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5/26
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TRENTON, TEXAS, Sept. 28, 1886.
"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell-Druggist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited."
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Many so-called diseases are simply symptoms of Catarrh, such as headache, neuralgia, dizziness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of Nasal Balm. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. Nasal Balm is sold by all druggists, or will be sent, post paid, on receipt of price, 50 cents and \$1.00 by addressing
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MR. FRANK PALMER, of Winona, Ont., says: "I have been troubled with lame back for about six months, then thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly."
WATTS: Now, if I understand correctly, the first principle of socialism is to divide with your brother man. Potts: Then you don't understand it correctly. The first principle of socialism is to make your brother divide with you.

HERE and there and everywhere may be found persons who have used and now honestly praise Burdock Blood Bitters for its wonderful purifying, cleansing and tonic effects in all diseases of the stomach, liver, bowels and blood.
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Milnard's Liniment is the best.

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Baby's skin and scalp purified and beautified by CUTICURA SOAP.
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Valuable Restorative for Convalescents. Combines in nutriment with Stimulus. Be careful to ask for WYETH'S, the only GENUINE.

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"DAISY" HOT WATER BOILER
Has the least number of Joints, 26/32
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Scrofulous Affections

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.
I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded. W. F. Flower, M. D., D. D. S., Greenville, Tenn.
For years my daughter was troubled with scrofulous humors, loss of appetite, and general debility. She took Ayer's Sarsaparilla, and, in a few months, was
Cured
Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.
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furnish convincing evidence of its wonderful medicinal powers.
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Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.
I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. Lucia Cass, 360 Washington Ave., Chelsea, Mass.
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a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. E. C. Richmond, East Saugus, Mass.
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THE CANADA PRESBYTERIAN.

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Notes of the Week.

PROFESSOR SKINNER'S inaugural lecture at the opening of the Session of the English Presbyterian College is being much discussed in certain quarters, and the matter is likely to be brought before one of the provincial Presbyteries. There is, therefore, the possibility of an exciting time over this first academic appearance of Professor Skinner

DISESTABLISHMENT is a live subject at present, especially in Scotland and in Wales. The Liberation Society offered to young people four prizes for essays in favour of Disestablishment and now Mr. Frederick Sherlock, editor of the *Church Monthly*, proposes to give \$100 in prizes for essays against Disestablishment. This somewhat novel method of discussing popular questions has advantages in its favour.

"THE dearest spot on earth" is a pure, happy home; and one of the necessary adjuncts to such a home will be the weekly visits of an elevating family journal. THE CANADA PRESBYTERIAN is just the paper required. At \$2 for twelve months, it is within the reach of every one. You can help to promote its circulation, do a good turn to your neighbours, and receive a valuable premium yourself by getting up a club. Terms and full particulars in premium list given in adjoining column.

A CONTEMPORARY states that it is generally but erroneously supposed that Dr. Matheson, of Edinburgh, dictates his books and sermons to his amanuensis. Dr. Matheson, although blind, writes out all his own compositions. To help him, he has got a frame constructed, in which the sheets of MS. are placed under wires about half an inch apart, and he writes between the wires. His amanuensis copies the sheets. We have just seen a few pages of the Doctor's handwriting, and managed to decipher it without great effort.

JAPAN now has on paper a complete legal system, abreast of the times. The remaining portions of the Civil Code have been promulgated, and the Criminal Codes, which went into effect in 1882, have been revised. These latter take effect at once, but the Civil Code does not go into operation till January 1st, 1893. This appears to be a very simple announcement; but the significance of it is tremendous, when we remember that it is Japan, hardly a generation removed from a policy of utter seclusion, shutting out European manners and European civilization, which thus comes to the front.

THE English Presbyterian Synod's remit on ministerial efficiency was discussed recently by the Presbyteries of North London, Liverpool, Birmingham, and Newcastle, all of which gave deliverances modifying the recommendations of the Synod Committee in the direction of including office-bearers and members within the scope of the enlarged powers proposed to be given to the Presbytery, and of facilitating by financial arrangements and otherwise the removal of a minister from one sphere to another. Liverpool Presbytery seems least disposed to alter the present laws of the Church in regard to this matter.

THE Belfast *Witness* says: The offer of \$2,500, which the General Assembly's Committee on the State of Religion has received from an anonymous donor for the purpose of enabling them to secure the services of a minister who shall devote his entire time to evangelistic work, is a satisfactory sign of the trend of opinion in the Irish Presbyterian Church. Such an appointment, if the right man be only got for the post—everything depends on that—ought to prove most valuable. We are glad to learn that the committee is actively engaged on the task of discovering a minister able and willing to undertake the work. We cordially wish them all success. A minister possessed of the requisite gifts, itinerating throughout Ireland, with the sole design of stirring up the careless and preaching the Gospel simply and

earnestly to the people, ought to be able to do a vast good.

THE Rev. Dr. Andrew A. Bonar, speaking at the social meeting at Dundee in celebration of the jubilee of Dudhope congregation, said he did not approve of ministers never going from home. They ought to go from home frequently. Once in the west of Scotland, the members of a congregation, speaking about their minister, complained that he never went from home, and not long ago he saw mention of an English vicar who had not been absent one Sunday from his own church for fifty years. That was a congregation he did not envy. Dr. Bonar's address contained some interesting reminiscences of W. C. Burns and M'Cheyne.

THE New York *Independent* says. Harvard is not to be alone in its proposition to shorten the college course. At the late convention of the college association of the Middle States in Maryland, President Adams, of Cornell, expressed the opinion that the real college course should end at the close of sophomore year, and university work begin with the junior year. President Gilman, of Johns Hopkins University, advocated the shortening of the course to three years, regarding the present course as one that keeps men too long from their professional studies. President Patton, of Princeton, argues that the four years' course contact with fellow students is none too long, but that at the end of sophomore year the student should be able to begin the special studies for his future work. It looks as if the college course might have some remodelling; in fact, that remodelling has already begun with the extension of electives.

THE eleventh annual meeting of the Toronto City Mission was held last week, Rev. G. M. Milligan, chairman of the mission, presided, and was succeeded by Dr. W. B. Geikie. Mr. Hall, the devoted missionary, gave an account of his work and strongly urged the purchase of a Gospel waggon by means of which open air meetings could be much more successfully conducted. In American cities they had been found of great value in carrying on mission work. Hon. S. H. Blake spoke on the need of more extensive mission work in cities like Toronto. He stated that some time ago he had started a subscription fund to build better dwellings for the poor, and about \$30,000 had been promised. Nothing further had been done in the matter, but he advocated the formation of a company and the raising of \$50,000 for the carrying out of this scheme. He moved this resolution: That, whilst believing the Gospel of Jesus Christ to be the one all-sufficient power for the uplifting of fallen humanity, we cannot shut our eyes to the fact that poverty, whether induced by evil habits or by causes beyond control, the ignorance and misery often attendant upon such poverty and the unsanitary condition and surroundings of their dwellings, producing and fostering disease and death, are patent factors in hindering the cause of the Gospel, we would therefore urge upon the community the duty of working for the extinction, as far as may be, of these great evils by the prohibition of the liquor traffic; the compulsory education of all children of school age; the erection, either by the State or by private enterprise, of model dwellings for the poor which may be leased at a moderate rental and yet secure a safe return for the capital invested. Rev. John Neil, of Charles Street Church, seconded the resolution and warmly commended Mr. Hall's work. Rev. Dr. Potts stated that there was not twenty-five per cent. of the Church membership of the city who were doing anything like earnest, aggressive Christian work for the winning of souls for Christ. He proposed a resolution endorsing the work of the mission, which was seconded by Mr. J. M. Morphy and adopted. Mr. Morphy gave an account of the finances showing that receipts for the year were \$1,490 and expenditure \$44 less than that amount. The officers were re-elected as follows: President, Rev. G. M. Milligan; vice-presidents, Hon. S. H. Blake, Dr. W. B. Geikie and Mr. James Dobson; secretary, Mr. James Thomson; treasurer, Mr. E. M. Morphy.

Our Contributors.

SOME DISTINGUISHED MEN WHO MAY NOT
WRITE IN THIS COLUMN NEXT YEAR.

BY KNOXIAN.

Near the close of each year the enterprising publisher usually informs his intelligent readers that certain distinguished men will set some rare intellectual food before them during the next twelve months. The names of well-known men are put in a prominent place in the paper, their titles being carefully strung out and the subjects on which they intend to write duly announced. Sometimes the distinguished men write and sometimes they don't. Some of their articles are of the best and some are the tail end of old sermons or lectures touched up. There is a dash of the dress parade business in parading the names of distinguished men who may contribute one article in twelve months. Every successful newspaper man knows that a good journal is made by the men who work on it from day to day. Congregations are made by the pastors who work for them all the year round, not by the distinguished stranger who comes for an occasional service. Still it is a good thing to have an occasional article or sermon from the "distinguished stranger from a distance." The article may throw some light on a difficult subject. The distinguished stranger in the pulpit may sometimes do good by showing how much better than the regular pastor he doesn't preach. Anyway an occasional variety in the newspaper or in the pulpit is a good enough thing. Nobody presents the whole truth, everybody has favourite topics, all are in danger of getting into ruts in the treatment of topics and therefore a change occasionally is a good thing. There are two reasons why reputable ministers do not change pulpits often. One is because frequent exchanges are looked upon as an outward and visible sign of laziness—we beg pardon, *inertia*. Another is that in almost every congregation there are a few thoughtless people who are in favour of changing everything on the earth beneath, and every change in the pulpit ministers to their morbid craving for something new. There is not much in these objections. Congregations should be ministered to in the interest of the sensible people, not in the interest of a few featherheads who may be connected with them. As regards laziness, if a congregation has the remotest cause for suspicion that their minister is lazy he ought to resign at once. Humanity seldom takes on a more odious form than it does in the person of an idle, lazy, selfish minister.

But we have wandered a long way from our text. The enterprising publisher tells his readers about the distinguished men who may write for them during the year and it may not be a bad thing for us to give our readers a hint as to the number of distinguished writers that may not contribute anything to this column in 1891. The list of eminent men that we scarcely expect to write anything in this column next year is much longer and more brilliant than any list of contributors we have seen, and we have examined several.

Sir John Macdonald comes of good Presbyterian stock and might write a good article on the early history of Queen's, but we fear the Premier is too busy to do anything for this column next year. He is pretty well up in years now and this Canada of ours is a very hard country to govern—one of the hardest in the civilized world. Sir John will probably not write anything for this corner in the near future.

We have not asked Sir John Thompson to write anything. He is an able man but we don't admire his ecclesiastical history.

Mr. Mercier is not exactly the kind of a man to write for a Calvinistic journal, but if he would tell our readers all that passed between him and Rome in regard to the Jesuit Estates Bill and several collateral subjects, he might perhaps have this column for one week.

If Mr. Mowat wishes to add anything to his Woodstock lecture he is welcome to this column for two or three weeks any time he may have his "copy" ready.

We have not made any arrangement with Sir Richard Cartwright for next year. Sir Richard is a distinguished literary man but he is too "churchy" for this column, and if his Church views were all right he would be almost certain to knock some of our good Tory readers. We cannot promise anything from Sir Richard.

We have no arrangement with the Hon. Edward Blake for next year. We are not quite sure that Mr. Blake could write a suitable article if he tried but we are reasonably certain he wouldn't try. Our readers need not expect anything from Mr. Blake.

We deeply regret that we have no arrangement with Gladstone for the coming year. The Grand Old Man's fees are so high that no Canadian journal can secure him even for an occasional contributor. An article from him on Parnell would be more interesting at the present time than one on Homer, but we are not in a position to get one specially for this column. Perhaps our readers may learn his opinion of Parnell from some of the secular papers before long.

