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16 AND 48 FRUIT ST.

THE DAY IS FAR SPENT.

There seems to be a sunset tinge  
 On every thing I see,  
 And all I am, and think, and feel,  
 Seems drawing nearer Thee,  
 Heavenly Father, nearer Thee.

I know thou lovest the cheerful heart  
 From dark misgivings free;  
 Intent to act a perfect part,  
 And humbly worship Thee,  
 Father, to worship Thee!

But now, the sound of many words  
 'E'en from an infant tongue,  
 And shouting peals and laughter loud,  
 My thoughts are not among—  
 Dear Father, not among!

For silently I love to dwell  
 On things of deep intent;  
 To trace old paths I know so well  
 Where we together went,  
 Father, together went.

Thou leading one, a truant child,  
 Yet never left alone;  
 Forward and rash, but loving still,  
 The true and faithful One—  
 Loving the faithful One.

O! holy Love! whose guardian light  
 Beams at this very day;  
 'Tis curbed round my couch at night  
 "Tis with me all the way—  
 Yet, Father, all the way.

And in the sweetly shaded vale,  
 Where slowly now I tread,  
 I feel it all my path regale,  
 Like blossoms round me spread—  
 Father, around me spread.

Yet still there seems a sunset tinge  
 On every thing I see;  
 A hallowed touch of sacred things  
 Which gathers near to Thee,  
 Father in heaven, to Thee!

The outgoings of the morning now are past,  
 Father and Friend!  
 Shelter thy handmaid to the very last,  
 And the pure incomes of Thy Spirit  
 send,  
 To give her faith and victory to the  
 end!

O! crystal stream! in whose pure midst  
 Stands the immortal tree;  
 Whose healing leaves extend their heavenly  
 "victus" 'e'en to me.  
 Be thou around, within—be all  
 In all, until I love in Thee!

Selected.

For the PRESBYTERIAN REVIEW.

REVIVALS—SHALL WE HAVE A REVIVAL?

X.

BY REV. W. A. McKEAY, B.A., WOODSTOCK, ONT.

OUR NEED OF A REVIVAL—HUMAN AGENCY.—THE MEANS: PLAIN; EARNEST PREACHING OF THE GOSPEL; HOLINESS OF LIFE; PRAYER; PERSONAL EFFORT, AND GIVING GOD ALL THE GLORY.

Do we not need a revival? Where is the congregation the members of which are as holy, as earnest, as prayerful, as liberal, and as aggressive as they ought to be? Do not many professors rest in the mere form of religion? They have a name to live while they are spiritually dead. Do not the vast majority of Christians live far below their privileges; satisfied with a mere glimpse of Christ's pardon, a mere crumb from His table, a mere drop of His love? Think of the multitudes outside the Church who do not even profess any interest in Christ, or give any evidence of a change of heart. In the light of God's truth how sad their condition, how terrible their danger: Try to realize it. Whitefield saw it, and sometimes standing before the thousands, he could only exclaim: "The wrath to come! The wrath to come!" and overcome with emotion, sit down again. Paul felt it, and you know how he expresses his agony for the salvation of souls as a travelling in birth (Gal. iv. 19.) The Psalmist saw and felt the danger of the uncon- versed: "Horror hath taken hold upon me because of the wicked that forsake thy law" (Ps. cxix. 53); and again: "Rivers of waters run down mine eyes because they keep not thy law" (Ps. cxix. 136.) Isaiah saw it, and hear his language: "Therefore, said I, look away from me, I will weep bitterly; labour not to comfort me because of the spoiling of the daughter of my people" (Isa. xxii. 4.) Jeremiah saw it, and hear him: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1.) But where is this weeping, this intense earnestness, this soul-agony on the part of the Lord's people at the present day, because of souls perishing around us? Six millions of people die every year the vast majority of them professing no interest in Christ. The whole world lieth in the evil one. The enemy is coming in like a flood. Intemperance, Sabbath profanation, licentiousness, worldliness, fraud prevailing on every side. Only

five per cent. of the young men of America members of any Church, and only three per cent. of them doing any religious work; while seventy-five out of every hundred are practically never inside a church door. The prospect is sufficiently appalling. Oh, sir, the Church of Christ to-day is engaged in a terrible conflict. We need the baptism of the Holy Ghost. Shall we not then cry, "O Lord, revive thy work!" We are apt to regard a religious revival as a kind of miracle, or as some arbitrary manifestation of the Almighty's power, given in His own time, and without any reference to any action of His Church as a preparation for it. There is no use trying to "work up a revival," we often hear said. "A revival," it is urged, "depends upon the sovereign will of God, and we are not to move until there are unmistakable signs that God is about to commence a work of salvation, lest we run before we are sent, and injure the cause of religion." All such reasoning is based upon an erroneous conception of the divine method. Undoubtedly a revival is a work of God, otherwise we need not pray, "O Lord, revive Thy work." But God works through means in the spiritual as in the natural world; and He has ordained that His people shall be co-workers with Him in extending His kingdom. They are to plant and to water, in order that He may give the increase. It is the Spirit that quickens believers and converts sinners. And the Spirit is given not in any arbitrary manner, or without regard to the human will, but in answer to prayer, and to render the human agency successful. A revival is thus in an important sense the result of means employed by the Church. If the Church is seeking a revival she must "awake, and put on her strength," she must stir herself to take hold of God. Isaiah said; "As soon as Zion travailed she brought forth children," and it is true of the Church to-day.

What, then, are the means which the Church should employ to promote revivals? I answer, we must have much plain, earnest preaching of the Gospel. The Apostolic Church was a revived and revival Church, and it gave the very first place to preaching. The most striking figure in the Pentecost scene is Peter standing up to preach in the company of his brethren. Wherever the Apostles went it is said, "they preached the Gospel"; "they spake the word"; "the word of the Lord was published throughout all that region"; "it pleased God by the foolishness of preaching to save them that believe." Preaching, then, is God chief means for advancing His Kingdom. But remember it must be the preaching of the Gospel. However the agnostic may sneer and the ungodly rage, that preaching is the best preaching, the most effective, the most edifying, the most soul-saving, that has the most of Christ in it. Such was Paul's preaching. He determined to know nothings save Jesus Christ. "I am not ashamed of the Gospel," he says. And when we say that Christ ought to be the subject of every sermon, let no one think that the subject will ever grow threadbare. Christ in His divinity and humanity, in His person, His character, His work, as our wisdom, righteousness, sanctification and redemption; in His birth, life, death, miracles, parables, His prayers and His preaching; Christ suffering and conquering; Christ exalted and ruling; Christ all in all! Why, the subject is endless; eternity cannot exhaust it. And it must be plain preaching if it is to affect the masses. The hiding of the Cross beneath the veil of fine language and the flowers of rhetoric, is, I verily believe, the source of much of that want of sympathy with the Church which so sadly characterizes many in the lower ranks of society at the present day. And besides being plainly preached the Gospel must be earnestly preached, McChesne was accustomed to visit some one or two of his dying parishioners on the Saturday, with a view of being stirred up to greater earnestness in the Sunday's work. Of his preaching one says, "He appeared as if he were dying almost to have you converted." There is a beautiful legend of St. Chrysostom. He was a man of much culture and refinement, yet in his earlier ministry he was not remarkable for success. But one night he had a vision. He thought he was in the pulpit. Round about him were holy angels. Beside him was the Lord Jesus; and before him the congregation to which he was to preach. The vision deeply affected him. The following day he ascended the pulpit; he felt the impression of the scene, he thought of the holy angels as if gathered around him; of the blessed Saviour as at his side listening to his words and beholding his spirit; he became intensely earnest, and from that time forward a wonderful power attended his ministry. Multitudes gathered around him wherever he preached. Though he had the simple name of John while he lived, the ages have called him Chrysostom, or the Golden Mouth. Could we as ministers forget ourselves in the pul-

pit, and remember only that there is a heaven above and a hell below, and dying sinners before us, and a living, loving, mighty Saviour at our side, and that we are commissioned by that Saviour to speak with those sinners, and to plead with them in the name of His love to flee from the wrath to come and to lay hold on eternal life, would not our preaching be earnest and would not the Almighty Spirit bear our words with wings of fire to the hearts of the people, arousing the careless and convicting the unconverted?

"We'd preach as though we ne'er should preach again,  
 And as a dying man to dying men."

