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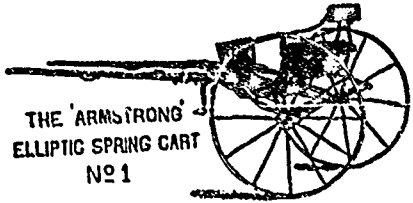
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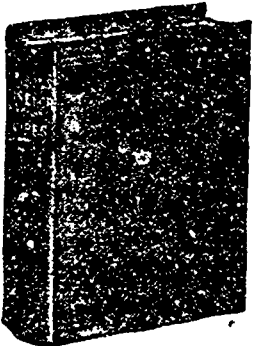
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We have every reason to doubt the existence of the Giant's Causeway and the wonderful cliffs which are said to line the northern and western coast of Ireland, as the island is well known to abound in shamrocks.

GENTLEMEN.—I have used Hagyard's Yellow Oil for my chilblains and it cured them. I have never been bothered with them since. REGIE KROWN, Victoria, B.C.

THE dentist may not be a man of ancestry, but he is one of prominent extraction.

THE trade outlook seems bright, but to those burdened with bad blood, stomach or liver troubles, etc., the outlook is blue. This may be avoided and bounding health restored by the use of Burdock Blood Bitters, the most effective, rapid, and satisfactory medicine for all derangements of the stomach, liver, bowels and blood.

THE craze of the souvenir spoon seems to have made quite a stir.

BE WISE TO-DAY. 'Tis madness to neglect a cough or cold, however slight. Consumption may follow, and though DR. WISTAR'S BALSAM OF WILD STRAWBERRY has frequently cured this much dreaded disease, it almost invariably cures the primary diseases of the throat, lungs and chest, where other remedies fail.

"I WON'T lend you any five dollars," said Bjones. "You never paid the fifty cents you borrowed a month ago." "If you will let me have the V," replied Macer, "I will pay you now."

DEAR SIR.—I think it is a privilege to recommend Hagyard's Yellow Oil as a sure cure for chapped hands, swellings, sore throat, etc. I recommend it to all. MRS. GEORGE WARD, Josephine, Ont.

A PENNSYLVANIA mule, which had lived in a coal mine for nine years without seeing daylight, was hoisted up the other day, and his first act was to kick a boy sky-high. Nine years in a coal mine won't make a mule anything but a mule.

TURN THE RASCALS OUT.—We refer to such rascals as dyspepsia, bad blood, biliousness, constipation, sick headache, etc., infesting the human system. Turn them out and keep them out by using Burdock Blood Bitters, the natural foe to disease, which invigorates, tones and strengthens the entire system.

JAPAN is unnecessarily cruel to her police. A late press regulation compels editors to bold original manuscripts three weeks to permit their perusal by the police.

GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.



EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest the wonderful and unflinching efficacy. Sold everywhere. Price, CUTICURA, 75c; SOAP, 50c; RESOLVENT, \$1.50. Prepared by Potter Drug & Chemical Corporation, Boston. Send for "How to Cure Skin Diseases"

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Burdock BLOOD BITTERS CURES DYSPEPSIA. PROMOTES DIGESTION. Mr. Nell McNeill, of Lethbridge, Ont., writes: DEAR SIR.—For years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.L.B. which I did, and after using 5 bottles I was completely cured.

RADWAY'S READY RELIEF

The Cheapest and Best Medicine for Family Use in the World. CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA. CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN. INTERNALLY. From 30 to 60 drops in half a tumbler of water in a few moments, cure Cramps, Spasms, Sore Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera, Morbus Colic, Flatulency, and all Internal Pains.

MALARIA Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that cures fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Price 25c per bottle. Sold by druggists.

Dr. RADWAY'S Sarsaparillian Resolvent A SPECIFIC FOR SCROFULA.

Builds up the broken-down constitution, purifies blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Bileousness, Headache, etc. Price 25c.

HOWARTH'S CARMINATIVE MIXTURE.

This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by Teething or other causes.

Gives rest to Children and quiet nights to Mothers and Nurses.

Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET.

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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 28th, 1891.

No. 43.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per lot. Price of School Registers 30 cents each. Address—

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Notes of the Week.

THE Christians in Japan have lost an influential friend by the death of Nakamura Masanao, who has been a prominent public man there since the revolution of 1868. He was the head of the Female Normal College and later on a professor in the university of Tokio. He was also a life-member of the House of Peers.

THE Rev. A. Alexander lectured in the McCheyne Memorial Church, Dundee, recently, on his personal knowledge of Madame Blavatsky and the Theosophical movement. He asserted that he had read in Madame Blavatsky's own writing a communication in which she declared her purpose to be not only to restore Hinduism to its ancient glory, but to sweep Christianity from the face of the earth.

PREACHING in Holburn Church, Aberdeen, Dr. MacGregor, Moderator of the General Assembly, declared that his earnest prayer, night and morning, was that he should live to see and be a member of a great United Presbyterian Church. The Church and its worship, he contended, had done a good deal for Scotland. They had been most potent factors in the formation of the national life and character.

LECTURING recently in Queen's Park Church, Glasgow, on "The Reconstruction of the Church," Dr. Fergus Ferguson remarked that civil society was essentially religious, and that if we took a true idea of civil society on the one side and the Church on the other, there was no reason why they should not co-exist. He also suggested a conference of Christian Churches for the purpose of bringing about doctrinal agreement, the appointment of special committees for bringing forward the question, and the desirability of greater co-operation in home and foreign mission work between the Churches.

THE University Extension movement is becoming generally popular. The good such a movement is capable of doing is coming to be understood. Those interested in this work in Toronto are about to hold a conference in the Educational Department, on November 5 and 6. Dr. James, of Philadelphia, president of the American Society for the Extension of University Teaching, will give a public address on the evening of November 5. All of Canada is included in the invitation. Sir Daniel Wilson, who is a member of the advisory council of the above society, has agreed to take part, and representatives of other universities will do the same.

DR. MONRO GIBSON says of the meeting of ministers at Southport: It is acknowledged on all hands to have more than fulfilled the most sanguine expectations. The number in attendance has been quite as large as was desirable for the first time; for while most of us were well acquainted with each other before in a friendly way, few had had opportunities of spiritual fellowship, and it would have been difficult to enter into confidential relations with a very large number in so short a time. As it was, I do not think there was one of our number who did not feel quite at home, while all received stimulus and encouragement, and some more than ever in their lives before. For my own part, it is not too much to say that I never received more in so short a space of time.

THE Dublin Christian Convention has been memorable this year for the presence of Archbishop Plunkett as chairman at one of the meetings. In the face of the antagonism manifested by some of his clergy towards the Convention, and of the bitterness with which his own catholicity has lately been impugned, the Archbishop had the courage to declare his increasing interest in these gatherings, where cleric and layman, Episcopalian and Dissenter meet as brethren anxious to kindle one another's evangelistic zeal. One of the principal speakers was Dr. Stalker, who incidentally referred to Conybeare and Howson's "Life of St. Paul" as "the chief theological glory of the present century."

THE Toronto Children's Aid Society is an institution deserving of cordial and substantial support. It seeks to benefit a class whose unfortunate condition renders them fit subjects for general and generous sympathy. The fresh air fund has during the past four years benefited over 20,000 children, and including the Christmas treats the number would be about 25,000. The season recently concluded was the most successful yet, about 8,250 youngsters and mothers participating. Over 12,000 lunches and 800 gallons of milk were given away. Those desiring to aid this meritorious effort at good-doing will always find the secretary, Mr. J. S. Coleman, ready to receive whatever charitable impulse combined with principle is willing to offer.

AT Perth, Scotland, Free Presbytery a deputation was present from the Perth United Presbyterian Presbytery, and took part in the discussion. The Clerk, Rev. John Rainnie, submitted recommendations of the joint-committee appointed to confer with the United Presbyterian Presbytery on the subject of co-operation between the two Churches. Various recommendations to the effect that deputies should be present from the Presbyteries at each other's ordinations and inductions, that there should be exchange of pulpits, joint conferences on missions, ministerial interchange at communions, efforts to promote union as opportunity may arise of small congregations belonging to the two Churches in thinly populated districts; mutual conferences between the Presbyteries when new movements in Church extension are contemplated, were approved of.

THE John Carruthers Science Hall, an addition to Queen's University, Kingston, was opened on Friday week in presence of a large assemblage. Principal Grant delivered an address, in which he pointed out that nearly all the necessary machines were gifts from friends, among them a dynamo from an electric company of Peterboro. He mentioned that \$20,000 were needed for the Mineralogy chair, and said that Mr. Hugh Waddell, of South Monaghan, had offered \$2,500 towards the same, provided three others give like amounts. The Doctor also said that Senator Gowan had forwarded \$500 as the nucleus of a fund for establishing a Sir John Macdonald scholarship. The senator hoped the fund would swell and the Principal added it ought to, as Sir John was identified with the College for fifty years. Dr. Grant alluded to the prospect of the Government locating the school of science there, a thing the College had waited for too long, and said in anticipation of it that he would recommend the Senate to discuss the establishment of chairs for the school.

THE International Federation of Lord's Day Societies, an organization which has its executive at Geneva, Switzerland, has issued a circular calling attention to the marked change that has come about on the Continent, in regard to securing Sunday as a day of rest. In Germany, Austria, Hungary, Belgium, Denmark and Switzerland, laws have been passed forbidding or restricting labour on Sundays. In France a Labour Law has been passed, securing rest for one day out of the seven, and the French League for Sunday Rest has accomplished much. In Holland there is a general movement in that direction, one of the most influential newspapers hav-

ing closed its offices on Sunday. In Norway and Sweden there are movements to relieve the pressure of Sunday work, and in Russia numerous petitions have been sent into the Holy Synod. Perhaps the most significant item is the construction of a railway from Yverdon to St. Croix, Canton de Vaud, Switzerland, which by its constitution is to be free from Sunday traffic for at least twenty-five years.

THE following letter has been addressed by Mr. Gladstone to Mr. Percy Bunting, who is one of the editors of the new *Review of the Churches*, which will contain a symposium on the Re-union of Christendom, of which this letter will form a part. The other writers are the Bishop of Ripon, Earl Nelson, Mr. Price Hughes. Mr. Gladstone writes: Though my hands are too full to allow of my considering your plan with a view to co-operation, I think that the prosecution of discussions and plans for the union of Christian bodies now severed is a matter to be regarded with much interest and desire, until and unless it touches points where real beliefs or great institutions are to be compromised. In your actual plan, judging from what I hear, there are two schemes of union which seem to be of early promise: that between the severed classes of Presbyterians, and that between Congregationalists and Baptists. Methodism will be hard to bring in, but the discussion may do good in softening tempers, even when the subject may seem to be more speculative than practical.

THE Belfast *Witness* says: The missionary enthusiasm of the Irish Presbyterian Church shows no signs of ebbing. On the contrary, the tide seems rising faster and higher than ever. On Tuesday evening the largest missionary party which ever sailed from Irish shores for the foreign field was solemnly commended to the care of the Almighty at a meeting in Elmwood Church, which was itself a clear indication of the interest which is taken in Belfast in the subject. We have never indeed seen a more earnest or more significant meeting. It came all the more appropriately just when the spirit of the Church is being tried as it is by the persecutions which the missionaries are encountering in China. But it has often been noticed that it requires opposition to rouse the Church to a full sense of her duty towards missions. As long as things go smoothly, we are tempted to go smoothly also. It is when the need for thoroughly devoted effort comes that the thoroughly devoted effort is given. The Church will follow the members of this departing missionary party with its sympathy and its prayers, as they go "far hence unto the Gentile," and we trust we shall soon hear of their safe arrival at their destination.

THE Rev. Mr. Macneil, of St. Andrews Church, St. John, N.B., has been for five years pastor of that congregation. Preaching an anniversary sermon recently he showed the progress made in so many directions, and in his able and appropriate discourse he said: It is also true religiously that improvement has taken place. Desponding prophets speak of declension and decadence. Tears are shed over the downfall of religious institutions whose venerable antiquity ought to have exempted them, it was thought, from the sledge-hammer of the iconoclast. Old wine-skins, that were esteemed all-sufficient to enclose the beliefs of our fathers, are being exchanged for the new bottles more suitable for the rich new wine that modern critical discovery is pressing from the ripe old Bible grapes. We lament lack of reverence, the drift from old moorings, the dishonour of the Sabbath, the spiritual indifference, the lack of enthusiasm among the young. But there were more heretics of old than now. There is more real reverence, reverence for what is truly noble, unselfish and pure than ever. I feel sure the Christian Church never was so loved, never did better work than now; never were the mass of the people on a higher religious level. Once there was more fighting than now, but never were the special Christian virtues more frequently illustrated in life. To say the former days were better than these religiously, "would not be to enquire wisely."

Our Contributors.

NOW LET US WEIGH OURSELVES.

BY KNOXIAN.

A few months ago we found out how many people there are in this Dominion. There are not five millions of us. The totals were disappointing in many places, and many people talked as if nations are great or small in proportion to their numbers. This is a huge delusion. Men have to be weighed as well as counted. Scotland has not as many people as Canada by about a million, yet Scotland is one of the most influential nations on the face of the earth. The population of Africa is supposed to be about two hundred millions, but the millions of Africa do not seem to have influence in proportion to their numbers. The population of Great Britain would scarcely be missed out of China, but China does not weigh as much in the international scales as John Bull. There is no one fact more clearly illustrated than that numbers do not mean weight, and yet that is just the last fact you can pound into a typical Canadian or American. Any number of people seem to think that even the efficacy of prayer depends on the number of people who pray. Given a crowd and it was a great prayer-meeting, though perhaps not one petition was offered on scriptural conditions; given two or three devout men praying under the guidance of the Spirit and the meeting was a failure.

In a country that has so many preachers and teachers it ought not to be necessary to insist on the fundamental truth that character is more important than numbers, but it is highly necessary. For one man in any community that you hear speaking of the intellectual, moral and religious life of the place, you hear twenty speak of its population and business facilities. Is your town growing? means always, is it growing in numbers and wealth? Ought it not to mean sometimes, is it growing intellectually, morally or spiritually? Smith says to Brown. Is Slabtown growing? Who would ever think that Smith meant to ask if the people of Slabtown were becoming more intelligent or more moral or more religious? Growing, when applied to a place in this country, simply means growing in numbers and wealth. Yet it is a fact that a community may grow rapidly in numbers and wealth, and remain contemptibly small at the same time. Too many communities in Canada have grown in just that way.

Judged by the only standards that obtain among too many people, Sodom and Gomorrah were prosperous cities. Had the census been taken an hour before the fire came down the politicians would have declared that the plain was in a prosperous condition. No doubt the boodlers were well satisfied. Possibly some of the local politicians were doing a thriving business by selling lighthouses and bridges on the Jordan. When the fire came down the aspect of things changed somewhat suddenly. Before morning it was reasonably clear that when judged by the right standard men have to be weighed—not numbered. The only citizen of Sodom who could stand weighing got out, though even he had a close call.

The difference between a community admirable in every respect and one that—well, that makes you feel sick is mainly in the people. You drive along through a township and everything you see is just right. The roads are good, the bridges are safe, comfortable houses and large barns stand on every farm, good schoolhouses and churches meet you every few miles, the farmers drive good conveyances, their sons are bright, clever fellows and their daughters charming. Go into their houses and you are sure to have a good time. When you leave you have neither wrinkles nor vacuum in your stomach.

Go on a few miles and you enter a township in which everything seems reversed. The roads are bad, the bridges unsafe, the fences down, the buildings poor, the cattle lean, everything is shabby and everybody shiftless. Here and there you see a reaper or a plough lying just where the man left it when he used it last. The houses look like frames for building houses on. The people look as though they had put on their clothes with a pitchfork.

Now what makes the difference between these two townships. Mainly the difference is in the people. The soil is the same, the climate is the same, the municipal government is the same, but the people who live in one township are intelligent, thrifty, industrious and brainy, while the people of the other are idle, shiftless, brainless and often gabby. Quite frequently it will be found that the thrifty people of the aforementioned township know the Shorter Catechism, while the shiftless fellows of the decaying municipality belong to the—well, let that pass.

Now we come to a neat, trim, pretty little village. Everything is in good order. The side-walks are good, the streets are clean, the houses look as if they have just had a fresh coat of paint, the school-house is handsome and the grounds around it beautiful, the churches are elegant, the private houses are surrounded with trees and flowers; everything is "just lovely."

Drive on a few miles and you come to another village. You have not tried the side-walk long until you begin to think of an accident ticket. The hogs wallow in the streets. The cows pasture unpleasantly near the front doors. The old school-house is dingy without and dirty within. The churches are dismal enough to make anyone sad without thinking of his sins. If you put up at the village tavern you are profoundly thankful every hour you stay there that you

have only one nose. Go into a store and you find a number of loafers sitting around the stove, beels up talking about the next election or the last fight.

Now what makes the difference between these villages? Mainly the difference in the people.

There is a vast difference in towns. Some towns have an intelligent, respectable, progressive air about them. They are well governed, have good public buildings, good schools, good churches, good streets, good side walks. The men who manage public affairs are among the best men in the community. The intellectual and moral tone of the place is high. The people are bright and brainy. They believe in their town and never make apologies for not living some where else. It is easy to find towns of a very different character. From the moment you take your seat at the station in the rickety thing called a "bus" until the moment you get safely back again, the idea never leaves your mind that the town is a "one horse" kind of place. The difference between this and towns that it is a pleasure to visit is mainly the difference in the people. Of course business facilities have something to do with making towns and villages progressive or the reverse, but it is equally true that the people have usually a great deal to do in making the business facilities.

Cities, towns, villages, townships, communities of all kinds have a character just as certainly as men have. The character of the boys and girls is largely influenced by the tone of the place in which they grow up.

Now that we know how many people there are in every municipality, supposing we all hold a "diet of catechising," as the old ministers used to say, and find out the character of the community in which we dwell. Is the place bright or stupid? Is the moral tone high or low? Are the school houses clean and comfortable? Are the schools managed by decent men as trustees? What kind of a Council have we? Are there many fellows around on the look out for boodle? Do many of the people look upon an election as a kind of second harvest? Are the local papers badly printed little sheets mainly filled with vile stories and personal abuse. Do the editors give a certain amount of space every week to citizens to be used in vigorously blackguarding each other. Do the people attend church on Sabbath for purposes of worship or do they run around every Sunday in search of a show of some kind? What kind of community is OURS?

A NATURE SYMPHONY.

With an eye made quiet by the power of harmony, and the deep power of joy, we see the things of life.—Wordsworth

Life is much too brief to be spent in moralizing as to how we should live, in order to fully realize the possible "best" of life, but if, day by day, the ordinary resources of nature were brought to bear upon our hearts—with a due recognition of the Supreme Power that guides the planets in their course and gives maturity to the tiniest seed—we should develop keener perceptions and larger capabilities, to so take in the harmonies that surround the most common-place and prosaic lives, as to conduce immeasurably to our happiness.

The fair, fragile blossoms, illumining with soft brilliancy earth's neutral tints, are but lighter touches of the Infinite grace that unfolds gleams of starry splendour in the purple gloom of heaven; the breeze sighing gently 'mid leafy foliage, swelling to deep-toned anthems as it sweeps over pathless oceans; the first sweet, wild violets, half-hidden 'neath thickly clustering leaves; the sheen and shade of golden fields, faintly stirred by light summer winds; the shimmer of sunlit waves dancing merrily to metre of mermaid's song; the changeful glory of sunset skies, all awaken strains that should vibrate in every heart, in perfect accord with nature's sweetest music.