Bismarck, D. D., will not contribute anything to this column next year. Like some other D. D.'s his knowledge of theology—if he has any—is rather limited and foggy. We don't want anything from him.

If President Harrison would write a paper saying how much happier he was acting as an elder and teaching his

Bible class in his Western home than he is among the politicians in Washington we would be most happy to put it in this column. We fear, however, that the President will scarcely find time to write anything. His party got such a rough handling on the fourth of last month that most of next year will have to be given to politics.

An article from Mr. McKinley, of Ohio, giving some plain reasons why he dislikes such useful domestic animals as the Canadian horse and the Canadian hen and such cereals as Canadian barley might be interesting but it would be better adapted to the columns of an agricultural journal. If Mr. McKinley cannot gauge public opinion any more accurately when he writes articles than when he makes tariffs we feel no hesitation in placing him among the large number of men, more or less distinguished, who are not going to contribute anything to this column.

Our readers must be satisfied by this time that the number of great men who are not going to write anything for this column is considerable. The list of distinguished men who are not going to write anything for us is much longer and more brilliant than the list of those that *are* going to write for the richest and most popular journal in the world. We are like the preacher who has no "distinguished stranger from a distance" coming to preach for him. The unfortunate man must do the thing himself. Perhaps that is about as good a way as any. It is never well to rely too much on other people. Providence helps those who help themselves. John Hall says he finds it a means of grace to stand before one of the great store windows in Broadway and thank the Lord for the large number of things in that window he can do without. It might not do us any harm to thank the Lord occasionally for the large number of men we can do without.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.D., OF KNOX CHURCH,
OWEN SOUND

CAMBRIDGE—(Continued).

King's College was founded at the same time as Eton by Henry VI., and for many years was a mere appendage to the school. The fellowships were given without examination, and the students were not even required to take degrees. It has now been thrown open to the world, and, being no longer restricted to Eton boys, is rapidly becoming one of the most flourishing colleges in Cambridge.

We now reach the group of buildings, which belongs especially to the University as distinguished from the colleges. These consist of the Senate House, a Corinthian temple of most classical regularity, and a confused structure with a Palladian portico in front, which contains the library, the arts and law schools, the geological museum, etc. It was decided about half a century ago to destroy the whole of these, and to replace them by a vast quadrangle, which would contain all the rooms required for university purposes. To carry out this design King's College was induced to sell its original court, which now stands a forlorn ruin in the shadow of the mighty chapel, in order that it might be pulled down, and its site used for the new building. A plan was prepared by Cockerell, and one wing of his design was actually completed. Of late years, however, the revival of mediæval architecture has made Cockerell's wing unfashionable, and the other side of the proposed quadrangle has been re-built in the Tudor style; but the daring Goth who should design a fourth side, uniting the two, has yet to be found.

The Italian wing has the merit of being completely fire-proof, the floor being supported by stone arches. It is cut off from the rest of the library by an iron door, and in it is deposited the famous Greek MS. of the New Testament presented to the University by Theodore Beza, the oldest but four in the world. Here also is a book with the autograph of Edward VI., the first book printed in England and many minor curiosities. The "Catalogue Room" is curious as having been originally the Senate House. Its rich pargetted ceiling bears the arms of the vice-chancellor, by whom it was built, Dr. Jegon, Master of Corpus, or Bene't College, a noted disciplinarian, on whom one of his pupils wrote:—

Dr. John Jegon, of Bene't College master,
Broke the scholars' heads and gave the walls a plaster.

A copy of these verses is said to have been pasted on the "screens" of the college, where it was seen by the Master as he passed through. He at once wrote underneath:—

Could I find the spark who wrote this in a bravery,
I'd praise him for his wit, but I'd whip him for his—knavery.

Under the University library are two rooms, named the "arts" and "law schools." The divinity school has been removed to a new building, designed by Mr. Basil Champneys, opposite the gate of St. John's College, and its room has been appropriated by the ever-growing library.

A large space in the middle of the town, formerly occupied by botanic gardens of the University, has now been built upon. Here are to be found lecture-rooms for the so-called "Natural Sciences," an interesting collection of birds and beasts, among which the skeletons of a gorilla and a man stand in suggestive proximity, and a magnificent laboratory, presented by the Duke of Devonshire, the present Chancellor of the University. The new botanic garden, upon the Trumpington Road, is on a warm afternoon one of the pleasantest lounges in Cambridge. The trees which seem to flourish best are firs and pines, while in the May term the gardens are resplendent with red hawthorn blossoms.

Adjoining the library and senate house is Caius college, an interesting example of the Jacobean style of architecture. It is said to have been designed by Dr. Caius, in imitation of the schools in which he had studied at Padua. The name of this college is always a puzzle to strangers, being pronounced "Keys," which was the real name of its founder. Large additions have been recently made from designs by Mr. Waterhouse, but two of Caius' quaint gates, those of virtue and of honour, still remain where they were originally placed, while the third, that of humility, was rebuilt in the wall of the Master's garden, but has recently been destroyed.

Beyond Caius' College, on the north side lies the great court of Trinity, the largest and most important college in the University. Founded by Henry VIII. on the site of King's Hall, Michael House and a host of smaller "hostels," favoured alike by Queen Mary and by Queen Elizabeth, added to by successive generations of benefactors, from Neville to Whewell, its proprietors a worthy of the fame of the noblest place of education in England. The building on the left is the hall, almost identical in size with that of the middle temple, while next to it, behind the graceful fountain, is the Master's lodge. The old tower next the chapel is a relic of Edward III., foundation of "King's Hall." This tower, now known as the Clock Tower, originally stood where the sundial now is, and was moved back to its present position when the Great Court was formed. Over a similar gate-house on the opposite side of the court is a statue of Queen Mary of sanguinary memory, of which Count de Montalembert remarked that it was the only memorial which he had seen in either university of "that truly Catholic princess." Behind the hall are the charming cloisters of Neville's Court, and opposite the door of the hall, down a dark passage, is the great kitchen, one of the sights of Cambridge, with its huge fireplace in front of which, in term time, seven or eight spits may sometimes be seen turning, each loaded with saddles and sirloins. In the dining hall hung a series of huge pictures of Bacon, Newton, Dryden, Cowley and other college notables, but the only pictures of any artistic merit are one by Sir Joshua Reynolds of the little Duke of Gloucester, and a fine portrait of the present Master by Herkomer. Passing through the cool arcades of Neville's Court we come to the college library, one of the most beautiful rooms in Cambridge, containing several relics of Sir Isaac Newton—his walking stick and his telescope, as well as the original MS., blotted and interlined, of Milton's "Lycidas" and "Paradise Lost." At the upper end of the room stands Thorwaldsen's fine statue of Lord Byron, and beyond it a door and balcony looks out of the quiet library upon the green avenue leading to the bridge. Crossing the bridge the avenue still leads the eye away to a distant church spire, which in former days was said to be typical of the destiny of Fellows of Trinity. But we have yet much left to see, and must not linger to look at the lawn tennis players, in the two large square paddocks, surrounded by shady walks under the old limes and horse-chestnuts. Following the river along one side of the north "paddock" we cross an iron bridge over the back water which forms the frontier of Trinity, and reach St. John's, the next college in point of size, description of which, and other points of interest, as well as the religious life of Cambridge will be given in our next article.

APOLOGETIC PREACHING.

Commenting recently on the lecture delivered by the Hon. O. Mowat in Woodstock, the editor of the *Brantford Expositor* takes occasion to kindly remind ministers of the duty of preaching on the evidences of Christianity. He says: "How many Christians are there, if questioned, who could give satisfactory reasons, outside of their own personal experience, for the faith that is within them? How many are armed to carry on a debate with men who are 'loaded' with the sophistries of scepticism? We fear the number is very much smaller than it ought to be. There are plenty of books in defence of Christianity, but not many of these are in the hands of the people, wueter professing Christians or otherwise. It is human to doubt, but the pulpit could relieve many of the doubts by constant marshalling of the evidence that is at the disposal of the faith of which it is the recognized exponent."

This is suggestive because it comes from a layman, and because it is to be supposed that he voices the opinion of many thoughtful and intelligent occupants of the pew. Indeed, in the article just referred to, the editor quotes in support of his views the opinion of another Canadian journalist who was once a sceptic, but who was led, after careful research, to embrace orthodoxy, and he adds, further, that the reason why Mr. Mowat's lecture created such interest is the fact that the evidences of Christianity are not often discussed either in the pulpit or on the platform.

Now, it has generally been supposed that ministers, as a rule, spend too much time in defending Christianity; that they often raise doubts in the minds of people where none existed before; and that they advertise errors regarding which their people otherwise would have known nothing. Sometimes they are blamed, too, for making a display of their learning by stating and refuting the objections of infidelity. So common are these opinions that lecturers on homiletics frequently take occasion to remind preachers that their duty is not to defend the Bible, but to expound it. In homiletic magazines there is probably no statement met more frequently than this: "The preacher should remember that he has not

to apologize for the Bible but to explain and enforce its teaching." Students are told that when they enter the pulpit they should bear in mind that they are to be exegetes and theologians, but not apologists. They are also warned that their statement of error may be much clearer and stronger than their refutation of it; and, therefore, that it is better for themselves and their hearers to confine themselves to the exposition of the written word.

Now, while it may be admitted that the preacher's legitimate work is the exposition of sacred truth, yet, when he knows that the faith of some of his people is being unsettled, he proves recreant to his high trust if he do not do something to strengthen and establish it. Is it not possible for the minister of to-day to present vigorous arguments in support of Christianity without unduly advertising error, and may he not make his reasons for his belief so cogent that no one can feel that it would be better to have left the matter untouched? It will be conceded that many errors are abroad, and that the young people are almost daily imbibing pernicious ideas from articles in secular periodicals. It will likewise be admitted that while apologetic literature is abundant and accessible, it is not largely read by the masses, but that they are looking to the ministry to furnish them with material which will tend to settle their own minds, and enable them to cope successfully with those who are "loaded with the sophistries of scepticism." It is certainly not desirable that preachers should often undertake to act the part of apologists, but there are times when, and there are communities where, it is specially incumbent upon them to state the reasons for the hope that is in them. If a pastor has charge of a Bible class he has a splendid opportunity of fortifying the minds of his young people against the assaults of scepticism—indeed, he will find it a pleasant and profitable exercise to conduct the class through a short course on the evidences. If he is not a teacher he will find it an advantage, both to himself and to his people, to vary the style of his preaching occasionally and give a sound and well-digested lecture on some of the evidences of Christianity. Such a lecture will require deep study and careful research, but if thereby he is enabled to handle his subject skilfully and judiciously, he will feel amply repaid for all his trouble, and, doubtless, his people will be truly grateful for such a discourse.

ELDERS IN CHURCH COURTS.

MR. EDITOR,—May not the fact recently commented upon by you, viz., that our most influential elders, men who are found in the first places in commerce, in municipal affairs, in affairs of State, if found in our Church courts at all, are certain to be "found sitting silently on a back seat," while "inexperienced youth or superannuated age" transacts the business, account, to some extent, for the unsatisfactory condition of the funds.

It is quite probable that the apathy of our membership towards the schemes arises, not so much from want of information concerning them, as from lack of confidence in their management. It must be remembered that our system lacks some of the fundamental elements of popular government, whereby the interest and confidence of the people is best secured. The popular will, which elevated these men to their prominent public positions on account of their special qualifications therefor, is ignored in the Church and other standards of qualifications are applied.