If we want a revival of religion we must see that the faithful preaching of the Gospel is backed up by holiness of life. Our God is a God of holiness. Before He appeared on Mount Sinai, the children of Israel had to cleanse themselves for three days. And before Israel could take possession of the promised rest of Canaan, Joshua had to see to it that they were purified. And so if we wish God to do a great work for us, and through us, we must sanctify ourselves. Whatever of pride, or envy, or anger, or evil-speaking, or worldliness, or covetousness, or slothfulness we find in ourselves, we must be willing to give up forever; for these things grieve the Spirit, and the Lord will not hold fellowship with us while we indulge them. Do we not see the explanation of the cheerless, low spiritual life of many in the Church? They are neglecting some known duty or living in some known sin.

"The dearest idol I have known,  
 What'er that idol be,  
 Help me to tear it from thy throne,  
 And worship only thee."

Truth is most powerful when presented in a life transfigured and ennobled by it. The most effective way to commend our religion is by a godly life. Character is mightier than profession. The world care not how we preach on the Sabbath, or how you speak and sing at the week-evening meeting; but if you live soberly, righteously and godly; if you are gentle in temper, patient in trouble, honest in business, always generous, cheerful, unselfish, and always seeking to make others happy, the world will see it and recognise it, and ask the reason why. There is no logic so powerful, no rhetoric so persuasive as a holy life. It is an argument for the truth and power of religion which the most hardened will observe and the most obtuse understand. And if the modern Church is far behind the ancient in faith, and zeal, and in revival power, perhaps it is because it is far behind it in godly living.

And if we want a revival we must pray for it. "I would rather," says Moody, "pray like Daniel than preach like Gabriel." We cannot explain the "why" or the "how," but we know by revelation and experience that true prayer will give birth to revival. When the Church groans and travails in pain and pours forth loud cries and tears the blessing will come, the life will be manifested. When God promises to give a new heart and a new spirit to Israel, he says, "I will yet for this be inquired of by the house of Israel to do for them." And when God promises to give Christ the heathen for His heritage, He promises it in answer to prayer: "Ask of me and I will give thee." And when he would give life to the dead and dry bones in the open valley, He directs His servant to pray, "Come from the four winds, O Spirit, and breath on these slain, that they may live." When Elijah prayed the nation was reformed; when Hezekiah prayed the people were healed; when the disciples prayed Pentecost appeared; when John Wesley and his companions prayed England was revived; when John Knox prayed Scotland was refreshed; when the Sabbath school teachers at Tannybrake, in Ireland, prayed, eleven thousand were added to the Church in one year; when Luther prayed the Papacy was shaken; when Baxter prayed Kidderminster was aroused; and in the lives of Whitefield, Payson, E. J. Edwards, Tennant, whole nights of prayer were succeeded by whole days of soul-winning. To your knees, then, ye Christians! Plead until the windows open, plead until the springs unlock, plead until the clouds part, plead until the rains descend, plead until the floods of blessing come.

Then to faithful preaching and holy living and earnest prayer, there must be added personal effort to save souls. What would be thought of a man praying for a harvest of wheat, but neither ploughing nor sowing? And yet this is what many are doing in the Church. So far as personal effort to rescue the perishing is concerned, multitudes of Church members are doing nothing. They are barren trees in the vineyard, withered members on the Christian body, drones in the hive. The ministry and a few earnest, consecrated men and women are left to do the whole work, while perhaps two-thirds of the members are fast asleep. Now all this must come to an end, if there is to be a revival in the congregation.

The whole Church must be organized for work, and all must feel that they are equally called to work as they have opportunity. When our Saviour fed the hungry multitude He gave to the disciples, and the disciples to the multitude. So that in order to reach a dying world, in their various conditions and necessities, we need to organize and distribute by making every member of the Church a disciple indeed; and as they go forth with the Bread of Life, He will bless the labour and work to the fastidious thousands around. What we want is not an occasional spasmodic effort, to be followed by a folding of hands and a going to sleep. The whole Church must be engaged in a persistent attack on the Devil, the world, and the flesh. We want special efforts, by all means, but after these, what? Do we not need to be as earnest and diligent as ever in waiting the good seed sown; in building up and strengthening the tender vines which have been transplanted from the wilderness; encouraging the zealous disciples who have become fellow-workers to the truth, and watching, working and praying with Jesus?

Look at the early days of Christianity. These were the days of earnest, persistent, personal service. As soon as a man was converted to God in those days he became a worker for Christ. Every Christian, whether he moved in Cesar's household, or like Lydia, in the pursuit of humble commerce—every Christian did something for Christ and sought to advance His cause. And what was the result? Why, within three centuries after the death of Christ the Cross was uplifted in every land; the name of Jesus was pronounced in every known dialect; missionaries passed through the desert; penetrated into the remote recesses of uncivilized countries, and the whole known world was evangelized. They were all at it, and always at it, and the Lord blessed their labours. And so, ye soldiers of the Cross to-day! if you are to obtain glorious victories you must not rest satisfied with one man in a hundred going to battle. Every man of you must fight the good fight of faith, every heart must be stout, and every arm must be strong; every follower of Christ must march forward with the courage of a hero and with the strength of God to do battle against the common enemy of mankind. Thus, and thus only, will a true, and real, and permanent revival of religion be experienced, sinners be seen flocking to Jesus as doves to their windows, and the glory of the Lord soon cover the whole earth.

And lastly, let us never forget to give God all the glory. Whatever instrumentality He may employ, the work is all His. It is only where the sun of mercy shines that the fruits of grace will grow. Without the Spirit of God the best arranged means are useless—lamps without oil, sails without wind, coals without fire. Underrate this truth, and you cut yourself off from the very fountain head of revival. We may plant and water, but spiritual increase is from God, and God alone. It is not of him that willeth, nor of him that runneth, but God that showeth mercy. Nothing short of God's omnipotent might, in Christ's everlasting love, through the Holy Spirit's divine efficacy, can revive a single soul. Remember this, for it will guide your actions, raise your hopes, strengthen your faith and warrant your prayers.

"Revive thy work, O Lord,  
 Thy mighty arm make bare;  
 Speak with the voice that wakes the dead,  
 And make thy people hear."

## CHRISTIAN ENDEAVOUR.

PROVINCIAL ORGANIZATION FORMED.—ADDRESSES, PAPERS, LIST OF OFFICERS, ETC., ETC.

The first Convention of the Societies of Christian Endeavour in the Province of Ontario, was held in St. James Square Presbyterian Church, on Monday and Tuesday of last week. There was a large attendance of delegates representative of all the various evangelical denominations from all parts of the Province, among whom were many Presbyterians, clerical and lay. Of our ministry the following were present: Revs. R. H. Myers, Norwich, R. J. Beattie, Guelph; W. Frizzle, Leslieville; A. H. Scott, Perth; S. Lyle, B.A., Hamilton; J. W. Bell, Newmarket; S. Carruthers, Kirkwall; J. H. Ratcliffe, St. Catharines; R. D. Fraser, M.A., Bowmanville; J. H. Simpson, Brucefield; D. H. Fletcher, D.D., Hamilton, etc., etc.

Rev. G. H. Cobblecick, Guelph, was voted to the chair, and after devotional exercises he explained the

OBJECTS OF THE MEETING. They were met at what might be called a phenomenal gathering. For the first time they were met in the capacity of an Ontario convention. They were met that day to organize as a Provincial Union. Their friends across the border had taught them some useful things, and they were not

sufficiently egotistical in Canada to imagine they knew everything. If they would thank their American friends for any good thing, they could do so for this organization. Since the formation of the Society some eight years ago, there had been no less than 7,560 similar organizations started, and that day 500,000 marched under the banner of Christian Endeavour. They in Canada could not boast of scarcely a fair proportion of those societies as yet, but he thought that they had come to the time of commencement, and the gathering before him was a good augury of future success. The growth of the Society in the States, and especially since the convention in Philadelphia, had been almost phenomenal. It was those who went to work early in their Christian life that would make the valuable Christian workers throughout their lives. This organization, he said, was in existence for the purpose of taking young Christians as they came forth from the Christian Church and putting them right into harness, and never allow them to step out until they were relieved by their Master in heaven. The Society, they read and they knew, was not only within the Church, and for the Church, but it was a spiritual society and working for the religious advancement of the young people of their religious denominations. They could manufacture literary societies in the winter and they disappeared in the spring, but this society was perennial and impervious to the frosts of winter and the scorching heat of summer.

