical Christian effort to attend as visiting delegates with the privilege of participating in the discussions and proceedings. Reduced railroad and entertainment rates have been provided for all who desire to avail themselves of this privilege. Full particulars, partial list of subjects, speakers, etc., may be obtained by addressing the Secretary, Rev. John C. Collins, New Haven, Conn.

THE great feature, says the *British Weekly*, both of the recent meetings of the English Church Congress and the Congregational Union was the earnest attention given to the social question. The Congregationalists seem to have almost resented the reminder of their chairman that there was a danger in this absorption. We must hold, however, that he was right. The work before the Church is the sanctification of the new social order by a restatement of the abiding truths of Christianity. Just in proportion as these are realized will the work be effectually done. In other words, the outcome of applied Christianity will depend on the vitality of the Christianity that is applied. Applied Christianity is no new thing. Christianity has always applied itself, has always in the end forced its own channels. It is true that its progress has been unduly retarded by Churches blind to the signs of the times. But now and ever the chief business of the Church is the fulfilment of God's thought and purpose concerning human life. That thought is not the education, the comfort, or even the moral culture of the people, though these are all in it. It is their redemption. And only as the goal is pursued will the intermediate stages be reached. A pallid and meagre Christianity will not touch the social problem; whenever it essays to do so its interference will be angrily resented. All the disputants are but too ready to see attempts to make ecclesiastical capital in every intervention of the Church. But there is a shining, self-evidencing Christianity which masters and shames suspicion, and that is rooted in sure and firm belief.

Our Contributors.

MR. OLDTIMES ON THE MCKINLEY BILL.

BY KNOXONIAN.

Mr. Oldtimes is one of the original settlers. He came from the Old Country about fifty years ago, and settled in the bush. Powerful muscles, sound nerves, good digestive organs, a half-crown and an axe were his capital. His only partner was his young wife. Mr. and Mrs. Oldtimes endured many hardships when they settled in the bush, but they were a brave young couple, and, fighting life's battle bravely and well, they won. Mr. Oldtimes never had nervous dyspepsia. The only time he ever knew he had a stomach was at meal time. He never examined his meals with a microscope. Mrs. Oldtimes never had hysterics or any fashionable trouble. For years she laboured under the antiquated delusion that a wife's first duty is to help her husband and take care of her home. This wretched delusion was so thoroughly wrought into her mind and conscience by her Old Country mother that it clung to her through life. The Oldtimes' family did well. The old gentleman has something laid up for a rainy day; the boys are rising in the world, and, as it is generally assumed that the girls will make women like their mother, they get good offers—that is, those of them that have not accepted a good offer already.

Mr. Oldtimes is not a bad speaker. He got a fairly good English education in the parish school at home; he has been reeve of his township, warden of his county, and has more than once nominated the political candidate of his party. For many years he has read—well, we won't say what paper he has read. That might savour of party politics, you know. Seeing that his neighbours were somewhat anxious about the effects of the McKinley Bill, Mr. Oldtimes agreed to address them on that subject, and without straining our imaginations to any dangerous extent we may suppose that he said something like this:—

Gentlemen, I shall not say anything about Mr. McKinley himself for two reasons. I don't know anything about him except that he is a member of Congress and a strong Protectionist. Being a plain farmer like yourselves I cannot discuss matters that I don't know anything about. Learned men can discuss questions whether they know anything about them or not, but we farmers must stick to matters we know. Most likely Mr. McKinley is a sharp politician who has his eye on the farmers' vote for the next election. If so he resembles some of our own. There is another reason why I don't say anything about Mr. McKinley. If I did try to score him a little he might never see my speech, and if he did he might light his cigar with it. Never score a man if he does not care a straw for the scoring. That is the mistake that some newspapers are constantly making. They attack men who never read them. The men attacked care nothing for the attack beyond having a general aversion to the paper and all connected with it.

Nor shall I say anything, gentlemen, about the relation of our own political parties to this Bill. Whether the Dominion Government has done all it could do with self-respect towards getting reciprocal trade; whether the other party, if in power, could or would do more; whether Free Trade or a measure of Reciprocity would or would not be good things in themselves, are questions that will be fully discussed at the elections. Meantime, gentlemen, I want to enlarge on one idea. You may perhaps say that an idea is not enough for a speech. Gentlemen, how many speeches have you heard that hadn't one idea in them? How many sermons have you listened to in which you couldn't find an idea with a microscope? Gentlemen, I say one idea is quite enough for a speech if the idea is a big one. A man ought to be thankful if he has one good idea. Good ideas are not picked up every day. One good point well made and sent home to stick is worth a hundred points half made that don't stick at all. Now, gentlemen, prepare yourselves for my one point. Put yourselves in a receptive mental attitude. My point is this:—

THOUGH THE MCKINLEY BILL SHOULD DO AS MUCH HARM TO CANADA AS THE MOST DOLOROUS PESSIMIST SAYS IT WILL DO, YOU ARE THEN IN A HUNDRED TIMES BETTER POSITION THAN YOUR FATHERS WERE FIFTY YEARS AGO.

You say the McKinley Bill will spoil our horse trade with the United States. Your fathers had no horses. Most of them began with oxen, and drove nothing but oxen for years, and still they got along. If they made themselves and their families fairly comfortable for years without any horses at all, surely their sons might stand a reduction in the price of horse flesh for a year or two.

You say this new tariff will destroy the barley trade. Well supposing it does. Your fathers got on fairly well without barley. The barley trade is a comparatively new industry. It is confined to certain localities and if there is an end to it why you must just do as your fathers did. When they were worsted in one line they tried something else.

We hear a good deal about eggs. In the early days there was not one hen in a township for every hundred there is at the present time, and yet the old settlers worked along and got good homes for themselves. And hay, we hear much about hay. Don't you know, gentlemen, that our fathers had to cut down the forest and clear up the land before they ever raised a ton of hay. Surely if they hewed the hay fields out

of the forest you might contrive to live on them after they are hewn out.

We hear a great deal about poor markets and low prices. Many of your fathers drove their produce twenty, thirty or forty miles—some of them with ox teams—sold the best wheat for 50 or 60 cents, and took their pay in store goods. There was little cash in those days. If a man did not want the store goods he got what was called a "due-bill." Many of your fathers carried flour on their backs for miles to keep their families in bread. Your mothers made with their own hands every article of clothing worn by their families for years. Some of you spend more money on one visit to the Toronto Fair than your fathers saw the first five years they were in the country. You wear more tailor-made clothing in a year now than your fathers wore in the first twenty they spent in cutting your homes out of the forest. There is more silk on a concession now than there was in a township fifty years ago. There are more comforts in a house now than there were in half a country in the "good old times." As good men as any of us were rocked in a sap trough. A sap trough is not a very stylish kind of cradle, but anything lacking in the cradle was more than made up in the baby. The baby is more important than the cradle.

Gentlemen, do I ask you to go back and live as your fathers did fifty years ago? No, I don't do anything so foolish. You could not do so if you tried. In many cases it would not pay to do so. Your fathers walked. It pays you better to ride on the railway. Your fathers were often their own mechanics. It pays you better to employ a tailor, a shoemaker, a carpenter and any other kind of mechanic you need. Besides, comfort and elegance are good things, and if you have a measure of these in your homes be thankful for them.

What then do I ask? I ask you to stop speaking about this McKinley Bill as if it were sure to ruin the country. Did your fathers sit down and whine over their hardships? No, they did nothing of the kind. They cleared up their farms, built their school houses and churches, put up good barns and comfortable houses, and did all this in the face of hardships a hundredfold greater than Mr. McKinley and his Bill can inflict upon the farmers of Canada. Go you and do likewise. By all means secure the best trade relations with everybody that you can, but you will generally find that some neighbours are never so obliging as when they find you can get on quite well without them.

THE EVOLUTION IN THE MANIFESTATION OF THE SUPERNATURAL.

(Concluded.)

Passing on from the appearance of man to the third period, connected with the coming of Jesus Christ, a further evolution in the manifestation of the supernatural is reached. The possibility of such advance is involved in the reality of the disclosures already noticed in the constitution of outward nature and of man. A God who had not the power yet more specially to reveal Himself would be reduced to the level of a mere natural force. To assert that nothing more of the supernatural can be manifested is to assert either that the human mind is naturally omniscient, or that all which is beyond the natural manifestation of the divine is incapable of being apprehended. Nor can any objection be made to special revelation grounded in the immutable nature of God. Immutability demands consistency of principles, but not necessarily invariableness of actions. Nor is there any reason for representing this further evolution as an afterthought, designed to meet exigencies previously unprovided for. It may very well form part of the original plan. The necessity of additional manifestation of the divine nature is justified by the fact that, without it, men have nowhere generally attained even to the knowledge concerning God, which is revealed apart from Scripture. This necessity is further justified by the strange moral condition of man, on account of which he needs a higher light, to discern his true destiny as a spiritual being, and to enable him to realize it. Recognizing his obligation to obey the moral law, he is compelled at the same time to recognize his failure to do so, in setting up an ideal of duty lower than he ought to entertain, in falling short of his own ideal, and in many direct transgressions. In all this man recognizes a strange problem of moral disorder, but finds for it no solution.

As external nature formed the fitting sphere for the dominion of man, so man's spiritual nature formed a fitting sphere for the kingdom of God. In this manifestation all the divine attributes, which have already appeared, again come to light. But what is specially characteristic here is, that God is made known in Christ, through self-sacrifice reconciling the world to Himself, becoming a burden-bearer, that His creatures may be raised to be partakers of His own divine nature. The revelation in Christ completes those progressive manifestations of grace, which had been taking place ever since the need of reconciliation arose, and whose history the Scriptures contain. The abiding presence of the Holy Spirit in the Church professedly secures the continuance of the completed supernatural manifestation. As the Old and New Testaments are organically connected in setting forth Christ, so Christianity has its root in Him.

Is the life recorded in the Gospels really a further evolution of the same supernatural agency, traceable in outward nature and in man? We have to do here with the trustworthy account of a real life. In the writings of the early Christian ages, there is ample confirmation of this. Even apart from

these, the fourfold record cannot be explained, except on the supposition that it is a record of facts. Every attempt to explain it otherwise breaks down. It surpasses the powers of literary invention. It treats of an age too advanced for the annals to be mythical. There was not sufficient time before the Gospels were written for the formation of legends, nor do they bear the character of such writings. Moreover, if legendary, that fact could hardly have remained unknown, alike to those accepting, and those rejecting them. That Christianity with its literary basis in the Scriptures, and its centre in Christ, is a further stage in the evolution of supernatural agency, may be established by showing that in it the divine attributes already traceable again appear, but now in essentially higher form, and, furthermore, that all these manifestations are dominated by the supremely gracious purpose of redeeming mankind through self-sacrifice.

Connected with the life of Christ is noticeable an exercise of supernatural power, essentially higher than had been manifested in outward nature and in man. The products of this power, when exercised over physical nature, are designated miracles. These consist of occurrences in the sphere of nature, which can be accounted for, neither by the ordinary uniformities known as laws of nature, nor by the agency of man, but are produced in acknowledged obedience to the will of God, and for ends worthy of Him. The possibility of such events does violence to no necessary principle of thought, and must be granted by all who acknowledge that there is a Divine Being, corresponding to the disclosures otherwise made. To doubt this possibility would necessitate the conception of a supernatural agency acting altogether by necessity of nature, a conception at variance alike with the intelligence and moral government of the Supreme Being. Such facts as the beginning of organic life and of rational existence are not consistent with the impossibility of miracles. Not only so, it is antecedently probable that occurrences of this nature would accompany such a work as the redemption of mankind through the self-communication of God. The satisfaction of the need expressed in man's moral condition demands a manifestation of the supernatural, such as in some of its phases would naturally embrace a high exercise of divine power. The power seen in the miracle is not simply an attestation that divine agency actuates the worker, but is itself a manifestation of that agency, and is connected with other redemptive attributes. The miracle is not an arbitrary exercise of omnipotence, a prodigy, parallel with the frivolous examples, and liable to the frivolous objections sometimes employed to discredit it. It is an integral part of a self-manifestation in grace. Consequently its occurrence will have the highest probability if the fulness of this gracious revelation is to be attained. A manifestation in which God entered into human history and achieved the redemption of His creatures by self-sacrifice could not be other than miraculous. The entrance of human life—the incarnation—is a miracle. The sign that redemption is completed—the resurrection—is also a miracle. These are constitutive of this manifestation in grace. In relation to them all other miracles, organically connected, are strictly in keeping, as natural accompaniments. In common with other factors in revelation, they point towards the restoration of the world from that shock and disorder introduced by sin. To all except the immediate witnesses, the proof that such occurrences actually took place must rest on testimony. This is so ample and reliable on their behalf, that it cannot well be turned aside, except by the denial that any conceivable testimony can establish such events. Our knowledge of the powers and limits of nature is sufficient to prevent the explanation, that the miracles as described can issue either from known natural laws, or from possible agencies in nature hitherto unrevealed. The denial that any possible testimony can establish what had originally been a matter of experience is a denial of the validity of testimony, which no one thinks of making when it relates to other matters.

This supernatural power, connected with the work of Christ, is manifested also in the spiritual sphere, not simply in the bodies of men or other natural objects, but also in the inward rational nature. He who said to the palsied, "Arise, take up thy bed," said also, "Son, thy sins are forgiven." The multitudes who have heard a similar voice, and who have experienced hearts renewed by the spirit of grace, are witnesses to manifestations of God within them, in which His power is strikingly shown forth. The believer finds that in his experience there was formerly the consciousness of a native antagonism, alike to the mercies and obligations of the Christian religion. There is now the consciousness that this antagonism has been turned into harmony, that dislike has given place to cordial acceptance. This change, he knows is not self-originated, not due simply to fresh intellectual light or moral vigour, but one in which he is constrained to recognize a supernatural power, using the Word of Scripture to produce newness of life. He has ventured himself on the truth and divine character of Christianity and its founder, and that venture has been justified in him. It is true this manifestation cannot be strictly communicated to those who remain destitute of such experience. Christ spoke of a manifestation to His disciples, which was not unto the world. But the testimony of those to whom this manifestation is given remains valid and cannot in fairness be doubted or rejected by those who refuse to comply with the conditions which make it possible. Besides, marked outward results of that inward power often are discernible in the effect produced on the life. Sometimes it results in the infusion of new power into the former sphere of life, sometimes in the change of the entire

life work. A notable instance is the conversion of Saul of Tarsus. His general character and his conduct, before and after conversion, all so well known to us, forbid any other explanation of it than that which he himself gives, that it was the good pleasure of God to reveal His Son in him.

Moreover, a further outward result of that inward power is visible in the growth and propagation of the Christian religion. It is not to be forgotten that other systems of religion have been widely diffused. But human reasons can be given for their extension, while the secondary causes by which it has been sought to account for the propagation of Christianity are partly effects, themselves needing explanation, and partly causes whose effectiveness involves the supposition that divine power is connected with them. The inward power of Christianity has revealed itself in continual progress in all lowers whose zeal shrinks not from the most arduous labours and severest sufferings, in nations brought under its sway, in widespread missionary enterprise, and in witnesses of its efficacy raised up throughout the whole world.

Connected with the life of Christ is noticeable, also, the exercise of supernatural intelligence essentially higher than had been manifested in outward nature and in man. This is displayed in the utterances ascribed to Jesus. Whatever doubt the unbeliever may try to throw on the reference of these to Christ, he cannot deny that the utterances have been made. Their nature evidences that they are the expression of One, whose thoughts are not as the thoughts of men. The unparalleled claim put forth by Messiah when He said "I am the Light of the world," is justified by His teaching. This utterly transcends the limits of His birth and surroundings. It furnishes the solution to problems whose importance had long been recognized, but which had baffled the acutest intellects. In Him appeared intimate knowledge of the Highest. In Him were disclosed, with a clearness unknown before, the nature, the duty, and the destiny of man. The substance, as well as the manner, of His teaching bears out the words of the officers sent to seize Him. Never man so spake. The same may be said in a degree of those who professedly declared the mind of God, either preparatory to or in continuance of the teaching of Christ. The words of the prophets in the Old Testament and the apostles in the New have a character of their own. They are unique in literature. They give evidence of an insight, a knowledge not to be accounted for by the natural faculties of these men, nor by the circumstances and surroundings of their times. This manifestation of supernatural intelligence is rather to be discerned through the impression their utterances are fitted to make on a susceptible mind, than a matter to be formally expressed. In one case, however, the supernatural intelligence may be set forth evidentially, that is, where the utterances have reference to future events, neither foreseen by ordinary human sagacity, nor brought about by human contrivance as a result of the prediction. Prophecy is not more real when it refers to the future than when it deals with the present or the past, but the divine intelligence embodied in it is more readily set forth. Neither the prediction nor the event which realizes its ideal, if considered alone, may appear supernatural, but in the correspondence between the two divine intelligence emerges. Since prophecy connects itself with the self-manifestation of God in grace, for the redemption of mankind and the establishment of a kingdom on earth, its sphere will naturally be the kingdom. Accordingly its predictive element should be sought in large forecasts as to the character, growth and other features of the kingdom. No demand can justly be made beforehand as to the degree to which it must specify minute particulars. No alleged failure to foreshadow details, or alleged unpredictable character of portions usually regarded as foreshadowing such details, can be urged if in general features indisputable predictions appear. Christ's own utterances, particularly in many parables, exhibit an insight into the future of the kingdom, which could result from no merely human discernment, but whose accuracy is increasingly displayed by the progress of time. The relation of the Old Testament to the New gives a favourable opportunity for examining prophecy. The most destructive criticism acknowledges that the latest part of the Old Testament was written at least 150 B.C. While Christianity sprang out of the religion recorded in the Old Testament, it is not a development explicable by reference to the unassisted religious instinct. The thought of the Christian religion lay as something new in the minds of the prophets. Their utterances are burdened with it. Though they lived separate from other nations and jealously guarded their isolation, their vision is of a universal kingdom, a religion embracing all nations, ultimately filling the earth with righteousness and peace. Its spiritual character was clearly discerned by them. They express unwavering confidence in the final triumph of good. Their vision connects itself with the advent of One who is God's anointed. Starting from the circumstances of their own time they trace out the lines to the last days, when the glorious, conquering Messiah appears. Yet, on the other hand, the vision is mingled with suffering, humiliation and rejection. The ideal grows with the successive prophets, each labouring to clarify the Messianic forecast, each adding a fragment to the mass, yet not seeking to harmonize the different features in one view. These broad forecasts and general outlines characterize the entire structure of Old Testament activity. While general they are intelligible and definite. The life and mission of Christ adequately realized them. Moreover, their fulfilment, while real, was so original and spiritual that it could not have been evolved by human minds from these outlines. Thus prophecy as an integral part of God's redemptive revelation of Himself is a manifestation of supernatural intelligence.