The "representative" (?) may or may not represent the views of his congregation, according to his own sweet will. When in the Church courts he is by the laws of the Church relegated to a "back seat," no matter what his influence or fitness for prominence may be. The Church deliberately accounts the weakest and least experienced minister as better fitted to preside over meetings of its courts than the ablest elder in its communion, than the Premier of the Province, for instance.

Nine hundred and eighty-one members associated in one congregation, as in the case of Knox Church, Toronto, are only entitled to two representatives in Presbytery, their pastor and one elder, while the same number of members distributed over twelve smaller congregations in the same Presbytery are entitled to twenty representatives, and though the former contribute more than fourteen times as much towards the schemes of the Church, the latter have ten times as much to say about their management.

I ask, sir, if it is reasonable to expect the highest capabilities of the Church to be developed under such conditions, and if it is not probable that some of the evils so frequently complained of in your columns may be attributable to their existence?

Are we not in danger of falling behind the times in the matter of Church government?

Democracy has made marvellous progress in almost every other sphere of collective human activity to the great elevation of the people and advancement of their common interest. Their interest in public affairs has been thereby increased, their energies developed, and the grandest achievements of civilization are being wrought under its ægis. And I venture to suggest that a similar increase of interest and development of resource would in all probability follow a greater infusion of democratic principles into the governmental polity of our Church.

Signs are not wanting of a latent discontent and unrest which are circumscribing its energies, neutralizing its influence, and weakening the allegiance of its members.

Pastors are discarded in their advancing years, and allowed to suffer for want of charges, while charges are suffering for want of pastors.

Congregations saddled with inefficient pastorates complain of the tyranny which thwarts their desire for relief, and when vacant hesitate to renew a bond so difficult to break.

The schemes are frustrated and dwarfed for want of funds and charges of apathy and illiberality freely made against a people remarkable for their wealth and enterprise.

The elders are as conspicuously absent from the courts of the Church as they are conspicuously present wherever else legislative, administrative or judicial ability is at a premium.

Now, perfection may not be possible, but progress is, and if ever the Church is to attain to the highest sphere of usefulness it must rise to the occasion, and in the liberal spirit of its principles grapple with the problem of eradicating discord, and enlisting all the grace, wisdom and wealth at her command in the service of the Lord, as only in a united, contented and happy Church is substantial progress possible.

THANKSGIVING DAY—A CHANGE OF DATE SUGGESTED.

MR. EDITOR,—Would it not be well for our Government to make the date of our Thanksgiving synchronize with that observed in the United States? There are several reasons why the change should be made by ourselves rather than by our neighbours to the south. With them the day has been observed with more or less regularity ever since the Pilgrim Fathers settled in New England, and, therefore, it is more historic with them than it is with us. Then, again, as the day set apart by the American Government falls later in the season than the one appointed by our own, it is, on that account, more opportune. As the day with us usually falls on the first Thursday of November, it finds the farmers in the midst of their root harvest, and if the weather is fair, as it generally is, it is not an easy matter to persuade the average man that his time that day should be spent in giving thanks for the mercies of the past year rather than in gathering in his crops. If the appointed day fell a little later in the season the attendance at the thanksgiving service would doubtless be much larger than it is, for, after the middle of November, farm work is practically suspended, and in rural districts the people would have no excuse for absenting themselves from the house of God.

That a change of date is desirable, no one—at least no one who lives in a rural district—will deny; and if our Government make a change, no more suitable time could be selected than the day which is observed by our neighbours to the south.

The reasons are obvious. From homes along our frontier many young men and women have gone to take positions on the American side of the line; and there are many from that land who are occupying positions in Canada. Now, if both the Dominion and the Republic celebrated the same day, it would be possible for those young people to spend Thanksgiving Day with friends and relatives, and if this could be done it would serve to intensify the gratitude of both visitors and visited.

Then, again, if the same day were observed by both peoples, the probability is that it would be better respected, and especially by those living in frontier towns and cities. As matters now stand, people who can do no business at home are tempted to go across the line where everything is in full blast.

Not only so, but when a merchant knows that his customers can be served immediately across the line, there is a strong temptation to him to open his store and cater to the wants of buyers. If, however, the dates were synchronous, the temptation would be withdrawn, and both American and Canadian buyer and seller would be more likely to take advantage of the opportunity to give thanks to Almighty God for the blessings with which the year has been crowned.

It goes without saying that we always have abundant reason to be truly grateful; and it will likewise be admitted that when a day has been appointed for the purpose of giving expression to our gratitude it should be well observed, and, therefore, if anything can be done to induce men to respect it, or to remove the temptations to its non-observance, by all means let the necessary steps be taken.

W. S. MCT.

AT CONVENTIONS.

MR. EDITOR,—It has been my privilege to attend several conventions, held for different purposes. The question has forced itself on my mind: "How can conventions be made more interesting and successful." With your permission I would offer one or two suggestions: 1. Commit suicide. Not bodily suicide, but egotistical suicide. Kill self. The would-be leaders, the getters-up of conventions may take this suggestion in the most personal sense. I mean the talkers; and those who trip on tip-toe down one isle and up another; who stand with paper in hand and gaze round with an air of importance that says "I am the man." Some people are ponderously egotistical, superbly self-important, magnificently devoted to self. So much so that selfism is beyond all other graces the most prominent. I stands out in great big black

letters. Every person else is so small in comparison that the whole convention could be easily stamped on a five-cent piece. My voice is sweetest music. My brains produce best thoughts. Their idea seems to be the Lord put all brains of the meeting into one or two heads and that they are the possessors of those heads. "I am Sir Oracle!" To such, and they know themselves, or should at least, I say: kill self. Give other people a chance. Don't make conventions safety valves. If you feel uneasy under the accumulating gas, prick yourself with a pin, let the gas off. It is only gas and nothing more. Or go to the woods and talk it off to the trees, but be careful the force of the outburst does not uproot the forest. Hurricane 'ests of I are dangerous to conventions, disturb their pleasure, mar usefulness, and defeat their object. Don't be mere talking machines.

2. Don't lose your individuality. Society moves in circles or "sets"; so do conventions very largely. To be part of the circle, to be one of a set, to have your name on a committee, don't sacrifice your personality. Don't say yes or no simply because some other person does. Don't vote for or against a motion at the beck and nod of certain parties. "Call in the members" may do in Houses of Parliament where so much is sacrificed to partyism, but it will not do in conventions whose aims are to lift up the fallen. Do not lay your individuality a sacrifice on the altar of another's selfishness and benefit mankind. A person who allows his individuality to be lost, his personality to be absorbed, becomes a mere machine, moved as he is moved, and is scarcely fit to be a representative at any convention. Never say bew-rial for burial, simply because some eccentric person does.

3. Be natural. If you are only a star, never try to make out you are the sun. If you are only a farthing taper, don't make believe you are an electric light. Shine with your own light. Be your self. Be natural. You will never succeed by trying to be some other person. The advice of a good old man, now in heaven, has force and application to many speakers in public gatherings to-day. To one who was fond of imitating the late celebrated Punshon, in manner and voice, this good old man said: "Sir, you will never be a Punshon. You can never make a punshon out of a five gallon keg."

4. Never try to do a great thing. Those who do try seldom succeed. Conventions, like Houses of Parliament, may need leaders, but all cannot be leaders. Leaders will naturally come to the front. Water will rise to its level. Brains and tact will take a foremost place, naturally, easily, simply. True greatness is a development, a growth. It is not spasmodic outbreak, nor an unnatural excrescence. True greatness always maintains its place. As it steps upward and onward, every step is on solid ground. Its place is always secure. Great men never try to do great things. They always move simply in line of duty. They are always natural, do the first duty that lies in their way, and fill to the best of their ability the positions assigned to them.

Littleness. Little men (mentally) may plan and plan to build pyramids of their own greatness. They may hop about conventions, talk till they weary people, stand and gaze with all the affectation and presumption of their little souls, they never will be great. The first principle of true greatness is not theirs, and you know there is a close connection between the germ and the fruit. I have many times noticed in conventions, and other places as well, that the smaller the man, mentally, the greater his efforts to do some big thing. He is only building a pyramid with soft stones laid in mortar of selfishness and with a trowel of brass. Some people so love to be great, but, like the frog that wanted to be an ox, they can't.

5. Regard tenderly the feelings of others. Never say a witty or a sharp thing at the expense of some member of the Assembly. Don't wound other people's feelings. "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

With best wishes for the success of all our conventions.
December, 1890. JUNO.

BE CONTENT.

Be content with such things as ye have. Some people have better things, others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past; you may have worse things in the future; be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys. No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to His will, there is peace in believing and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well.

YOU are requested to read our premium list. It appears in the third page of this week's issue. In it you may find a book you require and an easy way of getting it.

Pastor and People.

LIFE'S GENNESARET.

No land in sight ; a wild, strange storm about me roars ;
Darkness intense, and clouds ; no star in azure soars ;
Waves beat against my skiff ; my toiling oars are vain ;
My life the idle buffet of the angry main.

A mountain shrouded deep, and One who watchful prays ;
He knows my deepest peril, my tumultuous ways ;
His eye no darkness dims. To me in midnight gloom
The pathway seems bereft, the lurid waves my tomb.

A flash of light : One walking radiant in the storm.
My fears increase, I dread the spectre's mystic form.
When lo ! a voice. "Good cheer. 'Tis I. Be not afraid."
He stood beside me, and the storm-tossed waves were stayed.

O timid soul ! How slow to learn thy Saviour's power.
He's near thee in the storm, in midnight's darkest hour.
Be not afraid. Thy skiff shall life's rough billows ride,
And all the storms be calm with Jesus at thy side.

—Rev. Dwight M. Pratt.

ON PREACHERS AND PREACHING.

BY REV. I. A. R. DICKSON, B.D.

NO. II.—THE MINISTER'S WORK.

The minister's work ! Is there any need of saying anything on that familiar theme? At the first blush one would think that there was not, but on second thoughts, recollecting what ministers actually do, or are expected to do, we see that it is necessary to say something.

Under the liberalizing influences and tendencies of our age the sphere of the minister's work has been greatly widened, so that it now covers an exceedingly large field, and takes up into it many things that do not properly belong to it, or are perhaps in a marked degree unfriendly to its high character and its good success. It has in many instances broken out beyond its proper bounds, and invaded the provinces of others, and not always to the advantage of either the ministerial office or work ; nor yet to the best interests of the provinces it has thrust itself into. The liberty it has to do this, if it give heed to its commission, may be questioned.

The minister's work is clearly defined, and the province in which he is to labour marked out as with a line of light so that there can be no mistake made respecting it. His commission is : "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; (and the encouragement in this work is) and lo, I am with you always, even unto the end of the world." Matt. xxviii. 19, 20. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom ; preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

These two passages mark out the sphere of the minister's work, and what that work is. It is a purely spiritual work. The instrument with which he is to labour is the Word of God. The object he is to seek is the discipling of the people—converting them to the faith of the Lord Jesus Christ, and the building up of them in the knowledge and love of Him and so leading them to the enjoyment of a new life, a life of holiness and of the fear of God.

This is the great work in which he is engaged, and from which he may not go down. Every step down is a loss of spiritual power and of saving might. Every deviation from his path of duty so plainly pointed out is a denial of Christ's kingly authority and rule. Every neglect to fulfil this ministry may be a loss of souls. Every faithful minister will strive to keep close to his Lord's will. How much depends on this as to the evenness and sweetness and spirituality of the minister's mind, and the light in which he will look on things, and the encouragement he has in his work no one can overestimate. He must fill his mind with the thought and purpose of God concerning his duty. He is an ambassador of Christ, with a commission in terms that are clear as a sun-beam. His one supreme object in life is to be saving men from sin and helping them to holiness ; and that through the preaching of the Word of God.