PROVINCIAL ORGANIZATION FORMED. It was agreed that an Ontario Union representing the Societies of Christian Endeavour throughout Ontario be formed.

The constitution recommended by the United Society, with some slight alterations, was adopted. The following office-bearers were elected for the meeting of the Convention:—President, Rev. G. H. Cobblecick; Vice-President, Mr. A. F. Wickson; Secretary, M. A. Pennington; Assistant, R. J. Colville, Peterborough.

ADDRESS OF WELCOME.

Rev. A. F. McGregor welcomed, on behalf of the city churches, the delegates. He said he welcomed them on three grounds: first of all, on the ground of the catholicity of the movement, on the ground of its being a movement that was specially spiritual, and also on the ground of its being a serviceable movement to all the Christian churches of all the evangelical denominations. On the ground of its catholicity they might all approve of the motto of the organization, "For Christ and the Church." For Christ first, and therefore orthodox Christianity might welcome an organization whose soul and centre was the Lord Jesus Christ. They welcomed the delegates and the society because they represented a distinctly spiritual force.

Rev. A. H. Scott, Perth, replied for the visiting delegates. He exhorted the convention to be practical and not allow the session to run into words alone.

Evening Session.

After a service of song and devotional exercises, Rev. S. Lyle, B.D., of Hamilton, and Provincial Superintendent of Christian Endeavour, delivered a stirring address on the

"THE NEEDS OF THE TIMES, HOW MET BY CHRISTIAN ENDEAVOUR."

In the course of his remarks he said there was a pressing want in this materialistic age of placing before their young people a heroic type of Christian life. He believed the world was sick, and he believed the best part of the Church was sick—he had almost said disgusted—with the kind of selfish, dreamy sentimentalism that prevailed in their churches. The first lesson of Christianity was to take up the cross of Christ. All that sort of drivelling sentimentality to which he had alluded they wanted taken out, and the knife of self-sacrifice made bare and keen and plunged into it right to the hilt. He thought the Christian Endeavour Society was going to do that. He had the utmost confidence in this movement. He would give them one word of caution, "Don't put any emphasis, for the sake of the Lord of truth and the Lord of spiritual righteousness, in numbers." He did not care if all Canada joined their ranks unless they joined them to do honour to the Lord.

"CHRISTIAN MANLINESS."

Rev. Dr. Potts spoke of "Christian Manliness," and prefaced his remarks by saying that he believed the Presbyterians, Episcopalians, Baptists and Congregationalists were never so near to each other as they were that night, and they would be nearer still. The essential qualifications of Christian manliness, Dr. Potts said, were full and ripe life in Christ, a broad and large knowledge of the word of God and of Christian biography, and Christian missions and generous sympathy. Small natures were always hard, always exacting; large Christian hearts that

throbbed in sympathy with Jesus Christ were always generous. A social reunion of delegates afterwards took place.

SECOND DAY.  
 M. MING.

Rev. G. H. Cobblecick again presided, and a large attendance of delegates filled the room.

STRENGTH OF THE SOCIETY IN ONTARIO. Concise, interesting reports were heard from 126 societies existing in the Province, with a total membership of over 7,000.

"DANGERS."

Rev. John Burton, B.D., delivered an address on "Dangers to be Avoided in Christian Endeavour Work." The first danger touched was that of dividing the Christian family. The Society of Christian Endeavour, he held, should cherish the oneness of the Church of Christ. Division of work should result in union of spirit in the Church. Theology, intellectual definition, divides men, but true Christian Endeavour unites them again. The second and other danger was that age and youth should lose sympathy with each other; and to obviate this he urged that the old and the young put themselves in each other's places.

THE SOCIETY AND THE PASTOR.

Rev. W. M. Roger, M.A., of London, discussed the relation of the Society to the pastor, beginning by claiming that there should be some relation. Dr. Samuel Hunter had once warned him to have nothing to do with young peoples' societies. "They are schools of flirtation," charged the eminent divine. But he thanked God and Dr. Clark that they now had a new-fashioned type of young peoples' society with which a pastor could work. The modern pastor was not like a driver of a stage coach; he was a conductor of a large train, and the Christian Endeavour Society was the last car added.

THE SOCIETY AS A LEVELLER. After an interlude of music, Mr. R. J. Colville, of Peterboro', read a paper on the inter-denominational character of the Society, starting a preliminary smile by remarking that in those latter days the Calvinistic lion had consented to lie down with the Arminian lamb. No other Society had done more to break down the high walls of denominationalism than the Christian Endeavour by its conventions, where it gathers all Churches and creeds as in one family.

DR. CLARK ON THE SOCIETY.

Rev. Francis E. Clark, D.D., of Boston, the founder of the movement and President of the United Society, was received with a hearty round of applause, which was renewed when he stated that he was a Canadian born, having been cradled within the shadow of the Queen's flag at Ottawa. Speaking of the outlook of the work across the border, he said that it seemed to him that they had never reached high water mark until this last year. He gave the Convention cheering evidence of this in a sketch of the various State Conventions that he had attended during the year, where the greatest enthusiasm and keenest interest prevailed. He rejoiced that this movement seems to take hold of the brightest and the best of the young people. He did not want this train run away with by a "crank" or a "hobbyist." They wanted those who were in the fore-front of business and all great enterprises. He drew a sharp distinction between inter-denominational and undenominational. The former term was descriptive of the Christian Endeavour movement. They did not ask the allegiance of the local Societies to any central board. Their first duty was to their own Church, and there they could do their best work. The pastor of the church was the head of the local Christian Endeavour Society, because he is the leader of the church.

AFTERNOON.

At the opening of the afternoon session, the subject of

THE PRAYER MEETING

came up in a paper by Mr. R. S. Wallace, and a discussion of the work of the Prayer Meeting Committee, led by Mr. J. A. Moffat, both of Hamilton. The importance of a varied programme of subjects was emphasised and the respective advantages of permanent leaders, and the leading of the meeting by all the members in rotation were discussed. Some societies appoint a new leader each month, and one delegate suggested that they should "be willing to break down for Christ." A vote was taken as to the value of topic cards, when it was found that the meeting was about evenly divided as to their use.

PRACTICAL WORK.

The work of the Lookout Committee was discussed by Rev. W. W. Andrews, of Toronto, who defined this committee as the organized conscience of the Society. They are the especially appointed guardians of the words of the Society, and they should take as sym-

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The Family.

FORGOTTEN WORKERS

They lived, and they were useful; this we know. And naught beside; No record of their names is left, to show How soon they died!

HEROES AND MARTYRS OF INVENTION.

ELIAS HOWE AND THE SEWING MACHINE.

In the enlightened days of the nineteenth century the great inventors enjoy a brighter and sunnier lot than did those who lived in ruder and darker times.

A striking illustration of this fact is found in the life of the inventor of the sewing-machine. Elias Howe was a native of the beautiful town of Spencer, which is spread over the crest of high hills in central Massachusetts.

When he was eleven years old Elias was "put out," or apprenticed, to a neighbouring farmer, but in a short time, being unable to endure the hard farm-work, he returned for awhile to his father's mill. Already he began to take an interest in tools and machinery.

borne with cheerful courage by him and his young wife.

It was while their fortunes were at this low ebb that the idea struck Elias Howe which was to give him a new object in life, and which was to lead him, through many misfortunes and miseries, to fame and fortune.

This idea, when once it got fixed in his mind, never left it. He went to work at once thinking out the plan of such a machine.

He now moved to Cambridge, where his father was living, and had the good fortune to fall in with a friend, George Fisher, who lent him five hundred dollars to continue his experiments, and soon after took Howe and his family into his own house.

We see him, just as soon as he could raise as much as a pittance, taking passage in the steerage of a sailing vessel for London, cooking his own food as he made the cheerless voyage across the ocean, giving the use of his machine to a capitalist in London.

He arrived in New York to learn that his devoted wife was dying at Cambridge, and he had not money enough to make the journey thither.

Yet Elias Howe stoutly persevered, and rose bravely above all his difficulties. At last the sewing-machine was introduced successfully established, and came into rapid demand on every hand.

For this millionaire, lame as he was, and wearied as he well might have been after such a life of toil and trials, was one of the first to respond to the call to arms at the outbreak of the civil war.