The indwelling of the Holy Spirit in the believer also furnishes an instance of supernatural intelligence. In connection with the divine work in regeneration, the believer can testify that unto him God revealed, through the Spirit, things which he saw not, and ear heard not, and which entered not into the heart of man. Here, again, the testimony is one which cannot be communicated to the doubter. It is the man that willeth to do God's will, who possesses the requisite discernment. But the testimony of such is credible, and has a right to be received.

Connected with the life of Christ is noticeable also a manifestation of supernatural wisdom, essentially superior to that revealed in outward nature and in man. This is discernible in the very nature and fabric of redemption, and in the preparation for it in preceding ages. The successive periods, and different factors in the history of Israel, as recorded in the Old Testament, are not only prophetic of the New, but

are so co-ordinated and adjusted as to work towards it. This speaks of wisdom, but a wisdom which certainly did not inhere in the agents themselves, but in Him, who sees the end from the beginning. His Spirit so wrought in and controlled the human authors of the Old Testament, that though they were separated from one another by centuries, and by the utmost diversity of natural endowment, their writings, viewed from the Christian standpoint, are seen to coalesce in an organic structure, not more wondrous in its internal harmony, than in its preparation for the fulness of time in Christ.

The work of redemption wrought out in the fulness of time discloses yet more of divine wisdom, in its adaptation to the needs, longings and aspirations of human nature. Man's failure to attain the proper ideal of his nature finds expression in unrest and vague longings, which have been aptly called the hunger of the soul. Scripture shows its adaptation by the recognition and interpretation of these needs. It not only knows that there is such unrest and strife, but confronts man with the unknown object of his longings. It declares that his nature craves communion with the Most High, and, in order to obtain that, needs pardon for the guilty record of the life, and deliverance from the moral weakness felt in seeking to break with evil. Though the real source and character of this unrest were previously hidden from him who experiences it, yet when confronted with what is thus mirrored in Scripture, he is compelled to recognize the truthfulness of the likeness. But Scripture also discloses such correspondence to these deep facts of human existence, as meets and satisfies them. In faithfully depicting the many needs of the human soul, it not only holds up the ideal perfection of man, but discloses the mode of regaining it. It reveals God in Christ, taking that nature which had fallen into the closest possible union with divine excellence, coming in the experience of an earthly life in continual contact with iniquity, in all its virulence and vileness, vindicating the majesty of law, and declaring the guilt of sin, by a most awful expiation, and dwelling in the heart as the inward light, and strength, and hope of humanity. In that is made known an adaptation accurate and thorough to the needs and possibilities of man.

This adaptation extends to mankind universally. The power of the Gospel to satisfy the deepest needs of the soul is not restricted to one age or to one race. It is not affected by social conditions. It is not limited by intellectual or moral attainments. The progress of Christian missions is increasingly making manifest that the Gospel has a message and a remedy, to which humanity everywhere responds. Even those who do not accept Christianity as divine are constrained to acknowledge this. One of them (Mr. Lecky) thus writes: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may be truly said, that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists."

Moreover, a comparative study of religions reveals the fact that Christianity alone meets the needs of universal humanity. Other systems contain elements of truth and traces of moral worth. As might be expected, they give voice to the deep needs and cravings of the human soul. The very existence of a religion, no matter how perverted its beliefs and morality, is an expression of want. But for the most part these religions do not aspire to anything wider than national limits. Nor, whether national or universal, do they contain a remedy adapted to human needs. One of the most highly extolled among them, while recognizing the unsatisfying character of life as it is, can hold out no hope higher than the ultimate extinction of needs with the extinction of personal existence itself. The divine Being which they set forth is essentially an unknown God, not one who can satisfy the intellectual, moral and religious cravings of humanity. Thus the Christian religion has a unique character, in being so adapted to man that it aids him to realize his true destiny. In this it gives evidence of supernatural wisdom.

Connected with the life and mission of Christ is noticeable also a manifestation of righteousness and morality generally, essentially higher than that disclosed by the light of reason. The morality expressed and enforced in Scripture reveals its excellence in many features. It traces holiness back to its true principle, when it inculcates conformity to the divine nature and will. God is set forth, perfect in His nature, sovereign in His will. Everything is subordinated to Him. His glory is continually declared the chief end of all things. His nature is the embodiment of righteousness, hence mankind in their actions are to have respect always unto Him. Thus the rules of morality become reflections of the divine character. Besides, they comprise a complete system, embracing the services due from man to God, to his fellow-creatures, and to himself, and seeking the development of those elements in the disposition by which nature is ennobled. While exhibiting a preference for a gentle and humble disposition over the more prominent traits of character which the world admires, Scripture extols that true manliness and moral heroism which is the outcome of a Christian spirit. It is not justly chargeable with neglecting the duties either of private friendship or of public interest. Difficulties may be felt in connection with some actions and utterances recorded in Scripture, particularly in earlier portions. These are largely obviated by bearing in mind that what occurs by divine permission has not necessarily divine approval, and by recognizing that there is progress in the clearness and fulness of revelation. Moreover, while outward duties are fully recognized, leading importance is attached to the diligent keeping of the heart, and the discipline of the inward man. Further, in setting forth the moral and spiritual ruin attendant on unrighteousness, and the inspiring hopes connected with the realization of holiness, the Scripture reveals sanctions and motives for the practice of morality worthy of itself.

The disclosures of righteousness are also embodied in a perfect example of holiness in the life of the Lord Jesus Christ. This was the impression made by His life upon those with whom He came in contact. Friends, opponents and indifferent persons unite in testifying that He is a righteous man, who has done nothing amiss. The fourfold record represents Him in the various experiences of life, narrates

His words, and describes His works; throughout all He is the sinless One. The incidents that disclose His perfect moral harmony show Him in the full exercise of His whole nature. Even the portrayal in a life of such perfection had been unknown previously in the world. It is true not even the most intimate could discern the inmost thoughts of his heart. Their judgment necessarily was based on the outward life. But the inward testimony also is supplied by utterances of Jesus. He had no consciousness of sin. Such an outwardly pure moral character could never have co-existed with a conscience ignorant of inward sinfulness, had the latter really existed. This entire freedom from all self-accusation can be explained only by a perfect righteousness such as the world had never known before. In this connection the elevating and purifying influences which Christianity has exerted where it prevails may also be referred to. These manifest the continual agency of the spirit of holiness, whose presence is virtually the presence of Christ.

Coming to the divine goodness, it is superfluous to say that in connection with the life and mission of Christ there is a higher manifestation of this, for the revelation of God in Christ is essentially a revelation of goodness under the forms of mercy and grace. In response to the misery and sinfulness of man's actual condition, prominence is given to these features of the divine character all through the Scripture. The law contemplated God in covenant with man, and that a covenant of grace. The great prophets no more truly preached righteousness than they proclaimed the unchanging mercy of God, a mercy so quickening that, despite all unworthiness of His people, it would yet work out its end. In the perfect human character of Jesus, revealing the ideal of manhood, and in His deep sympathy, reaching out to the degraded and depraved, and winning them to Himself, are made known the gracious design for which man was made, and the divine pity which was called forth by his failure to fulfil that design. But only as the thought rises up to the real divine nature of Christ is the fulness of this gracious manifestation understood. In beholding Him who is One with the Supreme God, yielding up His life upon the cross through the promptings of His own love, we behold the divine goodness expressed in a form than which the mind cannot conceive of a higher. Even the dark mystery of moral evil, though still impenetrable, yet has such light cast upon it as reveals that no attribute of God is imperilled or obscured thereby. In confronting evil and putting it down, in working out a divinely sufficient remedy, in repelling all its defilement and in becoming the pledge of exceeding great and precious promises, Christ is manifested in redemption the power and the wisdom and the righteousness and the grace of God. The fulness of all preceding revelation condenses in Him. The excellencies of the Divine Being shine forth from Him in such manner that all the other attributes, themselves more fully disclosed as they blend in the manifestation of redeeming grace, with one voice declare—God is love.

The claims of Theism and Christianity are vindicated in this ever-increasing disclosure given of the being and character of God in outward nature, in man and in the historical revelation which centres in Christ. The complete disclosure is not yet. These are but the earnest of a fuller evolution, when the tabernacle of God shall be with men, and He shall dwell among them, so that His children shall see Him even as He is. All the parts of creation still wear, as at the first, a forward look, waiting for that self-manifestation whose glories shall be reproduced in all the children of God. That assured hope justifies the fullest confidence in the issue, in defending Christianity against every rival system. Its own intrinsic character is its true vindication. The defender of the faith has to hold forth the word of life, and clearly shining in its proper light it will dispel all darkness.

THE KENT BRIDGE MISSION.

MR. EDITOR,—It may be interesting to your readers and useful to the Church to know something of the mission work done at Kent Bridge. This place situate on the banks of the Thames is about five miles south-west of Thamesville and nine or ten north-east of Chatham. It is the centre of a large rural population, and in a fine agricultural district, but very destitute of the ordinances of religion. Universalists and Swedenborgians have their devotees, and no less than two taverns are in an apparently flourishing condition. There is not a church edifice within several miles, although a small Forester's hall in a very dilapidated condition is utilized as a place of worship.

Several years ago there was a Methodist Episcopal church but somehow or other the congregation dwindled away and the building also fell to pieces. In 1887 the Methodist minister having discontinued his appointments, the Rev. J. Becket, of Thamesville, at the request of a lady member of his own congregation who lived at the Bridge, preached on a week evening once a fortnight during the greater part of the summer to an audience ranging from thirty to sixty persons.

By invitation of the Chatham Presbytery the Students' Missionary Society of Knox College opened up in 1888 a preaching station here in connection with Wabash and Grove Mills. Mr. Cooper was the pioneer missionary and he organized and superintended Sabbath school before divine service. He was succeeded by Mr. J. A. Davidson in 1889, who faithfully and successfully carried on the good work. Mr. Muldrew was the labourer during the summer of 1890 and after a faithful and successful season of hard work has quite recently left to resume his studies at Toronto. The labours of these young men have been duly appreciated by the Presbyterians and others; their meetings were well attended and valuable assistance given in the Sabbath school. Unfortunately the school is closed and the meetings cease when the student leaves as the Presbytery has no man to take his place.

Meanwhile the C. P. R. has a station here with daily train service each way. Town lots have been laid out and some sold, thus forming the nucleus of a village. The Methodists have now a service every Sabbath and although their attendance is small they are moving in the matter of building a church.

Is it not one of the saddest features of our Home Mission work that a needy and promising field as this is has to be left uncultivated six or eight months of the year?

ONLOOKER.

Kent County, Oct. 8, 1890.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

SHE IS SINGING YET.

BY JOHN R. CLARK, LONDON.

Sing me a song to close the day,
Sing me a song in the twilight gray,
A grave, sweet psalm or an old time hymn,
Call back the memories of old while you sing.

For I hunger to hear the voice that sang
In the years gone by the holy psalm.
Her life sang ever an anthem of praise,
Her days were as consecrated lays.

And in your voice I will hear once more
The voice that sang in the days of yore,
And is singing yet, though I may not hear,
She is singing yonder while you sing here.

The music will carry me out and far
Above and beyond the furthest star.
Music and faith shall give ear and sight,
I shall see her and hear her again to-night.

So sing me her song while the shadows fall.
She stands where His love shines over all.
Let us sing through the dark and the rush of Time,
Till we sing "face to face" in the fairer clime.

CHRISTIAN SCIENCE.

The Rev. W. M. Roger, M.A., of King Street Presbyterian Church, London, in the course of a recent sermon, dealt with the doctrine of "Christian Science," taking as his texts Luke ix. 2: "He sent them to preach the kingdom of God, and to heal the sick;" also 1 Timothy vi. 20: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

These texts set before us the true Gospel and warn us against the false. The danger referred to is one of the features of the latter days, when as Jesus said: "False prophets shall rise and shall show signs and wonders to seduce, if it were possible, the very elect. But take ye heed, behold I have foretold you all things." Paul speaks of the readiness with which the servants of Satan, like their master, assume a guise of virtue "transformed as ministers of righteousness." But in view of this difficulty we are divinely directed and provided with a test, like Ithuriel's spear, and bidden to use it carefully and confidently. That test, set forth by two inspired apostles, Paul (1 Cor. xii.) and John (1 John iv.), is the God-head of our Lord and Saviour, Jesus Christ. Tried by this test, "Christian Science," so called, is proved to be anti-Christian and satanic—a result confirmed by deceitful cunning, with which it assumes the guise and tries to talk the language of loyalty to our Lord and His holy word, while it would take the crown from off His head and the sure foundation from under the feet of His people. Such charges, not only of error, but hypocrisy, may seem harsh as well as bold, but are deliberately and sorrowfully made. Out of their own mouth let these errorists be judged. They appeal to Scripture and boldly declare that all their teachings are based upon Scripture, and to Scripture we shall go. With a superficial plausibility they use the language which ordinary Christians use, with the evident intention of being misunderstood, but with reserves of hidden meaning, for the most part buried under mysterious metaphysical phraseology, though occasionally appearing in statements which no one need mistake. In short, the whole thing is the latest combination of New England Unitarianism, universalism and German Pantheism, with the outrageous philosophy of British Berkeley, cemented by dilution of Scripture interpreted after the fashion of Swedenborg. The real Scriptures of the sect are not the Word of God but the writings of Mrs. Dr. Eddy, of Boston, who tells us she discovered "Christian Science" in 1866. In a bulky volume entitled "Science and Health" her ideas are fully set forth. We may judge how far they stand her boasted appeal to holy writ by a few samples: As to God and the universe, the first verse in the Bible is a contradiction to her whole system. "In the beginning God created the heaven and the earth." Mrs. Eddy says, page 150. "The theories I combat stated fairly are these. (1) That all is matter; (2) That matter originates in mind, possessing intelligence and life. The first-named theory, that matter is everything, is quite as reasonable as the second that mind and matter co-exist and co-operate. One only of the following statements can be true. (1) That everything is matter; (2) That everything is mind. Which one is it? The conservative position, that both matter and mind have place and power, is untenable. Mind is all in all. The only realities are divine mind and its ideas. The leading factor in mind science is that mind is all, matter naught. Matter, therefore, was not created by mind or for mind. God never created matter, for there is nothing in spirit out of which matter could be created." Page 380: "Matter is finite illusion." Whereas, every sense we possess, down to intuitive consciousness and common sense, confirms the truth of the scriptural recognition of an external world, the work of an intelligent personage, of whose person Christ is the express image (Heb. i. 3). "All things were created by Him and for Him" (Col. i. 16). To the unwary public they declare, "We acknowledge the Father, the Son and the Holy Ghost," while in reality

they scout the doctrine of the Holy Trinity as heathenish. Page 121: "The theory of Three Persons in one God (i.e., the Trinity or Tri-unity) suggests a heathen God." So also with the atonement of Christ in which they publicly confess faith and privately explain away as figurative of moral truths: "The real atonement, so infinitely beyond the heathen conception of God, requiring human blood to propitiate His justice, and bring His mercy." After this we might expect to find very peculiar notions concerning sin and salvation, and the one God Himself or mind, whom they declare the only reality, and the expectation is fully realized by a little investigation. We find the God in whom they believe is Pantheistic, not personal. Thus, page 377: "God includes all and is reflected by all." "God is mind. He is divine, principle, not person." Page 182: "God the Father, Jesus the Son, Divine Science, the Holy Ghost—these three titles express the threefold essential nature of the Infinite, as the everlasting scientific Being, and they indicate the relation between God and men." Page 181: "The only real substance and intelligence are life, truth and love. One in essence, in office infinite, they are three in One which constitute all. Personal causation or effect was put aside from first to last in the life of this original man, Jesus." Page 191: "Life, truth and love are not attributes of Deity, but the highest terms we can employ to express Him." As to the divinity of Christ, "that original man," was, like all others, only a spark from the infinite mind, though somewhat brighter than the rest, yet trammelled by material delusions (page 189), "until the mortal sense or flesh had risen above all earthly yearning, and relinquished the belief of substance matter, and the Ego become one with the Father. Then it was that our Master gained the solution of being, that demonstrates the existence of but one mind, without second or equal." Page 165: "Man a separate intelligence from his Maker—impossible." This and the following are mild samples of the style of interpreting Scripture already referred to, and from them it may be judged by what strange processes their vagaries are claimed to be "based on Bible truth," though even so it needs the help of Mrs. Eddy's reminder of manifest mistakes in the Septuagint, "with 30,000 different readings in the Old Testament, and 300,000 in the New Testament," to explain how, unfortunately for her system (page 188), "a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages." Still she manages to elucidate her discoveries after this fashion (page 196): "Paul writes: 'If Christ (Truth) be not risen then is my preaching vain,' i.e., if this idea of the supremacy of the spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say. Jesus said substantially. 'He that believeth on Me shall not see death,' i.e., he who perceives the true idea of life loses all sense of death; he who has the right idea of good loses his sense of evil, and by this is ushering himself into the realities of spirit which never die. In Colossians iii. 4, Paul writes: 'When Christ our life shall appear (be manifested) then shall ye also appear (be manifested) with Him in glory.' When spiritual being is understood in all its perfection, continuity and might, then shall ye be like Christ. The interior meaning of the apostolic words is this: 'Then shall man be found perfect as the Father, indestructible in his life, hid with Christ in God,' where human sense hath not seen it—safe in the divine principle."