Do we not feel the influences of early spring, steal upon our senses with restful calm or quickening interest, as we watch the willows yellowing for the greening; furry catkins tasselling naked boughs; swelling buds unfolding; tiny blades of grass thickening to velvety carpet, dotted with stars of living gold as shining dandelions appear; pale green leaves trembling as fitful zephyrs pass, snowy blossoms shedding their petals on the perfumed air; or, listen to the streams released from icy fetters mingle a monotone of joyance with songs of happy birds.

And are not these but the footprints for the glad, beautiful summer with her wealth of fragrant bloom; her floods of radiant sunshine, her depths of forest shade; her fields of gleaming barley, waving corn and fast bronzing grain; her soft showers; her cool fresh mornings, when earth seems new again; her slumbrous noons inviting dreamy languor; her twilight evenings hushed and peaceful!

Summer glory tends but to autumnal splendour, to a deeper beauty, to a richer guerdon. Afar on wooded hills, pale amber lights shine amid crimson and gold; reddening sumachs and flaming maples quiver in dusk of olive green and russet brown; trailing glories of vivid scarlet creep through tangled brake or glow in gay mosaic on rugged wayside; golden grain and luscious fruits await the garnering. Life gathers depth and strength in the hush of the waning year. Busy toilers pause as its mellowed loveliness rests on grateful hearts. Lessons that the changing seasons teach, fall on soil more and more cultured as we learn the real meaning of spring's patient struggles through untimely frosts and against dismaying winds.

Then when the bright tints have faded and rustling leaves spoiled, drift hither and thither, splashed by chilling rains,

come the "treasures of the snow, and hoary frost of winter heaven," nature's kindly auxiliaries, nourishing the sleeping flowers, covering lonely graves with warm, soft mantle, hiding the dark in light. Days too, of entrancing beauty when the sleet of the silent hours catches the morning sunlight, and fence and field, tree and shrub scintillate in the splendour of a myriad gems.

Our lives have, perchance, fallen on an existence where the monotonous daily routine crushes the heart, weakens the nerve force and dulls the brain, the present offering no incentive for action, the future no reward. But whether in the world's broad arena sometimes heavily handicapped, or engaged in the lowliest of life's loving "homelinesses," we are surely better, wiser, truer to self and to God for the fuller appreciation of the poetry that the "quiet eye" may always find about us.

EMILY A. STARKS.

Toronto.

CHRISTIAN ENDEAVOUR CONVENTION

We need not give a detailed account of this important meeting as that has been done through the daily press of the country, some dozen or more reporting regularly for the newspapers, the reports given in the town of Peterboro' papers being specially full and accurate. The meeting was representative of the material, the spirit, the methods of the Christian Endeavourers. There were about five hundred delegates present, all bedecked with badges of their own home societies and those of the Convention, so that they were readily distinguished on the street from all others, and as readily accosted and saluted each other with the most fraternal spirit. All this was beautiful to behold.

Many flags were hoisted on buildings on the streets, and even on the tower of the Methodist church. Inside the Presbyterian church (Rev. E. F. Torrance, M.A., pastor), where most of the meetings were held, banners and flags and mottoes lined the walls and covered the organ—aloft on front of it was spread out "For Christ and the Church," the loved motto of Christian Endeavourers. The pulpit too was beautifully arranged in a garland of flowers. Everything betokened the spirit of gladness and the heartiness of the welcome tendered to the Convention. At the first meeting, which was held on the evening of the 21st, the president, R. J. Colville, Peterboro', was in the chair. Addresses of welcome were delivered by the Mayor of the town, James Stevenson, M.P., and the Rev. E. F. Torrance, M.A., which were exceedingly cordial and appreciative. The response was given by the Rev. Dr. Dickson, of Galt. At this first meeting the church was packed to the doors, and an excellent spirit prevailed. On the second day the main features in the morning were the president's address and the secretary's report, both of which were laden with the work done during the past year and the high hope inspired by the experiences of the past for the future.

The statistics are as follows:—

Societies	Active Members	Associate Members	Church Members
Presbyterian	225	6,242	2,997
Methodist (41 E.L. of C.E.)	141	4,058	1,731
Baptist	67	1,966	529
Congregational	32	827	299
Union	10	904	487
Anglican	7	165	204
Christian	4	71	14
Disciples	4	88	30
Others	4	74	29
Unknown	32	660	165
	546	15,055	6,485
			13,169

Very cordial greetings were sent by telegraph from Quebec, Manitoba and North-West Territories, British Columbia, and by the Rev. J. McP. Scott, B.A., of Toronto, from the Maritime Provinces.

The Pastors' Conference was a specially interesting and inspiring time. It was conducted by the Rev. W. G. Hanna, B.A., of Uxbridge, who himself gave a thrilling address on the assistance the Christian Endeavour Society gave to him as a minister, and also the change it made in the temperance of the Church. He spoke of the pledge, and found in its analysis faith, obedience, obligation to covenant in direct relation to Christ. C. E. meant for him these three things, Consecration Exemplified, Christ Exalted, and Canada Evangelized. The Rev. Mr. Boville, of Hamilton, was in good form, and bore a grand testimony to the value of Christian Endeavour. He said the Society was a fine training school for the active service of the Church; they decorated his pulpit with flowers and also rented two pews in the church, which they kept filled with young men. The Rev. G. Robertson, B.A., of Toronto, insisted specially on the fact that the Christian Endeavour brings the pulpit into sympathy with the young people, and the young people into sympathy with the pulpit. The Rev. W. S. Cowles, Eddy-stone; Rev. E. B. Barnes, of Bowmanville; Rev. Mr. Vandyke, of Hamilton, and Rev. G. B. Sage, of London, gave excellent addresses, full of encouragement and help. There is no dark line in the testimony of any minister who has a live Christian Endeavour Society in his Church and who is in sympathy with the young people; all find their best assistance there and inspiration to the largest hope.

The Sunrise Prayer Meeting is one of the distinctive features of a Christian Endeavour convention. It is held at half-past six a.m., and is for one hour. It is a sight indeed to see the people trooping along the streets in happy-hearted companies, and filling the building in which it is held to overflowing. There were many such meetings, and both of them

The prayer meetings The first crowded the large school-room with over three hundred people, many having to stand; the second was held in the church and twice as many were present at it. How many would you expect to take part in an hour? You could not say! Well, there must have been about sixty taking part in prayer and song and testimony. No time lost and the beauty of all was that when the close came they wanted to go on longer, but the hospitable homes were waiting breakfast for the delegates, so that the meeting had very reluctantly to close.

The Rev William Patterson did excellent service in speaking of the "Distinctive Features of Christian Endeavour" in just such an address as he can give full of wit and wisdom and enthusiasm.

A Model Society Business Meeting was presided over by the Rev G H Cobblestick, M.A., B.D., of Dundalk, in which the work of eleven committees was described. This imparts valuable ideas as to modes of work in the different departments of the Lookout, Prayer Meeting, Music, Social, Sunday School, Home Missionary, Foreign Missionary, Flower, Visiting, Good Literature and Temperance Committees.

The outcome of the Christian Endeavour movement is work for these at home and work for those abroad—missionary work. Out of some societies as many as four workers have gone into the mission field. The Christian Endeavour is not merely emotional, it is practical and intensely earnest and wide awake. It lays hold on the work-a-day world with the grip of a strong man.

General Secretary Baer gave an excellent address on the work of the Christian Endeavour, and dealt especially with Christ, co-operation and conquest. He also answered a multitude of questions on the nature and work of the Society. The last meeting of the Convention was one that will long be remembered. It was addressed by Dr. Wells, of Minneapolis, on "World-Wide Movements for Christ"; Prof. Du Vernet on "Power for Service"; Dr Sutherland on "Christ's Likeness—How it is Obtained." Mr Baer took charge of the Consecration Meeting at the close. The church was packed full of attentive hearers who were well rewarded, as the addresses were thrilling.

The officers chosen for the next year, 1891-1892, are: Rev. J. A. R. Dickson, B.D., Ph.D., Galt, president; Thomas Morris, Hamilton, and Rev G B Sage, B.A., London, vice-presidents; E. A. Hardy, B.A., Lindsay, secretary; A. F. Wickson, B.A., Toronto, treasurer; Miss E. M. Carson, London, and A. E. Scott, Peterboro', assistant secretaries.

DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

ST. KITTS.

Thirteen hours' sail over calm waters in bewitching moonlight has brought us into the lovely bay in front of Basseterre, the chief town of St. Kitts. It was in November, 1493, that Columbus discovered the island, then peopled by the Caribs, and called by them Liananiga, on account of its great fertility. So charmed was he with its richness and beauty that he christened it after himself, or the saint whose name he bore—St Christopher. But though fertile and beautiful, the Spaniards did not colonize it. For 200 years after its discovery it was no man's land; but at the end of that time a number of English families formed a settlement on it. Scarcely had they done so when emigrants from France arrived to take possession of the place. Both laid claim to the island, and with equally stubborn tenacity clung to their claim, so that not till after both nations had again and again met in deadly battle was it finally ceded to the British in 1783. It has an area of over 44,000 acres, one-half of which is bare mountain side, while the rest is fully and carefully cultivated. Sugar is the principal, almost the only, product. The hills all round, with wide-spreading verdant valleys, look like the summits of buried mountains, so abruptly do they rise, so deeply cleft by the torrents are their almost perpendicular sides, and so constantly hooded with clouds are their rocky heads. Immediately behind the town rises Mount Monkey, where monkeys used to be, but for its steepness rendering it almost inaccessible, only a hill; while eleven miles inland rises to the height of 4,000 feet an extinct volcano known by the name of Mount Misery, because of the devastating floods that rolled down its sides about twenty years ago. A series of bare hills, with a mountain, and well cultivated but treeless valleys between, is a full and complete description of the physical features of this island that mysteriously charmed the great navigator. Since his day some vandal hand must have marred her beautiful face and shorn away her powerful attractions. The poor negro is blamed. So long, it is said, as he could lie under his mango tree and eat the fruit that ripened and fell at his feet, so long would his hands decline the daily task and the fields lie fallow. So, driven by necessity and filled with fury, the planters went forth as woodmen and spared no tree.

The town of Basseterre, pretty when viewed from the bay, is a decided disappointment when entered. It is simply a collection of shanties, and these generally of the most rickety description. In the centre is a diminutive square or garden, round which are a few dwelling houses that wear an aspect of comfort; but take this away and the only attraction is gone. In the little oasis are some young but beautiful specimens of the cabbage palm; a magnificent banana tree; a great variety of crotons; the hibiscus, al-

most a tree, and a blaze of bloom, the cordia, covered with coral clusters, at a distance resembling the rowan berries, and cacti, some of them thirty feet high, in whose prickly sides are securely fastened the neat little homes of tiny canaries.

In the midst of the meanest surroundings stands the English Cathedral, or Church of St. George, a small and exceedingly plain stone edifice, rebuilt in 1856. The interior is in keeping with the exterior, but the simplicity is greatly spoiled by three very brilliant specimens of stained glass windows. The pews in the choir and nave are of the rudest description—roughly planed boards, and the pulpit of wood with the very faintest attempt at carving, standing on a square basis of masonry, was pitted all over with tacks, the abiding result of floral decorations at festal seasons. Two marble tablets, doubtless to the memory of illustrious individuals whose glory no one any longer cares anything about, are broken to pieces, yet somehow with all their fragments, hang on to the wall, as if hoping that a descendant of the Berkeley family might some day pass this way, and, moved with a feeling of gratitude to those who perchance brought greatness to them, might tenderly heal their scars, and renew their ancient beauty. Our Anglican friends agree with us in thinking that a spirit of taste and moderate energy could at no great cost make that church the pride of the island and worthy of the ancient and honourable name of the Church of England. At present the very doors are a rebuke to bishop or curate or communicant that passes through them to worship. But how often it is that such voices are never heard! In how many churches faded pulpit trappings, dirty and tattered books, cracked and broken windows and torn blinds, cobwebbed corners and smoke-grimed ceilings; unwashed and often unswept floors and yellow-green baize doors and general unsightliness, as if it were never written that He "walketh in the midst of the seven golden candlesticks;" and grave yards, rank with burdocks and nettles and thistles, as if no hope were cherished of a glorious resurrection morn, speak all in vain to those that have abundant need to listen concerning those that are not faithful in that which is least. Worship in spirit! Bah! does that mean worship in ugliness and filth?

By a rough road, called a street, everywhere deeply rutted by torrent rains, and irregularly lined with dilapidated dwellings, we are led to the market place. It consists of an open square—open to the heavens, but surrounded with a rough stone wall, and having a covered court in the centre and stalls running along one side. Very uninviting are place and people and the wares displayed. One butcher, blacker and more shiny than all the virtues of Day & Martin could make him, with an air of conscious superiority to all other butchers, chops up his steaks, hands them to his customer as a precious treasure, tosses into his box a look of contempt the price received, and rolls up his eyes as if calling heaven to witness that he is, for some undivulged benevolent reason, accepting dross for gold. On a rough sign-board behind him, under the staggering letters of his name, is a motto in Latin—perhaps by this time he has added an appropriate crest—"Semper Idem," which, being interpreted, is, "Always the same." To strangers, however, who know nothing of the excellencies and see only the eccentricities of this scholarly butcher, the motto is a "double entendre," and may mean, "Always the dearest and worst in the market." We would like to walk round that row of peasant women squatting on the ground, with their fruits and vegetables arranged in small heaps before them, but it will be more agreeable to quit the place, for a few voices have run up the scale to the oratorical screech, and bare black arms are bandying wildly in the air, and the police are hurrying to the scene to the evident disappointment of the many.

One thing, however, is gratifying to see, both as a thing of beauty on the face of so many unsightly cabins, and at the crossings of so many shadeless thoroughfares; and as a sign of the enterprising spirit of a great people of the north, namely, bright scarlet squares proclaiming the comforting tidings that Canadian healing oil, ever effectual, can always be had at the well known and ancient establishment of Messrs. Northrop, Lyman & Co., Toronto.

Another thing which is forced upon our attention and would cheer the heart of desponding Froude is the superabundance of British feeling which the Kittyfonians possess, from the Government officials down to the beggar on the street. The one, when at last his persistency in following and entreating is rewarded with American silver, scorns it from him, and the others, rather than accept a dime for a five-cent stamp, remove it from the envelope on which it was fixed. High patriotism like this is beautiful to see, but to the possessor of this pure sentiment it often brings loss, which may be of little importance, and to the stranger visiting the island it causes inconvenience and sometimes irritation. Even in patriotism it would be well to remember the golden mean—neither too much nor too little.

The roads over the island are all macadamized and in excellent condition, and a drive is very enjoyable. It is true that after a while the scenery becomes monotonous, for nothing can make up for the want of trees, but the distance in every direction is limited, and the green of the sugar-cane fields is always refreshing to the eye; and the sea breeze softly blowing on one's face and the constant delicious whiffs of ozone, make it a grateful and exhilarating recreation. Proceeding in a south-easterly direction we come to the Narrows, a channel about two miles wide, which separates from St. Kitts what evidently at one time belonged to it—the small

island of Nevis. I here it is right before you—a tree-covered, corral mountain, with tansured head, coiffed with a cloud of blackness, fringed with a fluffy grey, and nearly 3,000 feet above the level of the sea. Its marly sides are extremely fertile and beautifully green, like northern Erin to voyager emerging from Atlantic fogs. Ten thousand blacks, with scarcely one hundred whites, call it the land of their birth, and find their subsistence upon it. Once it was the scene of wealth and fashion when the whites were more numerous and masters; when the whip had labour at its crack, and when the British navy were scouring the sea to prevent the free intercourse of rebel children on the newly independent mainland with the loyal inhabitants of the islands. There in that little village of Charlestown, clinging to the skirts of the extinct volcano, and gently touched by the ocean waves, Lord Nelson was united in marriage to the youthful Francis Herbert Nisbet on the 11th of March, 1787. In anticipation of the event he wrote: "I daily thank God, who ordained that I should be attached to you. He has, I firmly believe, intended it as a blessing to me, and I am well assured you will not disappoint His beneficent intentions. Well would it have been for both had he held fast to his Calvinistic creed. But how little do we know in the morning what may become history before the sun goes down, not only in the great world without, but in the small realm within.

(To be continued.)

MINISTERIAL SETTLEMENTS CRITICIZED.

MR. EDITOR,—Every day that passes over my head brings conviction to me at least that the sooner the General Assembly of the Presbyterian Church of Canada introduces a new system for the filling up of her vacancies the better for the Church. The cry of the congregations as a rule is for boy ministers—in swaddling clothes if possible. Personally I have but recently had this fact pressed upon me. I preached in a certain congregation "for a call." The elders, representing the people, asked me to return. I did so. The third time I was invited back. I went. The elders, after consultation together, waited upon me, and asked whether, if I got a majority of the votes of the people, I would accept a call. I replied that I would favourably consider the call. The people in due course met to moderate in a call. Two graduating men and myself were before the meeting. The outcome was that my name was placed upon the call. As customary, the call was carried around amongst the people for signatures, giving me a large majority. Meanwhile some delay occurred in laying the call before the Presbytery, and in the interval opposition sprang up, so that when the call was laid before the reverend court, after calm deliberation the Presbytery did not sustain it, "because of a division" was the only reason given to me by the Clerk. But it now transpires that the real reason is that the people have changed their minds. An informant says: "I found that a great many were opposed to sign the call in your favour; the reason was that they preferred a younger man." The Clerk of Presbytery told me that the people liked my preaching and had nothing against me personally—"only"—and there he stopped. He meant to say I was too old. Now I only graduated about four years ago. I may say that owing to adverse circumstances I could not get attending college so early in life as I wished—that I had previously to work with head and hands to get the wherewithal to pay my fees, sacrificing at the same time health and comfort, and now when I was never stronger and abler for the work—when I am as yet years under the age fixed by Rev. Mr. McKay in his resolution lately before Toronto Presbytery when ministers might be supposed to be ineffective—when "my eye is not yet dimmed, neither my natural strength abated"—when I feel I could run a race, and perhaps with success, with most of the younger members of the flock that rejects me on account of old age—I am put to inconvenience and expense and thrown into a position of seeming incompetency in the eyes of my friends and fellow-students by being thus set aside upon the plea that the people want a younger man. Mr. Editor, you would imagine that if young men are needed anywhere, they are required in the North-West. Well, I was asked to go to the North-West, but I was awaiting the decision of the people and the Presbytery under whose jurisdiction they are. The people now wish a younger man; members of Session, who a few months ago were unanimously in my favour, now wish to please the people, and the Presbytery in turn now desiring to please Session and people, do not sustain the call. When is this nonsense to cease? A few days ago I stepped into Osgoode Hall. I saw four elderly men sitting upon the bench in the Appeal Court. They were not asked to sit in deliberation upon the life of a fellow-man, but as to whether or not a certain corporation had wilfully or negligently allowed the water of a dam to break its banks, and, flooding property, do considerable damage. I saw elderly men pleading the interests of contending parties. I saw the young aspirants to judicial honours respectfully sitting in rear of the learned advocates, glad of the opportunity of more light as how best to persuade learned judges and win judicial laurels, when, however, ministers of the Gospel are required to plead with their fellow-men when the highest human interests are at stake, staid advocates and judges are pushed aside by congregations and by Presbyteries, and young, inexperienced aspirants get the front rank. The people must get what they like—justice is not considered.