WHY LEAVES CHANGE COLOUR

"PROBABLY not one person in a thousand knows why leaves change their colour in the fall," remarked an eminent botanist the other day.

leaf changes to red; under different conditions it takes on a yellow or brown tint. The difference in colour is due to the difference in combination of the original constituents of the green tissue and to the varying conditions of climate, exposure and soil.

MARY'S FAITH.

WHEN the yellow fever, a few years ago, swept along the coast of the Gulf of Mexico, it raged with especial virulence in a village which we shall call St. Jean's.

But two weeks shook Bandy's courage. The town was put under quarantine. No trains stopped now at the little station which lay a mile distant in the woods;

Mrs. Bandy shuddered. She was a weak little woman, and she had but one child, a girl of four, Jofine. When her neighbours, the Vances, had gone to Pass Christian, Mrs. Vance had persuaded her to give the child into her keeping.

Two weeks had passed, and no word had come back to her mother. There was no way by which a message could be sent.

"All of the Dillayes are gone, all of the Bennoits—such jolly folk! No more picnics with them, Mary! And old Father Benoit's songs—you remember. We'll never hear them again.

"I will care for her as for my own," the good woman said. "She cannot escape if she stays here."

"No. But H. has forgotten us!" he said fiercely. "I have a mind to run away! You and I can tramp it along shore to Biloxi. Let them get their bread and their grave-diggers where they can!

Mary opened the door. She felt as if she were stifling. The sky was sodden and gray. The air was dark and full of pestiferous odours.

St. Jean's had been a friendly, merry place. At this time of day the neighbours would have been at their doors, or gathered under the trees, gossiping.

Presently old Father Benoit's dog sneaked past, his head down. She called to him, meaning to feed him; but he ran on as though she were a murderer.

"Even the dog knows its ill o'ver," she said, looking from the closed houses, in each of which lay one dead, up to the heavy leaden sky which gave her back no answer.

"I will trust Him, though He slay me!" she said aloud. She prayed silently. It seemed as if she touched the feet of Christ—held Him. He could not go from her.

Lord! In the morning Thou shalt hear My voice ascending high!

Bandy, in the shop, stopped and listened. He dropped his work. His face was contorted with tears, and his miserable laugh.

"Come, Joseph, you must eat. I cannot have you ill," she said cheerfully. Bandy, who began to be ashamed of his cowardice, and who was hungry, sat down with a good appetite to his dinner.

"I do not know, I'm only a woman; but you know, no doubt, Joseph." The baker, when he had finished his meal, kissed his wife heartily.

"What it is, Bandy?" he called. "Any good news?" "Well—yes, sir. Things have taken a turn for the better, I think. I've been considering whether we could not use some practical means to check this trouble."

"Fires, tar fires on the streets, now!" interrupted Mr. Wyndom. "I've heard of that. Here comes the mayor, as an old man slowly approached. "Our friend Bandy tells me, sir," he said to the mayor, "that the disease is abating. At least, the outlook is more hopeful. Can we do nothing? I was recommending fires of tar and turpentine on the streets."

"Certainly, certainly! An excellent idea! I have been so hopeless that I have done nothing. It has stunned, bewildered me! If you think the streets need cleaning, why not set those idle negroes on the Point to work? They tattle horrors and drink all day, and so are ready to feed the plague. A drain into the bayou would relieve that stagnant pond of green water. I will set them at it to-day."

"Would it be possible to telegraph to New Orleans for doctors and nurses?" said Mr. Wyndom. "The operator is dead." "I can use the wires." "Do it, then, my dear sir. Do it at once!"

One of the physicians afterwards reported to the State Board of Health: "The temper and courage of the people of St. Jean's were admirable. I found the mayor had begun to drain and disinfect the town before my arrival. He found an efficient ally in Rev. Mr. Wyndom, whose words of faith and cheer sustained the stricken community."

Three months later S. Jean's, clean and freed from all infection, lay smiling in the sun. The late roses bloomed in the little gardens, and the grass already covered all the graves. Mary Bandy, in her pretty print gown, sat sewing in her porch, and Joe walked up and down the banquette with little Jofine toddling beside him.

and the means by which it was checked.

"We owe everything to the energy of the mayor," some of them said. "It was the draining of the pond that saved the town."

"That and Mr. Wyndom's prompt action in bringing physicians and nurses," said another. "Joe Bandy," interrupted a third, "behaved nobly. His courage, I hear, never failed, and it was he who suggested the fires on the streets."

"But no one spoke of the little woman who prayed to God, and brought from Him the spark of hope which kindled this great light. Even she herself had forgotten it, God only remembered." —The Congregationalist.

BURDETTE'S ADVICE.

My son, your brow is clouded; something has happened that didn't and does not agree with you. Were you neglected in the invitation? Didn't you get on any of the committees? Were you overlooked in the convention? Hasn't the secretary written you a personal letter asking your advice upon the campaign? Have you been coldly passed-over for men of less ability? Do you feel that intentional slight has been put upon you? Can you see that everything is going wrong because you have not been consulted? Have you been directly snubbed by inferior people? I thought as much. At your time of life such things are very liable to occur.

But now, if any or all these slights have been put upon you, listen to me, my tender Telemachus. Don't show your sores. Oh, don't show your sores. They are not pleasant to look at; no body wants to see them, and they will heal much more rapidly, and naturally and healthfully, if you don't expose them. Keep them covered. Don't show them to anybody but your surgeon, and don't show them to him unless you have to, and don't look at them yourself. Leave them alone under the plaster of time and the cooling compresses of forgetfulness, and you'll be surprised, some day, when you do happen to think of them, to find that they have healed by first intention without a scar. Don't tell people when you are hurt; don't tell anybody how keenly you feel the slight, when, perhaps, no slight was intended. Don't get yourself snubbed by people who never see you, and don't know you, and never think of you. And if you really are hit, and hit hard, it beattles your manhood, and it drives away human sympathy, when you lift up your voice and howl on the streets. Keep quiet about it. Don't whine, don't yell. One day at the investment of Vicksburg—it was on the memorable 22nd of May—during a lull in the desultory skirmishes that preceded the assault, while I was lying close to the surface of the great round globe that we inhabit, and wishing I could get a little closer to it, we heard a tremendous howling and shrieking, and down the dusty road from the front came a blue-jacketed skirmisher on the trot, holding one hand up in the other, and the hand he was holding up had no thumb on it. It hurt like the mischief, I have no doubt, but it was only a thumb after all, and how the fellow was howling about it! He was a brave man, or he wouldn't have been where he could have lost that thumb. But you would have thought it was the only thumb in the whole United States army, and that no one else on the skirmish line had been hit that morning. So the soldiers saw only the funny side of the picture, and a perfect chorus of howls, in vociferous imitation of the man's own wail, went shrieking up from the sarcastic line of men who were waiting their turn to face death. In a minute another came walking back from the skirmish line. He was walking slowly and steadily, never a moan came from his compressed lips, though they were whiter than his bronzed face, and he held his hand against his breast. The silence of the death-chamber fell upon the line in an instant, as the soldier moved along the road with the air of a conqueror. Half a dozen men sprang to his side. Tenderly they laid him down in the shadow of a great oak; his lips parted to speak a message to some one a thousand miles away, and the line was short one man for the coming assault. He died of his hurt, but he died like a king. Oh, my boy, don't yell the lungs out of you over a smashed thumb, when, only three files down the line, a soldier salutes his captain before he faces about to go to the rear with a death bullet in his breast. You can't help getting hurt. There isn't a safe place in the whole line. There are cruel people in the world who love to wound us, there are thoughtless, heedless people who don't think, there are people who don't care, and there are thick-skinned people who are not easily hurt themselves, and they think mankind is a thick-skinned race; in fact, the air is full of darts, and arrows, and singing bullets all the time, and it's dangerous to be safe anywhere. But when you do get hit—as hit you certainly will be—don't "hol-

low" any louder than you have to. Grin and bear it the best you may. There are some people so badly hurt they must moan; do you forget your own hurt in looking after them.—Brooklyn Eagle.

DR. TALMAGE AND AN ENGLISH MADMAN.