As to prayer, pardon and salvation from sin and sickness, they encourage the public to regard them as a praying people, but on enquiry we discover that prayer, in the ordinary sense of the term, as we might expect in dealing with "principle" and not a "person" is an absurdity (page 483). "Prayer cannot change the science of being. A request that another do our work for us never does our work. The habit of pleading with the Divine Mind as one pleads with a human being perpetuates the belief in God as humanly circumscribed." In substance, the "prayer" they believe in is simply a thinking over to ourselves of the aims and purposes of Christian Science, and then going forth to act upon them. Such prayer (page 484) "Will be answered, inasmuch as we shall put our desires into practice." Jesus says (John xvi. 23). "Verily, verily I say unto you, whatsoever ye shall ask the Father in My name He will give it you." Paul says (Eph. i. 6, 7): "He hath made us accepted in the beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Mrs. Eddy says: "God is mind. He is divine, principle, not person." Page 483: "Person may pardon but principle reforms the sinner." With these people sin has no real existence any more than sickness, and it needs not pardon, even if there were a person to go to for the pardon. The new process is this: Practical directions (page 325): "When treating the sick first make your mental plea on behalf of harmony (silently)—that health is the everlasting fact and sickness the opposite falsity. Then realize the absence of disease, since science denies its presence, and the senses will say amen! Stick to the truth of being in contradiction to the error that life, substance or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring and certain effects of science. Then, if your morals are half equal to the virtue of your plea, you will heal the sick. Explain audibly to your patient (as soon as he can bear it) the utter control that mind holds over body. Show him how mortal mind induces disease by certain fears and false conclusions, and how mind can cure by opposite thoughts; give him an underlying understanding to support him and shield him against the baneful effects of his own beliefs; show him

that the conquest over sickness as well as sin depends on mentally destroying the effects of error." Page 328: "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation or protracted confinement. Christian science is always the most skillful surgeon, but surgery is the branch of its healing which will be last demonstrated." Meantime have courage to believe "the utter control the mind holds over the body" (page 301), and to insist with the patient that (page 301) "tumours, ulcers, tubercles, inflammation, pain, deformed backs are all dream shadows, dark images of mortal thought, that will flee away before the light;" "tubercle, hemorrhage and decomposition are beliefs, images of mortal thoughts, superimposed on the body" (page 339); "to the scientist sickness is a dream from which the patient needs to be awakened" (page 296); "you call it neuralgia; I call it illusion" (page 324); "your remedy lies in forgetting the whole thing." Surely men love to be humbugged when dupes can be found to pay their dollar for fifteen minutes of such "treatment." No wonder our author admits her preference for simple minded subjects. "A patient thoroughly booked in medical theories has less sense of divine power and is more difficult to heal through the mind than an aboriginal Indian, who never bowed the knee to the Baal of civilization" (page 338). "It is easier to cure the most malignant disease than to cure sin. I have raised up the dying partly because they are willing to be restored, while I have struggled long and perhaps in vain, to lift a student out of a chronic sin. Healing is easier than teaching, if the teaching is faithfully done. Heal the sick and reforming the sinner are one and the same thing in Christian science. Both cures require the same method and are inseparable in truth."

From such errors and errorists, Good Lord, deliver us. But what is known as divine healing is a very different system and deserves very different treatment at our hands, which, however, present circumstances do not permit.

POLITENESS.

Never be economical with politeness. It pays to be courteous, especially to children and servants, who catch your tone and manner, and reveal you to your friends in a way that you hardly dream of as possible. The manner of good society does not denote or imply insincerity, nor need the sincere person be brusque or boorish. Tact is a gift worth striving for, if it have been denied to that unsatisfactory being, the "natural man." Indeed, the natural man or woman is not always the most agreeable of associates. It is the disciplined, cultivated man or woman whom we enjoy meeting, and are generally the better for living with.

A RECEIPT FOR HAPPINESS.

New ways for stating old truths are forcible and effective. Even if there be no new thing under the sun there is certainly a perennial coming to life of old things. The true logic of the following clipping from the *London Atlas* has been proven again and again: "It is simple: When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done. A left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves light as air—will do it at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old rest assured it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person, only one, happily through the day; that is 365 in the course of the year; and suppose you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, worthy reader, is it not simple and is it not worth accomplishing?"

DEFEAT AND VICTORY.

That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory.

Paul was to see Rome, but, when he entered that city a prisoner, it looked as if the promise was a mockery. Yet he soon found that coming to Rome was productive of grand results, and even in Caesar's household there were those who became "saints."

Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford gaol. He might have evangelized for a while, but no work he could have done in preaching would have had the world-wide influence that has come from the "Pilgrim's Progress."

When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed, but forced, as it were, to go to Burmah, he lighted a golden lamp, which has guided thousands to eternal life.

Well is it if we, conscious of our own inability to judge what may be best, are willing to accept divine appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.—*Christian Enquirer.*

Our Young Folks.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard I find the task
Of governing it well.

For passion tempts and troubles me,
A wayward will misleads;
And selfishness its shadow casts
On all my will and deeds.

How can I learn to rule myself
To be the child I should,
Honest and brave, nor ever tire
Of trying to do good?

How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father! help me with the love
That casteth out my fear!
Teach me to lean on Thee, and feel
That Thou art very near.

That no temptation is unseen,
No childish grief too small,
Since Thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown
But that which I may win,
Nor try to conquer any world
Except the one within.

Be Thou my guide until I find,
Led by a tender hand,
My happy kingdom in myself
And dare to take command.

—Louisa Alcott.

ON TRUTHFULNESS.

Above all things tell no untruth, no, not in trifles. The custome of yit is naughte, and let yit not satisfie yow that for a time the hearers take it for truthe, for after, yit well be known as yit is, to your shame.—From a letter of Sir Henry Sidney's to his "little Philippe."

Jennie and I were reading together the life of Sir Philip Sidney, and we came to the passage which I have quoted above in a quaint and beautiful letter which was written to Sir Philip when he was a little boy at school by his father. When I had read to the end of the sentence I paused.

"I wish," said I, "that I could print that sentence in letters of gold upon the walls of every school room in the land. I wish I could tell it to every boy and girl whom I know, and make them feel its force."

"Why," said Jennie, in a surprised way; "do you think boys and girls are so untruthful?"

"I am sorry to say it," I answered, "but I think a good many of them are not perfectly truthful."

"I never told a lie in my life," said Jennie, proudly; "and I know plenty of other girls who never did, either."

"I am sure, Jennie," I answered, "that if you discovered that you had made a misstatement about anything you would at once correct it, but was it not you who gave Maggie Upjohn no less than five correct dates in her history examination, and helped her on two examples, and let her copy from your definitions beside?"

"Well," said Jennie, "yes, I did, but I don't call that anything."

"Did Mrs. Annersley know it?" I asked.

"Of course not."

"Would she have allowed Maggie's examination to pass if she had?"

"Certainly not," answered Jennie. "I see what you are aiming at, Miss Margaret; of course I would not accept any help on my examinations, but the girls would have thought me awfully mean if I had refused to help Maggie."

"That is where the school girl's code of morals is often defective," said I. "You helped Maggie to do what you knew to be wrong, and what you would not do yourself because the girls would think you mean if you didn't. To put it in plain English, you helped Maggie to deceive your teacher, and what is that but untruthfulness? It is not always that one can trace the consequences of such a deceit, but in this case the effect is very plain. Maggie did not gain her promotion by honest work, and therefore she will not be able to keep her position in her class. Mrs. Annersley was speaking to me of her yesterday. She said Maggie had been so idle that she was surprised at her being able to win a promotion, and that she was evidently unable to keep her new position now she had it, and she should be obliged to put her back where she was before. That will be a just punishment for Maggie, but," said I pausing, and speaking gently, "how will the girl who helped her to commit the fraud be punished?"

"Dear me, Miss Margaret," said Jennie, "you do call things by such dreadfully plain names. I suppose now, that I cannot rest till I have been to Mrs. Annersley and told her about it."

"You forget that you will be obliged to involve Maggie in your confession," said I. "'Never tell on a school-mate,' was one maxim of my code when I was a school girl, and it is a rule that I still believe in."

"Mrs. Annersley never wants us to tell on each other," said Jennie, quickly. "I will tell her about it, but I will not mention Maggie's name, of course. It was a mean thing to do," said Jennie, reflectively, "a very mean thing, for Mrs. Annersley always puts us on our honour during examinations, and then trusts us perfectly. I will never do such a thing again."

Exaggeration is a very prevalent form of untruthfulness, and it is a fact that a person who long indulges in the habit, becomes at last incapable of telling the truth. The moral vision becomes so blurred that one is unable to perceive the outlines of any truth clearly, and to present it as it is.

Pretence is only another form of untruthfulness. How many a school girl pretends to be brighter and better than she really is—pretends to a genuine knowledge when she has only a smattering—pretends to qualities which she never possessed, and to virtues which she never practised.

Ah, if people could realize how useless such things really are; for we are always estimated at our true value in this world. We can deceive no one for long. It is only by being genuinely noble and good and true that we can win love and trust and honour in return, and such a character is not built easily or soon.

Once some One lived in this world for more than thirty years as boy and man, and one of His names was Truth. He felt every temptation that can come to boys and girls, and He resisted them all, and if we watch Him closely and try to model our lives after His, we have His promise that we shall succeed. "We shall be like Him," and there is no other way than this by which we can attain perfect truth and honour.

MUST AND MUSN'T.

"A fellow can't have any fun," growled Tom. "It's just must and musn't from morning till night. You must do this, you must learn that; or you musn't go there, you musn't say that, and you musn't do the other thing. At school you're just tied right up to rules, and at home—well, a shake of mother's head mean's more than a dozen musn'ts. Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom?" asked Uncle Thed from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. Of course the old trees will die sooner or later, and others will be needed, but—well, you just observe them rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Thed after tea, as they sat on the piazza.

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be, to make them shipshape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard—tall and scraggly and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks—"

"But I wonder how the trees feel about the must and musn't," remarked Uncle Thed, dryly.

Exit Tom, wishing he had not said quite so much on the subject of trees—and boys.

PRESERVE YOUR INDIVIDUALITY.

Young people, preserve, each of you, your individuality. In these days you read and hear much of what the Epworth League or the Christian Endeavour Society or this or that other organization can do. Its design, its plan, its possibilities, its prospects and its success are held up to view, while every argument is brought to bear to interest you in its work. There can be no obligation to this so long as the organization is held subservient to these ends which ought to engage the attention and enlist the energies of every young Christian regardless of this relation to any other organization whatever. But the great question with every young person should be, "Lord, what wilt thou have me to do?" If society or league or even Church can occasionally be put out of mind, together with all vows, pledges and rules and all associate work, and you forget all else in your sense of individual responsibility to God, you will find strength and guidance as you will not when sensible only of your share of a responsibility common to the membership of a society. You are your own president, your own director, your own secretary. And you are responsible directly to Him who loved you and died for you. "One is your Master, even Christ." Be sure of His will concerning you. Get your commands from Him.

This does not mean, as we have intimated, that you necessarily lose individual force through your membership in any organization; but it does imply that you are exposed to a danger in this direction. With a keen sense of your personal relation to God, your relation to others with whom you are associated in Christian work, as you are associated with the Church itself, will be helpful. But look first and always Godward, and make sure that you are not so depending upon the support and inspiration of your associations as to lose a keen sense of your individuality in the service of the Master.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 9, 1890. } JESUS BEFORE PILATE AND HEROD. { Luke 23: 1-12.

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this Man.—Luke xxiii. 4.

INTRODUCTORY.

In the early morning the Jewish Council had condemned Jesus on the charge of blasphemy, but since at that time they had no authority to execute the death sentence, they sent Him to Pilate, the Roman procurator. There they brought a different charge against Him, knowing that they could not get the Roman official to endorse the sentence they had pronounced.

I. *Jesus Before Pilate.*—The members of the Council and the spectators present on the conclusion of the proceedings hastened with Jesus to the judgment hall of Pilate, who was then in the city. The place where the examination took place was most likely a room in the Castle of Antonia, the tower of which overlooked the precincts of the Temple. Pontius Pilate had been governor of Judea for about four years before this most memorable event in his administration took place. He had by arbitrary and thoughtless actions several times roused the resentment of the Jewish people. He would no doubt be desirous of conciliating them at this time if he thought he could do so with safety. They had before this sent complaints against him to Rome. The headquarters of the Roman authority were at Ceserea, but it was Pilate's custom to visit Jerusalem during the great festivals of the Jewish year. So he is found in the city in the early morning. The members of the Council did not enter Pilate's judgment hall. The traditional custom of guarding against defilement during the Passover celebration prevented them from going into any place belonging to Gentiles. Their scrupulous observance of outward acts contrasts strangely with their hypocrisy and malice in seeking by all means to compass the death of Jesus. In their accusation of Christ they say nothing to Pilate about the charge they had brought against Him in their own Council. That would not have served their purpose. Blasphemy was not an offence punishable by Roman law, so they charge Him with offences that Pilate would regard as dangerous. First it is brought against Him that He was an agitator of sedition. "We found Him perverting the nation." This was as false and groundless as all the other charges they brought, only if they could induce Pilate to believe it they would accomplish their object. Next to deepen the impression of His supposed guilt they add that He forbade the giving of tribute to Cæsar. This was a point on which the Jews were sensitive, and it would weigh seriously with Pilate. It has to be remembered that instead of giving any colour for such an accusation Jesus, when asked with a sinister purpose by an enemy whether it was lawful to give tribute to Cæsar, replied: "Render to Cæsar the things that are Cæsar's." The last part of their accusation was that Christ claimed to be king. This Pilate could not understand in any other sense than that He claimed earthly sovereignty. So he asks Him: "Art Thou the king of the Jews?" Christ's answer, however, convinced Pilate that His kingdom was not of this world. In his conversation with Jesus the Roman governor is convinced that He is innocent. He returns to the crowd standing without and says to them: "I find no fault in this Man." This is clear testimony to the innocence of Christ and all the more remarkable considering the source whence it comes. His accusers only become more fierce and determined, and refer again to what they termed the seditious character of His teaching. He had gone over the whole country from Galilee to Jerusalem. The mention of Galilee reminds Pilate that if He is a Galilean then He belongs to Herod's jurisdiction, and by sending Jesus to him there may be a way for His deliverance opened up.

II. *Jesus Before Herod.*—Herod Antipas was governor of Galilee and Perea. His palace was at Tiberias, but he doubtless had a residence in Jerusalem. He was a Jew by profession and was present at the Feast of the Passover. It was the same Herod who had been reproved for his wickedness by John the Baptist, whom he had subsequently beheaded. Herod had often heard of Jesus, but he had not hitherto seen Him. When He was thus sent into his presence he was exceeding glad. He had been desirous and curious to see Him. It was, however, in his case a purposeless curiosity. After John had been beheaded, when he had heard of Christ, he was afraid that it was John risen from the dead. He heard of His wonderful works, and "he hoped to have seen some miracle done by Him." This desire, however, remained ungratified. Herod eagerly put question to Him after question, but Jesus remained silent. He never wrought miracles for the purpose of gratifying merely human curiosity. They were for a different and a higher purpose. "He answered him nothing." The chief priests and the scribes were vehement in their accusations. They were determined that He should be condemned, and as they had up to the present failed with Pilate, they were all the more anxious that Herod should be influenced against Him. Herod is apparently less conscientious than the Procurator of Judea. Pilate hesitated, and was anxious to save Jesus from the malice of His enemies, but Herod had no such desire. Together with the officers surrounding him he indulged in cruel mockeries, which gratified his own frivolous nature, and would, he thought, be pleasing to the accusers of Jesus. "He arrayed Him in a gorgeous robe," thus seeking to bring His kingly claims into contempt. The contrast between the lowly guise of Jesus and what He claimed to be was striking in the extreme, but Herod had no comprehension of it, and he is ready to join in the coarsest mockery with those around him. After this display of a weak and childish spirit Herod sends Jesus back to Pilate. So far as the Galilean governor is concerned the question of life and death is a matter of indifference. If Jesus is condemned it is no concern of his. At all events he does not pass a sentence of condemnation. In sending Him back to Pilate it is a virtual acquittal of the charges brought against Jesus. The responsibility of finally disposing of the case judicially is again cast upon Pilate. The two governors had been at variance. Something had come between them and interrupted their friendship. Pilate evidently had desired to be again on good terms with his neighbour, and had made the first advance. He had no doubt thought that by sending Jesus to Herod he might accomplish a twofold object. It was possible that the governor of Galilee would acquit Jesus, whom, in his conscience, he believed to be innocent. The delicate recognition of Herod's authority in the matter would possibly remove any resentment he might still cherish. So it proved. Herod did not liberate Jesus, but sent Him back to Pilate, but he appreciated the courtesy of the Roman Procurator, "and that same day Pilate and Herod were made friends together."

PRACTICAL SUGGESTIONS.

The murderous intent of the Jewish rulers was very determined. They were prepared in the most unscrupulous manner to carry out their purpose. An evil design and wicked methods for its accomplishment usually go together.

It is always dangerous when weakness and wickedness go together. The wickedness is sure to overcome the weakness. Pilate did not wish to condemn Jesus, but he had not the moral courage to release Him.

Herod, who had slain John the Baptist, added to his guilt by neglecting the opportunity of delivering the Innocent One from the malice of His enemies.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 29th, 1890

THE brotherly love of the Baptist Church did not crop out to any extent in the proceedings of their late Convention. In fact if we may judge from some of the speeches the denomination is becoming narrower and more exclusive than ever. It would perhaps not be going too far to say that the feeling of the Convention or at least the feeling of some members of it seems to be more than exclusive—it seems to be positively bitter. The other denominations need not complain. A narrow, bitter Church is never a formidable rival.

A WELL-KNOWN ex-Mayor of Toronto, on being asked his opinion the other day about civic difficulties, gave the following reply:—

The trouble is just this: The men who ought to take an active interest in civic affairs just seat themselves comfortably in their arm-chairs, and say: "This and that is badly conducted," when they themselves will not give any of their time and attention to it.

This trouble is not by any means confined to Toronto. The trouble everywhere and in the Church as well as in the State is that so many people who might do good sit idle and find fault with those who are doing the best they can.

FROM the present up to the first Monday of January municipal reform will be one of the leading questions for discussion. There is a fundamental question lying behind all modes of municipal government which would stand a little threshing out. That question is: Can a good citizen be expected to devote time and labour to the government of his municipality and in return receive nothing but general abuse and newspaper scurrility? Fortunately for themselves some municipalities have a sufficient number of first-class citizens who are willing to do the work and pay the penalty. These municipalities are as a rule well governed.

BY the death of Dr. Austin Phelps, of Andover, the Church of Christ loses one of the most accomplished and useful writers on Homiletics and kindred subjects that this century has produced. A professor of Sacred Rhetoric since 1848, he may be said to have given his life mainly to one class of work. His later publications, "The Theory of Preaching," "Men and Books," "English Style in Public Discourse," are the highest results of the highest culture. They are such books as can be written only by a distinguished specialist who has given his life-time to his subject. The men who most enrich the Church are usually the men who do one thing well.