When that is admitted—and who does not admit it?—it relieves the minister from much that he either takes upon himself, or is put upon him by the opinions of men. It gives him a certain course to pursue—one in harmony with his own feeling, and one too agreeable to the thoughts of the best men. The minister is pre-eminently a "man of God," 1 Tim. vi. 11, who is sent of God to rescue the perishing. And any work inconsistent with that is unbecoming to him. Hence disquisitions on philosophy or science, or poetry or politics, or economics or art are out of place in his work. He may know any, or all of these, and they may not injure him ; but he will be always exceedingly careful to make them entirely subordinate to his work. They will never be allowed to obscure the Word of God, or hide the cross of Christ, or charm with a deceitful message the soul of man, or hinder the truth from contact with the heart and conscience. They will be used only as a means to bring out the meaning of the truth. What a mass of pure rubbish, keeping close to the Word, rids us of ! It sweeps away that empty sensationalism that seeks the ear and the crowd—an exceedingly depraving and destructive passion—and it puts in its place that seriousness and earnestness that come of listening to God, and that through his

thought sees the peril of sinful, immortal souls. Were ministers at all times seeking to save men there would be very little chaff mingled with the wheat : very little of that corroding vice found in them, the desire to please men so as to be applauded by them for other reasons than seeking to bring them to a sense of their sinfulness and need of a Saviour ; very little of that increasing and mischievous evil, namely, finding the Bible unfurnished with topics of discourse so that all kinds of subjects from other quarters are descanted upon. Subjects unworthy of a minister's consideration at any time.

Oh, that the Lord were here in body again to cleanse His temple of these triflers ! these mistaken men that instead of Christ preach another Gospel, and so mislead souls to their doom !

If any man is particularly anxious to create a strong mind for scientific enquiry or inspire a passion for poetry, or cultivate a love for art, or a taste for the science of government or economics, let him preach the truth that goes down into the depths of the nature ; that cleanses the eye so that it is made to see, that improves the taste so that it approves the things that are excellent, that strengthens the judgment so that it discerns the right, that sets the heart and mind in line with God's thought on all questions. There is no higher wisdom than that.

Dr. Joseph Parker, speaking recently on the "Modern Sermon," said this : "I believe that with strikes, elections and competing methods of government, as such, the preacher has nothing to do. What he has to do, and to do at all risks, is to create an atmosphere which cannot be breathed by injustice. . . . Atmosphere is God's way, partisanship is man's." With this we agree.

God's thought strikes deeper than man's thought, it cleanses and rectifies the nature, and makes it strong for the true and the good and the beautiful as nothing else can. It is extreme foolishness, therefore, for any preacher to turn his light into a farthing candle illuminating a small room, when it might shine as a planet in the spacious firmament.

Speak God's word in God's way, and God will own it. The source of all the mischief in the ministry of the Word lies here : men seek great things for themselves, they are not willing to seek only God's glory ; their own glory is too often a prime element in their motive. We must preach Christ's cross for Christ's sake, otherwise our preaching is powerless. And even if it do create a stir it is as the noise of a cannon's roar soon forgotten ; it has in it no abiding force.

In 1839 Robert Murray McCheyne wrote to William C. Burns : "If you lead sinners to yourself and not to Christ, Immanuel will cast the star out of His right hand into utter darkness. Remember what I said of preaching out of the Scriptures ; honour the word both in the matter and manner." Alongside of this may be placed an observation made to D. L. Moody when he had as a young convert addressed a Sabbath school where there was a great deal of interest manifested and in which he had had, I dare say, a good deal of self-assertion : "Young man, when you speak again, honour the Holy Ghost."

There is another region out of which the Gospel preacher will, to a large extent, be kept, that is the region of controversy. How much good is done by that? Not much. The truth laid down and left to do its own work under the power of the Holy Spirit is the most effective mode of working. Controversy often engenders a bitter spirit which may become chronic. When the Disruption had brought to a close "The Ten Years Conflict," in the first Assembly of the Free Church, Dr. Guthrie said : "I am glad to get rid of controversy. I wish to devote my days to preaching, and to the pastoral superintendence of my people." Robert Traill, one of the old Puritan Presbyterians, says : "It is found by experience that as it fares with a minister in the frame of his heart, and thriving of the work of God in his soul, so doth it fare with his ministry both in its vigour and effects. A carnal frame, a dead heart and a loose walk make cold and unprofitable preaching." "Above all men he should be careful of his heart and intentions, that all be pure and spiritual. No man in any work he is called to is under so strict a necessity of dependence on the influence and assistance of the Holy Ghost both for gifts and grace." If the minister is to speak as the oracles of God he must first live as the oracles of God dictate.

The dignity of the minister and his good influence lie in his recognizing in the clearest way that his business is to win souls from sin to God. He is a fisher of men, not an entertainer of men merely. Not a pleaser of men merely. His work is to preach the truth so as to be instrumental in saving men. That seen, sets out the province in which he is to labour, clear from every other, and gives him one of the largest and grandest fields in which he may employ his powers. He is a soul-winner. His work centres on the salvation of men from the thralldom of the devil. That demands the finest gifts, the noblest abilities and the greatest grace. The strongest man spiritually, intellectually and socially will find here scope enough for the use of every talent, without wasting his strength in other directions.

If he will be a politician, or a scientist or an artist or any other thing beside a Gospel-preacher let him choose between them and give his strength either to one or the other. To be an apostle and preacher of God's Gospel demands all a man's talents without dividing them with any other apostleship. The resolution of the apostle's should be that of every minister in reference to his work : "We will give ourselves continually to prayer and to the ministry of the word." "I determined not to know anything among you, save Jesus Christ and Him crucified." He who so resolves will not fail of good success.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 21,
1890.

JESUS' PARTING WORDS.

Luke 24 :
44-53.

GOLDEN TEXT.—If I go and prepare a place for you, I will come again and receive you unto Myself.—John xiv. 3.

INTRODUCTORY.

On successive occasions the risen Lord appeared to the disciples both in Jerusalem and in Galilee. His last days on earth were not spent in public teaching. He did not again address multitudes. His appearances were confined to the disciples, not the eleven merely, but to other of His acknowledged followers. While He was in Galilee he appeared unto five hundred brethren at once. Though He did not make open public appearances as He was wont to do before His crucifixion, there were repeated occasions when he met with His disciples, so that their faith might be strengthened, and that as eye witnesses they could be able to give their testimony with full conviction that the Christ who had been crucified had risen from the dead.

I. Farewell Words.—In giving His parting counsels to His disciples, Jesus referred to what He had already taught them. He refreshed their memories and impressed His truth on their minds. These truths were the Gospel of salvation. When the events he had foretold came to pass, the disciples were bewildered and confused. Their faith had received a severe test. If they had only had a clear comprehension of the truths He had taught them, there would have been no room for doubt or misgiving. Not merely did His own words prepare them for His death and resurrection, but the entire Scripture had clearly predicted the same events. "All things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms concerning Me." In these words we have the strongest of all testimony that the Sacred Scriptures have been given by divine inspiration. Jesus here gives them His sanction. The three-fold division, the law of Moses, the prophets and the psalms, covering the entire Old Testament, was familiar among the Jewish people. While reminding the disciples of what He had said, and what the Sacred Scriptures contained concerning Himself, Jesus "opened their understanding that they might understand the Scriptures." By the Holy Spirit, He purified their spiritual vision that they might see more clearly than they had ever before done, the wondrous things of God's law. The sum of what He had said and the great central truth revealed in Scripture was that it was necessary for the manifestation of the divine glory and the salvation of sinners that the Messiah should suffer the death of the cross, thereby making atonement for sin ; and that He should rise from the dead the third day, in testimony that His redemptive work was complete and an evidence of its divine approval. The disciples were now commissioned to proclaim Christ and Him crucified as the Gospel, the good news of God for man's salvation. It is a world-wide Gospel. An essential part of it is that repentance and the remission of sins should be preached in His name. Repentance and remission of sin is the first part of the divine process of salvation. Repentance means true and heart-felt sorrow for the commission of sin, and the settled resolve to forsake it. Wherever there is true repentance of sin there is also its remission. It is God, not a priest, that remits, that is, forgives sin. The remission of sin implies justification. The punishment is remitted because the repentant soul by faith accepts Christ's atoning sacrifice, and the sanctifying power of the Holy Spirit delivers the soul from the power of sin. This Gospel of the blessed God is destined, as it is fitted, for universal diffusion. It is to be preached in Jesus' name among all nations. The work was to be begun at Jerusalem by the disciples to whom Jesus personally gave his commission. They were the first of that long and unbroken line that should age after age proclaim the blessed message till all the ends of the earth shall see the salvation of our God. They were to begin at Jerusalem. That was the scene of Christ's suffering, and there first should His glorious triumph be proclaimed. Thence it was to extend in ever-widening circles until the wide world should be embraced in its beneficent sweep. These disciples to whom He spoke could henceforth bear personal testimony to the reality of the truths they proclaimed. They could speak with the double force of what they had seen and what they in their souls had experienced. They had been with Jesus from the beginning, they had heard His doctrines, they had seen His miracles. The facts of His death and resurrection were indelibly impressed on their minds. Their testimony could not be shaken. They were "witnesses of these things." The word translated witness in the New Testament is martyr, a word that was afterwards used to designate one put to death for bearing testimony to the truth. And several of these witnesses whom Jesus addressed were faithful unto death, receiving a martyr's crown. The promise of the Father is understood to refer to the gift of the Holy Spirit, foretold in the Old Testament. They were then instructed to await at Jerusalem the fulfilment of this promise. In obedience they waited and, after ten days of patient expectation and devout worship, they were endued with power from on high. To them was entrusted miraculous power, speaking with tongues, and divine guidance in the proclamation of the Gospel.

I. The Ascension.—And now the last counsels are spoken : Jesus led his disciples along the road they had often traversed together before. They leave the city behind them and climb the slope of Mount Olivet, and when near the village of Bethany "He lifted up His hands, and blessed them," His last solemn benediction. That blessing rested on them through all their subsequent life and labours, and was a source of unfailing strength and inspiration to them. Christ's last act on earth before His ascension was like His whole life, a benediction. While thus engaged "He was parted from them and carried up into heaven." The risen Saviour was now the ascended Lord. His humiliation life had ended. He had gone whence He came, to the bosom of the Father. The work of redemption, to accomplish which He had left the heavenly glory, He still carries on in His exaltation. At the Father's right hand He is His people's all-prevailing intercessor. He is head over all things to His Church. When Jesus disappeared from the sight of the disciples, angelic messengers told them of His second coming. "And they worshipped Him." In this act there is full acknowledgment of the divine nature of the Lord Jesus. To worship Him was to acknowledge Him as God. Henceforth to them He was the supreme object of their service, adoration and love. "They returned to Jerusalem with great joy." Their sorrow had been turned into joy. Their doubts had been dispelled, their faith was firmly fixed on the Risen Redeemer, and now they looked forward joyfully to the work before them, and the glorious reward that awaited them. While they met by themselves in Jerusalem, they still went up to the temple joining with warm devotion in the daily worship of God.

PRACTICAL SUGGESTIONS.

The Old Testament Scripture testifies to Christ. The law of Moses, the Prophets and the Psalms have Him for their theme.

Christ still opens the eyes of the understanding of every sincere truth seeker.

Christ's atoning death and resurrection from the dead are the central truths of the Gospel.

The obligation to preach the Gospel to all nations rests on the Christian Church, and all who profess Christ's name share this responsibility.