DR. TALMAGE, in the *New York Observer*, says that in the summer of 1879, on his way from Wales to London, he met with one of the most exciting scenes he ever witnessed. "We were in a railway train going at a terrific velocity. There were five of us—four gentlemen and a lady—in the car. We halted at the depot. A gentleman came to the door, and stood a moment as if not knowing whether to come in or to stay out. The conductor compelling him to decide immediately, he got in. He was finely gloved and every way well dressed. Seated, he took out his knife and began the attempt of splitting a sheet of paper edgewise, and at this sat intently engaged for, perhaps, an hour. The suspicion of all was aroused in regard to him, when suddenly he arose and looked around at his fellow passengers, and the fact was revealed by his eye and manner that he was a madman. The lady in the car (she was travelling unaccompanied) became frenzied with fright and rushed to the door as if about to jump out. Planting my feet against the door, I made that death leap impossible. A look of horror was on all the faces, and the question with each was 'What will the madman do next?' A madman unarmed is alarming, but a madman with an open knife is terrific. In the demoniac strength that comes to such a one, he might make sad havoc in that flying railway train, or he might spring out of the door, as once or twice he attempted. It was a question between retaining the foaming fury in our company or letting him dash his life out on the rocks. Our own safety said, 'Let him go.' Our humanity said, 'Keep him back from instant death,' and humanity triumphed. I gave the bell rope two or three stout pulls, but there was no slackening of speed. Another passenger repeated the attempt without getting any recognition. We might as well have tried to stop a whirlwind by pulling a boy's kite-string. To rid ourselves of our dangerous associate seemed impossible. Then there came a struggle as to which should have supremacy of that car, right reason or dementia. The demoniac moved around the car as if it belonged to him and all the rest of us were intruders. Then he dropped in convulsions across the lap of one of the passengers. At this moment, when we thought the horror had climaxed, the tragedy was intensified. We plunged into the midnight darkness of one of those long tunnels for which English railway travel is celebrated. Minutes seemed hours. We waited for the light, and waited while the hair lifted upon the scalp and the blood ran cold. When, at last, the light looked in through the windows, we found the afflicted man lying helpless across the lap of one of the passengers. When the train halted it did not take us long, after handing over the unfortunate for medical treatment, to disembark and move into another car. We never before realised how much one loses when he loses his reason. No wonder that the Man of Sorrows had His deepest sympathies stirred for the demoniac of Gadara. Morning, noon and night, thank God for the equipage of your mental faculties."

VISITS TO INVALIDS.

I READ many practical articles about Christmas gifts, household decorations, the care of plants in winter, how to be an agreeable guest or hostess, how to prepare for ocean travel, how to live on ten dollars a week, or five hundred a year, and have everything that is needed, how to preserve one's health; but how seldom is anything said about the way in which a person really ill should be treated by outside friends.

In cook books we have general hints on caring and cooking for invalids; we have tempting dishes for convalescents, and are advised to keep the air fresh and pure, but guard against draughts, avoiding noise, keeping medicines out of sight, getting as much sunshine into the room as possible. All this is essential, but, after all, the friends who enter the sick room have quite as much influence on the patient as all these combined for either good or injury. Yet how little is said on this important matter? The horribly brutal speeches that are made by visitors apparently friendly and apparently sane, are inexcusable. Some of them are so horrible that one must laugh at the very remembrance of them.

To a dear old gentleman who had been confined to the house for some time, came the cheerful inquiry: "Does the grave look pleasant to you, Mr. —?"

A lady sorely and dangerously afflicted with dropsy, unable to breathe except in a sitting position, worn out by sleeplessness and suffering, was thus comforted by a sympathetic neighbour after viewing her with eager curiosity: "Well, Mrs. —, you do look awfully burst!"

To a nervous old man, depressed by a long struggle with disease, and feeble, yet very anxious to recover, came this cheering observation: "Dear me, how



The Presbyterian Review.

THURSDAY, NOVEMBER 28, 1889

RELIGIOUS EDUCATION AND SEPARATE SCHOOLS.

It may not be necessary to inform such of our readers as have taken THE REVIEW for some years, what our position is on questions affecting the public schools. Still, as this important subject is again coming to the front, pressing, we hope, for settlement, especially in the first place in Manitoba, it seems only proper that THE REVIEW should speak out and strengthen the hands of those who are engaged in the battle. Perhaps permanent rest on educational matters will not come soon. There is too little earnestness among most people in dealing with our schools, too little thought as to the great importance of giving a thorough, sound and complete education, too general a desire to have the teachers and school appliances as cheap as possible. For these reasons very often our school management is unsatisfactory, and our best citizens are kept from having that influence in school matters which is desirable. Then we cannot shut our eyes to the fact that we have a Roman Catholic element in our population who are not allowed by their ecclesiastical rulers to be in sympathy with a system of State schools, but are required to withdraw from them; while the priesthood demands, by divine right, to be allowed to educate all children, and even actively interferes with State-supported schools. The only thing that a Christian people can do, and must do, is to be "eye at eye," with sword in one hand and trowel in the other, trying to build up our educational system, yet ready at any time to defend it against all attacks, whether from agnostic unbeliever, or the arrogant intolerance of Popery. We accept the task and hope to do our part fearlessly in the future, as we have in the past, without asking how our advocacy of what seems right will affect political parties. Our position, then, is briefly as follows:—

1. We advocate a national or provincial system of education, schools supported by taxation which are free to every child; compulsory attendance, and State control. Whether this is the best ideal system or not we shall not stop to enquire, enough for us to know that this is expedient, and, as we think, the best system practicable at present. We must have an intelligent, law-abiding, liberty-loving, moral community if we are to prosper as a nation. This can only be accomplished by establishing and maintaining efficient schools; nor can we think that the price, however costly, is too great, if we secure the supreme end in view, namely, intelligence, righteousness and prosperity.

2. This Canada of ours is a Christian nation; her laws are based on the law of God. Christianity is at the foundation of our civil rights, liberties and duties—"it is an integral part of the common law of the land" (Harrison). Canada is also a non-Catholic or Protestant nation. Our laws proclaim toleration of a religions, and do not proscriber, as is done in Roman Catholic countries, liberty of conscience, and the right of private judgment; in no sense is our Government subject to the control of the Roman Catholic Church, its hierarchy or its head. This being the case, we hold most strongly that, as our Ontario school law declares, "Christianity is an essential element of education, and ought to pervade all the regulations for elementary instruction," that "pupils should be allowed to receive such religious instruction as their parents and guardians desire," while a conscience clause provides that no pupil shall be required "to read or study in or from any religious book or to join in any exercise of devotion or religion objected to by parents or guardians." Thus religious instruction is provided for as a necessary part of our national education, giving every child a knowledge of his duty both to God and man, and so preparing him for the duties of citizenship.

Catholic majority of the Lower Province, and believing this establishment to have been, as Mr. Mowat has declared, a mistake and injurious to the people, we shall favour the repeal of the Separate school law just as soon as it can be constitutionally effected. The sooner the grave error is rectified the better. A dual system is not, in our opinion, the best, and cannot be accepted as final.

4. We approve of short and appropriate devotional exercises in schools. Although the school room is not properly a place of worship, and the school hours are not to be spent in devotional practices, still it is proper that God should be reverently acknowledged and His blessing on the work invoked in the presence of the children. The atmosphere of the school should be kept pure and moral by a sense of God's presence. In order to this the school should be opened and closed with prayer, a hymn might be sung, and even a portion of God's Word might be devotionally read. And here surely both Roman Catholic and Protestant can join in the Lord's Prayer and the other prayers provided by the Department of Education, and in hymns which are used in Sabbath schools of all Churches alike. There need be nothing in such worship in the least degree sectarian or offensive, all preaching, exposition, or religious exhortation must be avoided.

5. We insist on religious instruction, as contrasted with devotional exercises. There is for Roman Catholic and Protestant alike a common inheritance of Scripture truth, historical and doctrinal, which ought to be taught the children. All will unite in teaching the Apostles' Creed and the Ten Commandments. And we think the "Scripture Selections" now authorized contain nothing to which any Christian can object. In these, then, let the children be thoroughly instructed. Experience shows that this can be done. Everywhere in Great Britain, largely in the United States, formerly in Ontario, such a practice has obtained. In the Old Council of Public Instruction, Roman Catholic bishops and prominent laymen sat beside Protestants, as they do to-day in New Brunswick, and found it quite possible to have religious instruction given in schools attended by all classes and creeds. Liberty might be given to use the Douay Bible, notwithstanding its notes and comments, provided that no Protestant child was required to read from it. All that is needed is an honest effort, and we can have our children taught their duty to God and man, enforced by the high and elevating motives of Scripture and religion, in all our schools, without giving offence to any Roman Catholic or Protestant pupil or parent.