THE following *recipe* from the *Interior* may be useful to some of our readers at the present time:—

We have been asked what to do in a case of "Christian science." We answer: Let it alone. It is a mental malady which must run its course, and die out of itself. It was an epidemic in Boston, and has been in a number of localities in the interior and west, where it has since wholly subsided. In the most persistent individual cases it does not last more than two years—usually only a few months.

The best way to treat many other "mental maladies" is to let them alone with great severity. The more absurd epidemics of that kind are, the more quickly they burn themselves out if rational people pay no attention to them. There may be exceptional cases in which warning the unwary becomes a duty, but as a rule it is better to let absurdity expose itself.

QUEEN'S UNIVERSITY furnishes a fine illustration of the fact that Providence helps those who help themselves. When the institution declined to enter Federation there were grave doubts in the minds of many Presbyterians as to whether the proper course had been pursued. These

doubts were shared by some ardent and life-long friends of the old University. By a singular streak of good luck Queen's now finds herself the only University in Ontario outside of Toronto. Every student in Ontario that does not wish to go to Toronto—and there will always be many such for various reasons—will go to Queen's. The removal of Victoria to Toronto will give Queen's the whole of Eastern Ontario, which with a fair number of students from other places just means that Queen's will be crowded as Queen's deserves to be.

BETWEEN the rush to the cities and the rush to the West and North-West there need be no doubt that one of the coming problems for the Presbyterians of the older parts of Canada will be the condition of the country church. That problem had to be faced by the American Presbyterian Church, and they solved it in too many eastern places by shutting the old church up. Everybody knows that the population in many townships in Ontario is standing still, and in some declining. The long colonization trains that go west in March carry many of our best people. Their places in the old church are empty unless their farms happen to be bought by other Presbyterians. Every family added to a congregation in Manitoba or British Columbia may mean an empty pew in some church in Ontario or Nova Scotia. Of course these changes cannot be prevented, but a wise policy may make them comparatively harmless. Unless the circumstances are very exceptional, no new station should be opened in the face of a declining population. Consolidation should be the motto in all places that the people are leaving, and extension in the localities that are increasing in population. It may be just as wise policy to unite two congregations in some parts of Ontario as to start a new one in Toronto or Winnipeg.

THERE should be no difficulty in testing the genuineness and strength of the union sentiment which is said to exist in most of the churches. We are told that there is "union in the air." There may be. There are a good many things in the air. What practical men want is not union in the air, but more union in actual church work. To begin with there might be much more union *within* the denominations. Let congregations and mission stations within a mile or two be united. That would be union worth something. Let no more congregations be formed where they are not needed. Too many have been formed merely because a small party wanted to "split" or could not behave themselves, or could not get their own way, or wanted to gratify their vanity by "running" a church. Let all those who are in favour of union show their zeal and love by trying to put an end to the, we had almost said, insane practice of starting a congregation on every concession and street, and calling the insanity Christian enterprise. Then, too, unity might be greatly promoted by cultivating a spirit of unity within congregations. There is something almost grotesque in a man's conduct who speaks about union with other denominations, but does not know one-third the people who sit down with him at the communion table.

AN important decision has just been given by the Supreme Court at Buffalo which, if sustained, will make it difficult for a mother who believes in the Christian science treatment to retain her children. It appears that the child of a woman who is a strong Christian scientist was taken ill with spasms. The mother refused to allow anyone but a Christian scientist to treat the child. Almost as a matter of course the child died. The mother of the deceased had another child, and the grandparents took out a writ of Habeas Corpus, asking for the custody of the survivor on the ground that a mother who will not secure proper medical treatment for a child is not a proper person to have children under her care. The court sustained this view, and ordered that the child be given over to her grandparents. Assuming that the facts are as we have gathered them from a cotemporary, and that the decision will hold if appealed against, Christian science mothers in the State of New York simply retain their children until some relative possessed of common sense tries to bring the little ones to safer quarters. Chief Justice Galt held the other day in the Kent case that a full-grown man must be allowed to judge for himself whether he should or should not be treated by a Christian scientist. Presumably his Lordship would have held that in the case of a child some other person would be responsible—a decision exactly in line with the one given at Buffalo.

THE CHRISTIAN ENDEAVOUR PROVINCIAL CONVENTION.

THE novelty of a movement is not in itself either a commendation or a disparagement. Antiquity will not now sustain a system that has ceased to be useful and that no longer commands popular confidence. New devices for the accomplishment of meritorious work are tested by their fitness and the methods by which they are promoted. The Society of Christian Endeavour has taken vigorous root during the few years since its inception. It is buoyant and progressive, and each year bears testimony to its growing popularity and usefulness. In some localities there may have been slight friction, occasioning a little distrust, since it was an organization outside the denominations, it might be more or less out of harmony with the government of individual congregations. By the well-defined objects of the society and the explicit declarations that it must be within the congregations in Presbyterian Churches, and amenable to sessions, all doubt and apprehension are removed. The fact that the movement so readily assimilates with all evangelical congregations, and has been so cordially welcomed shows that it meets a want that was generally felt. Its adaptability to existing needs is one of the strong points in its favour. Another is the great amount of real tangible good it has been the means of already accomplishing. Neither is it a doubtful benefit that it affords, as no other movement has yet done, an invaluable mode of discipline and practical training in Christian work of large numbers of young people, whose fine enthusiasm and devotion might have remained unused and undeveloped. It has proved up to the present that it is a most valuable factor in modern Church life.

The second annual meeting of the Ontario Provincial Union of the society was held in Hamilton last week at which a large number of delegates from all the principal points in the province attended. Dr. F. E. Clarke, of Boston, founder of the movement, was present and contributed much to the interest and success of the convention. A number of our prominent ministers took an active part in the proceedings. Public meetings were also held and the large attendance was an indication of the general interest taken in the progress of the society. The only matter that elicited warm discussion was the relation of the Epworth League, a Methodist organization, to the society. This was after debate and reference to a committee satisfactorily and harmoniously adjusted in nowise marring the fine spirit that pervaded the entire proceedings of the convention.

From the reports presented it appears that the number of societies had doubled during the year, but as seventy-four out of the 196 societies had not reported it was impossible to give a complete report. The figures given were as follows: Denomination of Societies—Presbyterian, ninety-four; Methodist, forty-eight; Baptist, twenty-three; Congregational, twenty; Episcopal, five; miscellaneous, six; total, 196 societies. Active members, 3,668; associate members, 1,795; Church members, 3,500. Proportion of active members, 20.8; associate members, 9.2; Church members, 17.8.

A very interesting feature of the proceedings was the presence and address of Prof. Henry Drummond. The rapidity with which he had to pursue his homeward journey prevented him from addressing other audiences, but as the time of his passing through Hamilton coincided with the meeting of the Convention he was able to deliver to the delegates one of his characteristic and interesting addresses, which will long be remembered by those who had the privilege of listening to it. The Convention was pleasant, profitable and inspiring. The young people will be stimulated by it to enter on their winter's work with renewed zeal and consecration.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

AMONG valuable modern religious institutions the Young Men's Christian Association is deservedly ranked. It has a distinct and valuable work to do. There was a feeling that in its earlier history it was in a measure out of sympathy with Church organizations and that if it was not antagonistic, it was at least cold and distant in its dealings with the Churches. It may be questioned whether this representation was at any time strictly true; at all events it is not true now, for wherever it exists it is in fullest harmony with the evangelical Church in all its branches. At the present time there is greater need for the labours of the Young Men's Christian Association than ever before. Life

is more intense; grand possibilities and strong temptations confront the young men of our time very directly and it is of the utmost importance that a Christian agency in full sympathy with their aspirations and specially adapted to their peculiar needs should be maintained in all large towns and cities.

The Toronto Association has had a prosperous and useful career for over a quarter of a century and happily its work is assuming large proportions and meeting with encouraging success. Last week the twenty-sixth annual meeting was held in the spacious and commodious hall of their central building. Brief, well-timed and modest addresses were delivered by Messrs. Robert Kilgour, president, Ferguson, treasurer, and McCulloch, secretary of the association. Each was able to present a satisfactory and encouraging report of the department under his respective care. There has been an increase in everything pertaining to the work and well-being of the institution. New buildings have been erected in the western part of the city and at York station, in the east, as a centre of Christian effort on behalf of railway men. The financial condition of the association is satisfactory although the treasurer very properly urged increased contributions to aid in carrying on and extending the good work in which it is engaged. Mr. McCulloch took a manly and sensible view of the Association's work. He recognized the fact that Christianity was designed to benefit and bless the entire nature of man. His physical, social, moral and spiritual culture were proper objects for the Association's care. In its most comprehensive meaning the Association seeks to promote the welfare of all young men who have the good sense to embrace the opportunities it offers, as well as of the many who by kindly and judicious effort might be induced to avail themselves of the advantages it places within their reach.

Dr. A. T. Pierson was the speaker of the evening. He is one to whom it is always pleasant and profitable to listen. His mode of address is clear and forcible and he has the happy faculty of placing himself in full sympathy with his hearers as he possesses the tact necessary for getting on good terms at the outset with his audience. This is in his case an obvious natural endowment, which has been developed by a wide experience. Having at the outset established favourable relations with those he addresses he retains his hold until his final word is spoken. The earnest strain that marked his address from beginning to end was occasionally and judiciously relieved by bright playful flashes which only added zest to the admirable counsels he gave to his youthful hearers. Though not elaborate his address was conspicuously marked by that fine culture that pervades all his work. It was not a complete well-rounded whole, but the chief point running through it was the grand possibilities in store for the young men of the present time. There was a happy absence of anything approaching the doleful pessimism not altogether unknown in these days. It was bright and joyous as the tone of an earnest Christian man ought to be. The marvellous record of the last half century in scientific, moral and spiritual advancement was illustrated in a concise, graphic and telling manner, and the practical lessons deducible from his theme were urged home with earnestness and power. Dr. Pierson can calculate on a warm welcome when he addresses a Toronto audience.

The Toronto Young Men's Christian Association has entered on another year's active work amid the cordial well-wishes, support and sympathy of the community, and it is the earnest desire of all that its well-directed efforts may be still more enlarged and abundantly blessed. It has a most creditable record; may it enjoy a still more prosperous future.

IN DARKEST ENGLAND.

FROM the humblest beginnings the Salvation Army has become one of the most conspicuous moral and religious forces of our time. It has its grotesque features, but in spite of these and perhaps because of these, it has come to be a power, and in most respects a power for good. The founder of the Army was in early life a minister in the Wesleyan Connexion body in England. He felt that his qualifications peculiarly fitted him for evangelistic work, to which he desired to be set apart. The Church with which he was connected did not coincide with his view of the case, and he and his wife resolved to begin the work themselves. The plan of the Salvation Army grew out of their immediate contact with the people among whom they laboured. They were in red-hot earnest, and had

warm sympathies for what are termed the lapsed classes. The success that attended their organization has been phenomenal. It would be incorrect to say that the moral and religious elevation of the outcasts of our modern civilization was a matter of indifference to the decorous religious organizations, and to professing Christians generally. Most of the Churches have been keeping constantly before them the pressing need of the vast numbers who are living in all large cities as virtual heathens, and more or less early recognize the duty of doing something to reach the neglected. Wherever real honest effort has been made by Churches to raise the fallen and bring the inspiring hopes of the Gospel to the poor, encouraging results have followed. It would be incorrect to describe the efforts made to bring the lowest of the large city populations under the power of the Gospel as failures. Wherever the work has been attempted by zealous Christian agencies in sympathy with the sufferings of the poor, much good has been done, though these efforts have been far from commensurate with the increase of the non-church-going population. Efforts of the kind have been too few to do more than make a surface impression; they have been inadequate to cope with the ever-widening area of the destitution, material, moral and spiritual, that presents so grave a problem to all earnest minds. It is apparent that the work of prevention has been too much neglected. No one begrudges efforts to raise the fallen; they have only been too few and imperfectly organized, but there has been too much neglect of those who hover on the brink, those who are beset with difficulties and temptations; they have not been looked after when it might have been a comparatively easy work to help them to regain their footing and maintain their place in the ranks of the well-doing. Instead, numbers have been left to glide into the swift and rapid river that bears onward to defeat and despair.

No sooner has the grave closed over Mrs. Booth, "the mother of the Salvation Army," than the General propounds his scheme for dealing effectively with the problem of social and moral decadence the contemplation of which not only saddens the Christian heart, but seriously menaces the safety and stability of social and national life. The Army with its peculiar methods has not been exempt from severe criticism and ridicule, chiefly because of its methods. The great and novel scheme propounded by General Booth in his book just issued is so comprehensive and so direct that it will compel general consideration, and will certainly lead to important results. He is so thoroughly in earnest that no amount of adverse criticism, no outpouring of ridicule will divert him from his purpose. He proposes to grapple in a resolute fashion with the evils that beset what he denominates "the submerged tenth" of the British population. For a long time it was the purpose of the army to confine their efforts to strictly spiritual work, but they found that the poverty and vice festering in overcrowded districts presented serious obstacles, and that those who had been rescued were constantly in danger of being submerged by their evil surroundings. It is now General Booth's purpose to make an earnest and concentrated effort to improve the surroundings of the destitute and outcast denizens of the slums. His scheme as outlined comprises the city colony, the farm colony, and the colony over the sea. In the city colony he will endeavour to provide food and shelter for every man, work for the out-of-works by the establishment of factories, a labour bureau, and the organization of a waste-not want-not-brigade, by whose work much of the waste that obtains in the mansions of the well-to-do will be saved and utilized to supply the wants of the destitute. The farm colony will embrace farm work, a village colony, and co-operative settlement. Its object is to provide work for the agricultural poor, many of whom have of late years swelled the numbers of the destitute dwellers in congested city districts. It will be the purpose of the colony over-sea to settle in the colonies those who are able and willing to start life under new and better conditions. The first colony it is proposed to plant in South Africa. To carry out this emigration project the Army is to have a salvation ship which they propose to make a floating mission.

In the *Review of Reviews* Mr. Stead, a constitutionally enthusiastic man, is all aglow over the latest proposal of General Booth. He gives it as his opinion that "In Darkest England and the Way Out" is the book of the year. At all events it will be widely read, keenly criticized and then acted upon. General Booth's scheme ought to receive hearty commendation because it will endeavour in a direct and practical way to grapple with a gigantic evil, and that he seeks a solution of the modern social problem on avowedly Christian lines.

Books and Magazines.

THE WESTMINSTER QUESTION BOOK FOR 1891. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This is indeed *multum in parvo*. This little volume of 192 pages contains the full lesson text of all the year's lessons, with the special temperance lessons; notes on the same; golden texts; home readings for every day of the year; questions on lessons; catechism questions; practical teachings, etc. It is a most complete manual for the use of scholars.

THE ILLUSTRATED CANADIAN COIN COLLECTOR. (Montreal: P. N. Breton.)—The publisher of this pamphlet is a dealer in coins. From its pages numismatists will learn much concerning Canadian coins they may wish to add to their collections. The greater part of the space is occupied with clear and well defined fac-similes of the coins that have been current in the Dominion. Accustomed as we are to a simple and uniform currency the number and variety of coins formerly in circulation is surprising.

ELSIE GRAY. A Story of Every Day. By Belle S. Cragin. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Most young people have many lessons to learn before they grow into beautiful character, and life itself is the school in which these lessons must be learned. The object of this book is to illustrate this discipline of life. The young people of the story have quite the average faults as we first meet them. As we go on we trace their growth and improvement in character. Many of the lessons are very severe, but the results are encouraging. The book deals with real life in plain circumstances. It will do good in many ways to young people.

POOR LITTLE SWEEP. A Story of Olden Times in Philadelphia. By M. Adelaide Atkinson. (Philadelphia: The American Sunday School Union.)—Many readers remember the mysterious disappearance of Charlie Ross several years ago. He was enticed away while playing in front of his father's house, and never afterwards seen. Every clue was followed out, but the boy could not be found. The story before us records a somewhat similar disappearance. A mother's darling was enticed away by a chimney sweep, and went through horrible experiences. But the little fellow kept his faith in God, and made the best of his bad surroundings. The style of the story is good, the incidents follow each other rapidly, and the reader who takes up this little paper-covered book will not wish to lay it down until the end is reached and the poor little sweep is put where he ought to be.

THE HAND WITH THE KEYS. By Kate W. Hamilton, author of "Tangles and Corners," "Wood, Hay and Stubble," "Unity Dodge," etc. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Miss Hamilton writes always with a strong moral purpose. In her present book she shows the power of divine grace working in and through the events of ordinary life in such a way as to bring about good. The key to the title of the book is probably to be found in the lines with which it closes:—

Guided by hands they did not see,
By voices called to them unknown,
Strange opening doors of circumstance,
Small happenings that were never chance
God's daily, hourly, providence,
Led in His way, and not their own.

It is a temperance story, in a sense, and yet not in a way to cover up its other teachings. It is a book for girls, full of inspiration toward better life. It is intensely interesting from its beginning to its close.

HOW TO WRITE A BUSINESS LETTER. A Manual for Use in Colleges, Schools and for Private Learners. By C. A. Fleming, Principal of the Northern Business College, Owen Sound. (Owen Sound: Northern Business College Steam Press.)—In the preface to this useful little manual it is stated that "very many persons highly educated in mathematics, science and languages are the greatest bunglers when required to write an ordinary business letter; not so much perhaps in language as in the arrangement, punctuation, etc." It is the aim of the author to provide all such and every other person that needs it a guide that will leave them without excuse. The little work contains a number of directions and examples for the guidance of all who desire the acquisition of a good, concise, clear style of business correspondence. There are many excellent hints and much useful information presented in brief compass. It is alike fitted for use in the school room and for private study.

TEETOTALER DICK: His Adventures, Temptations and Triumphs. A Temperance Story. By Thomas W. Knox. Six full page illustrations. (New York: Ward & Drummond.)—Novels with a purpose do not always meet with critical favour. It is supposed that a distinct moral aim must necessarily detract from the artistic excellence and symmetrical completeness of a work of fiction. It is to be remembered, however, that some of the greatest movements for the benefit of mankind have been greatly helped by the pen of the novel writer. "Teetotaler Dick" is avowedly a temperance story and is well fitted to advance the cause in which its author takes so deep and intelligent an interest. The results of wide reading and personal observation enrich and give force to a narrative of inherent interest. It affords entertaining and instructive reading by which all, but especially the young, may profit.