All true Christians are witnesses for Christ.

Our Young Folks.

GRACE BEFORE MEAT FOR CHILDREN.

BY WILLIAM MURRAY, HAMILTON.

Lord, we thank Thee for this food,
All so wholesome and so good.
Thou, who hast created all,
Let Thy blessing on it fall,
That we may grow tall and strong,
And endure to serve Thee long.
All our evil nature cleanse,
And forgive us all our sins.
This we ask with one accord
For the sake of Christ our Lord — AMEN.

THE ASPIRING GIRL OF TO DAY.

She is bright and ambitious ; she looks out at the workers in the world and thinks that if she were among them she would make a great success, and that reward of fame — money — would come to her in plenty.

But ought you to go? May not the life-work for you be in the home? May not the reward of industry be a sense of duty done, and the love of those around you? We are all too prone to accept these rewards as commonplace, and only what should come to us, whereas they are, my dear girls, the brightest jewels that shine in the crown of women. Look at home. On the work that is waiting for you there. Do not under-estimate its value. Whatever it is, do it with a willing heart and a quick hand. Think it your pleasure to do it well. Make it your delight to be so successful that the home people will praise you. And if sometimes you give a thought to the big, gay world, where each is for herself and only God for all, be ashamed of the sigh that you give, remembering that you are working where God thinks it best for you to do so ; and that you only merit displeasure when you scorn your work, or do it as do those who think eye-service of value. Don't, don't, dear girl, rush away from your home. Think it all out first, and see where mother needs you. Then, after all, you get a better reward than any other worker, for you receive the blessing of God and the loving thanks of a mother.

KEEP YOUR TEMPER.

"I can never keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarks mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper ; if you will only do that, perhaps you will find it easier to keep other things. I dare say if you had employed your time in searching for the missing articles, you might have found them before this time ; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly, too, of taking away your things and losing them. Keep your temper, my dear. When you have missed any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill-humour, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says : "I resolved when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course no one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

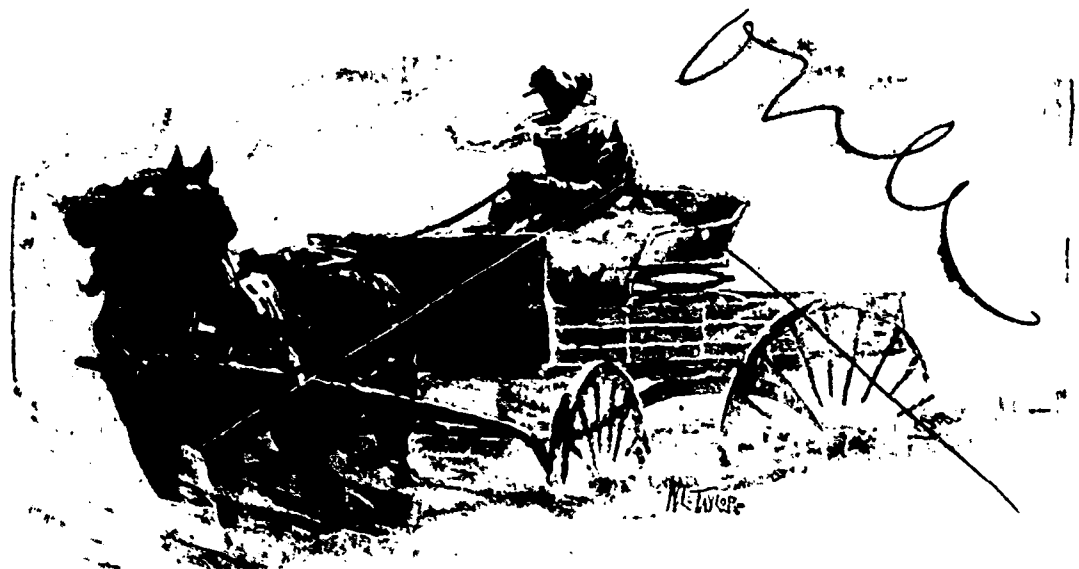
Such vulgarity is thought by some boys to be "smart," the next thing to swearing, and "not so wicked"; but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your tongue from evil ; but in order to do this ask Jesus to cleanse your heart and keep it clean ; for "out of the abundance of the heart the mouth speaketh."

SABBATH school teachers are often without the best kind of help in their preparation for teaching. This is a serious loss ; but there is an easy way out of the difficulty. We give elsewhere a list of three Bibles—the "Peerless" Teachers' Bible—the best of the kind published. By securing us three new subscribers for THE CANADA PRESBYTERIAN you will receive in return a Bible with all the necessary "aids," postage prepaid. Seven new subscribers will entitle you to a Bible with larger type and more expensive binding. In either case two old subscribers will count the same as one new one.

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FRIENDS AFTER A FIGHT.

A fine Newfoundland dog and a mastiff had a fight over a bone, or some other trifling matter. They were fighting on a bridge, and being blind with rage, as is often the case, over they went into the water.

The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland dog ; he was as much at home in the water as a seal. But not so with poor Bruce. He struggled and tried his best to swim, but made little headway.

Old Bruce, the Newfoundland, has reached the land, and turned to look at his old enemy. He saw plainly that his strength was failing, and that he was likely to drown. So what should he do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port.

It was curious to see the dogs look at each other as soon as they shook their wet coats. Their glances said plainly as words : "We will never quarrel any more."

INDEPENDENT.

A striking illustration of the independence which is the child of contentment and self-respect is one told of the father of an English bishop, Ben Hinchcliffe, who drove a hackney coach. His industry made him the owner of a livery stable in London, and enabled him to send his son to Oxford. The son graduated with honours, entered the Church and became Bishop of Peterborough.

One day the bishop came to the livery stable keeper and said : "Father, you must be tired of business, and must wish to retire into the country, and live in your own way. Four or five hundred pounds are at your service."

"No, Jack," answered the independent father, "I will stay where I am. I am proud of you, and I hope you are not ashamed of me. All I have I have earned, and it shall never be said that old Ben Hinchcliffe was indebted to his son or to any man living for his livelihood."

THE right way to cure catarrh is to eradicate the poisonous taint which causes the disease, by taking Hood's Sarsaparilla.

THE CANADA PRESBYTERIAN,

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The Canada Presbyterian,

TORONTO, WEDNESDAY, DECEMBER 10th, 1890.

THE PRESBYTERIAN YEAR BOOK FOR 1891

Will be published about the middle of December. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be a usually full of interesting matter. Price, 25 cents.

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 frequent 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 50 cents per doz. Price of School Registers 30 cents each. Address

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5 JORDAN ST., TORONTO.

WE want a religion that pays a hundred cents on the dollar, says the cynic. That is exactly the kind we have. From one end of the Dominion to the other, we might challenge a detective to find a Presbyterian congregation that has failed to pay a loan, principal and interest. Now tell us of any other institution that has done the same thing.

A REMARKABLE conference was held in Chicago the other week at which representatives of the Christian and Jewish faiths exchanged views on vital religious questions. Papers were read by distinguished rabbis and by Christian ministers and theological professors. This is a new departure and one that may lead to important results. At all events meeting face to face and exchanging ideas tend to the removal of natural prejudices, and help to bring about a better feeling among those who agree in their respect for the Old Testament, and are so radically opposed as to the significance of the facts contained in the Gospels.

THE *British Weekly* is given to great plainness of speech. In a recent issue it describes the typical ecclesiastic in this way:—

The typical ecclesiastic is more distinguished for a ready tongue, coarseness of fibre, skill in wirepulling, familiarity with rules, and a certain low shrewdness than for the finer qualities of mind and heart. Even the higher class of church leaders have their own temptations—to unworthy compromise, to a tortuosity which if at first intellectual may soon become moral, to pugilism, to contempt of "little churches and little men."

The step from intellectual to moral tortuosity is short and easily taken. A man of coarse fibre, skilled in wirepulling and possessed of a "certain low shrewdness," which he mistakes for wisdom, often takes it before he knows. The best antidote for tortuosity, intellectual or moral, is more of the mind of Christ.

IN a recent address Dr. Dale declared that he rarely attended any religious service in the proper spirit without receiving benefit:—

I do not know how it may be with others, but when I go into a church five or ten minutes before the service begins, and think why we are gathered there, and what promise Christ has given to the two or three who meet in His Name, I rarely come away without His blessing. If we come seeking grace, we shall not go away without the gracious benediction of the unseen Christ.

If a man of the high attainments of Dr. Dale rarely attends service without a blessing surely an ordinary man should not have much difficulty about receiving edification. Dr. Dale attaches great importance to the way in which he spends the five or ten minutes before the service begins and that is no doubt the principal reason why he is edified. He thinks of the purpose for which the meeting is being

held and of Christ's promise to be present and the unseen Christ gives him a gracious benediction. A man attending a religious service nearly always gets what he goes for. If he wants nothing usually he gets nothing. If he wants to find fault he can always see something to find fault with. If he merely wants to act as a critic there will always be something to criticize. If he comes seeking grace and seeks it as Dr. Dale does grace will be found.

THE Presbyterian Church in England is one of the youngest members of the Presbyterian family but it is also one of the wisest. Its new confession may not be an improvement on the old but some of its modes of working are far in advance of anything ever tried in any other Presbyterian Church we know of. A proposal is made by the Presbytery of London to continue the stipend for a year of any minister who may be removed from his charge simply because he has proved a round peg in a square hole. Anyone familiar with the working of Presbyterianism can easily see the wisdom of this plan. Many a minister satisfied that a change might be a good thing for himself and for his congregation would gladly retire if there was anything for his family to live upon until he got another charge. The man cannot take his wife and family out upon the road and see them starve. The Presbytery of London proposes that part of the year's salary should come from a general fund and part from the congregation made vacant. This is quite fair, if a congregation out of fifty candidates, many of whom are suitable, cannot select one, it should not complain if its carelessness or something worse costs a little money. Blunders cost money everywhere.

IN his highly interesting talk on books in the current number of the *Presbyterian Journal* of Montreal, Prof. John Campbell pays his respects to clergymen who keep the public informed of their movements:—

So also great and good ministers, and some that are neither great nor good, keep the newspapers informed of all their movements, and regard that issue as of a *dies non* which does not contain a self-contributed notice of themselves and their doings. Better lie in the shade all your life than thus shamelessly angle for popularity! The local editors know your handwriting, and do you think they never tell their friends, or at least their wives, who it is that has so high an opinion of Mr. So-and-So? The world knows, too, and laughs at it, but its laugh is the laugh of contempt that robs your Gospel message of all its force. When will men, and Christian men especially, learn that the great thing is not to be thought something, but to be it, thus esteeming the praise of God more than that of man?

There is no reason why the local editor should tell his wife or his friends or anybody else. Anyone accustomed to read newspapers with any degree of intelligence can easily detect a "self-contributed notice." The vanity or conceit of the writer is certain to stick out in some place. Quite frequently the name imbedded in the notice is the only reason for its insertion. The manner in which some ministers neither great nor specially good do write themselves up, in the secular papers of course, might make a graven image blush with shame.

MANY Canadians have the impression that old country people are exceedingly solemn, almost glum, in their ways and that they take the business of life with great severity while we Canadians are as a rule rather light and take things easily. The reverse is the truth. We have before us a three column report of the proceedings of a county council in the north of Scotland—pretty far north where the people are supposed to be unusually stern and severe. In that report "laughter," "much laughter," or "renewed laughter," occurs just twenty-two times. The subjects discussed were dry enough and, judging from the locality and the names of the members, we should say the men engaged in the discussion were stern Calvinists all but they had too much respect for their health and comfort to worry themselves over county affairs. No doubt they did their business very much better than if they had worried themselves. The speeches of British statesmen are nearly always good-humoured and abound in pleasantries. The speeches of many Canadian statesmen are nearly always strained or severe. Sir John Macdonald and Mr. Mowat are noted exceptions. In the matter of doing business in Church or State in a pleasant, unstrained kind of way we are a century behind Great Britain and we don't seem to be catching up. And be it remembered that these old countrymen who walk slowly, and talk slowly and eat slowly get through far more business than we do.