6. We are convinced the trouble is not with the Roman Catholic laity. They, if left alone, would prefer that their children should attend the Public Schools. But the Church, the hierarchy, interferes, and Separate schools are the consequence of their demands. But why should men who are not parents, nor ratepayers, nor in the legal sense guardians, be permitted thus to interfere? The Government should know no one in any other capacity than as a citizen in educational matters. Give us schools common to all the citizens, such as all parents can support, and give no heed to the demands of a hierarchy that denies the right of the State to educate and is under obligations to antagonize, in every possible way, a national system of education over which the Church has no control.

FATHER DAMIEN.

THE London Catholic Record has the following:—

THE PRESBYTERIAN REVIEW, of Toronto, and the Presbyterian Witness, of Halifax, have republished the gross calumnies which were first started by the Congregationalist and the Independent, attacking the character of the heroic martyr priest of Molokai, the late Father Damien. The letter of Vice Consul Hastings, of Honolulu, published in the Record a few weeks ago, sets the calumnies at rest, but these truth-loving journals have no scruple in calumniating a Catholic priest. The commandment, "Thou shalt not bear false witness against thy neighbour," has no application to such a case, in this estimation. But the noble character of Father Damien stands too high, wherever his deeds have been heard of, to suffer by their malevolence.

before us a letter from the Rev. Dr. C. M. Hyde, Principal of the Theological Seminary in Honolulu, under date of August 2nd, 1889, which not only confirms all that we have repeated as to Father Damien, but adds something which not even malevolence, if it existed, could suggest.

Dr. Hyde says:—

In answer to your enquiries about Father Damien, I can only reply that we who know the man were surprised at the extravagant newspaper laudations, as if he were a most saintly philanthropist. The simple truth is, he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there (at first) without orders, did not stay at the leper settlements, but circulated freely over the island (less than half the island is devoted to the lepers), and came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided. He was not a priest, and the leprosy of which he died should be attributed to his vices and carelessness. Other people have done much for the lepers—our own ministers, the government physicians, etc.—but never with the Catholic idea of meriting eternal life.

EDITORIAL NOTES.

Our Anglican friends celebrated, in this city, on Thursday and Friday of last week, the Jubilee of the establishment in Upper Canada, now Ontario, of a diocese of the Church of England. The event brought together a large number of clergy and laity, and was naturally the occasion of much reminiscence and congratulation. And justly so. From 90 clergymen in 1839, the number had swelled to 506 to-day, labouring in five dioceses, Toronto, Huron, Ontario, Niagara and Algoma. Amid the general chorus of congratulation there were, however, not a few notes of sadness. More than one speaker referred to the "terrible struggles" that the Church had gone through in the secularization of the Clergy Reserves, and the reader of the speeches can easily detect an undertone of opinion that the secularization was a huge wrong and mistake. The Bishop of Ontario was frank enough to say that though the Church had solved some knotty questions, yet other denominations were outstripping her, and this was "something to be thought over with great regret." On Friday afternoon the foundation stone of the new west wing of Trinity College was laid, and the opportunity was taken to expound the aims of the Church with regard to education generally. It should not, perhaps, be accepted as an omen of the kind of teaching that is to prevail in future in the College that the students welcomed the Chancellor and other dignitaries to the Convocation Hall, where the after ceremonies were held, with a ribald rendering of "Hold the Fort," laying special emphasis on the lines, "See the mighty host advancing, Satan leading on"; but, to say the least, it was very incongruous coming so close upon "The Church's One Foundation." In the sermon which brought the Jubilee services to a close, Rev. A. Spencer, after dwelling upon the growth of the Church during the past fifty years, and recognizing the fact that the Church which, he was pleased to say, our Lord sent into the world to be "the salt of the earth and the light of the same," have been outstripped in the race, in casting about for means to regain for the Church its old position in numbers and influence, paid a compliment to the Presbyterian "body." Said he:—

Again, the Church is nominally Episcopal but in her practical working in this country has she not been, to a considerable extent, Presbyterian, and that without that admirable organization which, in the case of real Presbyterians, has been such an element of strength and cohesion? Dioceses are so large and unwieldy that a bishop is not to be blamed if he fails to realize that he is the pastor of the whole flock of Christ within the boundaries of his diocese. The charge is too great, and he cannot be held responsible for the care of multitudes who are as sheep having no shepherd, but whom it is a physical impossibility that he should even have any knowledge of.

From all of which it will appear that the Church of England in this Province is beginning to wake up, but that she has not yet shaken herself free from the trammels which too long have bound her, and which, if not soon burst asunder, will go far to realize the fears of many of the speakers that she will be far "distanced." Let us hope that, before another fifty years have passed away, she will have the courage and the wisdom to do what the occasion calls for.

The revolution in Brazil, whereby the Emperor Dom Pedro and his family have suddenly been exiled, and a Republican form of Government set up without bloodshed, is one of the most remarkable events of the age. For fifty eight years Dom Pedro has been constitutional Emperor, and his reign has been popular and beneficial to the country. Only three years ago, amid universal rejoicings, he signed, through his daughter—for he was then at the point of death—the bill abolishing slavery throughout his dominions. In the absence of full information as to the causes of the overthrow of a sovereign personally beloved by his people, it is difficult to understand the situation. But the most reasonable explanation seems to be that the people feared the rule of the Princess Regent Isabel, who, with her husband, is intolerable to the Liberals, who recognize in them the instruments of Ultramontanereactionary tendencies and aspirations. The Liberals desired complete separation of Church and State, and rather than imperil freedom by waiting until Dom Pedro's death should give a pretext for establishing a Republic, they decided to anticipate events by rendering it impossible for Princess Isabel as Empress to thwart their desires. Once more in the world's history the Jesuits have been defeated in their machinations against freedom, and that at the very moment when they seemed sure of success. In the circumstances, while the good Emperor is deserving of sympathy, the establishment of the Republic must be regarded as an omen for good.

The introduction of party politics into the United States Woman's Christian Temperance Union has led to a division in that excellent body, and resulted in the formation of another Union. Because the resolution:—

We believe it is vital to the temperance reform that the principle of Prohibition be made the dominant issue in American politics: We therefore give our approval to that party only which declares in its platform for Prohibition in State and Nation, and stands in action for its application to law,

was adopted, and the following moved as a substitute:—

It is unjust and unwise for this organization to pledge its influence, support or allegiance to any political party,

was rejected, Mrs. Foster, of Iowa, with the whole Iowa delegation, retired from the Convention, and subsequently formed a permanent organization along the line of the rejected amendment.

With this issue the admirable series of papers on "Revivals," from the pen of Rev. W. A. Mackay, B.A., pastor of Chalmers' church, Woodstock, comes to a close. The concluding paper is a natural corollary to those that have preceded it, and should be of present interest to all our pastors and Sessions. We are glad to know that the whole series is to be gathered into pamphlet form, and issued at an early day. In this shape also they are sure to have a wide circulation.

By a vote of thirty-five to twenty-one, the Presbytery of Cincinnati has decided to recommend the elimination of section iv. of chapter iii. from the Confession. This Presbytery also may almost certainly be counted in favour of revision.

The present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium list given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column carefully and then send for sample copies of THE REVIEW for distribution.

Literary Notices.

A LAYMAN'S STUDY OF THE ENGLISH BIBLE CONSIDERED IN ITS LITERARY AND SECULAR ASPECT. By Francis Bowen, LL.D., Professor of Philosophy in Harvard College. New York: Charles Scribner's Sons.