SARA JANE: A Girl of One Talent. By Julia McNair Wright, author of "The Heir of Athole," "Graham's Laddie," "Rag Fair and May Fair," etc. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Mrs. Wright has taught her lesson well in this book. Her "girl of one talent" certainly makes full use of her talent, and the result shows how much can be done in this world with a single talent, and that a plain and very commonplace one, if it is used wisely, energetically and cheerfully. Sara Jane is a young girl in her Aunt Maria's boarding-house. She is less than sixteen when we meet her first, but she is the centre of all the household life, a pervasive, inspiring presence everywhere. She is one of those cheerful people who never complain and never tire. She settles all difficulties, keeps all the complicated machinery in motion. As the story progresses Sara Jane's usefulness extends beyond the boarding-house and reaches many other lives. She is not by any means an impossible woman. Any other young girl with ordinary gifts might make quite as much of herself, it would seem, as did Sara Jane. The book is written in Mrs. Wright's best manner.

Choice Literature.

SAVED BY A PONY.

Mary Livingston's home was on the bank of the St. John River in the Canadian Province of New Brunswick, in a lonely spot, overlooking a great expanse of sunken meadow, and separated by nearly two miles of alder swamp from the nearest neighbours. The only road to Fredericton, the provincial capital, was that afforded by the river, and a narrow track, little better than a foot-path, along the top of the bank. None of the settlers were at that time what would now be considered well-off, and perhaps Mary's father was just a little poorer than most of them. Not that the family did not have plenty to eat and sufficient clothing; but they were not able to procure any of the very few luxuries which the struggling colonists in better circumstances were able to afford. Yet the Livingston children had one possession which was the pride of their hearts and the envy of the little folks for many miles up and down the river.

It was a pony, a round, plump little fellow, with a flowing mane and tail, and a coat almost as thick as that of a sheep. He had a history of his own.

He was born in Iceland; and on the voyage from that far distant island to Scotland, where he was taken for sale with a number of others, had been shipwrecked upon a rocky shore, and had only saved his life by swimming a long distance through the storm-tossed sea. When he had recovered from the effects of his voyage, and its tragic termination, for hundreds of his companions had been drowned, he was purchased by an army officer who brought him out to New Brunswick as a present for his little son. The lad having died during his father's absence, the officer gave the pony to Captain Livingston, who had been a comrade of his under Wellington in Spain.

Duke was the pony's name, given him in honour of the grand old soldier; and the children used to think that he partook of the qualities of his illustrious namesake. He was true as steel, obedient and brave. They loved him, and there never was a day, except during the year of the "High Freshet," from the ever-to-be-remembered evening when Captain Livingston came riding down the narrow footpath, with a little chestnut beauty trotting behind, to the spring morning years afterward when the children, with wet cheeks, buried him beneath the great elm in the pasture, that some of them did not fondle their pet and receive his rough caresses in return. They taught him many things, his most useful accomplishment, as it proved, being to swim from his island pasture to the shore, whenever he was called.

When Mary was twelve years of age, what was called the "High Freshet" occurred. Much snow had fallen during the winter and heavy rains had set in late in May, followed by very hot sunshine. Some travellers from the upper waters of the river told Captain Livingston that he might expect the highest water known for years. This made him not a little anxious; for he had no boat, except a little tottish canoe, which would scarcely carry two persons with safety. When the freshet began the water rose very rapidly, and was soon deep enough in the door-yard to float the canoe, which he brought up from the river bank and tied under one of the windows. Then the cattle were got up on the scaffold in the barn (for on the lowlands it is the custom to build scaffolds to keep the cattle out of the water), and the pony was placed with them; but by some fortunate oversight he was not tied.

Before dusk the water had risen so that it was in the lower storey of the house and the family were driven to the upper storey. As this had happened several times before they were not much alarmed; but this year the current seemed much stronger than usual.

I shall let Mary tell the rest of the story in her own words.

"When father came back from the barn he set to work at once, with brother Tom's help to build a raft. There were some loose boards in the attic, and with these and some fence poles, which stood against the house in readiness for such an emergency, he made quite a substantial structure, placing the canoe alongside and fastening it, as he thought, securely with a piece of board and some nails. We children wondered what these preparations meant, for as yet the freshet did not seem any more dangerous than others we had passed through; but just as darkness had fully set in, father said to mother that if the water came much higher he was sure the house could not stand it.

"This made us extremely anxious; for we could by measuring down the stairway tell that the water was coming up with unusual rapidity. We could feel the house writhing in the strong current, and several times were upon the point of taking to the raft; but the night was so very dark that father hesitated to give the word. At length we heard a crash, and when father held a candle to the window we saw that a mass of drift stuff had come down upon us. It was now clearly only a question of minutes how soon the house would be carried away, and we scarcely needed father's sharp word of command: 'To the raft.'

"Out of the window we went; mother first, then baby, then little Sue and David, then myself, then Tom, and last of all, father. The raft bore us up pretty well, but to make it a little lighter father put me in the canoe.

"'Keep still, Mary,' he said, as he kissed me, 'there is no danger. Let us go, Tom.'

"We had brought the lantern with us; but, unfortunately, just as Tom went to untie the rope, by which the raft was made fast to the house, his foot slipped and striking against the lantern knocked it off into the water. Its loss left us in almost utter darkness; but as Tom called out that he was all right, we did not feel like complaining. He was some little time in getting the rope untied, but finally exclaimed: 'There, we're off;' and we could see the house fade away in the darkness.

"'Are you all safe?' asked father, cheerily; and we answered that we were. 'Then keep up your courage, and remember that you are a soldier's children,' he said, while mother added in her quiet way, 'And that God will take care of us.'

"We had only been adrift a few moments when I felt the canoe strike something. The jar was quite severe; but it only lasted for an instant, and then all seemed right again. I was looking in the direction of the barn at the time, though I could not see it, wondering what would be the fate of Duke; and when I turned to speak to the others about him, to my

utter astonishment nothing but empty darkness met my vision. I put out my hand to take hold of the raft, but found nothing within reach. I knew then that I had become separated from them.

"'Father!' I called, but there was no reply.

"'Father!' I cried, still louder; and then a voice that seemed to come from far away answered:—

"'Mary.'

"'Where are you?' I screamed in terror; but although a voice was borne back to me I could not understand the words.

"I cannot tell how frightened I was. I threw myself down in the bottom of the canoe and sobbed bitterly. What had happened I, of course, did not know then. Father afterward told me that the canoe had been detached from the raft by the collision spoken of, and had remained caught upon the projecting object, whatever it was, while the rest of the raft had been swept on. They missed me almost immediately, and their first thought naturally was that I had been drowned; but my cry dispelled that fear. Tom wanted to try and swim to me, but father would not let him; because he could neither make headway against the current nor hope to find the canoe in the darkness. Besides, if by any accident he should happen to reach the canoe he could not get into it without upsetting it. Nothing could be done to help me, so father called to me to sit perfectly still. These were the words I heard but did not catch. All night long, as they were carried swiftly down by the current, mother prayed for me, while the children wept. It was a terrible night for them, far worse than for me; for after the first fright was over I did not feel very badly.

"When I had sobbed myself into comparative calmness, I heard the water ripple along the side of the canoe, and realized that it was stationary. After a time the canoe rocked a little, the ripple ceased, and I knew it was in motion again. The rising water had lifted it clear of whatever had held it; but before I had time to wonder what this change signified, I felt the branch of a tree brush over me. Then the canoe stopped. By this time my presence of mind had come back. This is the way I ought to tell it, I suppose; but it seemed to me then, and it seems so now, though fifty years have passed since that night, as if some one spoke to me and told me to seize a branch above my head and climb up into the tree. It was very dark, and, under the branches of the tree, which was in full leaf, nothing was visible; but I reached up and my hands, coming in contact with a stout limb, I grasped it and, without a moment's hesitation, drew myself up upon it. I was almost as skilful as a boy at climbing, so I felt secure, especially as there was another branch higher up, on which I could sit while resting my feet on the lower one. I suppose that I did not realize my danger, perhaps fear had benumbed my understanding, or the novelty of my situation prevented me from comprehending the risk to which I was exposed. However it may be I sat on the branch as coolly as if I were only hiding from the boys, as I had done many times before. Yet it seemed a very long time before morning came, and though the night was not cold and I did not suffer any real physical discomfort, it was weary waiting for daybreak. At length the first gray light appeared, and I saw that my canoe had drifted down into a long row of willows, which stood a little below the barn. As it grew lighter I was able to distinguish the barn and, after a while, to make out the open window of the loft; but what was best of all, there in the window stood Duke looking wistfully out over the water, that just came up to the sill.

"'Duke, Duke!' I cried.

"The little fellow raised his head and pricked up his ears. Scarcely knowing why, and in fact without any thought that he would obey me, I called again:—

"'Duke, Duke! come here, old fellow.'

"The pony touched the water, first with one foot and then with the other, and then stood irresolute.

"'Here, Duke!' I cried again.

"He hesitated no longer, but sprang into the water. Then there came to me the thought that in calling him from the stable I had exposed him to the chance of being drowned, and, as he swam aimlessly about, I hid my eyes so that I might not see him perish. But, recalling the story of his shipwreck, I began to think that if he could breast the rough waves of the Atlantic, he could live long enough in the smooth waters of the St. John to swim to the shore; and a wild sort of idea entered my mind that he could not only save himself, but might in some way save me also. So I began to call him again at the top of my voice.

"'Duke, Duke! This way, old fellow!' I kept repeating. He could not see me, for I was hidden by the branches but he followed the sound of my voice, and, aided by the current, soon reached the tree. Very carefully I descended from my perch, got into the canoe, and, as he came alongside, I reached out my hand and patted his nose, that just projected from the water. Then, seeing that he had his halter on with a rope attached, I caught hold of the latter. The little fellow at once began to swim away, and I tried to stop him; but, to my surprise, instead of my being able to hold him, the canoe was drawn clear of the tree, and, for good or ill, I was once more afloat upon the swollen river. The pony could, of course, make no headway against the current, and took his way directly across it. If it had been far to the end of the row of willows, it would have been impossible to have kept the canoe out from under the branches, and it would have inevitably been upset; but, fortunately, my tree of refuge was only a very little way from the end of the row, and I was soon free from that danger.

"At first my spirits grew very high at the thought that I was having such an unexpected ride behind 'His Grace'; but when I saw the fierce strength of the current out in the open river, and the immense quantities of drift stuff that were being carried down, I became frightened. The Duke was struggling manfully to reach the other shore, which was more than a mile distant. I did not think he could do it, and knew that to attempt to do so was perilous; for we were in danger of being struck by one of the hundreds of pieces of drifting wood and trees, which were being borne along by the river. I tried to get him to turn and swim directly down stream; but could do little to guide him, and was afraid to do that little for fear of upsetting the canoe. We were being carried down all the while, notwithstanding his efforts. As we got further from the shore-line the danger increased, yet I feared to let go the rope; for while I held it I did not seem to be utterly helpless. At length a great tree came floating down, the branches of which I could not escape if I did not drop the rope and drift with the current.

"'Good-by, Duke,' I said, and the tears came into my eyes, for I thought I was bidding him a last farewell. Then I let the rope slip through my fingers; I had not the courage to throw it down. The pony swam on, and the canoe drifted away from him so quickly that I was many yards distant before I could sufficiently control my voice to call to him to follow me. When I did so, calling him every endearing name he was accustomed to hear, he turned toward me, but just at that moment the tree came down between us, hiding me completely from him. Whether he tried to follow, I do not know. When after what seemed a long time the tree floated by, for being much heavier and deeper than the canoe it floated more rapidly, no sign of the pony could be seen.

"Then for the first time I looked back to where our house had stood. It was some distance away, but I could make out the poplars that used to stand before the door. They were in their old place; but of the house there was no sign, and I knew it had been swept away. It seems strange to me now that my first thought on realizing that our house was gone was that the doll I had got at Christmas, and which mother said was the last one I must expect, for I was in my teens now, was lost beyond hope of recovery. Then I began to think of father and mother, and though I never for a moment believed that father could not take care of them, I cried very bitterly. I was well enough practised in canoeing to know that I was in no immediate danger, and, growing used to my situation, gained confidence, and even managed to possess myself of a stick, which drifted near, and with this I hoped to be able to steer to the shore, if ever the canoe took me near enough to a favourable spot. In the meantime I sat as low as possible to prevent my being upset, and watched sharply along the shores for signs of the others.

"I had drifted for seven or eight miles when I heard a shout from behind me, and, turning carefully, saw a canoe coming toward me as fast as two men could paddle it. It seemed almost to fly over the water, and was beside me almost before I had time to think who the men could be. When they came alongside, dropping their bark canoe by mine with wonderful skill, I saw that they were Indians. I did not know their names, but I had seen them often at our place. They knew me at once, and one of them said:—

"'What Captin's pappose do in canoe?'

"After I had answered in as few words as possible, they talked together for a few moments in their own language, and then the one who had already spoken said to me:—

"'Um guess um know where findum Captin.'

"Then his comrade gently lifted me into their canoe, and, after tying mine astern, resumed their paddling. The sense of safety was so great, the confidence which the stalwart men inspired was so much of a relief that I began to weep again, but this time for joy. The Indians, thinking that perhaps I feared harm at their hands, tried to re-assure me.

"'Pappose all right. Big John no hurtum pappose,' said one; and the other rejoined:—

"'Soon findum Captin. Pretty soon water not run so fast, then Captin stopum raft.'

"I told them that I was not afraid, but am sure that they did not believe me; for they kept up their protestations of goodwill until I grew calm again.

"After an hour of sharp paddling, Big John pointed ahead with his paddle, and said:—

"'There Captin.'

"I looked. There, sure enough were some people on the bank; and in a few minutes we were near enough for me to recognize father, whose tall, erect form could be distinguished anywhere.

"'Mother! mother!' I called, or rather shrieked.

"They heard me, and rushed close to the water as the Indians steered to the shore, Tom wading out, so as to be the first to greet me. He lifted me from the canoe as soon as it was near enough, for he was a strong fellow, though only sixteen, and, carrying me to the bank, gave me into mother's arms. How they all laughed and cried over me! To the Indians the performance was inexplicable—for tears under any circumstances, especially on an occasion of joy, were to them unaccountable; but they showed the sort of men they were when father offered to pay them for saving me, for they refused any reward except a fig of tobacco.

"We were, of course, much troubled as to the probable fate of Duke; for he was a greater hero in our eyes now than ever, although we did not fully appreciate how much I owed to him. The worst that any of us supposed likely to have happened, after we had talked a little while and I had explained how I had spent the night, was that I would have had to remain in the tree until father and Tom could have reached me, which would have been some time during the day; for they had already borrowed a canoe from a settler and were about starting in search of me when they saw the Indians coming. We did not know then how narrow my escape from death had been; but when, after a few days, the water went down and we returned to what had been our home, we saw that a great mass of drift stuff had been carried down right across our farm, had overturned the barn, and piled up against the row of willows, breaking them down so that I could not distinguish which of them had afforded me a refuge. The people who lived above us, and were much less exposed to danger, told us that the "jam" had passed down shortly after sunrise, so that if the Duke had not come to my aid, I would have inevitably been crushed to death or been drowned.

"As for Duke, he proved able to take care of himself, and some weeks later we got him home safe and sound."

EUROPEANS IN JAPAN.

Japan is not free from the difficulties which beset some of the Western nations in the imitation of whose methods she is proving so apt a scholar. Advice from Yokohama convey the intelligence that native feeling is running very high on the subject of the relations between the law of foreign residents. Hitherto a European living in Japan, if called to account for his actions, has had the privilege of being tried by consular court, native magistrates and judges having no jurisdiction in the matter. The people of Japan, who have during the present generation experienced a renaissance to which perhaps no parallel could be found, are beginning to feel more strongly the indignity to their institutions, which from some points of view may appear to be offered by this system. There are, of course,

two sides to the question. On the one hand the European shrinks from the ignominy of submitting, should occasion arise, to the decision of a native of a State which, according to his own ideas, is but in the lower division of civilization's school. On the other the native thinks he has a right to demand that his country's laws shall be enforced in the way that the wise men of his land think fit, and he demands the recognition of this right in all future treaties with foreign States. A delicate and difficult task is therefore imposed upon those entrusted with the negotiations now going on in these wonderful islands of the East. No doubt they will exercise that discretion which is the soul of diplomacy, and do their best to bring about a settlement which all will loyally accept. In a country which is the theatre of so many startling experiments great caution may be necessary at the present juncture. No European, however, who has watched the astonishing adaptive powers of this curious Oriental people will doubt that, should their present rate of progress continue, they will be entitled to take rank with the nations of the West at no far distant day.—*Manchester Examiner.*

CANADA.

How fair her meadows stretch from sea to sea,
With fruitful promise; changing robes of green
Varying ever, till the golden sheen
Of autumn marks a glad maturity.
How gay 'mid orchard boughs the russets be;
The uplands crowned with crimson maples lean
Long cooling arms of shadow, while between,
In sun or shade, the flocks roam far and free.
From east to west the harvest is her own;
On either hand the ocean; at her feet
Her cool lakes' sweetest waters throb and beat
Like cool, firm pulses of her temperate zone.
Gracious and just she calls from sea to sea,
"No room for malice, none for bigotry."
—*Emily McManus, in The Week.*

DR. ALANUS, the former leader of the vegetarians in Germany, has renounced his faith, and resumed the use of animal food, says the *Medical Record* of Sept. 27. In a letter written to a local paper, he gives the reasons for his apostasy. He had lived for a long time, he said, on a purely vegetable diet without experiencing any ill effects, feeling no worse and no better than he had formerly while living as the rest of mankind. One day, however, he found that his arteries were apparently becoming atheromatous. He was unable to account for this, as he was not a drinking man, and was still under forty years of age. Finally he came across a statement by Monin, to the effect that abstinence from animal food was a fertile cause of atheroma. He could hardly have been much of a student of dietetics not to have come across that theory until his own arteries had become diseased. There is nothing like taking comfort out of everything, however; and he now consoles himself with the remark that he has "become richer by one experience, which has shown me that one single brutal fact can knock down the most beautiful theoretical building."—*Science.*

PECULIAR INFATUATION.

Do men ever fall in love with each other?

Women do. Not long ago a young woman in New Jersey was married to a youthful labourer on her father's farm. Sometime afterward it was discovered that the husband was a female; the young wife refused, however, though earnestly entreated by her friends, to give up her chosen consort. The strangest part of the discovery was the fact that the bride knew her husband was a woman before she was led to the altar.

If men do not exhibit this strange infatuation for one of their own sex, they at least oftentimes give evidence of the fact that they love one another. There are many instances on record where one man has given his life for another. There are many more instances where men have given life to another.