ALEPH.

Pastor and People.

WAITING ALONE.

Waiting alone in the night,
Never a star to shine;
Never a heart-throb in the fight
Close to this heart of mine.
Waiting in weary pain,
Almost too weak to moan,
No loving hand to share the strain,
Waiting, alone, alone!

Waiting, unable to sleep
Thro' the long dragging hours,
Thinking of graves, where are buried deep
All of life's sweetest flowers.
Scanning the frowning sky,
Listening for some faint call;
Seeing and hearing no light, no cry,
Waiting—and that is all

Waiting on God in the night,
Seeking His will and choice,
Walking by faith, and not by sight,
Striving to hear His voice.
Crying to Him to save,
While the storms ne'er abate;
Sinking beneath the cruel wave
Still for my Lord I wait

Waiting alone in the night,
Facing the doubt and fear;
Thicker the gloom as the morning light
Steadily draweth near.
Waiting in desperate faith,
Whether the heavens fall,
Hoping in Him—come life or death—
Jesus, my all in all.

Surely the God of light
Succour will send to me;
Standing alone in the frowning night,
Promise of help I see.
Strong in His mighty power
Faith can assurance trace;
Trusting that God in the crucial hour
Surely will give me grace.

—Capt. R. Kelso Carter.

ON PREACHERS AND PREACHING.

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

NO. XVII.—PREACHING THAT COMFORTS.

The mission of the preacher, as we have seen, is manifold. It is to satisfy the hunger of the nature in its various manifestations. It is to awaken, alarm, convict of sin, discover Christ, lead to close communion with Christ, build up the soul in the knowledge of Him, and bring it into the holiest of all to enjoy communion with Him. It is not to be eschewed. It is to have breadth enough to furnish some food for all classes, saints and sinners alike. And then again it is to recognize the various stages of growth which the saints have attained and the diverse conditions in which they may be doing battle, and striving hard to serve the Lord; as well as the numerous obstacles and hindrances that stand in the way of godless and wicked men becoming Christian. There is often much to be done ere the Gospel can be preached—all that comes under a proper conception of "repent," which is like digging the trench to the live rock on which to lay the foundation. And there is also often much to be done after the Gospel has been accepted and Christ embraced, to keep the soul grounded and settled, that it be not moved away from the hope of the Gospel. There must be for it a ministry that will enable it to grow in grace and in the knowledge of the Lord Jesus. And when we remember all the bitter experiences that come to professed followers of the Lord—the weariness that comes of labour, the heartache borne of hope unrealized, the dark clouds of doubt driven in upon the soul from fleshly reasonings, the defeat that seems meanwhile to quench all the lights that shine in the heart because faith has failed, and, above all, the incipient despair that creeps over the spiritual nature because of the uncertainties that spring from the dark disappointments and discouragements it has found. We are not surprised that He who knows our frame and remembers that we are dust, speaks thus to His ministers, saying: "Comfort ye, comfort ye My people." This without doubt is always needed, and urgently needed. Dr. Austin Phelps has a very suggestive statement in regard to this matter. Speaking of the failure of the pulpit in reference to rebuke, he says: "Often the failure is more marked in respect to its mission of comfort. If there is one thing more obvious than another in the general strain of apostolic preaching, it is the preponderance of words of encouragement over those of reproof and commination. In no other thing did inspired preachers disclose their inspired knowledge of human conditions more clearly. The world to-day needs the same adaptation of the pulpit to its wants. We preach to a struggling and suffering humanity. Tempted men and sorrowing women are our hearers. Never is a sermon preached but to some hearers who are carrying a load of secret grief. To such we need to speak as to 'one whom his mother comforteth.' What delicacy of touch, what refinement of speech, what tenderness of tone, what reverent approach as to holy ground do we not need to discharge this part of a preacher's mission! And therefore what rounded knowledge of human conditions." And then he goes on to say with too much truth alas! "Is it a cynical judgment of the pulpit to affirm that in our times it has reversed the apostolic proportions of preaching in this respect? It is vastly

easier to denounce rampant sin than to cheer struggling virtue. Preaching to the ungodly is more facile than preaching to the Church. And in preaching to the Church it is less difficult to prove than to commend, to admonish than to cheer, to threaten than to help. Hence has arisen, if I do not misjudge, a disproportionate amount of severe discourse, which no biblical model warrants, and which the facts of human life seldom demand from a Christian pulpit."

This statement cannot be too deeply pondered. It points out a serious and a glaring defect. Whence does it come? Have the conditions of the minister's heart anything to do with this, as well as his sense of the need of warning that obtains? Is he interpreting the condition of the people by his own? Does he see them in the mirror of his own mind and spirit? Is his congregation only regarded as a multiplication of himself? Very often no doubt this is the case. The spiritual condition of the preacher will give the keynote to his preaching. It will determine largely what he shall inculcate and declare. His pulpit work will but reflect the work of the Spirit in the inner sanctuary of his nature. And therefore, as Dr. Phelps charges home, this easier work is chosen because progressive development has not been made to the higher experiences which bring the harder work of the ministry. How much is said of comfort in both the Old and New Testaments? These passages should be studied until their spirit takes possession of the nature and broadens the sympathies of the preacher and endues him with the power to enter into the cloud that darkens many a condition and makes it hard to bear. They shall help him to think of the deep meaning of "fight the good fight of faith." The conflict with evil, the anxiety, the watching, the weariness, the defeats, the trials, the failures, the doubts and fears and ten thousand spiritual foes that assail the inner man of the heart. They shall lead him into rich and fruitful regions of meditation and discourse. They shall keep him from this woe: "Woe to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them." Ezek. xxxiv. 2-4. See Christ's work, Isaiah lxi 1-3, and think of this—the minister's work is the same, essentially. How many broken hearts need to be bound up! How many wandering sheep that have lost their way are to be recovered? How many poor in spirit cry out for encouragement and comfort? How many lost ones need to be sought after and found? How many diseased ought to be healed with the balm of Gilead?

What a work lies to the hand of the faithful pastor! Payson once wrote to his mother: "Satan rages most violently against Christ's sheep, and I am constantly employed in trying to counsel and comfort them under their manifold temptations." Duncan Matheson was wont to visit the old Christians who had been the disciples of Mr. Cowie, for from them he got both instruction and comfort. Once as he was calling on Isabel Christie, then upwards of ninety years of age, she welcomed him with: "Come awa, my son David." "Perhaps," was his reply, "the hands are the hands of Esau, but the voice is Jacob's. How do you know that I am not a hypocrite?" This is just such a question as both torments and enfeebles many. How did she answer it? Thus: "Ah, d'ye think I dinna ken the breath o' a true Christian? We ocht to lay down our lives for the brithren; an hoo could we dee for them if we didna ken them?"

Luther was once asked: "Which is the greater, to controvert adversaries or to exhort and hold up the weak?" He answered and said: "Both are good and needful, although to comfort the faint hearted is something greater; yet the weak themselves are edified and improved by hearing the faith contended for. Each is God's gift." Of William Hewitson this is said: "His ministry had been eminently an earnest one. He had so preached that, whether men believed or no, they felt that the preacher spoke because he believed. It was not the earnestness of the flesh—not vehemence, not noise, not physical fervours—but the deep, calm, solemn, gentle earnestness of the Spirit. There was no scolding, no impatience, no angry upbraiding, but the tenderest pity; he warned and besought with tears. This was his unanswerable argument." And it ought to be every minister's.

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are any difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

THE ELDERSHIP.

Brethren of the eldership, a word with you. When you entered upon your office you assumed the following vow: "Do you promise, through grace, to perform all the duties incumbent on you with zeal and fidelity, following after righteousness, faith, charity? Answer, I do." Brethren, are you keeping that vow? Are you endeavouring to perform all the duties of your high office with zeal and fidelity?

There are some elders who seem to think their duty is simply to act as brakemen. Now, a brakeman is an important officer, if he is careful to draw the brakes only when the train is starting on a down-grade; but if he is so thoughtless as not to consider whether it is up-grade or down, and persists in drawing the brakes all the time, he is a very poor officer. The train would be better without him, notwithstanding some down-grades, for then it would move, though it did move sometimes too fast.

There is a familiar story of an elder who was ambitious to be put into the office, and, when asked concerning his qualifications for it, gave an answer that had the merit of being candid, at least, and one that expresses what seems to be the governing principle of many who hold that position. He was asked if he could be a leader in Sabbath school work—he thought not, then, if he could take a prominent part in the prayer-meetings; for this he thought he was not fitted; then, could he be useful in visiting from house to house and comforting and instructing the Lord's people; he thought he could not do that. "What could you do then?" he was asked, "that would make you an efficient elder?" His reply was: "I think if I were in the Session and anything new was proposed, I could offer a strong objection."

That is precisely what very many elders do, and about all that they do. I once heard a pastor say: "When I am planning aggressive work for my congregation and trying to lift all the interests of the Church to a higher plane, the question on my mind is not, How much will my elders help me in this? but, How much difficulty will I have in overcoming their opposition to it? This is not true of all our elders, for there are those who are powers for good in their congregations, but it is true of very many.

My brother, now reading this, how is it with you? If you were to die to-day, would the church over which you have been ordained an elder be better or worse off than it is? Would there be many families who would say, "We will miss him at our fireside, when sickness and sorrow come again?" Would there be young men who would say, "I will miss the good man who gave me counsel and encouragement, when I was disposed to go astray?" Would the prayer-meeting miss the voice of one who always led them in plain, earnest prayer for things they needed in every-day life? Would the Sabbath school miss you as one who had led them as a good under-shepherd into the fold of God? Or, would the pastor, in his secret chamber, draw a long sigh of relief at the thought of one who had always stood in the way of his cherished plans being now out of the way? And would the people, who have it in their hearts to advance the cause of the Master in your congregation, say "Now he is gone, we can go forward?" Do not think that I am drawing a fancy picture; I am describing just what many a pastor feels, and what the working element in the church feels concerning many elders. Do you want to live so that the church, over which you have been solemnly ordained a ruling elder, will be glad at heart, though of course they do not say it, when you die or move away?

It is time for the eldership to wake up and realize more the nature of their ordination vows. Their office is parallel to that of the minister except in teaching, and their responsibilities are equal to his in the oversight of the flock of God. The blood of souls will rest on them if they are not faithful.—*United Presbyterian.*

THE CHRISTIAN'S DUTY.

"The duty of Christians is to be like-minded with Christ. Does Christ long for the conversion of souls? You who are true Christians will do the same. Does Christ show His deep feeling on this subject by the active efforts he makes? You who are Christians will in this be followers of Christ. You will not only earnestly pray, 'Thy kingdom come,' but you likewise will do all you can to set up His kingdom in the earth. You will strive that your children, your servants, your dependents, your neighbours, and your fellow-parishioners may be brought with repentance and faith to the foot of the Redeemer's cross. You will also be anxious that the Redeemer's last command that His Gospel should be preached to every nation may be fully obeyed. You will, therefore, by your prayers and your contributions, help those devoted servants of Christ who, at home and in foreign lands, are enduring the heat and burden of the ministerial day in proclaiming repentance towards God and faith towards the Lord Jesus Christ."—*Clayton.*

IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

Minard's Liniment cures Burns, etc.

Our Young Folks.

WORK FOR LITTLE FOLLOWERS.

There's always work in plenty for little hands to do,
Something waiting every day that none may try but you,
Little burdens you may lift, happy steps that you can take,
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling, the Church of God may claim,
And gather little flowers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear,
Don't you wish your gentle words might lead some souls to look
above
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you; swift and jubilant they ring,
Oh! the bliss of being trusted on the errands of the King!
Fearless march in royal service, not an evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—
Songs that are full of sunshine as the sunniest hours of spring.
Won't you sing them till our sorrow seems the easier to bear,
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do,
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort doing it for Jesus' sake.

YOUNG MAN, YOU WILL DO.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian Church, had pious parents, brother and sisters; his family was one in Christ. On graduating he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world. The home prayers followed him. As he went he fell into company of older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travellers said to him, "Come, let us be off for a drive and the sights." "No," said the young man, "I am going to keep the Sabbath, and I promised my mother to keep on to that way." His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said, "Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words and you will win." The boy went to church, all honour to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence, won their respect by his manly avowal of good obligations. Already success is smiling upon that young man. There is no lack of places for him.

BORROWED RAIMENT.

"Of what are you thinking, dear mamma, that you look so grave?" asked little Anna Vernon of her mother one evening.

"I will tell you," said her mother, "though it may not interest you. I was thinking of a little girl whom I saw to-day walking before me in the street."

"Who was she, mamma? Do you know her name? How was she dressed?" asked Anna.

"Listen and I will tell you. She had on what seemed a new silk dress to judge from the anxious glances she cast at it every few minutes, and new shoes, too, I should think, from the manner in which she tripped along, as though it were a condescension to touch the earth at all; while nothing less than a new hat and feather could have caused her to hold her head so high, as though she would say to all 'If I am not so good as you, I am certainly finer.'"

Anna's head was low enough now, and crimson blushes covered her face, while her mother continued:—

"I have just been reading a favourite French author, and I thought to myself, why should this little girl be so proud of a dress composed of the cast-off clothing of animals which browse in the meadows, or insects that crawl beneath our feet? There is scarcely one from which she has not borrowed a portion of its covering. Her grandest and richest attire is composed of threads stolen from the sheep and the silkworm. Yesterday this little girl was mild and amiable; to-day she is rude and haughty. What has created this change? Nothing, only she had on her head a feather plucked from the tail of an ostrich! How proud that ostrich ought to be, which has so many more, and all its own!

"And then, too, her shawl, made of the hair of certain goats from Thibet—goats which I have seen, and which really do not appear anything like so proud of this hair as the little girl who had borrowed it of them.

"And that dress, whose great value induced such satisfied looks, is nothing but the web in which a large worm, called the silkworm, wrapped itself—a web which it abandoned with distain as soon as it had become a white and plain moth!"

Anna looked at her new clothes with dismay.

"I think they are very pretty, mamma, if insects did make hem," she said.

DOES IT PAY.

Is honesty the best policy, when to carry out to the letter the old maxim requires so much?

The dull, weary, daily plodding at desk or countinghouse or farm—a surrender of body, soul and spirit to the getting of the bare necessities of life, a tantalizing sight of others flaring and flaunting in the sunshine of success, with the knowledge that their salary never could support such extravagance; that there must be means back of that to entitle such show—does honesty pay?

Does it pay, when to wear a threadbare coat means social ostracism, when theatre-going and all expensive indulgence like wine and cigars must be done without, if to live within one's income be the desired end? When possessing the power to say No, from a fear of going into debt, you are voted mean, does that pay? Does it pay when the butterflies of fashion pass you by? When stylish young men—though they acknowledge you to be a good fellow, and perhaps secretly admire your independent spirit, yet laugh at you, or call you a "crank" because you refuse to join in their "good times?"

As only fit to be tied to your mother's "apron strings," should you object to the form such "good times" take? At such a crisis as this, it may be you are compelled to cry out in anguish of soul "Is honesty the best policy? Does dishonesty pay?"

To begin your business career by stealing your employer's time, using it to promote your own interests or enjoyments, and gradually but surely to lose all the conscientious habits you may once have been forming. Does it pay to allow your expenditure to exceed your income? to try to appear as prosperous as your companions, who have more means; to talk of luxuries as if they were necessities? When you arrive at this point, stop. You are in danger of getting on the down grade. Before it be too late look ahead and ponder what awaits the rogue. Only a loss of the self-respect he once gloried in; a constant fear of impending ruin; a knowledge that his word has no longer any weight; that his friends have begun to turn toward him the cold shoulder—is that all? Ah no, for all the while remorse is gnawing at his heart-strings. All happiness and freedom have forever flown. The sun shines as brightly, the sky is as blue, his child's laugh as merry, but not for him. The remainder of his years will be one long dreary winter night; he cannot forget. Memory ever active points back to the time when he was a free man, when all this evil could have been averted had he considered that "the way of transgressors is hard." Nothing now for him to look forward to but a prison and a felon's grave.

Then honesty does pay, but it has a deeper meaning than that usually assigned to it. It is not enough to refrain one's hand from another man's pocket; not enough not to tamper with figures, not enough to regard all forms of gambling and betting with disapproval. It is all that and more—it is a strict adherence to truth and duty, that's what honesty means.

You may never accumulate a fortune, but if you acquire the art of living within your means, you can never feel poor, and you may feel rich, even though your means be small. Then at your death you will leave as the best inheritance to those who come after you an untarnished name. What can be better? Then honesty is the best policy? Yes, even in this life, and "an honest man is the noblest work of God."

A WORD TO BOYS.

If we are to have drunkards in the future, some of them are to come from the boys of whom I am now writing, and I ask you if you want to become one of them? No, of course you don't! Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing.

Never touch liquor in any form. That is the plan and it is worth putting into practice. I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come this way. You will find yourself sometime with a number of companions and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them.

Then what will you do? Will you say, "No, no! none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself and will keep doing so all its life? Boys, do not become drunkards.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a slob, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

MEN who feel "run down" and "out of sorts" whether from mental worry, over-work, excesses or indiscretions will find a speedy cure in Dr. Williams' Pink Pills. (All dealers.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov 9] THE WORK OF THE HOLY SPIRIT. [John xvi
1891.] GOLDEN TEXT.—He will guide you into all truth.—John xvi.
13.

INTRODUCTORY.

The truths contained in the present lesson were spoken by our Saviour in the Upper Room in Jerusalem. They followed the discourse on the True Vine, and were among the last things addressed to the disciples before they left the city for the garden of Gethsemane, only a short time before Jesus was betrayed into the hands of His enemies.

I. Coming Trials.—Christ explains to the disciples that He had told them these precious truths that they might be upheld in the various severe trials through which they would have to pass. "These things have I spoken unto you that ye should not be offended." The sense of the closing words of this verse are better brought out by the rendering of the Revised Version, "that ye should not be made to stumble." In the crucifixion of Christ, the conduct of the rulers, the scorn and contumely cast upon themselves their faith would be tried. But for the sustaining power of the truth He had communicated to them, and the promised presence and help of the Holy Spirit, they would be sorely tempted to deny Christ, and forsake His service. They were forewarned and thus forearmed that they might resist temptation and be enabled to remain steadfast. Among other things they would be expelled from the Synagogues, they would be excluded from religious fellowship in the Jewish Church, and they would be regarded by many as outcasts. The time would come when His and their enemies would proceed further than this, they would not hesitate to take their lives, and would think that in putting them to death as heretics they offered acceptable sacrifices unto God. When Saul of Tarsus persecuted Christ's followers this was what he thought, until God converted him and taught him the better way. Persecution has caused untold suffering and will have to be accounted for, but it has never hindered the advance of God's kingdom. "The blood of the martyrs is the seed of the Church." The reason why they pursued so mistaken a course is next given "They have not known the Father, nor Me." It was through ignorance they did it, but their ignorance was inexcusable. They did not understand the mercy and forbearance of God. They did not comprehend God's method for the salvation of sinful men, and therefore they were ready to commit atrocious crimes under the impression that they were thereby advancing the cause of God. Now Jesus tells these disciples what trials were awaiting them, that when they came upon them, they would remember that He had foretold them, a circumstance in itself that held the confirmation of their faith, seeing that he knew the future. He also tells them that He had refrained from telling them these things earlier, because the fitting time for their disclosure had not then come, and because He was present with them.