In this work Professor Bowen proposes to confine himself to the study of the English Bible exclusively in its literary and secular aspect. In the first chapter he treats of the Bible as an English classic. His opinions in this matter agree with those of everyone else who knows anything of English literature; in style, the English Bible is unapproached. One finishes the reading of this chapter with the conviction that even as the preacher must go to his Bible for the material of his sermons, so he cannot go to a better source to study their form. Following the first, there are chapters on the Narratives of the Old Testament, the Parables of our Lord, the Gospel narrative, the Philosophy of the Bible, the Poetry of the Bible, the History contained in the Bible, and the Character and Institutions of Moses. It will be readily understood that, notwithstanding Professor Bowen's purpose to avoid anything theological in his discussion, it has been quite impossible for him, with such a range, to escape expressing himself on many questions in which theological students of the Bible are interested. From this point of view, the chapter on the Philosophy of the Bible is perhaps the most interesting. Here the author states what he considers to be the fundamental truths underlying the Biblical revelation. They are seven in number, beginning with "God is One." These truths Professor Bowen believes to be revealed from heaven. For us to find them however, it is necessary to use our own or some other man's analytical and discriminating powers, for the author is far from holding anything like an orthodox view of inspiration. Indeed, he does not seem to consider the matter of inspiration at all. The Bible is simply a record of a revelation, or rather of several revelations made at different times, and a record which has been by no means perfectly kept. Bound up with this record we have a considerable amount of Jewish literature (such as Solomon's Song and the Book of Esther), which has nothing to do with revelation, and is not even religious. The form, also, in which much of the record has been preserved prevents us from expecting strictly verbal accuracy in it. The first chapters of Genesis, for example, consist of two or three of these ancient poems spliced together, and to treat such a passage as that which states the work of the fourth day "as plain, didactic prose, and to inquire curiously what language was used when 'God said,' or how the sun and moon came first to be created three days after light itself was generated; or how long a period of time was embraced in what is here called 'the fourth day,' is a mode of interpretation which is enough to drive frantic one who has any feeling for poetry, or any reverence for the Bible." Enough has been said to indicate Professor Bowen's position on these points. Withal he has no patience with the labourious and, as he considers, unfruitful methods of German critics. His organ of criticism is evidently his "inner consciousness." The theories here adduced will never commend themselves to Protestant Christians. Unless we have in the Bible at least an entirely accurate statement of facts, common people will need an infallible Church to distinguish for them the true from the false, that they may not be led astray by lies.

MODERN MIRACLES. By Leila Thomson, with preface by Alexander McLaren, D.D. New York: Robert Carter & Bros.

This little book is worth more than its unpretending appearance might suggest, though its introduction by Dr. McLaren is a voucher for its value. It consists of a number of simple straightforward stories of what the author has herself seen in her work among women. The stories are powerful because of their evident truth. They illustrate well the power of Jesus Christ to save to the uttermost from sin in any form. A perusal of the book cannot fail to encourage the Christian worker and confirm his faith.

YOURS AND MINE. By Anna B. Warner. New York: Carters.

This is a children's story, and like all Miss Warner's books, it is bright and pure. It is a safe book for any Sunday school library.

(The above works are for sale by Mr. D. T. McAnish, Presbyterian Book Room, Toronto.)

MR. SPURGEON'S printed sermons have reached the number of 2,120.

MR. GLADSTONE'S second contribution to the Youth's Companion deals with an American subject, "Moltey, the Historian and Diplomat," whose characteristics he sets forth with remarkable vigor and simplicity. Mr. Blaine has written an article on "Our Government" for the same periodical.

Boys and girls, by reading our Premium List will see an easy way of adding, without any expenditure of money several choice volumes to their libraries.

CHRISTIAN ENDEAVOUR.

(Continued from first page)

bolice of their duties—the eye that is sharp to see every fault and the hand that is full of greeting. He would meet candidate members with the pledge on their very entrance, so as to give them a wholesome whiff of Christian manliness at the outset.

Among the reports of "Lookout" work from the delegates was the mention of the distribution of invitations to church among the strangers at the hotels and the canvassing of shops and factories.

The Social Committee was represented by Mr. R. P. Newbrigan, of Hamilton, who pointed out the value of warmly greeting strangers who come to church, and prophesied that when the Church takes more interest in the social welfare of the people, then it will not be so troubled about how to reach the masses. He urged that socials be managed with some object in view and be carefully arranged for.

A telegraphic greeting was received from the Montreal Society of Christian Endeavour.

"SPIRITUAL POWER."

Rev. Dr. Kellogg, Toronto, deemed the subject upon which he was asked to speak the most important of all—"Spiritual Power the Essential in Christian Endeavour Work." It was the sine qua non of success. They would be tempted to rely upon numbers or superior organization, but they could not succeed without the power given by God, the Holy Spirit. This power is given in the personal knowledge of Christ, and its absence is very clearly evident in our failure to appreciate the awfulness of the fact that we are surrounded by sinners, and many of them unrepentant sinners. This power would free us from diffidence and yet keep us modestly humble.

QUESTION DRAWER.

Dr. Clark opened the question drawer, which was amply filled, and answered the queries in a short, sharp and effective manner. Being asked if members could engage in card-playing, dancing, or theatrical-going, he said:—"Friends, let us get on the highest plane in regard to these things. (Loud applause.) We are diametrically opposed to these amusements. Let us not be on the doubtful side, but remember the weak brother. I did not expect to be asked this question in Toronto—(laughter)—though I am often asked it in the States."

"Is there a danger of young ladies becoming pert by the prominent part they take in the meetings?" was the next question. Rev. Dr. Clark—"Seriously, I do not believe there is. One pastor said to me, in referring to the Society, I do not believe in hot-house green peas, but I replied that I did believe in warm, earnest devotion. It was not true, he concluded, that young women become pert or uppish by speaking for Christ, rather the opposite; an earnest, womanly manner was the tendency."

At another time he summarised the pledge of the Society as requiring private devotion, support of one's own church and attendance at the meetings of the Society. The sole excuses in each case are only those that can be offered to the Lord Jesus.

Mr. G. E. McLachlin followed with a paper on "How to Prepare for and Participate in the Prayer Meeting," full of practical advice.

Evening.

The evening session was held in the church proper, which was well filled.

OFFICERS ELECTED.

Secretary Pennington read the list of officers elected for the ensuing year as follows:—

President—Rev. Mungo Fraser, D.D., Hamilton.

Vice-Presidents—Rev. W. W. Andrews, of Toronto, and R. J. Colville, of Peterboro'. Secretary-Treasurer—Edwin Lee, of London.

Assistant Secretaries—J. A. Allan, of Perth, and R. S. Wallace, of Hamilton.

The place for the next meeting was fixed at Hamilton.

The Chairman, in introducing Dr. Clark, read an impromptu poem, greeting "Father Clark" in graceful verse, written by Rev. A. F. McGregor.

Dr. Clark's address was on the words "For the Church." He traced the history and growth of the Society of Christian Endeavour and said that its progress was healthy and normal because God had a use for it. He pressed the claims of the Society on the ground that it discovered for the Church the inherent heroism of young Christians, teaching them self-reliance and responsibility. It created an atmosphere of outspoken devotion for Christ, and to be on His side was true manhood and womanhood. The Society held the young people to the Church of the living God and skilled them in habitual work. (Applause.)

The Convention was then closed with a consecration meeting led by Dr. Clark. It was very much after the style of an old-fashioned Methodist class meeting, where the "experiences" happened to be short and prompt. After singing "God be with you till we meet again," and joining in the Christian Endeavour benediction, "The Lord watch between me and thee when we are absent from one another," the delegates bade each other a social "adieu."—Daily Press Reports.



Church News.

We are thankful for items of Church News...

Pastors and Readers.

Pastors are respectfully requested to announce to their congregations...

THE number of students attending Pine Hill College, Halifax, is larger this year than in any previous year.

On Thanksgiving Day, Rev. E. Grant, pastor of Upper Siewickie, N.S., was presented by the congregation with a fur coat and an address.

REV. A. A. SCOTT, of Carleton Place, has been visiting his old home in Woodstock. Mr. Scott proposes to take a trip to Europe next summer.

A CORRESPONDENT writes to THE REVIEW: On Tuesday evening last a number of Presbyterians invaded the manse at Chelsea, Que., but not to despoil.

MISS MARTHA SMITH, daughter of the late Rev. John Smith, of Toronto, and formerly of Bowmanville, was announced to give, last evening, readings under the auspices of the Auxiliary W. F. M. S. Bowmanville.

THE Ladies' Aid of the Presbyterian church, Oak Lake, Man., held their bazaar and refreshment booths on the 14th and 15th inst., they realized the handsome sum of \$110, which goes toward Manse Extension Fund.

ON Wednesday, Nov. 13th, an auxiliary of the Woman's Foreign Missionary Society was organized in St. John's Presbyterian church, corner of Gerrard street and Bolton avenue, Toronto.

THE resignation of Rev. A. K. Caswell of the congregations of Oneida and Hagersville was accepted, to take effect on December 31st.