THE remedy proposed by the Presbytery of London, England, for ministerial and congregational inefficiency—published in our last issue—is so comprehensive, practical and conspicuously fair that we re-publish it and ask the earnest attention of our readers to its wise provisions:—

If the Presbytery shall find at any time, either from visitation or otherwise, that the condition of a congregation is unsatisfactory, immediate attention shall be given to ascertain the cause. If this condition of the congregation be shown to be due in the main to the imprudence, inefficiency, or unsuitability of the minister, and if the Presbytery, having exhausted ordinary means of remedy, arrive at the opinion that there is no likelihood of the ends of the ministry being attained in that charge, it may dissolve the pastoral tie, subject to appeal to the Synod in ordinary form. If, on the other hand, it should be shown that the unsatisfactory state of the congregation is in great part due to the conduct of any office-bearer or member thereof, the Presbytery shall deal with parties so implicated, and, if it see fit, remove him from office or membership, subject to complaint and appeal as aforesaid.

This mode of dealing with inefficiency is eminently fair. If the congregation is not making progress and the unsatisfactory condition is the result mainly of the imprudence, inefficiency or unsuitableness of the minister, the pastoral tie is dissolved, provided ordinary means bring no remedy. This is quite fair. On the other hand if the unsatisfactory condition is due in great part to the conduct of any office bearer or member the Presbytery may remove the obstructionist from office or membership. This provision would save many a hard working, earnest minister from suffering torture that ministers alone understand. For years a pastor may have to struggle against the secret or avowed opposition of one or two men that the Presbytery could set aside in an hour. By all means let inefficient ministers be removed, but at the same time let those who willfully obstruct the work of Christ be also dealt with. There is no use in blaming one man for not building up the Church while another is allowed to pull it down.

THERE are several reasons why many intelligent Presbyterians like to know what Professor John Campbell says about a book, lecture or sermon. The Professor is a man—not a dude; a great scholar—not a mere university prig; a conspicuously fair, manly man—not an ecclesiastic given to intellectual or moral "tortuosity." His opinion of Mr. Mowat's recent lecture is thus given in the *Presbyterian Journal* of Montreal:—

The veteran Premier of Ontario is among the Apologists. His lecture on Christianity and some of its Evidences, published in extenso in the *Toronto Globe*, is an admirable summary. If some of our ministers or professors were to deliver such a lecture they would be characterized as old fogies, behind the age, and all the rest. It is refreshing, therefore, to find an accomplished lawyer and very able statesman, first of all, true to his colours as a Christian man, and secondly, bold enough to declare, though with a freshness all his own, the good old arguments of ancient days. Many of these are still valid, and all of them are helpful in confirming the faith of those Christians who have not found their way into the heart of Christianity. But our ministers need to know more than this, namely, the way to reach the higher consciousness, the heart and conscience of the sceptic and the infidel. Paley and Keith will glance off from their mailed coat of unbelief as weapons from the armour of Achilles. We are trying now to find the agnostic's vulnerable heel. The confessions of Rousseau, Mill and other writers who have patronized the Christ of God, the infidel meets at once by saying: "Why, then, did they not believe in Him?" Good old Joseph Addison in the last chapter of his "Discourse of the Christian Religion," shows that the real witness for the truth is not the man who praises it but the man who obeys it. "Wisdom is justified," neither of Rousseau nor of John Stuart Mill, but, and these are Christ's own words, "of all her children." These remarks are made in no fault-finding spirit, which God forbid, but as kindly criticisms of a very valuable lecture from which much good may be expected. Apologetics, as students know, is a large subject, and may be made a dull as it is vast. Mr. Mowat is far from dull, and so will every one be who regards Christian Evidences as an active instrument for leading men into, and keeping them within, the Church.

It should be remembered, however, that Mr. Mowat was not trying to reach the "heart and conscience of the sceptic and the infidel" when he delivered his lecture. He was addressing the members of a Christian Endeavour Society, most, if not all, of whom are members of the Presbyterian Church. Perhaps the Premier could find "the Agnostic vulnerable heel" if he tried. He has found several things in his time that didn't lie on the surface. Nobody could quote this couplet in better style than Professor Campbell:—

In every work regard the author's end,
Since none can compass more than they intend.

CHURCH UNITY.

DR. WARFIELD, of Princeton, contributes the opening paper in the current number of the *Homiletic Review* in which he discusses certain

aspects of Church unity in a manner that will receive the hearty assent of thoughtful Christians. His views will not commend themselves to all readers. Those who hold that the differences separating Christians should be accentuated and maintained with undeviating tenacity will not be altogether pleased with the broad and comprehensive spirit in which the Princeton professor writes. Neither on the other hand will that class who talk about Christian unity, as if no real obstacles interposed, and who have no well-defined ideas of what is meant by it, or how it is to be brought about, readily approve of the views so ably set forth in the paper referred to. There are in reality two extreme positions; the one occupied by those who imagine that the Christian Church can remain in its present fragmentary condition without change or modification for an indefinite period in the future, the other composed of such as are influenced largely by sentimental considerations, and place but relatively little value on important doctrines in the Christian system. The former are not enthusiastic in their desire for a hasty and ill-considered union; the latter, judging by some of their utterances, are prepared to accept union at any price, if, indeed, there were terms possible on which it can be bought.

Between these extremes there is the vast body of Christian people who long and pray for the coming of the time when the unseemly, not to say un-Christian, rivalries that disfigure much of the Church life of to-day shall disappear, and a larger-hearted and more tolerant charity prevail. While accepting the fact that radical differences of opinion on certain scriptural doctrines and even on matters of polity are, as human nature is constituted, to a certain extent inevitable, they do not accept this as the permanent and final condition of the visible Church. These separations, originating sometimes not from strict regard to principle but from human perversity as well as from human weakness, have nevertheless been overruled for good by the Great Head of the Church. The different branches of the Church have separately given prominence to special truths that were in danger of being neglected and by the consistency of their testimony have secured for them a large degree of recognition. The zeal quickened by a sense of increased responsibility has had its effect outside the sphere in which it has been particularly exercised. Rivalry can be understood in a good as well as in a bad sense. There is an emulation that is provocative of love and good works which contrasts most favourably with the petty meanness and contemptible jealousies that unfurnished and ill-balanced minds occasionally display even in their efforts to promote the prosperity of Zion. It is possible that when the Church has learned the lessons that division and strife are fitted to teach, the weariness and disappointment they occasion will deepen in the Christian heart the longing for a fuller manifestation of that visible union which even in this imperfect state is surely attainable.

Dr. Warfield points out very clearly that the real unity of the Church is not organic. The unity of the apostolic Church was not the result of a uniform system of organization. The Church of the apostolic age possessed an elasticity that would have been impossible under a rigid uniformity of procedure, forms of worship and such like. After an exposition of what he conceives to be the New Testament idea of the Church's unity, Dr. Warfield concludes that "We are not to seek unity in the inclusion of all Christians in one organization and under one government." "Nor yet are we to seek it in the assimilation of all organized bodies of Christians to one another in forms of government or worship." "Still less are we to seek it in a merely mechanical application of the rule of continuity, as if the continuance of Christ's Church in the world depended on the mere 'ligature of succession.'" "Least of all are we to seek unity by surrendering all public or organized testimony to all truth except the minimum which—just because it is the minimum, less than which no man can believe and be a Christian—all Christians of all names can unite in confessing." "But if we are to find the unity for which our Master prayed, we are to seek it in our common relation as Christians to our one Head, our common Redeemer and King, as mediated by our common possession of the one Spirit."

The practical conclusion to which Dr. Warfield comes is stated in the following terms:—

All that tends to perfect the Church or any branch of the Church in any department of Christian life or effort is, therefore, a step toward that perfect expression of unity for which we should all long. All that tends to obscure the necessity for a perfect order, forms faith under a spurious appearance of

agreement, postpones the attainment. The true pathway seems then to lead us as our present duty to hearty recognition of all Christians as members of the body of Christ, and of all denominations which preach the Gospel of Christ as sections of this one body; hearty and unwavering testimony to all God's truth known to us as the truth of God to be confessed by all His people; co-operation in all good works as brethren; and formal federation of all denominations for prosecuting tasks common to the federated bodies, so far as such federation involves no sacrifice of principle or testimony.

THE SABBATH A SACRED DAY.

A YEAR or two ago there were indications favourable to a better observance of the Sabbath in the United States. Railway companies were said to be desirous of curtailing the traffic on that day and several prominent officials expressed their preference for the cessation of Sunday traffic. Trades organizations, in the interest of operatives, have passed resolutions favouring rest from labour on the day divinely appointed for the benefit of toiling humanity, but of late there has been much indifference to the claims of a well kept Sabbath. There have been active and hostile efforts at a further and more complete secularization of the day. During the recent electoral campaign frequent political meetings were held on Sabbath. Tammany was in this as in most other respects a conspicuous sinner. It has also to be stated that many connected with the reform organized for the purpose of securing more reputable civic management in New York, though they did not hold public meetings on Sunday, nevertheless utilized the day for work connected with the movement. It is a poor kind of reform that tramples on the God-given rights of the people in its efforts to promote even a praiseworthy object.

It is notorious that what is known as the sporting world in the Republic is disposed to treat the Sacred day with disdain. Many of the athletic clubs play games and hold Sunday celebrations in the United States. That such things are morally injurious, especially to the young men that participate in them, there can be no question. For the good name of Canada it can be said that athletic contests are not held, neither would they be permitted to take place on the Sabbath day. The discussion of the Sabbath question is brought into prominence by the efforts being made to have the World's Fair in Chicago kept open all the seven days of the week. The moral effect of such a resolve would be serious. The evil consequences would not end when the exhibition is over. Demoralizing effects remain after the occasion that has called them forth has passed away. If it is resolved to keep the World's Fair open on Sabbath, then railway excursions will be run from all points, thereby necessitating the enforced employment of thousands of railway and other employees who will thereby be deprived of their Sabbath. Evil example would be widespread tending to increase the all too prevalent disregard of the Sabbath, especially in the large cities of the United States. The religious communities are energetic in their protests against the proposed Sunday opening, and are endeavouring to secure a decision from the directors in favour of the principle they uphold. Almost all sections of the Christian Church have expressed strong disapproval of the proposal to make a holiday of the Sabbath so far as the World's Fair is concerned. The religious journals have been unanimous in their remonstrances against the further desecration of the sacred day by giving a new incentive to its opponents. It is to be hoped that earnest effort and vigorous remonstrance will be kept up until the directors resolve that the exhibition shall be kept open only on week days.

Here in Toronto an effort is again about to be made to secure the running of street cars on Sabbath. Hitherto it has been found that a large majority of the citizens oppose the movement, and there are no indications that there is any material change in public sentiment. The most persistent cry for Sunday cars does not come from the working people, on whose behalf pathetic pleas are made, but from parties of a speculative turn of mind, who have pecuniary ends chiefly in view. If the question is submitted to a vote of the citizens as is proposed it is to be hoped that the result will be an emphatic condemnation of the attempt to break in upon the quiet and peaceable observance of the sacred day of rest for which this city has been hitherto noted. It will be easier to resist encroachment before the objectionable change is made than it would be to revert afterwards to the quiet and orderly custom that now prevails.