II. The Holy Spirit's Work in the World.—It is the work of the Holy Spirit to reprove, convince and convict of sin. It is only by the Holy Spirit's power that we can come to know the awful nature of sin. Worldly people are unconcerned about sin. They may feel the misery it brings, but they do not know its evil. Many things they do, hardly giving them a thought whether they are sinful or not. The Holy Spirit brings home conviction of sin to the heart. The greatest of all sins is here specified, "because they believe not on Me." The unbelief that culminates in the rejection of Christ is the greatest of sins. The Spirit also convinces of righteousness. When one is convicted of sin, he becomes aware of his own unrighteousness, and is led to see the righteousness of Christ, which can through faith be imputed to him. He is convinced that he ought to become righteous as Christ is righteous. The third great essential fact of which the Holy Spirit will convict the world is judgment. The world's judgment is different from God's. The world's judgment condemned Jesus; God's judgment, according to truth, pronounces Him as His beloved Son in whom He is well pleased. These three, sin, righteousness and judgment, are closely related. Sin is a violation of righteousness, and in judgment sin is condemned and righteousness vindicated. The prince of this world, Satan, is judged. Christ's death was the triumph over the Evil One who caused man's ruin by the fall. It was the vindication of God's eternal righteousness as well as a revelation of His love and mercy.

III. The Holy Spirit's Work in the Disciples.—In addition to producing conviction by the application of the truth, the Holy Spirit is also the revealer to the soul of the truth of Christ. Jesus adapts His truth to the mental and spiritual condition of His disciples. All the time the disciples had spent in Christ's fellowship they had been learning of Him, but there were still aspects of truth they were as yet unable to receive and understand. He says "I have yet many things to say unto you, but ye cannot bear them now." The Holy Spirit is also the Spirit of truth. He is the guide into all truth, the safest and the best guide that the truth seeker can have, the guide that every sincere enquirer can have, if he only ask aright. It does not mean that the Holy Spirit will make a person omniscient, but it means that every one who desires to attain to a knowledge of God's saving truth will be guided into that truth by the Holy Spirit. We see how these disciples were led in their ministry of the Gospel, and the framing of the New Testament record, which includes the four Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation. That same Spirit brings home to the heart still in living power the truth revealed concerning Christ, so that saving truth is within the reach of all who seek it. In the revelation of divine truth there is unity. Father, Son and Holy Spirit teach the same thing, "for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." The work of the Holy Spirit is going on in the Church as it has been going on from the beginning. There are fuller realizations of the application and meaning of God's revealed truth being constantly made as the years go by, and a clearer understanding of God's purposes lead to anticipation of what is to come. The result of the Holy Spirit's work is the glorification of Christ, revealing the glory of His character, His infinite love and compassion, the perfection of His atoning work as a sacrifice for sin, and its saving application through faith for man's redemption. He glorifies Christ by revealing to the believing soul the blessedness of the kingdom of God. It is the distinctive work of the Holy Spirit to take of the things of Christ and show them unto us. These words close with a sublime statement of Christ's divinity. "All things that the Father hath are Mine." They are one in nature, one in purpose, "therefore, said I, that He shall take of Mine, and shall show it unto you."

PRACTICAL SUGGESTIONS.

Christ warns against despondency and defection. He foretells the trials that await us that we should not be made to stumble.

Persecutors are utterly mistaken when they imagine that their merciless cruelties are pleasing to God.

The Holy Spirit convinces the world that sin will be condemned and righteousness vindicated.

The Holy Spirit will guide into all saving truth.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 28th, 1891.

At the Methodist Ecumenical Council there were some rather exciting scenes. In several of the reports that appeared the disturbances that occurred were evidently made the most of. An ecclesiastical breeze is relished by some and brings pain and distress to others. People do not take into account that human nature requires a little free play, and that allowances have occasionally to be made. It is clear that the high winds that careered through the council were due to misunderstandings. Different modes of public procedure in Britain and America were not fully understood. Hasty conclusions were formed that insult even was intended to one of the gentlemen who presided, and the "hear, hears" and "chair" of the English brethren were misinterpreted. The brusque and sturdy independence of Mr. Atkinson, the English M.P., had a disturbing effect. His self-assertion and bull-dog tenacity will no doubt be set down to insular stolidity and indifference to any opinions save those entertained by himself. Had those interludes been omitted it would no doubt have been better, but the solid work done in the Conference will speak for itself.

FROM the fact that we have had a surfeit of political scandals from Ottawa, the proceedings of the Royal Commission now in session at Quebec have not attracted so great a degree of attention as was bestowed on the Ottawa reports. Then it may be supposed that those in which Dominion ministers and officials were involved were of wider interest than those which are supposed only to affect a province. But stealing is stealing whether from the Dominion or from a Provincial treasury. The investigation now taking place in Quebec is evidently being conducted with great fairness and impartiality under the presidency of the judges who have been appointed for the purpose of enquiring into the manifestly crooked operations in connection with Baie des Chaleurs Railway. Enough has been brought out to show that advantage has been taken to convert public funds to very private uses. Whatever conclusion may be reached, it is evidently high time for the Canadian people throughout the Dominion to insist that only honest men be entrusted with the work of legislation and the administration of public affairs. We have been too tolerant of dishonesty.

THE trial of Professor Briggs, of Union Seminary, New York, charged with holding views at variance with the standards of the Presbyterian Church, takes place this week. It will be followed with keen interest not only by Presbyterians generally, but by many others besides. Not a few have made up their minds already on the grave questions at issue. The keen discussions over the matter already held have to some extent made strong partisans for and against the professor. It is needless to say that ecclesiastical trials are almost always conducted amid too great intensity of feeling. There is an apparent desire to acquit, and an equally eager desire to condemn, one who is put on his defence for the views he holds. The cry of heresy is raised, and with possibly greater vehemence the cry of heresy-hunting is started as a counter cry. It is evident that the inflammatory state of mind aroused by warmth of feeling is the least favourable to a calm and dispassionate consideration of the great questions involved in a charge like that brought against Professor Briggs. It is to be regretted that when such questions are forced upon Church courts they cannot always be approached in a sincere and earnest, truth-loving spirit, the only consistent attitude that office-bearers in the Christian Church can rightly maintain.

POLICE authorities have discovered that some one has been making Toronto the basis of a most barefaced and despicable swindling operation. The sharper has been pretending to sell tickets for the Louisiana Lottery. It is evident from the number of letters received at the post-office addressed to the swindling operator that there are numbers here in Canada whose love of ill-gotten gain not only gets the better of their honesty, but even of their ordinary common-sense. When such things occur it is usual to demand that the laws for the protection of the unwary should be made more stringent. The law should certainly be sufficiently clear and explicit and so easy of application that men who prey on the credulity and weakness of the people should not be able to escape through its meshes, but the feeling of pity for the victims of shrewd rapacity is tempered by the consideration that the dupes should have known better. The fact that they responded so readily to the allurements of the sharper, tempts many who are not cynics to say "serve them right." It is a matter for deep concern that there should be so many who are prepared to disregard the divine law as embodied in the eighth commandment.

IT is worthy of observation that not a few of the prominent men who have left the Roman Catholic communion are strongly opposed to papal interference in the political affairs of States. They evidently know what lies behind the vehement desire of the Roman Catholic authorities to meddle in the secular affairs of nations. And yet it is no secret that the Roman Catholic Church desires to control education and legislation chiefly because by that means it hopes to regain the ascendancy from which it was driven by the Reformation. The design is visionary. A spiritual organization is one of greater power and influence than one that embroils itself with the shifting interests of political exigencies. Dr. McGlynn said recently: Are the American people entirely wrong in maintaining that prejudice against a Catholic? I say, No. And he gives as one reason that Monsignor Preston stated in a speech two years ago that we must take our politics from the Pope as well as our religion. Dr. McGlynn shows wherein this is a reasonable distrust. There is this feeling, he says that on a pinch, somehow they would not be such true Americans as if they were not Catholics. It is because of this constant effort of ecclesiastical politicians to aggrandize their temporal power. They fear the politics of the Pope. They would sooner have the sturdy son of a Presbyterian minister, like Grover Cleveland. And they would sooner have a man like Benjamin Harrison, about the blueness of whose Presbyterianism they have not much doubt than to have a Catholic President, of whom they would feel they had reason to fear, that, in some way or other, he would be bewitched by messages from the Pope. The American people possibly would not object to a President whose religion was Roman Catholic, but they would most strenuously object to being ruled by a foreigner, especially if that foreigner is the Roman Pontiff who arrogantly claims to rule all nations.

AT the opening of the session of the McCormick Theological Seminary, Chicago, Dr. Herrick Johnson delivered the inaugural address. It is replete with good sound solid sense. He discoursed on Theological Narrowness and on Theological Broadness. In these days of extremes it takes a wise man to hold the balances even. Dr. Johnson said many good things on both topics. Here is what he says on the former.—

The field of theology is broad. In the treatment of its transcendent themes, the exactness of science is impossible. We can compel conclusions in mathematics when once our terms are understood. But as to many of the infinite reaches of truths in the Christian Scriptures, "we see through a glass darkly." Concerning the fundamental evangelical truths vital to salvation, the Christian world is pretty much agreed. The essential doctrines he that runs may read. God has not left even the lame, the halt, the blind, the imbecile, in any uncertainty as to what they must do to be saved. But outside these indispensable doctrines are systems of truth, about whose Scripturalness equally good men and equally able men radically differ. You will hear something of these systems, and you will be taught that only one of them has Scriptural warrant. For this Seminary intensely believes in, and teaches as the Word of God, the system of truth commonly known as the Reformed or Calvinistic system. Our Church has embodied this system in her Confession of Faith, as most nearly expressing the mind of God revealed in His Word.

But no human system will probably ever compass the whole of revealed truth. And there are heights and depths of truth that baffle logic. Infinities, that on their face involve that profoundest mysteries, cannot be put in logical finite

form with the absolute assurance that that form contains the truth, the whole truth, and nothing but the truth.

While the learned Doctor warns against the cramping consequences of narrowness of theological vision, he also holds that there may be a breadth that ends in aimless indefiniteness. So he proceeds:—

The broadness that lets down all bars, that believes in a Gospel of sweetness and light only, that thinks sin can be transformed by a lullaby, that calls "love" "the greatest thing in the world," and that is heard crying in the synagogues and in the corners of the streets, "Give us less of Calvin and more of Christ," enters widely into the spirit of the times, and takes on every alluring guise to many a student now on his way to the ministry. But a broadness that embraces everything, and leaves us no definiteness of belief and no positiveness of conviction, is infidel to truth. Truth is large, but truth is mainly definite. Christ without truth is a phantom Christ. The Son of God and the Truth of God are one. Shade away the distinctiveness of truth, and you put Christ in shadow. The vivid outline is wanting that ever since Paul has given birth to the avowal, "I know whom I have believed!" A bold, brave, confident faith is a definite faith.

This Seminary stands for no breadth that cannot put itself in definite form for tremendous bearing on will and heart. The breadth of Presbyterianism is that it unchurches no Christian, and unfrocks no minister. But it has a definite theology to teach, and that theology is Calvinistic. We believe in the Calvinistic theology, because it more nearly expresses than anything formulated in human language what we believe is the mind of God in the Scriptures. And the belief is known by its fruits. Impalpable and shadowy souls are not born of it. The men it has fashioned are the men of iron nerve, of fixed conviction, of deathless courage, rooted as the oaks.

So, while I warn you against the peril of a narrowness that would make you bigots, I warn you also against the peril of a broadness that would empty your souls of conviction and your lives of victory. The heroes of a heavenly commission know what they believe. Only get your knowledge bathed in the spirit of Christ's Cross and passion, so that you will look out of His eyes at men who do not believe as you do, and then the positiveness and the definiteness of your convictions will be no bar, but a help to a wide effectiveness.

THE ITALIANS AND THE POPE.

THE Papacy evidently clings to the power of the keys. It desires to have the control of both worlds and aspires to supreme authority in relation to heaven and earth. It claims to open and close the gates of purgatory at discretion. It is permitted without check to fulminate excommunications against all who incur its displeasure, and its supreme head claims to preside over the Church as God's vice-gerent on earth. In that capacity the Pope can pronounce with infallibility what is to be believed and what rejected. Erring mortal though he be, in virtue of his office he claims the power to decree dogmas as if they were divine and that no man may dare question. How many intelligent Roman Catholics candidly in their hearts believe in so monstrous an assumption? The ablest men in attendance at the Vatican Council of 1870 fought strenuously against the enactment of the papal infallibility dogma, but they were overborne, some of them yielding to what they deemed the inevitable, but the late Dr. Dollinger could neither be coerced nor concussed, and the learned professor was excommunicated for no other crime than refusing to acquiesce in what he could not believe.

In spiritual matters the Papacy takes the loftiest ground, but if the so-called interviews with leading dignitaries who are supposed to participate in the Vatican counsels are to be believed, the Holy Church is not averse to the employment of means known to mundane politicians for the purpose of disseminating views they wish to be publicly believed. An instance of this appeared in the daily press last week, showing that there is a willingness to utilize existing means by which outside public opinion can be influenced. Cardinal Lavignerie's efforts to turn clerical opinion in France from the attitude of reactionary hostility into one of favour for the republic was expected to redound to the interests of the Papacy. The papal encyclical on the labour question was also expected to have the same effect. In connection with this the pilgrimage deputations of numerous bodies of French workmen to Rome, it was thought, would have an excellent effect in turning popular feeling in favour of the Church and would likewise impress young Italy with the belief that it would be politic to stay its hand. All seemed to work well until the untoward episode at the Pantheon occurred. The result of that foolish escapade raised a commotion that astonished all interested and all who looked on. It is clear that the Curia has seen much significance in a comparatively trivial event that has led to great results and may lead to others of still greater importance. It led to an unexpected outburst of popular feeling. It has put an abrupt termination

to the pilgrimages, induced the French authorities to take stringent measures with the Church dignitaries who were instrumental in organizing them, and made the papal authorities turn anxious thoughts to the situation.

The interview said to have been held with a Roman Cardinal last week shows how equanimity has been disturbed, and how anxious the men who guide the destinies of the Roman Catholic Church are to turn aside the disastrous consequences of the foolish episode in which the fiery young Frenchman was concerned. The interview bears traces of the excited feeling under which the grave Cardinal labours. The story he tells is a preposterous one. He expects it to be believed that the whole affair was neither more nor less than a base piece of trickery planned and carried out by Menotti Garibaldi and the Italian politicians. It may in fairness be assumed that Italian politicians are neither better nor worse than others of their class, and that they would not be unwilling to employ questionable means for effecting certain ends. Supposing, however, that the unnamed Cardinal's explanation of the Pantheon affair is true, what does it imply? That a young man conducted himself outrageously in the Pantheon while a group of pilgrims visited it, is admitted without contradiction. Then this young man must have been hired to act as he did. He was with the Frenchmen. Was he one of them, or a youth of some other nationality in disguise? The probability is that he was one of the pilgrim band. Was he bribed to act as he did by Garibaldi or some other foe of the Church? but suppose the excitable young man had been surreptitiously hired to play the part he did, would that account for the immediate, wide-spread and determined uprising of the Italian youth to resent emphatically the indignity done to the memory of Victor Emanuel? The spontaneity and extent of the popular indignation preclude the idea of a preconcerted design to cause trouble. The Cardinal in the interview is silent concerning the character of the address delivered by the Pope immediately preceding the visit to the Pantheon. The affair is quite explicable without the intervention of Garibaldian intrigue. The passionate words of his Holiness were of themselves sufficient to inflame the impetuosity of a callow and enthusiastic devotee, and the surprising results followed in due course.

It is clear that for the moment the papal authorities are not in a mood to cherish illusions. They are alarmed at the strength of the popular feeling of hostility to the papacy existing in Rome, where it is best known. At the same time it is evident from the character of the language used that their fears are greatly exaggerated, but in this there is a purpose. It is intended to rouse the sympathy and the indignation of the faithful. It is the design to represent the infallible Pontiff as a martyr. The Cardinal was careful to create the impression that the holy Father was on the verge of martyrdom, that his life was threatened, and that it might be necessary for the venerable man, who is nearing the end of his mortal career, to become a fugitive. The holding of the next conclave—a subject usually discussed when emergencies occur—is once more introduced with a view to bring these refractory Italians to a better frame of mind. Italians may be impulsive, but they have shown that they can be resolute of purpose, and it may be assumed that now they are sufficiently wide-awake to the consequences of the struggle against papal supremacy in State affairs that they are neither to be coerced nor cajoled by the Papacy. If the Italian people were as fully alive to the importance of spiritual as they are to that of civil liberty, the condition of the Italian kingdom would be much more hopeful than it is. The ascendancy of the Roman Catholic Church has not exercised a beneficial effect religiously on the people of Italy.

THE HIGHER CRITICISM

INAUGURAL addresses at the opening of theological college sessions are by no means dry and uninteresting. Those to whose lot it usually falls to deliver them are men who live in the higher altitudes of thought. They scan with earnest and enquiring glance the lights and shadows moving athwart the theological firmament and are in a position to speak with some degree of definiteness concerning the aspects of truth that interest and attract attention. No generation settles contentedly down in the groove in which the preceding generation moved. People now advanced in years can see how widely Christian activity differs from its manifestations twenty or thirty years ago. Theological speculation is in a condition of perpetual flux.

There are certain fixed fundamental beliefs on which all who bear the Christian name are agreed. The plan of salvation, at least among all evangelical Christians, is understood very much in the same way. Equal prominence may not be given to each part of it. One denomination may present in strong relief certain aspects of it, while others may be disposed to keep other parts of it more steadily in view, but there is nevertheless substantial agreement regarding what is held by all to be the essentially saving truths of the Gospel.

It is usually to what are considered the speculative aspects of revealed truth that college professors and learned divines turn their thoughts when they are called on to address theological neophytes at the commencement of the college session. Most of the inaugurals this season have had, with more or less distinctness, reference to the Higher Criticism. Its apologists and critics have been equally plain and outspoken in the statement of their respective views. The forms of critical and theological thought, so long rife in Germany, have at length got a lodgment in the Anglo-Saxon mind and are likely to receive a larger measure of attention in days to come. Momentous issues are dependent on a right solution of the problems these questions present. Were the critical methods confined to the regions of speculative thought there would be but little room for serious concern. But they cannot be so confined. Practical issues of tremendous import are dependent upon them. It is a matter of much more than speculative interest to enquire whether certain portions of the sacred Scriptures are what they purport to be, the revelation of the mind and will of God as the rule of faith and practice. That is the real issue the Higher Criticism raises. If confidence in the integrity of the one authoritative source of information on divine things is shaken, what will be the consequences?

The past history of religious thought and life in Germany will in a measure enable us to judge. Rationalistic thought is no new thing in the Fatherland. For more than a century it has been running its course. At present the champions of the Higher Criticism in Great Britain and on this continent are men eminent for their scholarship and fervent in devotion, they are lovers of truth and alive to high and noble impulses. So were several of the leaders in German theological and philosophical thought. These were followed by disciples who did not possess the same lofty endowments and pure spirituality. They were more daring and reached different conclusions. The trend was downward, not upward. Speculation drifted into rationalism, and that culminated in Strauss' "Leben Jesu."