It is a proud possession—the knowledge that one has saved a precious human life. Meriden, Conn., is the home of such a happy man. John H. Preston, of that city, July 11, 1890, writes: "Five years ago I was taken very sick. I had several of the best doctors, and one and all called it a complication of diseases. I was sick four years, taking prescriptions prescribed by these same doctors; and I truthfully state I never expected to get any better. At this time I commenced to have the most terrible pains in my back. One day an old friend of mine, Mr. R. T. Cook, of the firm of Curtis & Cook, advised me to try Warner's Safe Cure, as he had been troubled the same way, and it had effected a cure for him. I bought six bottles, took the medicine as directed, and am to-day a well man. I am sure no one ever had a worse case of kidney and liver trouble than I had. Before this I was always against proprietary medicines, but not now, oh, no."

Friendship expresses itself in very peculiar ways sometimes; but the true friend is the friend in need

MARRIAGE IS NOT A FAILURE.

It is difficult to understand how this could have been made a question. Family life, the centre and source of all our finest feelings and aspirations, depends upon matrimony. Yet there were those who wrote long articles against it, evidently smarting under an unhappy choice. One of the best means of preserving in happiness the family circle is to ensure good health. All married ladies should wear a pure wool health brand undervest, and so keep an even temper during our trying wintry weather. "Health" undervests are made of absolutely pure Australian wool. Beware of imitations.

THE MISSIONARY WORLD.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

Of the 5,000 volunteers, 550 have completed their courses of study, 400 of whom have graduated this year from colleges and professional schools. It would be hard to gauge the value of the reflex influence on the Church at home and on undergraduate volunteers, if the men and women now equipped for their work become established in their chosen fields this year. Hence, it is of incalculably great importance that the large majority of those, whose studies are completed, go abroad at once. To the end that this exodus may be speedily accomplished, appeals from various parts of the unevangelized world have been written, and are issued in pamphlet form in the Student Volunteer Series. These appeals will be of service to undergraduates as well as to graduates. Those still engaged in preparatory work will find in these little pamphlets facts and figures on which decisions for chosen fields in many instances may be based; those who are ready and undecided can gain much practical information from them, because from no other single source, in so compact a form, can such accurate and recent data be obtained. Furthermore, the peculiar needs of different peoples are pictured with graphic and spiritual power. It will be profitable to all friends of foreign missions, whether volunteers or not, to read carefully these pamphlets; statements contained of such absorbing interest will give a fresh incentive to special prayer for missions and aids to a more intense and personal interest in the evangelization of the world.

The first pamphlet of the special series is from the pen of John N. Forman, and is entitled "The World's Need," being Student Volunteer Series No. 7. In a single sentence he thus sums up the needs abroad: "You know that multitudes are living and dying without hope; then just action this knowledge." Of his own country he writes: "As I write to you from one of the mission fields of India, surrounded by multitudes whom we can barely touch, how small look the fields in America? During the past winter I have stood to witness for Christ in scores of towns, with population from 7,000 to 28,000, towns which, perhaps, receive a brief visit once in one, two, or three years. There is a city of 60,000 which I had hoped to reach. It is unoccupied by Protestant workers, and hardly ever even visited. It is part of an immense tract containing 8,000,000 people, and in all this region there is just one mission station."

There is hardly a paragraph in the appeal in which the idea of consecration does not occur—whether the consideration as to time of going, or "fitness for the work" or "need for services at home." The writer's own attitude towards all questions requiring decision is conveyed in the lines he quotes:—

O use me, Lord, use even me:
Just as Thou wilt, and when and where.

Again, in his replies to the personal queries, "Is now the time?" "Shall I prolong my studies?" the thought of consecration is discerned throughout, "like a subtle ether pervading the whole."

Because Mr. Forman writes from so high a spiritual plane, all that he says is characterized by eminently practical sense. To those who are thinking of engaging temporarily in home work he says: "There is very great danger of the work which is undertaken temporarily becoming a permanence. And I doubt whether it will, in the majority of cases, prove any real preparation for foreign work; at least, not nearly enough to compensate for the time taken. As to prolonging one's studies after having completed the ordinary course for ministers, you must remember that there will be two years of preparation after reaching the foreign field, in the line of language study. . . . To be able to speak the vernacular like a native, will be worth vastly more than a post-graduate philosophy, theology, or medicine. But do not understand the above as favouring your coming out before having completed the ordinary course in theology or medicine."

Miss Geraldine Guinness is the author of "An Appeal From China," which is No. 8 of Student Volunteer Series. Miss Guinness is the daughter of Rev. H. Graham Guinness, F. R. S., of London, and is becoming known in America through the volume entitled, "In the Far East," which contains her own letters written from China—a book which has been received with great favour in Great Britain and America, and with signal blessing to many readers.

There is a word which ought to be used with great caution—but which conveys adequately the effect of this appeal—that word is "thrilling." No honest man or woman can thoughtfully read Miss Guinness' message without being profoundly touched. She is dead in earnest and has compassed her subject in a masterful way: "How to speak to you briefly enough, and yet adequately, upon a subject so great and so momentous, upon your own individual treatment of which hang issues of such supreme and eternal importance to yourselves and others, I look to our dear Lord Himself to show me. It is in His presence every word is written, and I would pray you, in His presence alone, and prayerfully, to read and ponder. Oh, let us first of all draw so near to Him in spirit that we may look on all things with His eyes, feel with His heart, love with His yearning compassion, and in His light see light upon these great and important themes."

She writes as one who has strong and deep convictions; there is no faltering or ambiguity in the statement of her position, while her language, always chaste and beautiful, seems the true medium for thought so true and sublime. "Four-

teen hundred every hour, one million every month, they die in China—without God. Think over it; weep over it; pray over it. Let the tears of Christ's compassion fall hot and heavy upon the heart—tears of His anguish, of His love. Think how He loved and suffered, loved and gave—gave all—until, constrained by the same spirit, you too can say with deepest reality: 'I have nothing too precious for my Jesus; nothing too dear to lay down for Him, and for His lost and perishing world.'

The writer's method of representing China is by a division into provinces of which there are eighteen. "Six of these that border on the sea, and one inland province, Hunpoh having been longer and more thoroughly evangelized than the remaining eleven, in consequence of their having afforded open ports and an earlier entrance to foreigners."

Respecting the remaining eleven provinces, she writes: "At a low estimate there must be considerably over a hundred and fifty millions of souls in the vast cities, busy market towns, and thickly scattered villages of this region. To give some slight idea of how unreached these millions are, think for the present of the cities only—the important, walled cities, the governing cities of each province—where the cultured and ruling classes reside."

Two instances will show in how comprehensive a way the need is conveyed: "Shen-si, possessing eighty-eight such cities, has eighty-six without a missionary. Kiver chon has fifty-six such cities, and fifty-four utterly unreached by the true Light."

Ho-nan Ton-nan, Kwong-si, and all the rest are similarly represented, giving one a complete picture of the whole—and a very black picture it is.—*Max Wood Moorhead, in Missionary Review.*

TESTIMONY TO INDIAN MISSIONS.

At the complimentary banquet of welcome which was given in July at the Northbrook Indian Club, London, to Lord Reay on his return to England after five years' service as Governor of the Presidency of Bombay, his lordship, in replying to the toast coupled with his name, delivered an important speech, in which he reviewed the civil, military, judicial and commercial factors associated in promoting the growth and unity of that empire. Concluding his remarks, he observed: "Among my non-official allies I must place all missionary bodies. The admirable work they are doing is thoroughly appreciated by all the people of India, and I should willingly dwell on this pleasant topic."

It should not pass unrecorded that the exertions of Lady Reay to benefit all classes of women in India were remembered in an unusual manner by the native ladies. Before her ladyship left the shores of India, the native ladies, who assembled for the first time for such a purpose, presented her with a handsome testimonial. On Lady Reay arriving in London, the Indian ladies of the metropolis gave a similar tribute in recognition of her ladyship's assistance to advance the admirable organization founded by Lady Dufferin.

MADAGASCAR.

The constituents and directors of the English missionary societies have been unexpectedly thrown into deep concern regarding the position of their missions on the island under the Anglo-French agreement just signed. A number of Protestant missionaries have no reason to look with satisfaction on France abroad. It seems only yesterday that the Rev. John Jones, of Maré, in the Loyalty Islands, was ignominiously expelled after a grand life work had been accomplished there. Similarly the devoted young missionary, Rev. E. V. Cooper, of Huahine, South Seas, feels the pressure of French Rule and Roman Catholic emissaries. Nor is it long ago that Madagascar was the scene of high-handed proceedings on the part of France towards Mr. Shaw and others, which are not forgotten. Now it is evident that the ambition of France will be gratified by the announcement of a protectorate over this "pearl of the Indian Ocean." What the Hovas and other powerful tribes will resolve upon remains to be seen. The political character of the transaction cannot stand investigation, otherwise its morality would be strongly censured. Numerical missionary returns indicate that the London Missionary Society has thirty-one male and female missionaries, and adherents numbering a quarter of a million; the Society of Friends have fifteen missionaries and 32,000 adherents, and the Church of England twelve missionaries, to whom are attached 10,000 adherents.

A correspondent writing to one of the London papers from the capital, Antananarivo, respecting the gold craze on the island, says, that in the country thousands of natives are seeking gold on Government account, which demands forced labour, Sundays included. For the same purpose children are taken from school. Both at Tamatave and the capital he observed the domination of French influence, which must be a disheartening spectacle to the English and other Protestant missionaries, whose years of arduous work is seriously jeopardized. The writer continues:—

One very noticeable change is in the slave market. Formerly (three years back), not more than twenty, or at most thirty, slaves were ever exposed there for sale, and transactions took place in such a quiet way that they were not noticed; indeed, the natives appeared ashamed to acknowledge complicity in slave-trading. But when I visited the market the other day over 200 slaves of both sexes, men, women and children, were on offer, and there was little or no reluctance on the part of the owners to quote prices. Dancing, also, in European fashion, is now the order of the day. The French resident gives balls, inviting the Malayasy aristocracy, the prime minister and the queen's ladies-in-waiting taking a very active part, and giving balls themselves in return. What do the missionaries think of it, I wonder?"

Ministers and Churches.

ABOUT 500 students will be in attendance at Queen's University, Kingston, during the present term.

A LECTURE was delivered last week in the West End Y. M. C. A. Hall by Dr. Daniel Clark on "The Brain and its Enemy." The auditorium was crowded by young men from all parts of the city.

THE Rev. Mr. Rochester, of Montreal, has accepted the appointment of the Home Mission Committee to Prince Albert, and the Rev. Mr. Mills, of Sunderland, has also been appointed by the Committee to New Westminster.

AT a meeting of the congregation of Ruth Street Presbyterian Church, St. Alban's Ward, last week it was unanimously decided to extend a call to the Rev. R. T. Tibbs, who has had charge of the church for a year as a missionary.

THE Hon. Oliver Mowat, at the request of the Young People's Society of Christian Endeavour, delivered an able and interesting lecture in Knox Church, Woodstock, last Thursday evening on "Christianity and Some of its Evidences."

THE Rev. T. and Mrs. Porters sailed from England the other day for South Africa. They took steamer from London and expect to be some sixteen days on the voyage. The reverend gentleman goes out to take charge of the Presbyterian congregation at Harrowsmith, Orange-Free State.

THE Rev. Dr. Cochrane has left for British Columbia to conduct services at the re-opening of Mr. Fraser's church in Victoria. He will also preach in Vancouver and New Westminster, and visit as many stations there and in the North-West as he can. He expects to return the end of November.

THE following elders of St. Andrew's Presbyterian Church, London, have been ordained by the pastor, Rev. J. A. Murray: Messrs. H. E. Nelles, C. McCallum, George McGillivray, James Gordon, Rev. James Gordon, M.A., George Cairncross, Robert Morrison, M. Hutchinson, J. L. Gibson and J. M. Lothead.

THE designation of Dr. Minnie Fraser, medical missionary to India, was an interesting event in St. Andrew's Church, Kingston, Tuesday evening week. Her parents, the Rev. and Mrs. Fraser, Montreal, were present. Mr. Fraser made a feeling address, as did also the Rev. Dr. Wardrope, Principal Grant and Mr. J. Mackie.

LAST week a little knot of enthusiastic friends and members of the St. James Presbyterian Church, London, gathered at the church grounds to witness the turning of the first sod preparatory to the erection of the proposed lecture hall. The ceremony was performed by the pastor, Rev. M. P. Talling, after which a benediction was invoked and the gathering dispersed.

A LARGE and attentive audience was present in the lecture-room of the Literary and Scientific Society of Ottawa last week to listen to Rev. Principal Grant on "British, Boer, and Back," the opening lecture of the Society's winter series. The President, Mr. H. B. Small, occupied the chair and introduced Principal Grant who met with a warm reception. The lecture was one of great ability and was greatly appreciated.

THE tablet ordered to be placed in Knox Presbyterian Church, St. Thomas, by the congregation in memory of their former pastor, Rev. Dr. Archibald, has been placed in position. It is a handsome piece of work. Dr. Archibald was pastor of the church from November 12, 1885, to November 11, 1887, and died in Toronto last November at the early age of thirty-seven years. He was a most eloquent and talented minister, and was truly "a man among men."

MR. J. A. SINCLAIR, M.A., theological student of Queen's University, has been engaged for the last two seasons in British Columbia in the mountain district, with Ravelstock as centre. Mr. Sinclair has been labouring under the auspices of St. Andrew's Church, Perth. Before leaving his field of labour to resume his studies a valedictory social was held, at which an address, accompanied with a purse of \$130, was presented to Mr. Sinclair, who made a fitting response.

THE Rev. Dr. Armstrong, pastor of St. Paul's Presbyterian Church, Ottawa, preached lately on woman's rights, the sermon being one of a series on "Christianity in its Relations to Home Life." Dr. Armstrong claimed for women all the advantages of higher education now enjoyed by men and advocated State-aided ladies' universities. He declared himself as opposed to woman's suffrage, although claiming for women the fullest liberty consistent with womanhood in their competition for employment with men.

THE tenth anniversary of the settlement of the Rev. J. R. MacLeod, as pastor of Kingsbury and Flodden, was celebrated on the 12th inst., Rev. S. J. Taylor, B.A., Montreal, conducting services morning, afternoon and evening. Mr. Taylor's sermons were thoughtful, practical and earnest and were heard by interested and attentive audiences. On Monday evening following a large number of the congregation young and old gathered at the manse, expressing the wish that the pastor and family may be permitted to remain among them for many years to come, and in various ways giving proof of the sincerity of the expressed wish.

AT a *pro re nata* meeting of the Presbytery of Stratford held in Knox Church there last week, the call to the Rev. David Perrie, of Nissouri, from Geneva Church, Chesley, was disposed of. The representative from the Bruce Presbytery, Rev. Donald McKenzie, and those from the congregation of Chesley being heard, also those from Nissouri, the call was put into the hands of the Rev. D. Perrie and accepted. His brethren of the Presbytery, having expressed their regret at the loss of one who was so highly esteemed by them all, moved that his translation take place after the 26th inst., that his pulpit be preached vacant on the 2nd of November, and that the Rev. John Campbell, of Granton, act as Moderator during the vacancy.

THE Rev. Dr. Moffat, for twenty-eight years pastor of the Presbyterian Church, Walkerton, preached with great acceptance to his former congregation on Sunday week. The Doctor's many friends in and around Walkerton were delighted to again hear his voice in its accustomed place; and to notice that, though showing signs of the progress of time in his appearance, he possesses all his old-time vigour and earnestness. His sermon in the evening was specially directed to the young. It was full of good advice, given in a pleasing and instructive manner. For some years he has been secretary of the Upper Canada Tract Society, and we are pleased to note that success has followed his energetic administration.

A UNION prayer meeting for the conversion of the Jews was held recently in Bank Street Church, Ottawa. It was well attended by representatives from all denominations. Dr. Moore presided, and in introducing the subject read some extracts from a pamphlet by Rev. Dr. Kellogg, of Toronto, which showed the influence exerted by the Jews in Europe, through their wealth and education, particularly in the universities of Germany and Italy, where a very large number of the professors are Jews. It was decided at the last meeting of General Assembly to institute a mission of the Presbyterian Church to the Jews in Palestine, and arrangements are now being made with that end in view. The meeting was held, simultaneously with others of like character, in connection with the Mildmay Mission to the Jews, London, England.

ABLE and instructive anniversary sermons were preached on Sunday week in St. Andrew's Presbyterian Church, Sherbrooke, by Rev. D. Tair, it being the first anniversary in the new church. The collections and subscriptions received on that occasion were nearly \$700, a very generous giving indeed. On the following Monday evening the Rev. Dr. A. B. Mackay, of Montreal, delivered a most interesting and amusing lecture on "The First Invention," which turned out to be a needle, the one our mother Eve used to sew together the fig-leaves for her own and Adam's first suit of clothes. Mr. Lee presided and a warm vote of thanks to the lecturer was moved by Rev. Dr. Barnes and seconded by Rev. Mr. Eldridge. The choir rendered choice music. Rev. Mr. Lee stated that he was likely soon to leave Sherbrooke, a fact that somewhat saddened the pleasure of the entertainment.

THE anniversary services of the East Toronto congregation were held Sabbath week, October 19. Owing to the unfavourable weather the attendance was much smaller than it would otherwise have been, but the Rev. Mr. Martin, of St. Paul's, in the morning, and Mr. R. J. Hunter, of Knox College, in the afternoon, delighted those who were present. Rev. G. C. Patterson, of St. Enoch's, wisely remained at home in the evening, and left the pastor to conduct the service himself. On Monday evening week a very successful tea-meeting was held, at which two well-known elders, Messrs. T. Yellowlees and R. S. Gourlay, as well as the Revs. S. Acheson, M.A., and W. Frizzell, Ph.D., with the local clergy, gave excellent, practical addresses. The idea of having elders to discourse to a tea-meeting audience is a good one.

THE annual thank-offering meeting of the Woman's Auxiliary to Presbyterian Woman's Board of Foreign Mission was held in Knox Church, Ottawa, last week. The president, Miss Harmon, was in the chair, and led the devotional exercises. Mrs. Hay, recording secretary, read the minutes, and the corresponding secretary, Mrs. Alexander, the monthly missionary letters, which gave interesting news from the various mission stations. The collection of the envelopes was made, the contents of which Mrs. Crannell, the treasurer, announced as \$196. This will probably be further augmented as, although there was a very good attendance, many were prevented from being present by the unpleasant weather. On the announcement of the sum the president asked all present to join in singing, "Praise God from whom all blessings flow," and Mrs. Hay to offer the thanksgiving prayer which closed the meeting.