Books and Magazines.

WIVES AND DAUGHTERS. (London, Ont.: The London Advertiser Printing Co.)—This new Canadian monthly for the benefit of lady readers is carefully edited, and contains a fine variety of just such literature as they will readily appreciate. It is bright, breezy and attractive.

THE CENTURY. (New York. The Century Co.)—The bound volume of the *Century*, the fortieth since commencement, and eighteenth of the new series, is a marvel of artistic taste. The binding, in old gold cloth with zodiacal signs and other devices embossed, is a fine specimen of skilled workmanship. The volume is finely adapted for a holiday present.

ST. NICHOLAS. (New York. The Century Co.)—There are two tastefully bound volumes of this deservedly popular magazine for the year. For young readers this is a most attractive periodical, containing a rich variety of useful, entertaining and elevating reading. The best known writers for the young contribute regularly to its pages, and the most skilled artists provide the illustrations. The bound volumes will form a handsome holiday gift that will gladden the hearts of all who receive it.

ISAIAH'S APOSTASY, and studies from the Gospel of St. John, covering International Sunday School Lessons for 1891. By George F. Pentecost, A.M., D.D. (New York and Chicago: A. S. Barnes & Co.)—Dr. Pentecost's series of "Bible Studies" has won a place for itself in the regard of those interested in the work of Sabbath school instruction. The new issue will be found equal in interest and suggestiveness to any of those that have preceded it. It is fresh, suggestive and richly evangelical.

SELECT NOTES. A Commentary on the International Lessons for 1891. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston. W. A. Wilde & Co., Toronto. Willard Tract Depository.)—The series of International Lessons for the coming year comprise studies in Old Testament history from the division of the kingdom to the captivity, and studies in the Gospel according to John. These Select Notes by the Peloubets have stood the test of experience. Their value is great; they have been eminently helpful to Sabbath school teachers, and the volume for 1891 is in no way behind any of its predecessors.

THE CANADIAN ALMANAC. (Toronto: The Copp, Clark Co.)—It is now forty-four years since this publication first made its appearance. Although the size has been increased, it is not unwieldy because of bulk. Excellent arrangement and condensation have enabled its compilers to present much valuable information in brief compass. It contains full lists of clergy, physicians, municipalities, educational institutions, societies of all kinds, banks, etc., besides the tariff of customs, and a complete list of post-offices, together with astronomical, statistical, governmental and other information indispensable to business and professional men.

BETWEEN THE LIGHTS. Thoughts for the Quiet Hour. Compiled and arranged by Fanny B. Bates. Seventh edition. (New York: Anson D. F. Randolph & Co.; Toronto: The Upper Canada Tract Society.)—This is an admirable book and so is its purpose set forth in a prefatory note by the author as follows: "Between the Lights" is for the "little pause in life" at the close of the day, when the most conscientiously busy worker will steal a few moments of rest and refreshment before the lamps are lighted. . . . A few quaint things I have used as a kind of moral tonic. Some original things have been given me; and others are added because of tender associations. In making my selections I have not been limited by any lines of party or sect; and I have chosen chiefly those which might be to others, as to myself, a helping hand in "the long way up the hill." There are selections for every day of the year.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. Stockton's serial, "The House of Martha," goes on merrily in the *Atlantic* for December. The *Atlantic* is fortunate in securing so clever a serial for the new year. With its short stories from Rudyard Kipling and Henry James, its papers by Mr. Lowell and Francis Parkman, and the hitherto unpublished letter from Charles and Mary Lamb, 1891 will be a red letter year for the magazine. Mr. Biige Harrison gives an account of the new rival of the French Salon, the National Society of Fine Arts, in a paper entitled "The New Departure in Parisian Art." Margaret Christine Whiting writes about "The Wife of Mr. Secretary Pepys," a delightful, gossiping article, with amusing quotations from the immortal Diary. Mr. A. T. Mahan writes on "The United States Looking Outward." Dr. Oliver Wendell Holmes contributes a two-page poem called "But One Talent," and a well-known clergyman of the Episcopal Church reviews Hutton's "Cardinal Newman." Miss Sophia Kirk's pathetic and charming little sketch, called "Heimweh," must not be forgotten; nor should an essay in the Contributors' Club be overlooked, on English and American spelling, from one who, if his name were known, would be recognized as of highest authority.

WORDS OF LIFE. Sermons by the Rev. A. J. Mowatt. (Fredericton, N.B.: Herman H. Pitts.)—The esteemed pastor of St. Paul's Church, Fredericton, N.B., is a vigorous thinker, and withal a man whose modesty is conspicuous. Nor is his modesty of the artificial kind. He is far too natural to indulge in affectation. The preface to this goodly volume is brief and pointed. He says: The sermons make no claims to literary merit. I send them forth as I have been giving them to my people from Sabbath to Sabbath. I have no time to elaborate—no time for fine writing, finished literary work. They have been words of life to some souls. They have helped, cheered, comforted others. They have been a message from heaven to many. I lay the book, therefore, at the feet of the Blessed Master, with the prayer that He may use it for His glory. Mr. Mowatt's style of pulpit address is clear, direct and forcible. These qualities mark the present volume and will be much appreciated by all who read it. If he disclaims pretensions to literary finish, a reader of refined, even severe taste, will find nothing to offend his sensibilities. The subject-matter of the volume—thirty-three fresh, vigorous sermons on themes of perennial and practical interest—is earnest and evangelical in tone, and is eminently fitted to promote pure and undefiled religion.

Choice Literature.

COALS OF FIRE

Concluded.

Lucretia was conscious of a certain grim satisfaction in the thought that no Town-Hiller was likely to be very well off in the next world—people who never darkened a church door, and were notorious for robbing poultry houses and orchards.

That night, in the late twilight, Lucretia stole out into her garden to water her plants that were suffering from her neglect. She had her apron over her head and she meant to turn her back if any one came along the road.

"I don't know as ever I shall feel to see folks again," she said to herself. "I thought I had too much pride to be like Lazabuth Oakes that was disappointed, but I didn't know then."

No one did come along the road, but there came a sudden pounding on a loose board in the high fence close beside her. It was wrenched off with a determined effort, and first a yellow head came through, and then a gayly attired young woman alighted at Lucretia's very feet.

"There ain't no sense in that fence," she remarked. "I wa'n't goin' way round by the road. Relations, too! It's orfle silly. I should think an old maid and an old back like you and him might have got along. Say, I'm in an orfle lot of trouble." The quick tears sprang to her eyes—a pair of childish soft blue eyes—which made Lucretia's heart grow harder and harder. "Have you got a loaf of bread? A lot of his folks have come."

"Gustavus!" Lucretia's voice seemed to come from so away that she wondered vaguely how she found it.

"Yes, 'n' and his wife, 'n' a lot of young ones. 'N' Lorenzo he's ashamed of my bread, 'n' he says it lays hard. I don't see how I ever come to have an old back. That brother's wife kind of turned up her nose 'n' never eat a mite. I wanted to get right out of sight some'ers. I ain't used to such par-ticular folks. Say, have you got a loaf of bread?"

"No, I hain't," said Lucretia, fixing her eyes scornfully on the pink beads around the girl's neck.

"And there ain't no baker nor nothin'."

"Folks round here generally know how to keep house and make their own bread," said Lucretia, severely.

"'N' they look at me jest as if I was the dirt under their feet. I never had a chance to learn nothin' about house-keepin'. Our folk never thought nothin' about the bread. Pa 'n' the boys never cared nothin' about what they eat. I can't go round beggin' anyhow, 'cause he'd be mad, but I thought bein' you was relation. I don't want him to be ashamed of me, 'n' that woman won't eat a mite in the mornin', 'n' he has to take a sight of dyspepsy medicine."

"Like enough," remarked Lucretia, grimly.

"'N' I'm a-goin' to run home or else drown myself in the pond. They don't want me to home, so I guess 'twill be the pond. I'd ruther enough sight than to have him ashamed of me. I set by him"—she turned an appealing, shame-faced gaze upon Lucretia, "I don't know how I come to, and him such an old back, but I do. And I ain't fit for him. I can't do nothin' as he's used to havin' it; 'n' I can't stan' it nohow to see him so mortified afore folks. I'd ruther drown myself, 'n' I will."

"I guess you'll think better of it when it comes to the pint," said Lucretia, dryly.

"You'll see!" flashed the girl. "'N' it'll be all your fault, for I know you've got some bread, or you could make some, or show me how, or something. You're jest a sour old maid, 'n' you wanted Lorenzo." This taunt was flung through the aperture in the fence, as the girl disappeared on the other side.

Lucretia felt as if she had been beaten with many stripes; but she went and got a hammer and nails and nailed the board on to the fence. She fancied that the resounding blows were echoed by mocking laughter from the direction of the pond.

"She's gone down that way, but she won't drown herself no more'n I shall," said Lucretia to herself. She sat on the porch with her apron over her head in a dull misery that almost forbade her to think. The cries of the loons came desolately up from the pond. "I never heard 'em sound so much like human creturs. There! if that wa'n't a human cretur's voice! or mebbe 'twas the wind. I'm terrible nervous to-night. That sound keeps a-ringin' in my ears. I can't set still nohow."

Lucretia went over the stubby pasture where the burying-ground was set, and down through a tangle of the low bushes and wet grass to the borders of the pond. The moon shone fitfully through heavy clouds, a rising wind wailed dolefully, and flitting shadows filled her with nervous tremors. She was near-sighted, and wandered into miry places, and twice she stumbled and fell, but something that looked like a light dress on the very edge of the water drew her on.

"I'm like a crazy creatur," she said to herself. "She wouldn't drown herself no more'n nothin' at all. But yet them Town-Hillers are such reckless folks! I don't expect she'd so much as think of the account she's got to give. Gustavus' wife has got a terrible cock-turkey, sneerin' way with her. I'd ought to like to see that Scannell girl put down, after the way she talked to me, too, but somehow—But 'tain't no use for me to be pokin' round here as if I was possessed. I declare that light-coloured thing's a-movin'! Eldory! Eldory!"

Lucretia's voice echoed through the stillness, but only a loon's mournful cry answered her. She reached the light-coloured object which she had taken for Eldora's moving figure, and found that it was the moonlight on a waving birch tree.

"There, I'm a-goin' home. She wouldn't even darst to come down here in the night; she'd be scairt to death."

But a sudden splash in the water made her turn with a shiver.

"I expect 'twas nothin' but a duck or a musk-rat, but I can't take no rest till I find out where that foolish cretur is."

She went across the pasture and a hay-field, and so stealthily to Lorenzo's back door.

"There's a light in the back kitchen, and it's after ten o'clock; somethin' must be goin' on," she said to herself. She stole on tip-toe to the window, and through a chink in the shade she saw Eldora standing by the table with a tear-

stained face. An ancient cookery book was open before her, and on the table were heaped flour and potatoes and baking-pans in confusion.

"Good land! if she don't think she's a-goin' to make bread out of potato yeast that she hain't set nor nothin'! She's a-makin' her yeast and her bread all to once! What a mess she'll have come mornin'! She'd better stick to saleratus."

Lucretia stole softly away in the darkness and sought her own abode. She slept soundly for the first time in many nights. She was unconscious that the wind had risen to a gale, and a loud crash under her window only half awakened her. She arose at the first glimpse of dawn to attend to some bread which she had mixed and set to rise the night before.

"I calc'late that Gustavus wife can't find no fault with my riz biscuits," she said to herself complacently as she took her bread out of the oven.