It is in the field of practical life that the results of unbridled speculation are seen to be disastrous. The views of the speculative theologians were embraced by the school teachers, and generations of pupils were indoctrinated in a cold and repellant rationalistic materialism. What the fruits of such a system are need not be enquired. So far as these have been displayed they are baneful in the extreme. We have a degree of Christian activity unprecedented, that is seeking to stem the counter-currents of materialism and indifference. It is zealous and earnest, and blessed results from it are apparent, but it is a serious thing if there is room for apprehension that certain forms of scholarship should seem to give countenance to views that chill the warmth of Christian zeal and check the ardour of practical Christianity. Will a torpid faith and a half-hearted conviction be the best instrumentalities for encountering the mammon worship and insensibility to higher things now so clearly discernible in modern life? Can the vagueness and uncertainty regarding the authoritative utterances of sacred Scripture, which a subtle, subjective criticism, based largely on conjecture, produce strength of conviction in minds that have been alienated by various causes from religious influences? A sceptical age is not one in which moral and spiritual heroisms predominate. If ever an age needed the force of strong, spiritual conviction to mould, guide and elevate every-day life, it is the age in which we are now living. In many directions marvellous progress has been made, but has the Church of the living God been making commensurate progress? Is it in this nineteenth century inspiring individual and national life to reach higher, purer and holier levels? The Church needs all the consecrated learning that can be had, but much more does she need a fresh baptism of power from on high that she may do the work with which she is commissioned. It is true that the Scripture cannot be broken, but they who consciously or unconsciously for a time weaken its authority and influence incur a grave responsibility.

Books and Magazines.

SIR EDWIN ARNOLD'S "Papers on Japan," issued in *Scribner's Magazine*, have been thoroughly revised and will be issued shortly in book form by the same firm. The volume will contain all the original illustrations and a new introductory essay by the author.

SUNDAY. (Toronto. William Briggs.)—Annuals for young people are now made very attractive. The present volume for 1892 belongs to series originally published in London, which has become very popular and has achieved a great success. The new volume contains over two hundred and fifty new illustrations by popular artists. It is well suited to the little people, is well written, well illustrated, and well printed.

THE Dew of thy Youth: An address to young people of the Society of Christian Endeavour. By J. R. Miller, D.D. (Chicago: Fleming H. Revell Company; Toronto: Willard Tract Depository.)—Dr. Miller, of Philadelphia, has done well in publishing this admirable address. It is brief but full of stimulating thought, and cannot fail to be inspiring to all young people engaged in Christian work and who desire to grow in Christian life.

MESSRS. J. FISCHER & BROTHERS, Bible House, New York, have forwarded three new quartets specially adapted for the Christmas season. They are by J. Wiegand, and their titles are "The Star of Bethlehem," "Your voices raise ye," and "Awake my soul to joyful lays." Like all of this renowned composer's productions, these three anthems are very meritorious and effective, and of a spirited, high melodious and devotional character. They are published at very cheap rates.

DOROTHY DOREMUS. By Mildred Scarborough. (Philadelphia: The American Sunday School Union.)—"Dorothy Doremus" is an excellent story of its class. It is simple, natural, and gives a good description of how a girl with a passionate temper comes under Christian influences, and how she gives promise of a beautiful character, an active and a noble life. Young girls will be delighted to read the story, and in it they may see a mirror reflecting their own faults and showing the way to mend them.

THE Young Men's Christian Association of McGill College, Montreal, have issued a very neat and useful little "Students Hand Book." Much information of special value to students is compressed into limited space. From it we notice that Principal MacVicar is announced to give a series of Bible Lessons on Tuesday evenings. For the first term, the subjects of study, beginning with an introductory lecture on "Inductive Method of Bible Study," will be devoted to fundamental truths revealed in the Old Testament. The subjects for the second term, beginning after Christmas holidays, will deal with essential virtues unfolded in the New Testament.

A DECADE of Christian Endeavour—1881-1891. By Rev. Dwight M. Pratt. (Chicago: Fleming H. Revell Company; Toronto: Willard Tract Depository.)—The Rev. Mr. Pratt is successor in the pastorate of Williston Church, Portland, Maine, of Rev. Dr. Clark, the founder of the Christian Endeavour movement. As might be expected there are interesting details of Dr. Clark's life and work. There is a brief but cordial introduction to the volume written by Dr. Wayland Hoyt, of Minneapolis. The book comprises twelve chapters, dealing with "The Significance of the Movement," "The Genesis of the Idea," "Its Beginnings," "First Years of Williston Society," "The Spread of the Movement," "Christian Endeavour Literature," "The Church's Need," "The Covenant Idea," "A bond of Union among Denominations," "The Decennial Anniversary" and "On the Threshold of Another Century."

IN ONE GIRL'S EXPERIENCE. By Mary Hubbard Howell. (Philadelphia: The American Sunday School Union.)—In "One Girl's Experience" we find portrayed the experience of many girls—not indeed in outward events, but in inward struggles. These girls show their pride, envy, malice, spitefulness, and other unamiable traits when left to themselves, and the reader wonders why placid Mrs. Pennock, one of the well-drawn characters in the story, endures the bickerings and quarrellings which disturb the quiet of her home, and does not rid herself of the troubles by turning the visiting girls out of her house. Her teaching is expressed in what was written on a card given to the heroine, and is as follows: 1. Be cheerful; never darken another's sky with your own clouds. 2. Be courageous; never waste your imagination in inventing bugbears. 3. Be helpful; remember God has given you two hands that with them you may bestow as well as receive blessings. 4. Be thoughtful of others; remember the old benediction, blessed are the happiness makers. 5. Be faithful in the least things; remember the old sculptor who carved the back of his statue as carefully as the front, because the gods see everywhere. 6. Be a Bible student and a follower of Christ; remember the old Jewish proverb, "If you would be fragrant, keep close to the seller of perfumes."

CROSS ROADS; or, Isabel Alison's History. By Mary Halloway. (Philadelphia: The American Sunday School Union.)—"This world is a hard place for girls," some one has said. It is apt to be peculiarly hard for those who must leave home and earn a livelihood at an early age, after a sheltered and comfortable girlhood which has not developed self-reliance and the more hardy traits of character. The life path of such girls often seems to take them along cross-roads; but if they are daughters of the King, they find that He is leading them along the upward way. Isabel Alison feels the pinch of limitation in means and circumstances. She encounters varied trials, and does not always manifest the graces of the saints. She is a very human sort of girl; but readers will like her none the less for that. As governess and teacher she is tantalized, worried, exasperated and soothed by turns, and has the knack of making readers sympathize with the moods which she so candidly mirrors in her journal. An interesting set of young people are brought in—school girls, college boys, and others older and younger. School life exhibits its trials and compensations for teachers and scholars. The "schoolmarm" and the school girl are shown to be very closely akin in their human nature. Most of the people introduced are good but not "goody-goody." Girls will be profited by making the acquaintance of Isabel Alison, as a sensible older sister who has been along the cross-roads and is following the King's highway.

Choice Literature.

A BRAVE TRANSGRESSOR.

"You'll be with us, Chub, won't you?" said a young fellow of sixteen, who stood a full head taller than any of the knot of boys gathered round him, on the playground of Edgehill school.

"Yes; yes," echoed the others. "Chub must be there."

"We want Chub."

"The fun of the whole thing is to see Chub dip in."

"Yes, I'll be there. What is it and where is it?" said the little red-cheeked, blue-eyed, curly-headed fellow, who was the youngest boy at school, and answered to the name of Chub.

He was a sweet little chap in looks, and temper too, and was the favourite at school, as he was at home and everywhere.

His place, as the youngest, gave him a sort of preferment among the boys, and a protection, which Chub was inclined, sometimes, to resent. He was willing to be petted, and let into the fun of the older boys, but he drew the line at kissing, that always made him mad, and yet his frank and merry face incited both boys and girls to kiss him; and Chub would stand it from the girls, if there was not too much of it.

His nick-name was a sore trial to him at first. He had won it, in early childhood, with his own crooked, little tongue.

His sister Isa could never restrain her admiration of a pretty boy; and Chub was a beauty, when he was younger, with his long, flaxen curls, for which some fairy god-mother had spun golden threads to twine among the hair, with great blue eyes wide open, as if on a quest for the Holy Grail or some such marvel. Then his big sister used to snatch him up in her arms and kiss him on the slightest provocation, and call him "Cherub." And gradually his name drifted into the form which his baby tongue gave it when he gravely declared to strangers who stopped him on the street that his name was Chub Fisher, for his real name happened to be Robert Fisher; and when the quaint combination made the hearers laugh, Chub was pleased. But this was long ago, when he was a mere child, and the home tradition would be out of place at school.

"At school," he said, sitting with his chubby little legs crossed, nursing his knee as is the manner of boys, and gravely instructing Isa, "I wish to be called Robert."

"I should think Bob would be better," said Isa. "It is easier for boys to say Bob than Robert."

"The boys will have a great many harder names than that to learn in history," sententiously answered Chub.

"Oh, yes," said Isa, smiling. "I did not mean that it was too hard for them; but Bob is a better name to shout."

"I don't think so," said Chub. "You just try it on Robert;" and, suiting the action to the word, he shouted, in his shrill soprano, and made Isa's ears ring with "Raa-ber!"

"You see," he said, triumphantly, as she clapped her fingers to her ears.

"I hear," she said, "and am sure that it's a fine name to shout; and Robert it shall be, Chub."

Now Isa meant to hold to this agreement, but when she came to the school and saw Chub, after a few weeks' separation, the enthusiasm of the moment got the better of her, and she shouted "Chub." The boys heard it and in one hour "Chub" had supplanted "Robert," which had enjoyed a reign of only one month and two days.

At first, as we said, Chub was woefully mortified and the hot tears came so near the surface that not every one of them was driven back. But the boys said it kindly and seemed to like him better as "Chub" than they had as "Robert" and so he came to like the name. Then, too, it gave the boys a chance for some first-rate jokes and Chub was fond of a joke, especially of boys' jokes; grown-up ones he did not care so much about; they were not so very funny.

He paid Isa up though, in the Christmas vacation; he never answered her at all unless she called him Robert in full.

"But what is it, and where is it?" Chub's question is waiting for an answer. He had accepted without hesitation, because he knew that wherever Phil Burton wanted him to go he was sure to have a good time; but still he would like to know what sort of a good time this particular one was to be.

"It's a box from home," said Phil. Chub had experienced a Burton box, and knew that it was unequalled by anything that he could remember or imagine. The mingled odour, as the lid was lifted while the group clustered around it, was ineffable and indescribable; the array of home dainties inside, each in a separate paste-board compartment, was the very acme of temptation; if that can be called tempting which does not offer the least resistance to its instant enjoyment. There was always one box tightly tied and packed with cotton and tissue paper which would have had an air of mystery save that experience (the best of masters in such affairs as this) assured them that it held a black fruit-cake, with ornamental, snow white icing, on which Phil's name and the date of his birthday was done in pink, a wonder of the confectioner's art which always won hilarious applause. You may think that Phil had a very imprudent mother, to expose her son to such a danger. The boys had no such misgivings, for they knew that Phil could never bear to eat his cake alone; he must have someone to whom he could say: "Isn't that fine?" "Aren't those jolly fat raisins?" "Did you strike a piece of that citron?" etc., etc.; and if there was a chorus of acclamation, it seemed to tickle Phil's palate all the more. In fact, the boy was proud of the splendid way in which his mother could put up a box and spice black cake; and he wanted to hear the fellows say so.

When Chub heard what it was, no wonder that he answered, heartily, "All right, I'm with you."

"Well, then, you be on hand when the lights are out to-night, and as soon as the 'Pluperfect Indicative' has made his round, you slide into my room," said Phil.

The long dormitory was divided by board partitions about seven feet high into single rooms, and at the farther end the tutor slept, whose duty it was to teach the grammar class and patrol the dormitory to enforce the rule of all lights out and no visiting in-rooms, after ten o'clock.

Chub's face fell when he heard the invitation. "I can't come," he said, his face flushing, and with a little tremour in his voice.

"Why not?" chorused three of the group.

"Oh pshaw! you can. What's the matter?" said Phil.

"I can't come," was all that Chub ventured to answer.

"You go ahead without me"; and he turned to leave the group.

Phil Burton caught him in his arms and set him on the fence, near which they were standing.

"We don't propose to go ahead without you, and we want to know the reason why you ask us to," said Phil.

"I can't come," answered Chub.

"You have made that remark three times; now give us something new," said Phil.

"I promised mother that I would not break any of the rules of the school, and I'm not going back on my word for a piece of cake. There!" said Chub, turning very red.

"Oh pshaw! your mother wouldn't object to this, it's not like the other rules; there's nothing mean or wrong about this. The rule is that we are to be in bed by ten o'clock, generally, you know; but all rules have exceptions, and this is one of the exceptions," argued Phil.

"I can't do it," was Chub's only answer.

"I say, fellows, shall we fix the time to suit Chub's tender conscience?" said Phil, turning to the group.

The verdict was against it. Chub was a favourite; but the delicious tang of forbidden fruit was too strong; and the vote was for keeping the feast as proposed, with the understanding that the invitation remained open to Chub, and the general opinion was that he would be on hand when he had time to think it over.

During study hour Chub's thoughts wandered more than once to the proposed entertainment, and visions of the inside of that box, conjured up by memory, thronged between him and his book. Once he thought that he smelled black cake and looked to see if, perchance, his neighbour really had a precious morsel; but no, it was only the potency of the efferent nerves of youth.

Bedtime came, and they that were bidden to the feast passed Chub with significant nods, winks and smack of the lips that warmed the cockles of his heart toward the witching repast. But he kept a stout face whatever the inner longings may have been, and, stopping at his own room, went in and shut the door, being careful to latch it securely. He never undressed in a greater hurry nor said so short a prayer, popped into bed, blew out the light, tucked himself tight under the bed-clothes, screwed his eyelids shut and thought how pleased his mother would be if she could know; but concluded that it would not be exactly nice to tell her, yet wished that someone else could mention it to her.

He heard the tutor make his rounds, the "Pluperfect Indicative," as the biggest boy in the school and a great joker, had named him.

The tutor's footsteps died away in the darkness, and now Chub knew that the boys would be slipping into Phil's room. He forgot about his mother, and his thoughts all turned to the scene, which was so clear before his eyes, as though the same moonlight that fell upon them carried the picture right on into his room. He thought he heard the lid of the box being pried off, then he was sure that he heard the crackle of paper. Presently the air was laden with a rich, spicy perfume that stole over and through the cracks of the partitions; that was plum cake, there was no doubt about it. The odour filled his nostrils, set his mouth watering, stirred every pulse of his appetite, and made him yearn with the hunger of a child. It played havoc with the memory of home and his mother and her satisfaction over her boy's strength against temptation.

Poor little chap, he was past the power of feeling anything except the longing that would not be still. Then he raised his head and listened. He could hear the whispered exclamations of delight. What he could not hear he could easily supply from his own quickened imagination. He wondered whether he would be breaking his promise if he stole to the door and asked for a piece of cake. "No! that is mean," he said to himself. "If I don't go in with the fellows, I haven't any right to the cake; if I don't share the risk, I can't share in the fun." But it could do no harm to hear what they said, so he got up and opened his door on a crack. The feast waxed hilarious and the boys were forgetting prudence. Chub could hear quite distinctly what they said and followed them through the course of the banquet. But the "Pluperfect" had not fallen asleep, and he, too, heard the distant echoes of the revel. Chub heard him get up, and the click of his latch warned him that his friends were in danger. Quick as thought he was out in the hall and, running to Phil Burton's room, opened the door. His coming was greeted with a suppressed chorus from the boys. "Ah! here's the Chub, the scent of the cake was too much for him."

"Quick, fellows," cried Chub. "The Pluperfect is coming."

Over the partitions they scuttled, and all was quiet in Phil Burton's room in less time than it takes to tell; but Chub's flying, little, white figure, as he ran back to his own room, pitched right into the arms of the tutor.

"Why, Robert, what does this mean?" said the tutor.

Chub was silent, being altogether out of breath.

"Where have you been, Robert, at this time of night?"

Chub had not yet recovered his breath.

"You can go to your room now; but I shall wish to see you before breakfast to-morrow," said the tutor. Then he passed down the hall opening door after door and peering in; but the bright moonlight showed every boy in the dormitory in bed, every room in order, and Chub the solitary offender.

Poor little Chub. He lay awake a long time wondering, first, whether the boys were caught; but he was satisfied they had escaped because he did not hear the "Pluperfect" say a word. Then he fell to thinking of his own sorry plight. After all, his mother would hear of this matter, but not in the way that it pleased him to think of. Instead of a sturdy little fellow standing to his promise, her boy would be held up to her as one who broke the rules; and for what? He felt like having a good cry; but that would not help matters, and might bring the tutor back, and Chub had seen more than enough of him to-night.

What should he say to the "Pluperfect" in the morning. He would not tell a lie, and he certainly was not going to tell the truth. He could not tell him that it was none of his business, which he would mightily have liked to do. He would have to keep still, and this he foresaw was no easy thing to do.

There was one person to whom he could have told the whole business from beginning to end, and that was his sister Isa. She was a sort of "missing link" grown up, and yet not wholly out of reach, for she could still feel as a child.

Yes, he could have told her, and she could have told his

mother just as much as it was well for his mother to know, and his mother could have told Mr. Armstrong, the principal, and Mr. Armstrong could have said to the "Pluperfect," "Never mind about Robert, that is all right," etc., etc. But all this alarming programme was deranged by the fact that Isa was ninety miles away, and he would have to answer the "Pluperfect" to-morrow morning, before breakfast.

Let me say this for Chub, that, amid all his tossing sorrows and perplexities, it did not once cross his mind to regret that he had gone to warn the fellows. He was sorry that he had not gotten back in time; sorry that his mother should think that he had forgotten his promise; sorry that Isa did not go to the same school; but the one gleam of comfort in it all was that the fellows were not caught.

But gradually the flushed little cheeks grew cool, the palpitating heart beat slower and slower, and the balm that soothes the sorrows of youth was laid on the eyelids of the restless little fellow and he slept the sleep of those who have done their duty and are not haunted by visions "of the things that we ought not to have done," or those other "things that we have left undone."

The morning light brought to Chub an awaking, with a consciousness of something special to which he awoke, and he soon recalled what it was. On his way downstairs the "Pluperfect" halted him at the door and, calling him in, said—

"What were you doing in the hall, Robert, after the retiring hour?"

"I was running for my room, sir," said Chub. As far as he could do so he was bound to tell the truth.

"That was plain enough," said the tutor, smiling. "But what called you out of your room at that hour?"

Chub was silent, while several answers flitted through his mind: "To look at the moon," that was preposterous; "To see what was going on," that was dangerous; "Because I heard you coming," that was worse still. So Chub took refuge in silence.

"You know, Robert, that it is against the rules. I am put here to see that this rule is obeyed. I have the right to know and must insist on your answering me or it will be my duty to report you to Mr. Armstrong. If you refuse to give me an explanation I can only conclude that you have no good one to give."

"Yes, sir," said Chub.

"Am I to understand, then, that you refuse to tell me why you were out of your room after hours and so compel me to report you?"

"Yes, sir," said Chub, not at all defiantly, but as though he was sorry for the tutor to put upon him such an unpleasant duty.