FOLLOWING is a part of a resolution moved by James Turnbull, seconded by James Strachan, and passed by the congregation of Knox Church, Brussels: That it is with the deepest regret that we have learned that our beloved pastor, the Rev. Dr. Howie, has resigned the pastoral charge of the congregation. We truly and sincerely affirm that he has been a faithful minister of Jesus Christ and has discharged the duties of a pastor with great acceptance and diligence. No duty in the congregation has been omitted over which, in the providence of God, he has been placed. And notwithstanding the great infirmity from which he suffers nothing has been neglected or overlooked. And no minister of the Gospel could have discharged the duties of a pastor more ably and efficiently, his blindness having in no sense detracted from his usefulness as a faithful minister of the Gospel. Dr. Howie is to be in Beachburg on Nov. 19 and 20.

WE are pleased to learn that the Presbyterian Ladies' College on Bloor Street is more than sustaining the expectations of those who felt the want of such an institution in the city representing Presbyterianism. Principal Macintyre, the founder of the institution, is to be congratulated on the success of his enterprise, fraught with no little anxiety, and requiring among other things experience, nerve and faith. The college, with the extensive additions made during the summer, is very complete in all its appointments. A feature worthy of note in the plans is that the class-rooms and art studios occupying the whole ground floor are so arranged that the pupils on leaving them enter the home where the surroundings are such as to free them from the associations of their school life. The advantages of this system are fully appreciated by the students. The plan also equally meets the requirements and comforts of the large attendance of day pupils. There were but very few vacancies at the beginning of the term, and from the applications recently received the prospects are that every vacancy will be taken for the second term, which opens about the middle of November.

THE *Perth Star* says the Rev. Mr. Cooke, of Smith's Falls, preached a sermon on amusements in which card-playing and dancing received some attention. He said Christians would be guilty of wrong-doing if they allowed any amusement to stand in the way of self-culture, and that young persons would invite temptation which might prove disastrous by learning to play a game which exercises so great a fascination. He referred to the dance and condemned it in the strongest terms. He read an extract from a well-known writer which relegated the public dance to the kingdom of darkness and said no Christian, no one who can say the kingdom of God is within me, could so much as countenance it. In conclusion, he urged his hearers to ever keep in mind the true conception of religious life; and that the Christian is already at the danger point who is always asking, can I not do this, or that, or the other thing, as if the great things were to find out how far one may go in what is doubtful. The Lord Jesus wants whole-hearted followers who ask not, "Lord, what wilt Thou not have me to do?" but "Lord, what wilt Thou have me to do?" If we really desire to be wholly Christ's no questions concerning amusements will give us any trouble.

IN Central Presbyterian Church, Toronto, last week a meeting was held to bid farewell to Rev. Norman Russell, whom the congregation are sending out to India as a missionary. Mr. J. K. Macdonald presided, and beside him sat Rev. Professor McLaren, Dr. McTavish and the young missionary. The choir and congregation sang some hearty missionary hymns. The chairman briefly referred to the history of the Central Presbyterian congregation in mission contributions and work. He recalled that Mr. Russell, while the first missionary to be sent out and sustained by them, would be their eighth representative in foreign fields. Following the chairman, Rev. Prof. McLaren addressed the meeting. His long and prominent connection with the mission efforts of the Presbyterian Church in Canada made it appropriate that he should speak a few words of courage to the departing missionary. He told his auditors something of the vastness of the field into which Mr. Russell is going and something of the dense spiritual darkness and deep immorality in which the nine or ten million people in Central India, to which part Mr. Russell is going, are plunged. Rev. Dr. McTavish, pastor of the church, made an address full of warm encouragement, and all the speakers referred to Mr. Russell in flattering terms. The address of Mr. Russell breathed the spirit of earnest resolution and consecration to the work. Such a farewell as he received from the hundreds of the congregation with whom he has worshipped will remain as a cherished memory in the far off heathen land.

ON a recent Sunday morning large crowds might have been seen repairing towards New Glasgow to attend the re-opening of the church. The church was crowded to the doors and all were well repaid by listening to a very eloquent sermon by Rev. F. H. Larkin, of Chatham, who took for his text 2 Peter iii. 18. In the afternoon a well attended platform meeting was held when short addresses were given by Rev. Messrs. Larkin and Francis. In the evening Rev. Mr. Larkin preached to a fair-sized congregation, although the rain prevented crowds from being present who intended to be there. The collections at the different services amounted to ninety-five dollars. On Monday the rain poured down all day making the prospects very dull, but at night the rain ceased and a good crowd turned out. The programme was very good and consisted of speeches by Rev. Messrs. Bristol and Francis, reading by Miss Maribel Black, music by the Rodney Presbyterian choir, Miss S. Black and the Misses Spencer, of West Lorne. While the music was of a high order, the singing of Miss Maggie Spencer fairly took the house by storm. The proceeds of the two days' meetings were \$140. The repairs cost \$770, besides a large amount of work done by the people themselves, which would bring the amount to \$850, and to look at the church one would say that every dollar had been well spent. The congregation now congratulate themselves on having the finest country church in Western Ontario. While all connected have worked hard to bring about such a desirable state of affairs, Rev. Mr. Francis worked specially hard to have everything up to the mark.

A MEETING of those favourable to the formation of a new congregation of the Presbyterian Church in the southern part of Ottawa was held last week in the Sunday school hall, Stewarton. There was a good attendance. Among those present were Rev. R. Whillans, Moderator, and Messrs. W. Porter, John Kane, F. H. Chrysler, of the Presbytery's interim session; Rev. Dr. Moore, Moderator of the Presbytery of Ottawa; Rev. Mr. McLennan, and Messrs. D. B. MacTavish, McLeod Stewart, O. Higman, W. Stephen, James Sinclair, J. B. Halkett, J. S. Durie and others, and a number of ladies. Mrs. D. B. MacTavish made the offer of a vacant lot to place the temporary church on, pending the erection of a permanent building and was for her offer accorded the hearty thanks of the meeting. Dr. Moore in an encouraging speech recounted the early experience of Bank Street Church, when the prospects were not nearly so encouraging as those of Stewarton. In response to Mr. Whillans' invitation quite a number signified their intention of joining the new organization. A list of communicants and adherents was then begun, to be left open for additions after services have been regularly opened. After Messrs. MacTavish, Halkett, Durie, Higman, A. Ardley, and others had spoken, Mr. A. Ardley stated on behalf of his wife that she would donate \$100 toward the erection of a new church. A provisional committee was appointed, consisting of Messrs. D. B. MacTavish, J. S. Durie, O. Higman, W. Ashe, J. B. Halkett and the members of the interim session. After arranging for other meetings the assembly was dismissed by singing the doxology, and a closing prayer by Dr. Moore. The managing committee held a meeting at the close, when the organization was perfected. Mr. D. B. MacTavish was elected chairman, Mr. O. Higman, secretary, and Mr. J. S. Durie, treasurer. Arrangements for opening

services were then entered upon, and at an early date the inaugural services may be looked for. The necessary business to complete organization was transacted and the meeting adjourned to meet again next week. The site of the new church is proposed at or near the corner of Argyle Avenue and Bank Street, a most favourable situation. From the energy and interest displayed the successful formation of the new congregation may be taken as an accomplished fact.

THE Jersey City *Evening Journal* gives the following account of the silver wedding celebration of the Rev. David and Mrs. Mitchell, formerly of the Central Presbyterian Church, this city. It was celebrated recently in the Scotch Church manse, Jersey City. Without at first thinking of this event the pastor of the Scotch Church and his wife had given a general invitation for a social. As it leaked out that this was the completion of twenty-five years of wedded life for the worthy host and hostess, the ladies with great alacrity and secrecy got up an entertainment suitable for the silver wedding as well as the original object of the social. A large number met in the manse, and after a series of games, songs and recitations, Rev. Thomas Houston stepped forward and in name of the ladies and the people generally congratulated Rev. Mr. Mitchell and his lady upon the auspicious event, and, as a mark of their appreciation and good wishes, presented them with a well-filled purse of silver dollars. Rev. David Mitchell replied for his wife and himself, saying how much pleasure they had in receiving so many friends in their beautiful home. He was too modest to make public the event of their silver wedding, and now that it had been brought to light and made the occasion to honour them with their presence, their good wishes and such a valuable gift, he thanked the friends for their kindness to him and his family. He spoke hopefully of the work of the Church, and now that the Lord had blessed him with returning health he only thought of the one thing of how best to carry on the Lord's work. Refreshments were then enjoyed by all and the happy evening's entertainment was carried into quite a late hour. At this juncture a beautiful silver tea-set was presented to Mrs. Mitchell.

PRESBYTERY OF SAUGEEN.—This Presbytery met on the 9th September and again on 7th October. Mr. Straith gave in the Home Mission report. He also reported a deficiency on Augmentation of Stipends. The Presbytery agreed to make up the deficiency allotted to it among the members themselves. Mr. Dadds read a discourse, which was received with approval. Mr. Martin, who resided within the bounds of Presbytery during summer, was also present, desiring to be certified as a student. The Clerk was instructed to certify both of the above-named students to the Senate of Knox College. The Rev. Mr. Baikie having tendered his resignation of Guthrie Church, Harriston, and the congregation having been duly cited, it was agreed to accept of the resignation, and Mr. Bickell was appointed to declare the pastoral charge vacant on the first Sabbath of November, and to act as Moderator of Session. Mr. Aull was appointed to prepare a minute anent the resignation of Mr. Baikie. Mr. McNair, on behalf of the committee appointed to prepare a minute anent the death of the Rev. William Park, submitted the following, which was received and adopted: Rev. William Park, a member of this Presbytery, died in Milverton at the residence of his son, Dr. Park, on the 16th March last. His remains were taken to Durham, and followed by a large number of sorrowful people. After a short and appropriate service they were laid to rest in the Durham Cemetery. Mr. Park was a man widely known and universally respected, not merely because of the office which he filled, but also for his Christianlike life. His unselfishness, his Christian charity and his courteous manner shall for many years to come be associated with his revered memory. At the time of his demise Mr. Park was the senior member of this court, having been ordained to the office of the ministry in 1857. His education he received in Edinburgh, where he enjoyed the privilege of studying under the distinguished Chalmers. He also was present at the disruption crisis, and was an eye-witness to all the proceedings on that memorable occasion. Shortly after completing his college course he came to Canada, and supplied Chalmers' Church, Quebec, for six months. He next preached in Ramsay for a number of months. His next work was with the late Dr. Topp, but subsequently he assisted the late Dr. Bayne, of Galt. He was sent by the Presbytery of Hamilton to preach in Durham, where he was called. Here he spent the remainder of his life. He was for many years a pioneer of our Church, labouring most zealously and ardently for the cause of Christ amid all the hardships and difficulties unknown to us of later times. Though called to fields where a smoother pathway seemed to be, he felt constrained to remain the pastor of an attached people. About five years before his death he retired from active work, but still showed a willingness to assist in any good work. As a minister of the Gospel he was careful in his pulpit preparations, faithful in his pastoral visitations and exceptionally kind in sickness or trouble. Besides in his own field of labour, where opportunity afforded, he willingly assisted others. Formerly, when the Presbytery covered the territory now occupied by several, he was accustomed to travel long distances over bad roads, to attend to his duties in that court of which he was for many years the respected Clerk. Though his death was not unlooked for, either by himself or his friends, even yet we cannot but feel the loss we have sustained. The cause of Christ, lost an advocate, the cause of humanity a friend, the Presbytery a wise counsellor, and the home a loving husband and an affectionate father. We therefore, as a Presbytery, while placing on record a sense of our loss in the death of our brother, at the same time acknowledge and humbly submit to the will of God, feeling confident that the exemplary life, faithful teaching and wise counsel of him who is gone shall yet spring up with glorious life in others, and that the lights kindled here and there by our brother shall by the blessing of God illumine the pathway of many an anxious one, though

he be gone. Our prayer is that God may bring by His grace those who have seen his life and heard his words, those who were to him as friends, to that temple not made with hands; also that those who have been thus bereaved of a husband and father may find in Jesus our Lord and Redeemer a very present help in this their time of sorrow.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF GUELPH.—According to adjournment this Presbytery met on the 21st of October, at two o'clock in the afternoon, in Duff's Church, East Puslinch, chiefly for the purpose of inducting Mr. William Robertson, M.A., who had signified his acceptance of the call addressed to him by the congregations of that, and of the sister congregation of Knox Church, West Puslinch. Among the other business transacted was the appointment of a committee with Mr. John Davidson, of Alma, as Convener, to prepare answers to Mr. Smith's reasons of protest and complaint against the finding of the Presbytery at its last meeting in reference to Drayton. The Clerk reported that he had received and remitted to the proper quarters the augmentation granted for the last half year to the congregations of Hawkesville and Linwood, and to that of Cumnock. He further stated that he learned from the minutes of the Executive Committee of the Home Mission Committee that the application for a grant to Drayton had been declined. Leave was granted to the congregation of Melville Church, Fergus, to raise by mortgage on the manse and grounds the sum of one thousand three hundred dollars, the same, with interest, to be paid in five years or less, as the congregation may decide. The Presbytery then proceeded to Mr. Robertson's induction according to the practice of the Church. Mr. Winchester, of St. Andrew's Church, Berlin, preached from 2nd Cor., iv. 5. Dr. Torrance, who has been Moderator of the Session of Duff's Church during the vacancy, gave a brief narrative of the steps in the call, put to Mr. Robertson the questions presented for such occasions, and, satisfactory answers to these having been given, led in solemn prayer, in the course of which Mr. Robertson was duly inducted into the pastoral oversight of the two congregations of Duff's Church and Knox Church. Mr. Smith then addressed him, and Dr. Torrance the people on their respective duties. The former repaired at the close of public worship to the door of the church with the newly-inducted pastor, that the people as they retired might welcome him among them, and the latter was appointed to introduce him to the Kirk Session, which was instructed to meet after the rising of the Presbytery. Mr. Robertson's name was then added to the roll and he took his seat as a member of the Presbytery. A happy settlement of these congregations has been effected and there is good reason to believe that the union will be a comfortable and prosperous one. After the induction a welcome social was held in the evening at which there was a large attendance. After a splendid tea Rev. Dr. Torrance took the chair. Interesting addresses were delivered by Revs. J. C. Smith, Winchester, and the newly-inducted pastor, Mr. Robertson, and grand music was furnished by a quartette choir from Guelph, composed of Mrs. Savage, Miss Schofield, Messrs. Brydon and Mills.

HIGHER RELIGIOUS INSTRUCTION.

The executive sub-committee of the General Assembly's Sabbath School Committee met in the deacons' court room of Knox Church, Toronto, on October 1. Several members of the committee were also present.

The following time-table for next examination was agreed upon: Saturday, January 31, 1891, 9-11 a.m., International Sabbath School Lessons; 2-4 p.m., "Life of Christ;" 11 a.m.-1 p.m., The Reformation; 4-6 p.m., Shorter Catechism.

The chief and sub-examiners of last year were re-appointed, with one or two necessary changes. The appointment of local centres and presiding examiners was left, as before, in the hands of Presbytery Conveners. Presiding examiners will in future mail all their answers to the Convener of the Assembly's Committee instead of sorting them for direct transmission to the sub-examiners. This arrangement will simplify the work of all parties and be in every way more satisfactory.

The following is the Syllabus for 1891 as agreed upon by the Committee:—

Department 1.—Biblical.—Junior and Intermediate—The International Sabbath School Lessons for 1891. Senior—The same as for Junior, but with somewhat more difficult questions. Also an additional paper on "The Kings of Judah," by Rev. Prof. Given, Ph.D.

Department 2.—Doctrinal.—Junior and Intermediate—"The Shorter Catechism," by Professor Salmond, D.D. Part II. Sec. 2 (Questions 82-107). Senior—"The Church," by Rev. Professor Binnie, D.D. The study of Dr. White's Handbook on the Shorter Catechism will be resumed in 1892.

Department 3.—Historical.—Junior and Intermediate—"The History of the Reformation," by the Rev. Professor Witherow. Senior—"The Reformation," by Professor Lindsay, D.D.

Candidates who presented themselves at the last examinations will not be excluded; but no second medal, prize or diploma will be given to anyone, nor will a medallist of last year be eligible for a prize.

In 1892 "Scottish Church History" will be substituted for "The History of the Reformation." The text books will be Professor Salmond's Primer and Dr. Walker's Handbook.

Department 4.—Essay.—Junior and Intermediate—"The Life of King Hezekiah." Senior—"The Life and Writings of the Apostle John."

The attention of intending candidates is drawn to the following changes: (1) The examination will be held on January 31, 1891, consequently all the dates depending on this one should read one month earlier than is stated in the printed copies of the regulations. (2) For the coming examination only candidates who are in their seventeenth year will rank as Juniors. In future all over sixteen will be graded as Intermediates. (3) A separate paper will be set for Juniors with questions

more adopted to that standard than were those given last year.

The Convener would urgently request treasurers to forward to him the contributions of their schools without delay. The Committee have, so far, been able to pay every bill as it fell due, and he is anxious to maintain this creditable record.

T. F. FOTHERINGHAM, Convener.

107 Hazen Street, St. John, N.B.

SABBATH OBSERVANCE.

The following circular has been sent to the Clerks of Presbyteries along with a supply of blank forms for petitions to Parliament:—

It is highly desirable to have a Sabbath Law, if such can be obtained, that will apply to the whole Dominion.

A Bill to secure such a law was introduced into Parliament last Session but did not come up for a second reading.

Mr. Charlton, who has the Bill in hand, will re-introduce it at the earliest possible date in the coming Session. To give this Bill every advantage before Parliament it is necessary that it should be well backed by petitions. A goodly number of petitions were sent in last year, but not nearly as many as might have been.

These petitions are not lost. They are preserved on file, and a return of them can be called for by any member on the floor of the House. The Lord's Day Alliance has again issued forms of petition in the hope of seeing the House flooded with petitions during next Session. The Alliance is sending them out through the channels of the various religious denominations. The denominations in any locality may, with advantage, unite in sending in a petition. I have sent to the Clerks of Presbyteries sufficient forms to supply all the congregations of our Church. I respectfully ask the Clerk of Presbytery, or where there is a Presbytery Committee on Sabbath Observance, the Convener of that Committee, to see to their distribution. Petitions may be sent in (1) from a Presbytery; (2) from a Kirk Session on behalf of the congregation; (3) from a congregation signed by members and adherents; (4) from the community generally. The most influential petition is, of course, one signed by the people and sent to the representative of the Riding with the request that he present the petition and support the measure. Where practicable let deputations wait upon the member and urge the matter upon his attention. It is only by united earnest effort we can hope to see the Bill become law. In this movement we are acting in harmony with the "Sabbath Union" of the United States, who have a similar Bill before their Legislature. Should more forms be required I shall be glad to furnish them.