A CORRESPONDENT writes to THE REVIEW: "A new church was opened last Sabbath, Nov. 10, at Golden Stream, near Gladstone, by Rev. P. Wright, B. D., Portage la Prairie.

REV. M. SCOTT, M.A., late of St. Mark's, Toronto, was inducted as pastor of St. Andrew's Church, Campbellford, on Thursday, 24th Oct. Rev. Mr. Carmichael, M.A., of Norwood, presided as Moderator.

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church, by the choir of St. Andrew's church, and by Miss Polly Bogart.

NOTES FROM THE MARITIME PROVINCES.

THE demission of the Rev. M. G. Henry, Shubenacadie, is now upon the table of the Halifax Presbytery.

Eleven mission stations were supplied by the Halifax Presbytery last summer. Five of them; namely, St. Croix, Shubenacadie, Station, Sheet Harbour, Kempt, Walton and Labrador paid all expenses in full.

THE village of Trenton, Pictou, about two miles from New Glasgow, is growing rapidly. A Presbyterian church is now to be built and Trenton will soon rise from a mission station to a congregation.

THE visit to the Maritime Provinces of Mr. Robertson, Superintendent of Missions, has proved a successful and stimulating one. The congregation of St. James, Charlottetown, P. E. I., raised \$200 after his visit for the Western Home Mission Fund.

FAREWELL TO MISSIONARIES IN ST. JOHN.

WE have just said good-bye once more to our beloved brother Morton and his noble-hearted wife. They, too, with our newly ordained Couva missionary, Mr. Fulton Johnson, C.M.F.—honored name—and our two lady missionary teachers, Misses Archibald and Graham, have just left by the Flying Yankee for Boston and New York, from which latter port they expected to sail for Trinidad about the 10th inst.

ON Friday evening we held in St. Andrew's church a missionary social, and our ladies were successful in making it a most pleasant and profitable reunion for our congregation.

THE Sabbath services were much enjoyed. Mr. Morton preached in St. Andrew's in the forenoon, and in St. David's in the evening, on both occasions to large audiences.

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was here during the stay of the missionary, and there are signs, propitious signs, of our ladies rallying to the good work. God grant it!

OBITUARY.

THOMAS REIVE.

MR. THOMAS REIVE, one of the few remaining pioneer settlers of the County of Simcoe passed away to his rest on the 13th of October. He was born in Dumfriesshire, Scotland, on the 17th of July, 1804, and therefore at the time of his decease lacked four days of being eighty five years and three months of age.

His wife and youngest daughter, the late Mrs. James Reive, of Toronto, preceded him, and three sons and two daughters remain.

MEETINGS OF PRESBYTERIES.

Held a meeting, pro rebus nativ, on Tuesday, Nov. 5th, at 11 a.m. A call from First Ess, Burns and Dunn's churches, to Mr. W. J. Hewitt, ordained missionary at Parry Sound, was sustained and accepted by him.

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among congregations. It was agreed to urge sessions to attend to the matter at once in order that the whole amount asked for may be handed in to Mr. Morrison by the end of the year.

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Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons...

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British and Foreign.

MUSSELLBURGH Free church has been reopened after alterations amounting almost to the re-construction of the building.

THE Sister Dora Statue at Walsall has been completed by the insertion of the fourth relief in the pedestal, which now contains two representations of life in the hospital.

SPEAKING in Hamilton Established Presbytery on the Church's educational missions in India, Dr. Pagan suggested that they should stand by their educational institution in Calcutta, have a more adequate staff in Bombay, and concentrate their efforts on the institution at Poonab.

In the midst of the discussion on the Church of Scotland's educational missions in India, comes the tidings of the death, at Sikkim, on October 21st, of Rev. William Smith, M.A., principal of the College at Calcutta.

REV DR. MUNRO GIBSON has received a hearty welcome home after his trip to America and Canada. He preached on Sunday, Nov. 3rd, in St. John's wood church, to large congregations.

THE secretary of the Liverpool Molesean Association, while correcting the popular error that Mohammedans consider that women "have no souls," takes occasion to announce that by direct permission of the Sheikh-ul-Islam at Constantinople divine worship is celebrated in their local church in the presence of both sexes.

PROFESSOR DUFF lectured at the opening of the United Presbyterian Theological Hall, Edinburgh, on Origen, whom he described as unquestionably the most illustrious of the ante-Nice fathers.

THE practice of Sabbath observance has lately been put to a severe test in connection with the French Exhibition. The stalls, as a rule, were all open on Sundays, but a jewellery company, of which Mr. Gibson, of Belfast, is a senior member, refused to obey the edict to open his exhibit on the Lord's Day.

SAYS the British Weekly The Presbyterian Church of England is not to find its creed making so simple an operation as appeared at one time likely. Some of the elders connected with Highbury Church have addressed a letter to the committee, which is a protest against the wording of the article on Holy Scripture.

We are not sorry that the question will have to be faced in this definite form. A great service will be rendered by a frank discussion of the subject, and the formation of a perfectly explicit article.

A CONFERENCE on the Missions of the Irish Presbyterian Church has been held in Derry. The Rev. Dr. Wylie, of Coleraine, spoke on the subject of Home Missions; the Rev. John Irwin, of Strabane, on the Jewish Mission, and the Rev. William Park, of Belfast, on Foreign Missions.

PROFESSOR BRUCE delivered the opening address at the commencement of the winter session of the Free Church College, Glasgow, taking as his subject, "Modern Thought in Respect to Christianity." He remarked that the attitude of the world to-day towards Christianity, so far from being one of indifference, was that of intensely eager inquiry.

ELGIN Established Presbytery has accepted Dr. Gordon's resignation of the parish of Birnie. In proposing a motion placing on record the Presbytery's regard and esteem for the venerable minister of Birnie, Rev. R. Macpherson said that Dr. Gordon had seen every parish in the Presbytery vacant more than once during his incumbency of fifty seven years.

THE Rev. Dr. Watts, Professor of Divinity, Belfast College, has delivered a sermon in Fisherwick-place church in review of a sermon preached by the Rev. Dr. Dods, in St. Giles' Cathedral, Edinburgh, on the last Sabbath in September. There was a very large audience, and a full report of the discourse is given in the Witness paper, Belfast, of October 18th.

In opening the Moral Philosophy Class in Edinburgh University, Professor Calderwood delivered a lecture on "Socialism." He said that there was no possible scheme of social organisation which could sweep aside individual duties and rights, placing the direction of individual and family life in the hands of a State department.

Special Notices.

PROFESSOR COWAN has been inducted to the Chair of Divinity and Church History in Aberdeen University.

AMATEUR ARTISTS.—You will find at The Golden Eagle, 316 Yonge Street, a choice selection of studies, artists' materials, plaques, opal, tiles, and numerous articles for decorative purposes.

REV. J. I. MORROW will resign the editorship of The Presbyterian Churchman at the close of the year, and Rev. C. H. Irwin, of Bray, will succeed him.

THROAT AND LUNG DISEASES CURED BY MEDICATED AIR.

DR. ROBERT HUNTER, of New York and Chicago, the founder of this practice, in association with his brother, Dr. James Hunter, has established a branch for Canada, at 73 Bly Street, Toronto, where all forms of throat and lung disease are treated as successfully as in New York or London.

Their treatment by medicated air inhalations is so successful, that it has been adopted in all Hospitals for the special treatment of the lungs, in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

Patients can be treated at home. On application, a pamphlet explaining the treatment, and list of questions to be answered, is sent, and on its return, Dr. Hunter gives his opinion of the case.

Those who come to town for examination, can return home and carry out the treatment. Address, D.S. R. & J. Hunter, 71 Bay Street, Toronto, Ont.

A GRANITE memorial stone has been placed over the grave of Rev. John Lyon by the Free West congregation, Broughty Ferry, of which he was pastor for forty-five years.

ADVICE TO MOTHERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

DR. RENTOU, of Woolwich, according to a local paper, contemplates entering Parliament. He is said to have been selected as the next Unionist candidate for a large Irish constituency.

C. C. RICHARDS & CO. Gitis.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced inflammation of the spine, and recommended MINARD'S LINIMENT to be used freely.

KILMAUR Free church, Skye, has been re-opened after extensive repairs. Rev. D. A. Macdonald, pastor, preached to a large congregation, many of whom travelled from ten to fifteen miles. The collection amounted to £13.

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