"Robert," said Mr. Winthrop, not unkindly, "this would be a very small matter if you would simply tell me just what the reason was" (on this point Chub could not agree with him). "But it will be a very serious matter if I have to report you to Mr. Armstrong as violating the rules and refusing to answer my question."

On this point Chub fully agreed with him, and he saw disgrace staring him in the face in such a fearful guise that his young heart sank within him. "Oh! if Isa were only here;" but he had to face the matter alone.

"You may go, Robert," said the tutor. I shall not report this to Mr. Armstrong until afternoon and in the meantime you can think it over and if you see fit to tell me, at the noon recess you will find me in my room, ready to listen to you."

"Thank you, sir," said Chub, and he left the room.

During the morning session Chub could do little else save cast over and over in his mind the pros and cons, the ifs and buts, of the one problem—how was he to get out of this scrape with honour; with what his mother would call honour, and what the boys would call honour, too.

He thought of consulting the boys, but discarded this as a cowardly pleading of his own case. The boys were sure to say, "Give us away; you sha'n't suffer for us." Phil would go and tell the whole story and then wouldn't he feel mean. No, he would rather suffer as he did now than feel as mean as that. So he fought it out alone, and the result was that he went and played ball as usual all recess time, though he knew that the "Pluperfect" was, even then, in Mr. Armstrong's study telling him about last night.

On this point he was right; that was just what was going on; and when the tutor was through with his story, this was Mr. Armstrong's comment:—

"The dear little rogue; he's plucky, isn't he? We must get at the bottom of this before we do anything about it."

That afternoon Mr. Armstrong took a party of the older boys out shooting with him. Being a good shot he was fond of the sport and encouraged the boys to join him. On these excursions as they tramped over the fields he would tell the boys legendary tales of heroes or recite a ballad and encourage them to talk about it.

This age is so mercenary and utilitarian," he would say, "and boys ought to know and love the chivalric spirit of the days when honour and truth were prized above riches and fame."

This afternoon he told them the story of Roland at Roncesvalles; how in his dying hour the trust that was given him by Charles and the safety of his good sword Durandal were his chief thought; and he drew from the boys a warm response to the heroic story. As they rested by a clear spring that dripped from a mossy rock, which was a favourite halting-place on these desultory tramps, he said:—

"Boys, this spirit of chivalry is not dead. We sometimes think that it lives only where men are dressed out in the trappings of the knights of the Middle Ages, with coat of mail and lance in rest, and fair ladies looking on at the tourney, but this is a mistake. There is a little knight among you who has pledged himself to a lady, and he is as brave and true as a Roland or an Oliver."

The boys, alive with interest, gathered closer about the master.

"Tell us, Mr. Armstrong," said Phil Burton, "who this little knight is and how we shall know him when we see him."

"I can tell you about the sore strait of this little knight, in as narrow a place as Roland at Roncesvalles; and if I mistake not, he prizes his honour, as Roland did his sword, Durandal."

Then he told them the story that he had heard, of how Chub was caught flying down the hall in his nightgown long after hours, and stoutly declined to tell the reason why.

Phil Burton jumped to his feet. "That boy's a trump," he said. "Why Mr. Armstrong, the little chap has declined to

make one at our feast because he had promised his mother not to break the rules; and when he heard the 'Pluper—' Mr. Winthrop, I mean, coming down the hall he ran to warn us and got caught himself, while we all got off, and he never whispered a word of it to any of us. Let's go home and give him an ovation."

"This is all very nice as between you boys, Phil, but what about the rules of my school?" said the master.

"That's for you to say, Mr. Armstrong. We fellows will cheerfully work out any punishment that you put on us, after the example that little fellow has set us."

Mr. Armstrong made no answer, but on the way home he smiled more than once, and the walk was without constraint, the boys talking freely of the whole matter.

As they came near home the evening bell summoned the boys to meet in the schoolroom and march to the supper-table. When they were all assembled, instead of giving the order to move, Mr. Armstrong said, "Robert Fisher will please come to the desk."

Poor Chub, how his heart sank; but he walked firmly up to the desk, expecting nothing less than a sentence of disgrace, perhaps of dismissal from school; for his mind was made up not to tell.

"Boys," said Mr. Armstrong, "I want you to look at this, the youngest boy in school," and he laid his hand on Chub's curly head, "while I thank him for teaching me and his schoolmates that the chivalry and honour which we love to read about in the stories of the old knights lives among us still. In breaking the rules of the school Robert has done me a greater service than the boy who keeps them only from a slavish fear."

Chub was too much dazed to understand all this; but he gained the impression that he would not be dealt with very severely, and took heart. Then the master told the story and made Chub's cheeks tingle as he wondered how the master found it all out.

"And now," he said, "in conclusion, I want to say only this—I pardon the offence of the four boys who broke the rules for the sake of this one who kept them, where he himself was concerned, and broke them only for the sake of shielding others; a disobedience which had so sweet a root cannot bring forth bitter fruit."

The boys of that school, when they hear of Roland or Oliver or Olger the Dane, are proud to think that they can match the old heroic story with the deed of their own little hero.

When sister Isa heard the story she hugged and kissed Chub, until he had to say:—

"Oh I don't Isa."

When his mother heard it, the tears came to her eyes and she said: "God bless you, my brave boy."

And let us all say: "God bless a brave boy."—*Independent.*

THE MISSIONARY WORLD

THINGS IN CHINA WHICH ILLUMINATE THE BIBLE.

We see many things here in China which help to bring out passages in the Bible.

The wall around Peking is twenty-five miles long, forty feet high, forty-two feet thick at the top and fifty feet thick at the bottom, with shoulders every hundred yards which make it twice as thick. Such a wall would be difficult to blow down with a ram's horn. It would need a Joshua.

At the large gates the main wall is straight, but a horse-shoe-shaped entrance, having one, two or three gates, is built around the gate. It was in such a place that Eli sat waiting for the return of his sons.

Over the gate is a large tower, fifty or sixty feet above the wall, in which the large guns are kept. It was from such a tower that David watched for the runners, and knew the running of Ahimaaz.

The jirikisha men are able to run for five miles or more and pull a man in their "baby carriage" without perceptible weariness; from them we can understand how Ahimaaz could run as he did.

There is a gate in Tientsin through which all the water is carried into the city. It was in such a street and before such a gate that the people gathered together to listen to Ezra read the Book of the Law.

The streets are full of dogs which never had owners. They live on refuse that is thrown into the street. Dogs fight over a bone in America. Here they fight over a cabbage-leaf. "Without were dogs."

The swine live in the same manner as the dogs—by the refuse that is thrown upon the street. One can easily understand why the Jews, whose pigs were mere scavenger carts, as the Chinese pigs are, should forbid the eating of the flesh of swine. I think if it were a direct biblical command to eat it most of us would break the commandment.

A traveller spreads his bed down at night on a warm k'ang, covers himself and goes to sleep. In the morning he rolls his bed up into a bundle about the size of an ordinary quilt, and starts upon his way; he takes up his bed and walks, or, as is very often the case, puts it on his donkey and rides on it.

A few days ago, as I came from the "Western Hills," I saw a woman playing the part of a donkey, "grinding at the mill." In biblical pictures two are represented as grinding at the mill, but this woman was alone.

Near the mill at which the woman was grinding there was a flat, hard piece of ground, about the size and shape of a tennis court, which was the threshing-floor, a very good representation, no doubt, of Nachon's or Atad's or Ornan's.

But still another thing was noticeable here. As I watched her and her threshing-floor, I was riding on a donkey like the thirty sons of Jair, the Gileadite, who rode on thirty ass colts—like Christ entering Jerusalem.

Still further, I was not going along the large road, but along one of the many by-paths that go diagonally through all the grain-fields. These by-paths through the field help us to understand how "some seed fell by the way-side."

From our street to the gate at which we enter and leave the city I counted 500 camels on their way to or from the mines, loaded or going for coal. They go in strings of six. A man leads or rides the front one, guiding it not by a bridle, but by a rope tied to a stick which is thrust through his nose. The other five are tied, each to the one in front of it, by ropes similarly attached. Many of these that I counted were only the tail end of long strings that were going off on side streets. Like the Midianites, their camels were without number."

Many of these camels and asses and donkeys have a rope muzzle fastened over their mouths and noses to prevent their cropping the herbage, if there be any, as they pass along the road; they are thus muzzled "when treading out the corn."

At one place we saw an ox, an ass and a donkey hitched to a plough, which plough had only one handle and claimed all the man's attention, giving him no time to look back after he had "put his hand to the plough."

At another place men were drawing water out of a large well, and carrying it or letting it run through drains to irrigate their fields, while large troughs were being continually filled by the men and emptied by the passing camels and donkeys. One can never appreciate the use of Jacob's well till he has seen and drunk from a great well in a dry climate like this.

In a melon patch was a platform raised four or five feet above the ground and covered with matting, making a little place in which a man could rest and sleep. They look very much, no doubt, like Isaiah's "cottage in a vineyard, as a lodge in a garden of cucumbers."

As we were about to enter the great gate we saw men with little tables loaded with "cash" (Chinese money). Country cash is small, city cash large. When one comes from the country to the city, like the people to the feast at Jerusalem, he must change his country cash for city cash. If he knows how much his cash is worth in city cash, all is well; but if not, he is liable to fall into a "den of thieves," for these money-changers are not wholly unlike those whom Christ cast out of the temple.

A THOUSANDFOLD MORE MISSION WORK NEEDED.

Mrs. Isabella Bird Bishop has for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Othmann, Arabia, she passed on to India, and thence to Kashmir, where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work she says "we hear so little, and who need our prayers so much."

Her tour through Persia intensified her convictions "of the absolute need of increasing missionary effort a thousand fold." She says: "Just think; from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and south-west Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan at a height of 7,000 feet; with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million tomads never touched."

UNITED PRESBYTERIAN CHURCH OF SCOTLAND'S FOREIGN MISSION.

This vigorous denomination, so notably a missionary Church, reports extended help on behalf of its continental and colonial mission stations. In foreign work it occupies seven mission fields, on which served 117 fully trained agents, of whom fifty-seven were ordained European missionaries; twenty ordained native teachers, ten medical missionaries, of whom four were ordained; five European evangelists and twenty-five female missionaries. These agents superintended ninety-seven native evangelists, 332 native teachers, sixty-seven native Zenana workers, and forty-two other helpers. The native Church membership last year showed an increase of 900 souls—the greatest addition ever recorded. In the year 1880 the members in the native Churches numbered 9,687 and ten years later, 15,799. The foreign mission income in 1890, including the contributions for Zenana work, was \$202,960, and an additional sum of \$68,025 was given by the natives themselves in support of missions, schools and hospitals. United Presbyterian missionaries at present on furlough number among others Dr. John Husband, Rajputana; Rev. Dr. William Z. Turner, Jamaica; and Rev. John W. Stirling, Kaffraria. The Presbyterians are fulfilling the exhortation of Dr. J. Monro Gibson in being both self-sustaining and self-sacrificing.—*Missionary Review.*

WILLIAM CAREY.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man who God lifted from the cobbler's bench, first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honoured throughout England, India, and the civilized world.

He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent. for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honoured the teachings of William Carey, the so-called Sanctified Cobbler!

WHEN you ask for Nasal Balm do not permit your dealer to give you some "just as good" substitute. It is the only remedy yet discovered that will thoroughly cure catarrh. Sold by all dealers.

THE LADIES INTERESTED IN THE DISTRIBUTION OF \$1,500.00!

A Spirit of Friendly Rivalry stirred up! The Ladies Alive to the Great Importance of the Undertaking! I

The ladies of Canada are delighted; husbands note with pleasure the smiling faces of wives and daughters; indeed the whole country is stirred up with a pleasurable excitement.

It simply amounts to this—that the manufacturers of the celebrated and universally used Diamond Dyes have inaugurated a grand competition scheme known as the "Diamond Dye Competition," which is freely thrown open to every mother, wife and daughter of our broad Dominion.

No less a sum than \$1,500.00 will be distributed to the mothers, wives and daughters of Canada, in first, second and third prizes. This sum is really being returned to the consumers of Diamond Dyes. Every lady in Canada can afford to become a competitor, and has sufficient intelligence and ability to make up some of the articles mentioned in the long and varied list. Ample time is afforded to all for experimenting and becoming perfect as competitors for the large cash prizes offered.

It is an unprecedented act of liberality on the part of the wealthy manufacturers of Diamond Dyes, and never before attempted by any similar institution in the world; and the public have the most ample proof that every promise will be faithfully carried out.

During the season the manufacturers of Diamond Dyes have contributed liberally to country fairs, in order to encourage Household Economy and Art. Small and almost unknown concerns have tried to stimulate this character of work by the offer of insignificant sums of from one to three dollars, that would not in any instance defray cost of dyeing and the making up of goods called for. We fear these small imitators have not yet discovered the fact that the ladies value too highly their time and materials, to be lured by such trifling and miserly prizes.

The fairs of our country having closed for the season, the manufacturers of Diamond Dyes mean to keep the ladies busy during the long autumn and winter evenings, by offering large and substantial prizes in keeping with the character of work asked for.

The production of every competitor will form an exhibit in the large and well-equipped Diamond Dye establishment in Montreal, and three of the largest and best-known Dry Goods firms in Canada have promised experts to award the prizes. These well-known houses are: Henry Morgan & Co., Henry & N. E. Hamilton, and John Murphy & Co.

Graham & Co., proprietors of the Montreal *Daily Star* and *Family Herald* and *Weekly Star*, have signified their willingness to act as judges on the various Essays sent forward for competition.

Young and old, rich and poor, have an equal chance in this magnificent and novel competition scheme; therefore all should willingly enter. If you have not yet received a book giving full particulars of the scheme, write at once to the Wells & Richardson Co., Montreal, who will send it post free.

We are asked to remind our readers of the fact that all intending competitors should at once signify their intention of becoming competitors, by sending in the form, properly filled up, which is found on page 15 of the book referred to. We wish to impress upon our people the fact that this contest is absolutely free to all. There is no cost for books, no entrance fee, and no money to be sent forward; it is as free to all as the air we breathe. We trust our people will do what they can in this competition, and thus sustain the reputation of our women and girls as adepts in household work and art.

C. C. RICHARDS & CO.

Gents.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

Yarmouth.

CHARLES PLUMMER.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Difficulty of Breathing—Use it. For sale by all Druggists. 35 cents per bottle.

CATARRH indicates impure blood, and to cure it, take Hood's Sarsaparilla, which purifies the blood. Sold by all druggists.

ORIGINAL No. 57.

Graham Muffins

BY MARIA PARLOA.

For twelve muffins there will be required half a pint of graham, half a pint of flour, one generous tablespoonful of sugar, one tablespoonful of butter, half a teaspoonful of salt, one teaspoonful and a half of Cleveland's Baking Powder, one egg, and two gills and a half of milk.

Mix the dry ingredients and rub through a sieve. Turn the bran from the sieve into the mixture. Beat the egg till light and add the milk to it. Stir this into the dry mixture. Add the butter, melted, and beat well for half a minute. Bake in buttered muffin pans for half an hour in a moderately hot oven.—(Copyright, 1891, by Cleveland Baking Powder Co.)

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



Cleveland's Baking Powder is the anti-dyspeptic leavening agent. The leaven comes from cream of tartar and soda, nothing else; no ammonia or alum.

"German Syrup"

"We are six in family. We live in a place where we are subject to violent Colds and Lung Troubles. I have used German Syrup for six years successfully for Sore Throat, Cough, Cold, Hoarseness, Pains in the Chest and Lungs, and spitting-up of Blood. I have tried many different kinds of cough Syrups in my time, but let me say to anyone wanting such a medicine—German Syrup is the best. That has been my experience. If you use it once, you will go back to it whenever you need it. It gives total relief and is a quick cure. My advice to everyone suffering with Lung Troubles is—Try it. You will soon be convinced. In all the families where your German Syrup is used we have no trouble with the Lungs at all. It is the medicine for this country."

John Franklin Jones.

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

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

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

LYMAN, SONS & COMPANY.

CAMPBELL'S QUININE WINE
ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

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

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. W. T. Herridge delivered his lecture on "Milton" to a large audience at Athens.

THE congregation of the Alma Street Presbyterian Church, St. Thomas, has extended a call to Rev. F. C. Simpson, of Melbourne.

THE call of the Harrison congregation to the Rev. Gustavus Munro, M.A., Embro, has been sustained by the Presbytery of Paris.

THE Rev. Dr. Smith, of Queen's University, preached eloquently to large congregations in the Presbyterian church, Cobourg, on Sunday week.

THE Rev. W. T. Herridge, B.D., preached an able and appropriate sermon to the Governor General's Foot Guards in St. Andrews Church, Ottawa, on Sunday week.

PRINCIPAL GRANT conducted anniversary services at the Northern Congregational Church, of which Rev. J. Burton, B.D., is pastor, on Sabbath last. The attendance was large, and the Principal's discourses were greatly appreciated.

THE Rev. Dr. Fletcher, of the McNab Street Presbyterian Church, Hamilton, met with a serious accident last week. He had been on a visit to Rev. S. Lyle, and when coming away he fell on the steps and fractured his shoulder. He will be laid up for a month or six weeks.

THE annual thanksgiving of the Bond Head Auxiliary of the Woman's Foreign Missionary Society was held last week with quite a large number present. A number were there from West Gwillimbury, Bradford, Beeton and Cookstown Societies, and enjoyed their visit to the meeting very much, as well as the sumptuous tea provided by the Bond Head ladies.

THE anniversary services of Atwood congregation, Rev. Andrew Henderson, M.A., pastor, were conducted by the Rev. J. L. Murray, M.A., of Kincardine, on the 4th inst., who gave great satisfaction to all by his very able and interesting discourses. On Monday evening following he entertained a delighted audience for nearly two hours with his racy and instructive lecture, "What I Saw in Italy."

THE Dovercourt Presbyterian congregation, Toronto, of which Rev. J. Stenhouse is pastor, has been permitted by the Toronto Presbytery to change its location. On Sabbath, and during the winter, it will worship in Dawes Hall, on the corner of Dovercourt Road and Bloor Street, when it will be known as St. Aidans Presbyterian Church. This change of name was unanimously agreed to at a congregational meeting held last week. Opening services were held on Sabbath week, Principal Caven and Drs. Thomas and Kellogg preaching on the occasion.

In a communication dated Jerusalem, from the Rev. Ghosh Howie, it is intimated that he had visited and preached in a number of the Lebanon villages, and that he intended leaving Jappa on his return to Canada. Mr. Howie expects to reach Toronto during the present month. It is his intention to devote the winter to evangelistic services and lecturing on the condition of the Jews in Palestine and kindred topics. Parties desirous of communicating with Mr. Howie can address him at 248 Gerrard Street East, Toronto.

THE new Presbyterian church at Belmont, Manitoba, was opened Sabbath week, when the Rev. John Hogg, of North Presbyterian Church, Winnipeg, preached the dedicatory sermons. The reverend gentleman was listened to by large and enthusiastic congregations; liberal collections were given at the close of each service. The choir of the church rendered excellent music. At the close of the evening service Mr. Bryce Innis, the missionary, who is about to return to college, spoke in feeling terms regarding the church and people as they enter upon their new life.

THE Rev. John Rennie, who has been labouring with great success at Spanish River, has accepted the Home Mission Committee's appointment to Manitowaning. Before leaving the first mentioned field of labour he had a tangible evidence of how his services have been appreciated by the people. A farewell entertainment was held in the school house filled to its utmost capacity, at which there were numerous and fervent expressions of grateful regard for his services and warm recognition of his personal worth. He was the recipient of a well-filled purse which was neatly acknowledged in words of genuine feeling.