W. D. ARMSTRONG,

Convener of Assembly's Committee on Sabbath Observance and Secretary of Lord's Day Alliance.

It is to be hoped that this important matter will be taken up heartily by the Presbyteries and congregations throughout our Church.

OBITUARY.

MRS. WILLIAM CLARK, LONDON.

Mrs. Clark—Catharine McKay, relict of the late William Clark—died at London on the 21st September. The name of William Clark was a household word in many families connected with the Presbyterian Church, especially in Western Ontario. Mr. Clark was closely connected with the beginning and progress and development of Presbyterianism, especially in the London Presbytery, which in his early days covered an area of two hundred miles by seventy. A very great number of the congregations west of Hamilton to-day have a grateful remembrance of Mr. Clark's special interest in their prosperity and growth. Mrs. Clark was born in Inverness, the capital of the highlands of Scotland, in 1806. She married Mr. Clark in 1834, and emigrated to Canada in 1835, and settled in London, then consisting of only a few houses. From the very commencement of Mr. Clark's residence in London his house became a centre of religious influence, a place of rendezvous of the faithful, of rest, shelter and entertainment to the pioneer missionaries of the Presbyterian Church, and a centre of missionary operations, gradually increasing and spreading throughout the surrounding country.

In connection with those early pioneer movements, Mrs. Clark became a prominent person, entering most heartily and with sympathy into the work of the Church.

In ministering to the necessities of those servants of Christ and in enjoying their fellowship and the benefit of their Christian converse and instruction, Mrs. Clark combined, to some extent at least, the character of both Mary and Martha.

Often in late years did she refer to those early associations with regard and depth of feeling indicative of her sympathy with the cause of the Lord, and the moulding which her spiritual nature had received from those hallowed associations.

Mrs. Clark was naturally modest, of a retiring and unobtrusive disposition, warm and steadfast in her affections, and especially kind and sympathetic. Her heart shrank from anything savouring of ostentation, so that her acts of kindness were a carrying out of the precept: "Let not thy left hand know what thy right hand doeth."

As a member of the Church she took special interest in the prosperity of her own congregation and the Church in general. As an evidence of this she has left by her will a handsome legacy to the Home and Foreign Missions of the Presbyterian Church.

The funeral took place on Wednesday, September 24, from her late residence, Central Avenue, to St. Andrew's Church Cemetery, the pall-bearers being composed mainly of survivors of those making up the first communion roll of St. Andrew's over thirty years ago. As the Lord is thus gathering home from time to time one by one such as witnessed faithfully for Him in the past, may He graciously raise up others from the present and rising generations, who shall, with increased faithfulness, "display a banner because of the truth."

British and Foreign.

At Auckland a Presbyterian elders' and lay preachers' association has been formed.

The Gaelic Church, Greenock, was built in 1791, so that next year its centenary will be celebrated.

A NATIVE teacher of Tanna, in the New Hebrides, has bequeathed his all, \$45, to the Bible Society.

PROFESSOR CHARTERIS dined with the Queen at Balmoral, and on the following Sunday preached before the court.

DR. JAMES BROWN, of Paisley, is still so prostrate that his congregation have made arrangements for pulpit supply till the end of the year.

THE induction of Rev. Findlay MacRae to Knockbain West terminates a dispute which has agitated the parish for twenty-three years.

DR. PETER BAYNE gave the opening address this session before the Ruskin Society of London. It was delivered at the London Institution.

THE new parish church of Pitsligo has at last been erected after eleven years' litigation with the heritors, preceded by two years' "consideration."

ARBROATH Presbytery is taking steps to form a pastoral association in which the ministers of the Free and United Presbyterian Churches could cooperate.

THE poet-queen of Roumania, who was the guest of her Majesty at Balmoral, attended service in St. Giles', Edinburgh, when Dr. Cameron Lees was the preacher.

OF the twelve students in Glasgow Presbytery entering the theological hall ten received certificates while two were rejected because their Bible papers were miserably poor.

THE first number of the Critical Review, edited by Professor Salmond, contains contributions from Canon Driver, Principal Rainy, Mr. A. Taylor Innes, Dr. Hutchison Stirling, and many of the leading divines of the Free Church.

THE St. George's Road congregation, Glasgow, of which the Rev. Dr. Anderson is pastor, have unanimously and cordially agreed to clear off within the next twelve months the remaining debt of \$5,000 resting on the church property.

OF the residue of the estate of Mr. William Grant, merchant, Grant's House, Berwickshire, the China Mission receives \$8,810, an equal sum going to Mr. Hudson Taylor's mission, and \$17,625 to the National Bible Society of Scotland.

THE Rev. J. Scott, of Impolweni, has been appointed secretary of the joint committee for the revision of the Zulu Bible; it also includes Dr. Dalzell, of the Free Church, and representatives of the American, Wesleyan, German and Norwegian missions.

ALREADY 50,000 copies of the new edition of Norman Macleod's "Old Lieutenant and His Son," have been sold, and an equal number of "The Starling." One Glasgow bookseller in a very short time disposed of 10,400 copies of the same author's "Wee Davie."

THE Rev. Alex. Andrew, of the White Memorial Church, Glasgow, was presented at a congregational soiree, held to celebrate his semi-jubilee, with an illuminated address and a cheque for \$1,500, while his wife received an afternoon tea-service. A native of Paisley, Mr. Andrew previous to his studying for the ministry was employed in Mr. Peter Drummond's Tract depot at Stirling.

DR. P. HATELY WADDELL, on account of advancing years with their infirmities, has resigned his charge of the congregation meeting in the Trades Hall, Glasgow; and the Presbytery has appointed a committee to confer with Dr. Waddell and the congregation with a view to its continuance.

PRESBYTERIAN BOARD

— OF —

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In selecting Books for the Sabbath School Library, it is of the highest importance that only those should be chosen which contain really good and valuable reading. The task of making a Good Selection is not, however, altogether an easy one. The vast number of books of an indifferent character with which the market is flooded at the present day, renders necessary the greatest care. Many books, though they have a sort of religious odor about them, furnish no food for thought, give no upward impulse, add little or nothing to our store of knowledge. The value of a collection such as that prepared by the PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH SCHOOL WORK from which to make a choice, cannot be too highly appreciated. The aim of the Board is to publish and disseminate a Christian literature in accord with Presbyterian principles. The furnishing of Sabbath Schools with a class of reading that is pure and good, as well as interesting, is one of the most important of its objects. With this end in view, a large number of new and valuable books especially suited for Sabbath School readers have been added to the list during the past few years.

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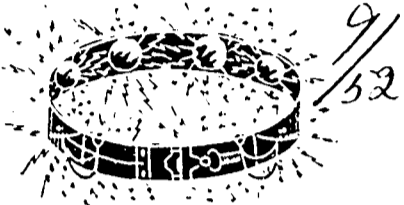
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HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

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

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HOUSEHOLD HINTS.

SPONGE CAKE.—Six eggs and three cups of sugar, beaten together five minutes, one cup of cold water, four cups of flour, two teaspoonfuls of baking powder, lemon or almond flavouring; bake in a dripping pan.

POTATO PUFF.—Two cups of mashed potato (that has been put through a sieve); season with salt and pepper; stir in two tablespoonfuls of butter, beat to a cream, add two well-beaten eggs and one cup of cream. Pour into a baking dish and bake in a hot oven.

MILK PORRIDGE.—Two cups of best oatmeal, two cups of water and two cups of milk. Soak the oatmeal over night in the water; strain in the morning, and boil the water half an hour. Put in the milk with a little salt, boil up well and serve. Eat warm, with or without powdered sugar.

BUCKWHEAT MUFFINS.—Dissolve one teaspoonful of soda (not heaping) in two cupfuls or one pint of buttermilk; add a tablespoonful of molasses and a little salt, and stir in one cupful of sifted flour and one and one-half cupfuls of buckwheat. Bake in gem pans or muffin rings.

SNOW BALLS.—One cup of sugar, one cup of flour, two tablespoonfuls of sweet milk, one teaspoonful of Cleveland's Superior Baking Powder, three eggs; flavour with lemon. Put one tablespoonful in a buttered cup, and steam twenty minutes. Roll in white sugar while hot.

SPONGE CAKE.—This inexpensive receipt makes very satisfactory sponge cake: One cupful of sugar, two eggs, one-half cupful of cold water, one pint of flour and one teaspoonful of baking powder. Beat the yolks of eggs and sugar to a cream, add the flour in which is the baking powder and water, lastly the whites of the eggs.

RICE SNOWBALLS.—Boil one pint of rice until done soft, put in small cups and when perfectly cold place on a dish; make a boiled custard of one pint of milk, three eggs, half-cup of sugar, one teaspoonful of corn starch, flavour with either lemon or vanilla. When cold, pour over the rice balls. This is a simple but nice dessert.

TO COOK RICE OR GRITS.—Take a clean can or other suitable vessel, put the rice in this with water sufficient to moisten it and allow for swelling; place the can in a kettle of boiling water, cover the latter closely and let boil without stirring until the rice is tender. There is no danger of scorching. Grits are nice cooked in the same manner. Salt to taste when putting on to cook.

GINGER CAKE.—Beat one egg with one heaping tablespoonful of sugar, add one teacupful of molasses, one-half teacupful of buttermilk, with one teaspoonful of soda, one-half teacupful of butter, or any good shortening, one heaping teaspoonful of ginger, one teaspoonful of cinnamon, one-half teaspoonful of cloves, two and one-half cupfuls of flour, bake in a gradually heated oven, for molasses burns very easily.

GOOD WAYS TO USE COLD BISCUITS.—First, Cut into slices about half-inch thick, put in the open and toast brown on both sides, put in a dish and pour over enough boiled sweet milk to nearly cover them, let stand a few moments, then take out of the milk and serve with sauce. They make a really nice dessert. Second, Break the biscuits into crumbs, put in a saucepan, pour over them enough warm water to soften them, set the saucepan on the fire until the crumbs are thoroughly soaked, sweeten to your taste, flavour with nutmeg or essence of any kind preferred, add a little salt, a small piece of butter and an egg, beaten together.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of Our National Foods. They are gradually gaining in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

BEEF TEA.--Cut two pounds of lean beef very fine with a sharp knife. Pour a pint of cold water over it, and let it stand for several hours in a double boiler on the back of the stove, where it will heat to the boiling point but not boil. When the juice is all extracted from the meat, so that the meat is white, drain off the liquid and salt to taste.

A BREAKFAST DISH OF TOMATOES.--Remove the skins from a dozen tomatoes; cut them up in a saucepan; add a little butter, pepper and salt; when sufficiently boiled beat up four or five eggs, and just before you serve, turn them into the saucepan with the tomatoes and stir one way for two minutes, allowing them to get perfectly done. This makes a delicious breakfast dish.

ONE WAY TO CLEANSE A CARPET.--Having dusted and removed such articles a can be carried from the room, wring a flannel mop out of hot water and wipe the carpet thoroughly, wringing the mop from clean water as often as it may become soiled. Now sweep with a broom, as you ordinarily would, and when you have finished you will have a bright clean carpet, with little or no dust, and all at the expense of a very little hard labour. Those who have not tried this method are sceptical about its merits; but one trial will convince.

LOG CABIN PEACH COBBLER.--Make one quart and a half of flour into a smooth paste by working it into three-fourths of a cupful of lard, one-half tea spoonful of salt and sufficient water to mix it. Pare and quarter the ripe peaches, cover the bottom of a baking dish with dough, spread over this a layer of peaches and bits of butter, season with grated nutmeg or cinnamon, and sprinkle over each layer two tablespoonfuls of powdered sugar. Cut narrow strips of dough, slightly twist them, and cross until you have another layer; over this place more fruit, and have the top layer of the log-cabin strips; then bake.

The Only Pure Baking Powder.

(From Hall's Journal of Health.)

We feel it our duty to state that of a number of different kinds of Baking Powder purchased in a neighboring city for examination, the only one we found made of Pure Grape Cream of Tartar, and that did not contain any Alum, Acid Phosphates, or Ammonia, and that was absolutely free from adulterations, was

Cleveland's Superior Baking Powder.

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Many so-called diseases are simply symptoms of Catarrh, such as head ache, partial deafness, losing sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of Nasal Balm. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. Nasal Balm is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing

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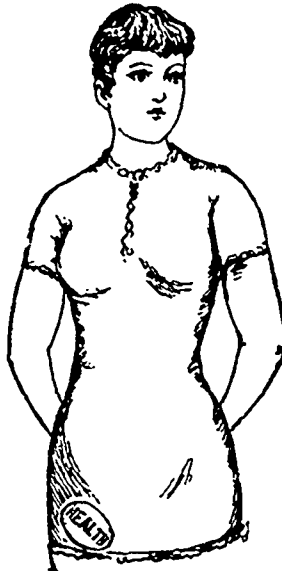
Professor of General and applied Chemistry, Rutgers' College, and New Jersey State Scientific School.

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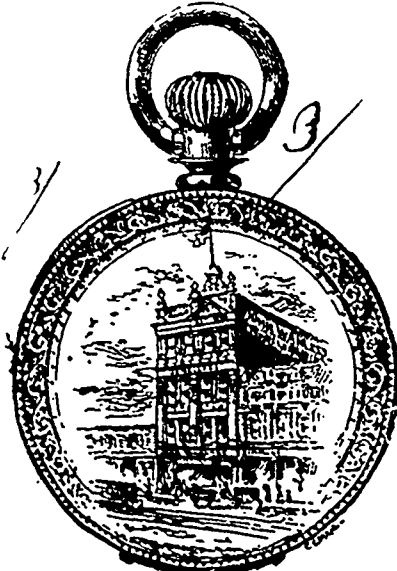
And a graceful figure constitute a powerful attraction in a woman, and yet many women never stop to think that their misfitting gowns and an unhealthy complexion might be very much improved by wearing the new "Health" Undervests which are so highly thought of by the medical profession that in most instances they have adopted their use in their own families.



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Miscellaneous.

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Miscellaneous.

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MARRIED.

At Orillia, on Wednesday, the 8th inst., at the residence of the bride's father, by the George Grant, B.A., I.P.S., father of the bride, assisted by the Rev. Alexander Grant, B.A., of St. Mary's and the Rev. R. N. Grant, of Orillia. Miss Janet Grant, granddaughter of the late Rev. Donald Mackenzie, of Zorra, to the Rev. George Needham, B.A., of Egronville, Ont.

On Wednesday, the 22nd inst., at the residence of the bride's father, London, by the Rev. Wm. J. McKay, pastor of London South Baptist Church, assisted by the Rev. James Ballantyne, pastor of Knox Church, London South, J. W. Fraser, M.D., of Ogden, Utah, to Margaret, daughter of the Hon. David Mills.

DIED.

At 11 Oxford street. Toronto, on the 22nd inst., in the 88th year of her age, Ann, relict of the late James Crane.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, November 25, at 11 a.m.

BRANDON.—At Carberry, on the second Monday of December, at 7.30 p.m.

BROCKVILLE.—In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m.

HURON.—In Brucefield, on 11th November, at 10 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LINDSAY.—At Wick, on the last Tuesday in November, at 10.30 a.m.

LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered.

MAITLAND.—At Wingham, on 9th December, at 11.15 a.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m.

ORANGEVILLE.—At Orangeville, November 11th, at 10.30 a.m.

PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.

QUEBEC.—In Chalmers' Church, Richmond, on 11th November.

REGINA.—At Wolseley, on the second Wednesday of December, at 10 a.m.

SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

SAUGEEN.—In Guthrie Church, Harri-ton, on the 9th December, at 10 a.m.

TORONTO.—In St. Andrew's Church West, on November 4, at 10 a.m.

WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of October, at 10 a.m.

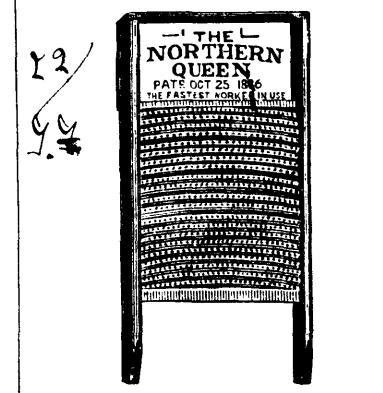
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

FREEHOLD Loan and Savings Company. DIVIDEND No. 62. Notice is hereby given that a Dividend of FOUR PER CENT on the Capital Stock of the Company has been declared for the current half year, payable on and after Monday, the First Day of December next, at the Office of the Company, Church street. The Transfer Books will be closed from the 17th to 30th November, inclusive. By order of the Board. S. C. WOOD, Manager.

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Miscellaneous.

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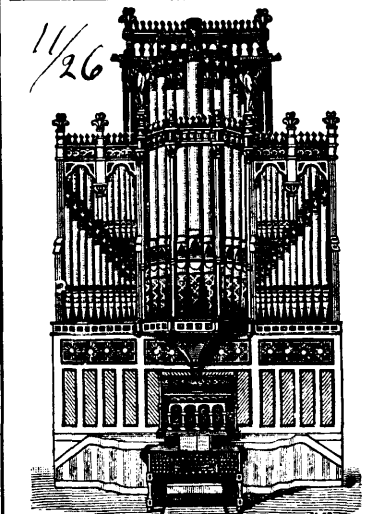
A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 17, 1880.

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Miscellaneous.

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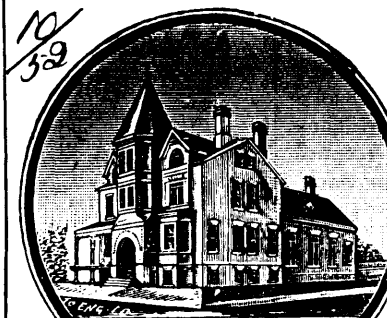
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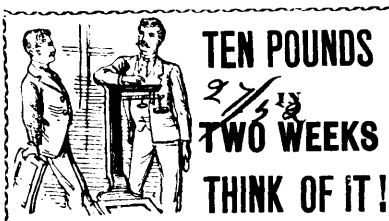
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Miscellaneous.



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