THE Daily Columbian of New Westminster, B.C., says: A very interesting ceremony took place in the Protestant chapel of the penitentiary. The chaplain, the Rev. Mr. Jamieson, and Rev. Mr. Chan, Chinese missionary of the Methodist Church, admitted ten Chinamen into the Christian Church by baptism. Rev. Mr. Robson also took part in the service. There are sixteen Chinamen at present attending the services in the Protestant chapel, and, besides getting an English education in the day school, they are carefully instructed in the Christian religion in their own language, by their fellow-countrymen, Mr. Chan.

A PRACTICAL example of Christian union was set by the Presbyterians and Baptists of St. George on Sabbath week. As Dr. Murdoch was obliged to be away over Sabbath his deacons proposed that the Baptist congregation should worship with the Presbyterian in the morning, and that the Rev. Mr. McTavish should be invited to preach to the united congregations in the evening in the Baptist church. The proposal was agreeable to all concerned, and accordingly two very pleasant union services were held. The choirs combined and led in the service of praise, and at the close of the evening service a joint meeting of the two Christian Endeavour Societies was held.

THE Rev. W. K. McCulloch was inducted into the pastoral charge of Dalhousie, Snow Road and North Sherbrooke on the 13th of October. Mr. Wilkins, in the absence of Mr. Craig, the Moderator of Presbytery, preached and put the usual questions. Mr.

Houston offered the induction prayer and addressed the minister. Mr. Gracy addressed the people on their duties. The treasurer of the congregation, in conference with the Presbytery after the induction, reported the intention of paying to Mr. McCulloch the first instalment on this day of his induction, at which the Presbytery expressed its gratification. Mr. McCulloch enters upon the work in his new field under favourable circumstances.

THE Young People's Christian Endeavour Society of St. Andrews Church, Peterborough, held their semi-annual election of officers on Monday, 12th inst., resulting as follows: Mr. Ridgeway, president; Mr. T. Dodds, first vice-president; Miss Carruthers, second vice-president; Miss J. Mercer (re-elected), recording secretary; Miss N. Wrighton (re-elected), corresponding secretary and treasurer; Mr. A. Hamilton, chairman prayer meeting committee; Mr. R. M. Gray, chairman social committee; Mr. R. Russel (re-elected), chairman lookout committee; Mr. Johnstone, chairman Sunday school committee; Mr. H. Beall, chairman flower committee.

AN intensely interesting lecture was last week delivered in Knox Church, Hamilton, by Rev. Dr. Fraser. This subject was "Egypt, how we reached it, and what we saw." Mayor McLellan presided. After reaching Liverpool the lecturer's party proceeded at once to London, and thence without delay to Paris. The city was dwelt upon somewhat in detail. They then went on to Milan, Turin, Venice; the gondolas and interests of Venice were rapidly glanced at; Trieste, a charming, growing city on the Adriatic, was glanced at; down the sea, then to Brindisi, over the Mediterranean to Alexandria; the rabble and confusion of an Alexandrian landing were depicted; on then to Cairo; a run was made of course to the big pyramids; the Boulac Museum was just touched upon; the citadel and dervishes, the dancing and howling dervishes brought the hour's description to a close. A vote of thanks was moved by Mr. W. McAulay and seconded by Mr. E. B. Charleton. Rev. Mr. Moore pronounced the benediction.

A THANKSGIVING service was held last week by the Bradford Auxiliary of the Woman's Foreign Missionary Society in connection with the Presbyterian Church, which service was very enjoyable and successful. Quite a number from the Bond Head and Scotch Line Auxiliaries were present. Aurora also was represented. After the meeting in the church in the afternoon the ladies, accompanied by their gentlemen friends, took tea together in the town hall, and after tea retired to the church to hear addresses from Rev. Messrs. Carswell and Amos, and also Mrs. Gray, of Brampton. The addresses were all pointed and practical and listened to with much attention, and must prove profitable to those who heard them. Mrs. Gray, a most quiet, modest, unassuming Christian lady, held the attention of the congregation while she pointed out clearly and forcibly our privileges and responsibilities. A thanksgiving offering of nearly \$20 was presented. The choir of the Church sang during the evening suitable pieces and hymns. The pastor of the Church, Rev. Mr. Smith, presided, and all appeared pleased and satisfied, and a deeper interest in missions will result.

ORDINATION and induction services were held in the Presbyterian church, Havelock, last week, when Mr. Hugh Brown was received as pastor of the Church. Rev. Mr. Carmichael, of Norwood, acted as chairman. A very impressive sermon was preached by Rev. W. McWilliam, of Peterborough, who chose for his text, "And I, if I be lifted up from the earth, will draw all men unto Me," after which Rev. Mr. Sutherland, of Warkworth, spoke on the polity of the Church, followed by Rev. Mr. Thompson, of Hastings, who addressed the candidate for ordination on the duties of the pastor to his people, and Rev. Mr. Scott, of Campbellford, who addressed the people on their duties to their pastor and Church. At the conclusion of the latter speech Mr. Brown was formally received into the Church by the laying on of hands of the ministers present. The ordination service was followed by the anniversary tea-meeting. A very sumptuous tea was served in the basement of the church, followed by addresses being delivered in the church. Mr. Anderson, of Norwood, being appointed chairman, the speakers were: Rev. Messrs. Sutherland, Rae, Thompson, Carmichael, McClure and Brown. The choir of the church gave several musical selections during the evening. Altogether it was a very enjoyable affair.

THE semi-annual meeting of the Toronto Presbyterian Society in connection with the Woman's Foreign Mission Society was held at Streetsville last Friday afternoon. The meeting was held in the Presbyterian church and was very largely attended. Numerous delegates were present. The Toronto contingent numbered some sixty ladies. The annual meeting takes place in Toronto, while the semi-annual is held in the country, this year at Streetsville, in consequence of the hearty invitation that had been extended to the Society by its auxiliary branch in Streetsville. Mrs. W. B. McMurrich presided and was supported on the platform by Mrs. Gray, of Brampton, and Miss George, secretary of the Society. Reports were read dealing with the work of the Society in different districts and were of a most encouraging and satisfactory nature. Mrs. Harvie, Toronto, delivered a very earnest and powerful address on the qualifications necessary for a successful Church worker. Mrs. Harvie's address was highly appreciated and enjoyed by the visiting delegates. A special feature of the meeting was the beautiful rendering of "The Master Stood in His Garden," by Miss Beattie. The ladies of the Streetsville auxiliary entertained the visitors to supper in the basement of the church, where they were waited upon by a number of courteous and obliging young ladies.

THE Rev. Dr. Wells, who for twenty years has been the successful and highly esteemed pastor of the American Presbyterian Church, Montreal, has gone to his new sphere of labour in Minneapolis. Before leaving Dr. Wells was presented with a beautifully illuminated address, after the reading of which Mr. McLennan presented Dr. Wells with

a purse of \$1,000, and at the same time spoke of the harmony which had always existed between them. Mr. Abner Kingman, on behalf of the ladies of the congregation, presented Dr. Wells with a handsome gold watch and chain, and also on behalf of the ladies of Cote St. Antoine mission a gold pencil case, bearing the word "Mizpah." Mr. D. A. Budge, on behalf of the Y.M.C.A., read a resolution, passed by the board of directors, regretting Dr. Wells' departure and recognizing his work during his many years' residence in their behalf. The Rev. Dr. Wells' reply was feeling. He did not know how to thank them all for their expressions of kindness. It was hard for him to say why he was leaving Montreal. He believed it was God's will that he should go and he was going. It was God who brought him to Montreal, "let us be 'ere He calls me out in order to pour more abundant blessings on you." Dr. Barbour pronounced the benediction, and all took a last fare well of their old pastor.

A MEETING of the Executive of the Foreign Mission Committee was held on the 8th of this month. The call of the Committee to Rev. C. A. Webster, B.A., M.D., to become the missionary of our Church to the Jews in Palestine, was accepted by him on condition of his not being required to enter on the work till after June next. This condition was willingly complied with as it was based on satisfactory reasons. The Committee wish, if it is found possible, that Mr. Webster should attend the institution in Leipzig, founded by Dr. Delitzsch for the purpose of preparing missionaries to the Jews for their work, for at least one session. It was agreed to call a missionary to the work among the Chinese in British Columbia, and correspondence is going on in connection with this. It is possible that a decision may be reached on this important matter at the meeting of the Executive on the 27th. No steps were taken in the meantime towards appointing a successor to Mr. Jamieson in Formosa. This matter, also of great importance, lies over till the correspondence which will come before the meeting on the 27th is considered. The designation of Miss O'Hara was appointed to take place immediately on her return from New York. She and Miss McWilliams will immediately thereafter proceed to Indore and await there the direction of the Mission Council as to their field of labour. Estimates for the Woman's Board for the present year were adopted. Dr. Fraser was authorized to procure maps of the mission fields in India and the North-West, for which estimates were submitted by him. Several other matters of minor importance were considered. Correspondence from any of the fields that was of public interest, and that was before the Committee, has already been published. The Executive meets again on the 27th of this month, at which the minutes of the Honan Presbytery and other correspondence from abroad will be considered.

It is gratifying to notice the steady progress in the growth of Presbyterianism in the city, and the young congregation of Bonar Church, Toronto, furnishes a practical illustration of what a few earnest and practical Christian workers can do although not in possession of a surplus of this world's wealth in its membership. Sabbath, the 18th of the present month, was the anniversary of the opening of the place of worship now occupied by the congregation, and situated on the corner of College and Lansdowne Avenue. The Rev. Alexander McGillivray, the popular pastor of the congregation, took advantage of the occasion and preached special sermons morning and evening in which he ably reviewed the work of the past year and outlined the course for future effort in a manner calculated to inspire his hearers and co-workers with enthusiasm. During the five short months of his ministry among them their number had increased by fifty per cent., and the different societies in connection with the work of the Church which have been recently organized were actively engaged in prosecuting the work in

A Tonic

HORSFORD'S ACID PHOSPHATE,

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence R. I.

Beware of Substitutes and Imitations

CAUTION:—Secure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

their various spheres of labour and were meeting with gratifying success. The Sabbath school had made great progress since May last, and the present church building is already too small to supply the desired accommodation which is required by a well equipped and growing school. The congregation has made a special effort lately and have added to their original lot for Church purposes the whole of the vacant ground on the corner of Lansdowne Avenue and College Street. This addition enabled them to sell a portion of the ground on its northern boundary to the pastor, who has built a residence thereon, which is quite an improvement to the neighbourhood and will be of great advantage both to pastor and people. We wish this young congregation and its able and devoted pastor every success in their future efforts for the advancement of the Master's work in that growing part of the city.

PRESBYTERY OF LONDON.—This Presbytery met recently in the First Presbyterian Church, London. Mr Currie, Glencoe, was elected Moderator for the next six months. After reading and sustaining the minutes of former meetings the docket was read and the order of business arranged. Commissioners were appointed to examine the Session records of Dorchester Station, Thamesford and London South. The Clerk read an extract minute of a congregational meeting of Knox Church, St. Thomas, intimating that they had resolved to apply the sum of \$4,500 (proceeds of the sale of the manse) in reducing the debt on the church building. On motion duly made and seconded, it was agreed to approve of the congregation's action. The Presbytery proceeded next to consider a motion anent changing the method—presently obtaining—of electing commissioners to the General Assembly. After several motions were tabled and discussed, a committee was appointed to consider the motions and report. On report of this committee at a subsequent stage of the proceedings, the following finding was agreed to: 1. That the names of the ministerial delegates to the General Assembly be taken in rotation from the roll, one-half from the top and one-half from the bottom, counting upwards, till the names meet in the centre; and that in case an odd number be struck up on, the odd name be taken from the top list. 2. That for the next election the roll be held to be as it stood in March, 1891, and that no one shall be held eligible for election hereafter except those whose names were on the roll at the previous general election of commissioners. A communication was read from the General Assembly's Home Mission Committee stating the amount that is required from this Presbytery. It was moved and agreed to: That the Presbytery's Home Mission Committee, together with Mr. Gordon, treasurer, prepare estimates of the sums required of each congregation—for Home Mission and Augmentation—and transmit the estimates to each congregation. Mr. Henderson read the Home Mission report, requesting the Presbytery's sanction for the following grants for the past six months for augmented congregations: Port Stanley, \$100; Wardsville, \$150; London East, \$200; Delaware and Caradoc, \$62 50; Tempo and South Delaware, \$100; Williams, \$100; Aylmer and Springfield, \$66; Hyde Park and Komoka, \$24. The Presbytery sanctioned the application from the recently organized congregation of St. Thomas East, and agreed appointing Mr. Simpson to preach here on the first Sabbath of October, and declare the congregation a regular charge. It was also agreed to postpone making any application for a prospective grant from London East till the March meeting. Mr. James Ballantyne, secretary of the Presbytery's Conference on the State of Religion, reported that the Conference held two seditants on the previous afternoon and evening, at which the following topics were discussed: The encouragements and discouragements of the pastor's work, introduced by Mr. Ball; the best means of raising money for all Church work, introduced by Mr. Sawers; the importance of home training and its influence on Church and State, introduced by Mr. George Sutherland; how can we supply during the winter months fields left vacant by the removal of students at the close of summer, introduced by Mr. F. Ballantyne. The report was received and ordered to be engrossed in the minutes. A call from Dunwich congregations was not sustained on account of the want of sufficient unanimity. A petition from parties in and around Lawrence requesting services was discussed, and the following motion was carried: That the matter be left with the ministers of Fingal and Dunwich with the recommendation that they give an evening service each once a month. Mr. Bloodworth's resignation of the charge of Port Stanley was, after hearing commissioners, duly accepted. Mr. Sawers was appointed to declare the pulpit vacant on the first Sabbath of October, and act thereafter as Moderator of Session. Mr. Dugald Currie gave in the statistical report. On motion of Mr. J. Gordon, duly seconded, it was agreed to receive and adopt the report, and request the Convener to print it in sufficient numbers to be circulated among all the families of the Presbytery. Dr. Proudfoot, J. Ballantyne and R. McIntyre were appointed a committee to meet with and examine students labouring within the bounds. The committee duly reported, and the Clerk was authorized to certify them to their respective colleges. The Presbytery adjourned to meet in the same place on the second Tuesday of December at two p.m., and closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Elora, on Tuesday, the 13th October, at 2 o'clock in the afternoon, chiefly for the purpose of inducting Mr. John McInnis, late pastor of Knox Church, St. Vincent, and St. Pauls Church, Sydenham, into the pastoral charge of that congregation. Before proceeding to the special services of the occasion attention was called to one of the congregations in the bounds as being in arrears of stipend to the minister, according to the report for the year ending, 31st December last. The Clerk was instructed to write, enquiring if steps had been taken since the report was sent in to pay off these arrears, and if not to urge that some such should be adopted without delay. The Clerk further reported that having received from the agents of the Church an estimate of the amounts required for the several schemes for the year, he had calculated the proportion falling to this Presbytery, and distributed it among the congregations and stations in the bounds, according to the number of families in each, observing that each family would have to contribute at the rate of four dollars and fifteen cents to meet the demands, including the Synod and Presbytery Funds. He was instructed to furnish each Kirk Session and Board of Managers with a detailed statement of the sum needed. Mr. Leitch, the late pastor of Knox Church, Elora, but now in Stratford, being present, was invited to sit with the Presbytery. The case of Mr. George Gerrie, a student of Toronto University, desirous of entering upon the study of theology at Knox College, was brought before the Court. Mr. Mullan stated that he had corresponded with Dr. Caven on the subject. After deliberation it was agreed to recommend Mr. Gerrie to the Toronto Presbytery, within whose bounds he is now residing, that, after examination, they may, if they see cause, certify him to the Senate of Knox College. The edict of Mr. McInnis' induction having been returned, certified as having been duly served on the two immediately preceding Sabbaths, and proclamation having been made to the people assembled that if any of them had any objection to offer to his induction, and, after waiting sometime, no objector appearing, Mr. Marsh, according to appointment, took the pulpit and preached from Luke xxiii. 42, 43. After the sermon, Mr. Mullan gave a brief narrative of the steps in the call to Mr. McInnis, put to him the questions of the formula, and having received satisfactory answers led in prayer, after which he declared him regularly inducted into the pastoral charge of the congregation, and gave him the right hand of fellowship, in which he was followed by the brethren present. Dr. Middlemiss then addressed him, and Mr. Beattie the people on their respective duties, the best way of fulfilling them, and the benefit arising from their proper discharge. Mr. Winchester and Mr. Craig were appointed to introduce the newly inducted pastor to his people at the door of the church as they retired. Mr. McInnis having retired to the place in which the Presbytery was sitting, and signified his readiness to sign the formula when required, his name was added to the roll, and he took his seat as a member. Mr. Mullan was appointed to introduce him to the Session, which was instructed to meet immediately on the rising of the Court. The proceedings were closed with the benediction.

PRESBYTERY OF BARRIE. This Presbytery met at Barrie on 22nd September, attended by seventeen ministers, a few elders and a number of commissioners from congregations. It was learned with regret that Dr. Gray's absence was caused by indisposition. The Rev. R. J. Beattie of Guelph was present and invited to take part. Mr. Grant introduced Mr. M. Leith of Orillia, as applying to be received as a student with a view to the ministry; Mr. Leith was examined and his application granted. After a discussion of the report on the statistical and financial returns of congrega-

tions it was agreed that each minister lay before his congregation its returns as reported to the General Assembly. A call from North Bay was set aside on information received that the minister called had accepted one elsewhere. The Presbytery expressed sympathy with the North Bay congregation for the disappointment, also "its strongest disapproval of the practice of those probationers who give congregations clear encouragements to proceed with a call, and then decline to the great injury of the congregation calling." A call from Elmvale and Knox Church, Flos, was set aside, as it was found after moderation that the people did not desire it to be prosecuted. Application was received from Knox Church, Oro, for leave to close the old building of that name in consequence of the removal of the congregation to another locality, and also to sell the glebe land belonging to the congregation. A committee consisting of Dr. Gray, Mr. Grant, and Mr. Tudhope, elder of Esson Church, was appointed to consider the request for leave to sell the property and apply the proceeds for purposes named in the application, and to report on the power of the congregation and Presbytery so to dispose of it. Leave was granted to close the building for worship on 8th November, next. The congregation was instructed to take immediate steps to pay arrears of stipend, and assured that these arrears must be paid before leave will be granted to sell the glebe. Home Mission business was taken up and disposed of. The claims for grants were ordered to be set to the Assembly's Committee. Mr. Findlay's half-yearly report was read. The Clerk was directed to certify students residing in the bounds during summer to their respective colleges. Mr. I. Garnoch was appointed ordained missionary to Airlie, Banda and Blackbank; Mr. M. Turnbull to Severn Bridge and Kilworthy for six months. Mr. W. Gauld, President of the Students' Missionary Society of Knox College, being present, he was asked to convey to the Society the renewal of thanks of this Presbytery, for the assistance given in carrying on mission work within the bounds. The Society had eleven of its members in the bounds during this summer. Mr. R. Anderson, elder of Esson Church, undertook to pay six dollars to the Kearney station for surveying the burying-ground, respecting which the people had asked the Presbytery's help. Leave was given to the congregation of Sudbury to mortgage the church property to amount of \$1,200.—ROBERT MOODIE, Pres. Clerk.

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WESTERN MISSIONS.

That the Church may know the wants of the Western mission field and be able to judge of the losses we must sustain unless a larger number of men come forward, let me give you a list of fields that are now without supply. The families report-

BEECHAM'S PAINLESS PILLS EFFECTUAL.

WORTH A GUINEA A BOX. For BILIOUS & NERVOUS DISORDERS

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. Beecham's Pills taken as Directed Restore Females to complete Health.

FOR SICK HEADACHE, WEAK STOMACH, IMPAIRED DIGESTION, CONSTIPATION, DISORDERED LIVER, ETC.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring lost Complexion, bringing back the keen edge of appetite and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. EVANS & SONS, LIMITED, SOLE AGENTS FOR THE DOMINION OF CANADA.

ESTERBROOK PENS THE BEST MADE.

For sale by all Stationers. ROBT. MILLER, SON & Co., Agents, Montreal.

ed are all Presbyterian. Besides these there are quite a number of unmarried householders and also a number of people belonging to other Churches who wait on our services. At this date there are thirty-eight fields without supply and a few congregations besides:—

GREENWOOD.—Lies about thirty miles north west of Winnipeg. Fine farming and ranching district—forty one families—forty nine communicants

FORT FRANCES.—A settlement eighty miles long on the right bank of the Rainy River. For years our Church alone furnished the people with ordinances. District capable of supporting a considerable population.

SILVER MOUNTAIN.—South-west of Port Arthur. Mining district, forty-eight families and a considerable number of young men.

IGNACE.—Railway field. Sixty families and a number of young men.

DARLINGFORD.—A field in South Manitoba, on the Pembina Mountain branch of the Canadian Pacific Railway. Fine farming and cattle-raising district—forty-nine families—forty communicants—church built last year and another this.

CARTWRIGHT.—Town on Pembina Mountain branch. Good farming district—forty-nine families—ninety five communicants.

MARRINGHURST.—North Pacific Railway. Thriving settlement—fifty families—sixty-nine communicants—church built last summer.

LA RIVIERE.—On railway. Fifty-six families—fifty-five communicants—good farming and stock country.

PELLIAN LAKE.—Nearest station south, ten miles from one railway and northern station on another railway. Sixty-one families—fifty-seven communicants—Gaelic required—settlement good.

WAWANESA.—Town on North Pacific and Manitoba Railway, twenty-eight miles south-east of Brandon. Superior wheat district—fifty families—sixty-three communicants.

TARBOLTON.—Fine farming country. Thirty-two families—forty-eight communicants.

ARDEN.—On Manitoba and North-Western Railway. Farming and ranching country—forty families—sixty-six communicants.

NEWDALE.—Thriving settlement. Railway village—sixty-three families—seventy-two communicants—friendly people.

YORKTON.—On Manitoba and Northern Railway. Fine farming and stock country—being rapidly settled—forty-one families—forty-seven communicants—many of the people from the north of Scotland.

ALAMEDA.—Railway station in a fine wheat country. Railway in course of construction to coal fields.

WINLAW.—Sixteen miles west of Melita. Exceptionally fine country—wheat this year all No. 1. hard—forty-seven families—forty-seven communicants.

CARSDALE AND LONGLAKETON.—North-west of Regina. Farming and ranching country—ninety-eight families and ninety-six communicants.

WELWYN.—North of Moosomin. Fine farming country—thirty-six families—thirty-eight communicants.

Some of these fields have three and some four stations, and as the country gets settled they must be divided. The people are liberal, and this year the crop is good and the people are in a position to help themselves. Are these and the other eighteen like them which appeal to us for supply to be neglected? We have got only one extra mural. Who will come to our aid in this crisis?

J. ROBERTSON. 544 Church Street, Toronto, Oct. 21, 1891.

OBITUARY.

WILLIAM SMITH. On Saturday evening, 10th inst., the aged and respected father of Rev. W. S. Smith, Presbyterian minister of Camden and Sheffield, passed peacefully away. Deceased was born in Dumfriesshire, Scotland, in 1819, was educated in Glasgow University, and was a parochial teacher for over forty years. He was highly educated, an excellent classical scholar, and could read Greek at sight. He was also well up in French and German, and retired from his profession about twenty years ago. In 1885 he came out on a visit to his son in Canada, and went back the same year. Since that time

he crossed and recrossed the Atlantic six times, coming out a year ago last June, and began to fail in health shortly after his arrival, and gradually became weaker, until he took to his bed two weeks before his death. He was conscious to the last, and experienced neither pain nor ache. Mr. Smith was a Mason of the Grand Lodge of Scotland, and was raised to the sublime degree of Master Mason in Lodge St. Magdalene, Lochmaben, in 1882. He was also a "Fellow of the Educational Institute of Scotland," and on account of his professional attainments a diploma was conferred upon him, bearing date 11th May, 1850. In November, 1881, in the presence of the magistrates and town council of the Burgh of Lochmaben, he was made a Burgess Freeman and Guild Brother of the Burgh, with "power and liberty to use, exercise and enjoy all the privileges, freedoms and immunities thereof." For several years he was a bailie, or magistrate, of the town, and in 1880 was unanimously tendered the office of Provost of the royal burgh, which he declined. Mrs. Smith died in December, 1875. They had three sons, one being in Scotland, engaged in the teaching profession, one a merchant in the South, and the other the popular and respected minister at Centreville. The Rev. Dr. Smith, of Queen's College, Kingston, is a brother of the late Mr. Smith, and was in attendance at the funeral. The funeral took place on Monday afternoon, the body being placed in the vault at Centreville for a time, when it will be interred in St. Andrews Church Cemetery, Thurlow. The services were held in the manse, where a large concourse was gathered. Rev. Mr. Grandier, of Newburgh, assisted by Rev. H. I. Allen, of the Methodist Church, conducted the services. The Rev. Mr. Smith and his family have the sympathy of the whole community in this sore affliction.

SOME FACTS ABOUT THE KNABE PIANOS.

These pianos have established their excellence in every community where they have been introduced, and the most eminent performers have given them the most unqualified approval. Their appreciation, however, is not confined to the class known as professional artists but they are as highly prized in the parlour as in school-room or upon the stage.

THE Remyeny concert in the Pavilion, Toronto, last week, was enthusiastically enjoyed by the large audience that assembled to hear the brilliant and original Hungarian virtuoso.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "gone" feeling, bad taste, coated tongue, and irregularity of

Distress After Eating Sick Headache. "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

GEORGE A. PAGE, Watertown, Mass. Hood's Sarsaparilla. Sold by all druggists, 51; six for \$3. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Do!

There's a patent medicine which is not a patent medicine—paradoxical as that may sound. It's a discovery! the golden discovery of medical science! It's the medicine for you—tired, run-down, exhausted, nerve-wasted men and women; for you sufferers from diseases of skin or scalp, liver or lungs—it's chance is with every one, it's season always, because it aims to purify the fountain of life—the blood—upon which all such diseases depend.

The medicine is Dr. Pierce's Golden Medical Discovery.

The makers of it have enough confidence in it to sell it *on trial*.

That is—you can get it from your druggist, and if it doesn't do what it's claimed to do, you can get your money back, *every cent of it*.

That's what its makers call *taking the risk of their words*.

Tiny, little, sugar-coated granules, are what Dr. Pierce's Pleasant Pellets are. The best Liver Pills ever invented; active, yet mild in operation; cure sick and bilious headaches. One a dose.

**SOMETIMES NAUGHTY!
SOMETIMES NICE!**



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

WONDERFUL REVELATIONS.



A Solemn Truth Published by Request.

We advise all persons suffering with dire temptations, even that horrid foe **OPIMUM**, drink

ST. LEON

unstintingly. It is a perfect antidote, so with loud voice and thankful hearts declare the reclaimed.

Drink fully and freely of this nature's great nerve-bracing remedy, and you will be raised from the pit of gall and woe to clearest life, strength and happiness.

THE St. LEON MINERAL WATER Co. (Limited),
101 1/2 KING STREET WEST, TORONTO
Branch Office at Tidy's Flower Depot, 164 Yonge Street.

Minard's Liniment for sale everywhere.

HOUSEHOLD HINTS.

EGG PLANT.—Boil in a granite-ware kettle until thoroughly done. Remove the skin, mash very fine in a wooden bowl, add salt and pepper to taste, and when cold, for a large size egg plant, add a large spoonful of flour and three well-beaten eggs. Fry like batter cakes in butter or nice drippings.

SPICED PEACHES.—Seven pounds of peaches, four pounds of sugar, two ounces of cinnamon, and one of cloves (whole spices), one pint of vinegar. Choose large, firm, whole peaches, rub off the down, and put them in a jar with the spices tied in little bags and scattered among the fruit. Scald the vinegar and sugar together and pour over the fruit and spice. Twenty-four hours later pour off the liquor, scald and again pour it over the fruit. Twenty-four hours later pour contents of jar into preserve kettle and cook till the peaches are tender. This pickle is easily prepared and very nice with roast beef.

CUCUMBER PICKLE.—Peel and cut up the cucumbers in slices (as for the table when eaten green), put them in cold brine made by boiling one quart of coarse salt with two gallons of water, cover them tight and let them stand twenty-four hours. Drain them, place in jars and pour on enough vinegar to cover them, and let them stand two weeks. Pour off the vinegar and add fresh vinegar, first mixing with the cucumbers, in the proportion of an ounce to a quart of vinegar each of the following whole spices; allspice, cloves, cinnamon, pepper, white mustard-seed, and two onions chopped fine. Cover tightly, and in a week the pickle will be ready for use.

OMELETTE AUX CONFITURES—A sweet omelet makes an attractive dish, especially suitable for a dainty lunch or little festive supper and has the advantage of requiring scarcely five minutes for its preparation. Beat four fresh eggs in a deep plate without separating the yolks from the whites, add two tablespoonfuls of milk and the merest pinch of salt. Have a large tablespoonful of butter, made very hot in a fryingpan over the fire; pour in the omelet and watch closely, lifting and turning the pan in such a way as to keep it from burning or sticking to the pan. As soon as it sets, place a half pint of rich jelly or preserves in the centre, fold the omelet over and dish.

WATERMELON rinds make an especially nice sweet pickle. They are prepared in about the same way as green tomatoes. Peel the green skin from them and scrape off all the red pulp till the rind is firm and hard. Put in weak brine to soak for twenty-four hours. At the end of this time remove them, rinse them and weigh them. Add vinegar enough to cover them and half a pound of sugar to every pound of rinds or sliced tomatoes. Add also an ounce of whole cloves, an ounce of cinnamon and an ounce of cassia buds to every seven pounds of rinds or tomatoes. Cook till the rinds or tomatoes are perfectly clear and tender and a broom splint pierces them easily. In preparing all pickles, add the spices a few minutes before they are ready to be removed from the fire, except where ginger root is used, which should be boiled in the vinegar with the fruit at the beginning. An ounce of sliced ginger root to every quart of vinegar used is a good addition to green tomato pickles.

**Dr. Price's
Cream
Baking
Powder.**

Used in Millions of Homes—
40 Years the Standard.

REMEMBER, CROUP

Generally comes like a thief in the night. It may attack your child at any hour. Are you prepared for it? Ayer's Cherry Pectoral gives speedy relief in this disease. It is also the best medicine for colds, coughs, hoarseness, sore throat, and all disorders of the breathing apparatus, is prompt in its action and pleasant to the taste. Keep it in the house. C. J. Woolridge, Wortham, Texas, says: "One of my children had croup. The case was attended by our physician, and was supposed to be well under control. One night, I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the little sufferer's alarming condition had become possible in spite of the medicines it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."

"I am never without Ayer's Cherry Pectoral—the best remedy for croup."—Mrs. J. M. Bohn, Red Bluff, Cal.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price \$1: six bottles, \$5.

THEY'LL MAKE YOUR MOUTH WATER!



WHAT WILL? THE NEW DESIGNS

In Gold and Silver Chains, Gold and Rolled Plate Fobs, Gold and Silver Brooches and Bar Pins, Gold and Silver Bracelets, Gold Keeper Rings, Gold Gem Rings, Gold Scarf Pins set with Diamonds, Rubies, Sapphires, Pearls, etc. Gold and Silver articles in a thousand shapes.

KENT BROS., Indian Clock Palace Jewellery Store
168 YONGE ST., TORONTO.

N.B.—Send for Illustrated Catalogue, free.



THE GREAT STRENGTH-GIVER.

ONE POUND of JOHNSTON'S FLUID BEEF contains as much real nutrition as FOURTEEN AND A QUARTER POUNDS of Prime Beefsteak.

A valuable food for ATHLETES when training.

"WE SELL OUR GOODS"

At prices that save us from old stock.

Two Important Considerations

In making a purchase are—

New Goods at Reasonable Prices.

We meet these requirements.

COME AND SEE.

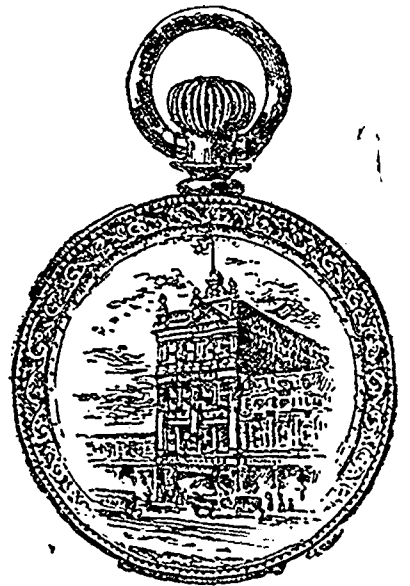
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is an infallible remedy for Bad Legs, Bad Bronsts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St. London; And sold by all Medicine Vendors throughout the World.

N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

CEYLON TEA COMPANY

WHAT
"THE TIMES" OF CEYLON
Says of this Company, May 4th, 1880.

"We are asked by a Correspondent, 'Which company, for the sale of Ceylon Tea at home, does the largest business?' and we really do not think that anybody can answer this question. For all probability, the Ceylon Tea Growers, Limited (Khangani Brand), sell more Tea than any other company, seeing that they have no less than one thousand Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of Tea."

This is indisputable evidence that this Company is a GENUINE CEYLON TEA COMPANY.

SOLE AGENTS IN CANADA
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SAFE

BRISTOL'S SUGAR-COATED



VEGETABLE PILLS

PROMPT

EASY TO TAKE

INFALLIBLE

IMPERIAL

Cream Tartar



BAKING POWDER

PUREST, STRONGEST, BEST.

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PROFESSOR DRUMMOND'S Christmas booklet is to be entitled "The Programme of Christianity."

THE Duchess of Albany presented the prizes gained in the educational classes of the city of London Y. M. C. A.

THE Rev. Henry Ranken, M.A., B.D., has been inducted as colleague to Rev. Dr. Somerville, of Irvine Parish Church.

THE Scottish Sabbath Protection Association is going to furnish the Commission on Labour with information as to Sabbath work.

THE Rev. Dr. Laws, of the Free Church Central African Mission, has been ordered home to recruit after repeated attacks of fever.

DR. D. W. FINLAY, the newly-appointed professor of medicine at Aberdeen, is an elder in Dr. Monro Gibson's Church, St. John's Wood.

ANNIE S. SWAN'S last story, "The Ayres of Studleigh," has had a sale of eleven thousand copies during the three dullest months of the year.

THE Rev. J. McGavin Smith, of Millbex, has sent in his resignation to Turriff Presbytery on the ground of old age, and it has been accepted. He was ordained in 1865.

By the will of Miss Janet Coats, of Glasgow, who left \$90,000 of personalty, \$1,500 is bequeathed to the Jewish mission in addition to many legacies to charitable institutions.

THERE are 500 missionaries in Africa, 400,000 converts and about 25,000 a year being converted. During the past five years there have been more than two hundred martyrs there.

MESSRS. ROTHSCHILD have subscribed \$50,000 to the Russian Jews' relief fund, and a special prayer for the persecuted has been prepared by the chief rabbi to be used on the Day of Atonement.

THE Rev. William Patrick, B.D., of Kirkintilloch, suggests the institution of a teacher's diploma for those passing in the doctrinal and biblical subjects of the senior section under the welfare of youth scheme.

THE British and Foreign Bible Society has just issued a new version of the Gospel of Matthew in low Malay. It was prepared by Miss MacMahon, formerly one of the missionaries in Singapore of the English Presbyterian Church.

THE Jewish Mission Committee of the Church of Scotland has appointed the Rev. Malcolm T. S. Taylor, B.D., of St. Mary's Loch, Selkirk, to be their ordained missionary to the Jews at Alexandria, Egypt. They have also appointed Miss Bain, Peterhead, to be English assistant in their school at Smyrna under Miss Menzies.

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BARRIE.—At Barrie, Tuesday, November 24, at 11 a.m.

BROCKVILLE.—At Iroquois, 8th December, at 3.30 p.m.

CHATHAM.—In St. Andrews School Room, Chatham, Tuesday, 8th December, at 10 a.m.

GLENGARRY.—At Maxville, 2nd Tuesday in December, at 11.30 a.m.

GUELPH.—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m.

HAMILTON.—In Knox Church, Hamilton, on Tuesday, November 17, at 9.30 a.m.

HURON.—At Hensall, on 10th November, at 10.30 a.m.

KINGSTON.—In St. Andrews Church, Belleville, Tuesday, December 15, at 7.30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.

LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.

LONDON.—In First Presbyterian Church, London, Tuesday, 8th December, at 2 p.m.

MAITLAND.—At Wingham, on Tuesday, 8th December, at 11.15 a.m.

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 11 a.m.

ORANGEVILLE.—At Orangeville, November 10, at 11 a.m.

OWEN SOUND.—Division Street Hall, Owen Sound, Tuesday, December 15, at 9 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9.30 a.m.

REGINA.—At Regina, second Wednesday in December, at 9.30 a.m.

SARNIA.—In St. Andrews Church, Sarnia, on 3rd Tuesday in December, at 10 a.m.

SAUGEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.

STRATFORD.—In Knox Church, Stratford, on 10th November, at 10 a.m.

TORONTO.—First Tuesday in November, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 3rd November, at 3 p.m.

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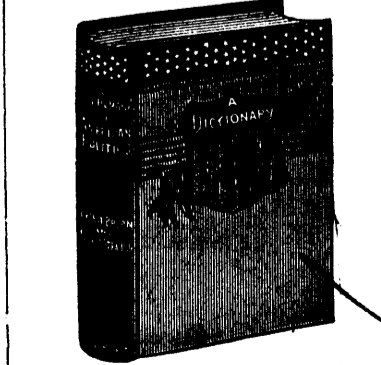
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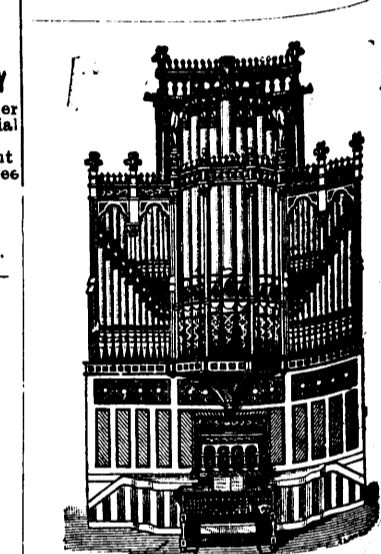
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