She rolled two delicately browned loaves and the biscuit in her best table-cloth, and set out for Lorenzo's. As she descended the steps she saw for the first time what the wind had wrought in the night. The high board fence lay a broken wreck upon the ground.

"I expect her poundin' and mine begun it, and the wind finished it; but it's got a meann' all the same for them that s a mind to see it," she said to herself.

Lucretia stepped over the ruins of the fence and climbed the stone wall. It would perhaps have been easier to go around by the road, but she found a certain satisfaction in this new route.

The door of Eldora's back kitchen was ajar, and she slipped her bread on to the table beside a soggy mass which had just come from the oven, overthrowing Eldora's fondly-cherished hope that it would be bread.

Some one came to the door and looked out, and a joyful exclamation reached Lucretia's retreating ears.

Lorenzo knocked at the back door while she was washing her breakfast dishes.

"That was real kind of you, Lucretia," he said. "Eldory wanted me to come over, because she said she was so sarcy to you yesterday that she didn't darst to."

"I was real haiful to her," said Lucretia, candidly.

"You're a good woman, Lucretia. Eldory says you're the best woman she ever see."

"I ain't," said Lucretia; "but I'm indulgin' in a hope. Nobody knows what that is but them that's lost it. Seein' that fence has blew down, I expect it may as well stay down, Lorenzo. And up there in the buryin'-ground—that fence had ought to come down, too. Mother and gran'marm will be layin' pretty clost to one t'other, but I expect they see dif'runt now."

"Lucretia Parmenter was to prayer-meetin' last night," said Mrs. Isaiah Plummer to her gossip over the back-yard fence. "She give in her testimony as if she was a dretful sinner, 'n' she prayed so fervent that some cried. You'd think 'twas her that had jilted Lorenzo, or been a-gettin' somebody's beau away. 'N' the fence is down, and they do say there's the greatest runnin' back 'n' to between them houses, 'n' she's a learnin' Eldory how to house-keep. Kind of cur'us that the quarrel should run out so, jest as soon as there's something to quarrel about, as you might say."

"I was always one of them that thought Lucretia was kind of simple," said Miss Wingate. —Harper's Weekly.

REVELATIONS XVIII. 22.

"No more at all in thee," the solemn knell
That early rang the Babylonian woe,
Forever down the ages sounds to show
The lords of Mammon, who make earth a hell,
The limits Heaven assigns them, to foretell
Their certain, sudden, final overthrow.
The tolling words recur as blow on blow
Shall purge God's Temple where they buy and sell.

O vainly in that retribution hour,
Shall wail the mourner and recount the loss
Of industry's choice fruits free scattered then.
Unhallowed gains won by Satanic power
Like fairy gold shall shrivel into dross,
Nor buy their meanest chattels—souls of men.

—William McGill, in *The Week*.

FROM A FRONTIER CHURCH TO LITERATURE.

The time spent in a frontier ministry I look back upon with considerable satisfaction. The habit of ready speaking, the training in the art of meeting emergencies, the intimate knowledge of human life in its rudimentary conditions: are these not as well worth learning as the art of scanning Virgil, the list of ships in Homer, or Cæsar's method of building a military bridge? More than this, the years of my ministry brought me into acquaintance with frontier preachers, and it is the privilege of a lifetime to have known a company of men so sincere and disinterested as most of these were, and to have participated in their labours. But there were, as I said, two manner of men in me, and my literary tastes and scholarly ambitions were ever rising up to protest that I was better suited for some other field. I was indeed continually cultivating habits of mind that tended to unfit me in some degree for the work I had chosen. From the highest motives I risked my life in crossing prairies afoot to preach in undaubed cabins with the thermometer below zero, but I often carried a volume of poetry, a scientific book, or perhaps a tome of French dramas along, to beguile the other man in me. Then, too, there was already growing in me that critical habit of mind which is apt to be so fatal to dogmatic beliefs, and thus to cut off religious enthusiasm below ground. In these years I wrote occasionally for Methodist and other periodicals. I remember particularly a paper on Beranger and his songs which I published while trying to evangelize the red-shirted lumbermen on

the St. Croix. When in 1866 ill health drove me for the third time from the ministry, and I accepted the editorship of the "Little Corporal," I was fairly launched in a humble way in literature. It is no part of the purpose of this paper to recite the steps which followed. But when, in 1870, I began to win attention and favour by writing novels illustrative of life in the great interior valley, I was only drawing on the resources which the very peculiar circumstances of my life had put at my disposal. Is it Herder who says: "My whole life is but the interpretation of the oracles of my childhood?"—Edward Eggleston, in the *Forum*.

A PLEA FOR FAIRYLAND.

In this age of materialism there is but little room for belief in the old heroes and in the stories of their heroic deeds which have been a delight and an inspiration to past generations. Historical iconoclasts have pulled down many of the world's idols from the pedestals on which they have stood so long, or else have striven to show that they were only figures of common clay; and we have been asked to surrender Sir William Wallace, William Tell, Joan of Arc, Jessie Brown of Lucknow, and all the heroic figures that crowd the Walhalla of the ages, to the domain of legend and imagination. In a similar spirit teachers who seem to think that knowledge is simply the possession of a long array of facts have started a crusade against the tales which have so long been offered to childhood, and would banish fairyland forever from the nursery. There may, it is true, be but scanty room in the world now for the elfin creatures who once found their home in the but-tercups and daisies, for the gnomes who dwelt in the hearts of mountains, and the giants who strode over moors and valleys. Queen Mab's chariot would be crushed by one of the myriads of feet that night and day are crowding almost every spot of earth; Will-o'-the-Wisp has had to fly before drainage and cultivation, and the steam derrick can do more than a whole army of toiling brownies. And yet life is so hard, so real, so neutral in tints, that to take away the legend and the fairy tale would rob humanity of many a pleasant memory and sunny thought. There are few men and women, no matter how much they may have been scarred in life's battles, who do not occasionally revert with a tender emotion to the days when the realm of the ideal was to them a living reality; when the world was peopled with superhuman creatures of wondrous power for good or for evil. If the age in which we live is to keep its freshness it cannot afford to lose these memories. Jack the Giant Killer, the Babes in the Wood, Little Red Riding Hood, the Sleeping Beauty, Puss in Boots, and all the quaint creations that march in procession through story books, ever living, ever radiant, cannot be taken away without leaving a void that not all the learning of the century can fill. Let the children be taught knowledge, but spare for their sakes the fairy tale.—Philadelphia Record.

PHYSICAL EXERCISE FOR LADIES.

Mrs. Garrett Anderson, M.D., presided at a numerously attended meeting, principally of ladies, in the Hampstead Vestry Hall, Haverstock Hill, at which Miss R. Goodman, a teacher of calisthenics and gymnastic exercises on the Chreiman system, delivered an address on "The Importance of Physical Culture." With the assistance of some of her young lady pupils she went through an exhibition of musical drill and calisthenics. At the conclusion of the exercises, Mrs. Garrett Anderson, M.D., said that she was sure that all present, like herself, had felt extreme pleasure in witnessing the beautiful exhibition Miss Goodman had given them. She thought it would be a good thing for many "old fogies" if they could acquire a tenth of the skill and muscle possessed by those young people. For her own part, she was frequently urging ladies of thirty, forty, and fifty years of age to take physical exercise. It would do them good to play at ball half an hour a day. She quite endorsed all that Miss Goodman had said about the extreme value of these physical exercises, and especially those of the varied and gentle kind they had just seen. There was nothing in them too violent to be other than good for growing muscles or even only moderately strong ladies. Miss Goodman had said that Englishwomen could not walk well, but she would ask Miss Goodman who walked better? Neither American nor Australian girls walked better than English girls, though they—and particularly the Australian girls—danced a great deal better. The Germans and the French did not walk well, either. She thought that the English were at the top of the tree in that respect.

LORD CHIEF JUSTICE COLERIDGE.

The *Youth's Companion* announces as an important accession to its list of contributors the Lord Chief-Justice of England, Lord Coleridge, who will write on "Success at the Bar." SIR MORRELL MACFARLANE, physician to the late Emperor of Germany, contributes a similar paper on "Success in the Medical Profession."

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure requires a constitutional remedy, like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

THE MISSIONARY WORLD.

PALESTINE.

Anything indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching "the signs of the times." A correspondent of the London *Christian World*, now on a visit to the Holy City for the seventh time, after a considerable interval, finds the changes that have recently occurred so marked and suggestive that he is induced to indicate some of the most prominent. He writes as follows:—

On approaching the city from the west, in former years, there were scarcely any buildings except the Russian convent and the Montefiore almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000 it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which but a few years since were almost impassable in rainy weather, have been paved with stone. A new wide street has been opened up through a densely-populated quarter, and five hotels are now open for the reception of the annually-increasing number of visitors and traders from all lands.

Public works of importance have been executed and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer—over it our own and other carriage services are in full operation—a good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), forty miles; Jerusalem to Jericho, twenty miles; Caipha to Nazareth, twenty miles, and Nazareth to Tiberias, eighteen miles. Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drouth, often proves insufficient in quantity and almost unfit for use. The Government is now about to introduce an unfailing supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill, established by the Messrs. Bergheim, having proved both a great benefit and a financial success, others, with large steam power, are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Cesarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, who have taken up all the land available in the best parts of the valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar-cane, cotton, and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumours in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish Government, and was assured by him that the necessary capital had been subscribed, and that the works would commence immediately upon the close of the rainy season in the early spring, and pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbour, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged and the rocky barrier which prevents ingress removed.

It is contemplated to subsequently extend this line via Gaza and El-Arish over the Short desert to Port Said and Ismalia on the Maritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the country to commerce, are without precedent in modern times. Viewed in connection with the numerous and active efforts being made by various religious agencies throughout the country for the evangelization of the people and the conversion of the Jews, these facts must encourage every lover of God's ancient people to hope that His set time to favour Zion is fast approaching.

TURKEY.

Dr. Farnsworth writes of a revival in Cesarea: "We are enjoying much more than our ordinary prosperity. Rev. M. H. Jenenyan, of Tarsus, is the Moody of Turkey. He is yet

a young man, about thirty-two or thirty-three years old, a native of Marash. He spent some four years in America, and returned to Turkey in 1888. Both before he went and since his return, he has been very successful in revival work. The great revival at Aintab, a year ago, was in connection with his labours. In the spring of 1889 I spent several days in Tarsus and met Mr. Jenenyan, and did what I could to interest him in our great missionary field, and he promised to come here when he could and help gather in the harvest. The result is that he has been with us seven weeks, and his labours have been even more successful than he had dared to hope. The first four weeks were spent in Cesarea, and, though the season was very unfavourable, many of the people being away, still he had very much larger congregations than we had ever before seen, and an excellent impression was made. About 175 expressed a desire to begin a new life."

Dr. Cyrus Hamlin says: "Money, not men, is what we want now. In Turkey there is a large force of educated young men, one of whom, on some lines, is worth two missionaries. 'Yes,' said a missionary, 'there are 400 young men and women fitted for a vast extension of the work, who can now hardly earn their daily bread, and whom, at small comparative outlay, we might send into the white harvest-fields. The Lord give His people grace to know the times. I still enjoy speaking twice on the Sabbath, but I decline three times.'"

AMERICAN MARATHI MISSION.

This mission covers a territory of 16,974 square miles, including thirty towns and 3,579 villages, and containing a population of 3,286,889, of whom 2,835,382 are Hindus and 284,889 are Mussulmans.

Stations, five; outstations, 107; missionaries, twenty-seven (of whom eleven ordained, one lay, nine missionaries' wives, six other ladies); native helpers, 302 (of whom eighteen pastors, twenty-one preachers); churches, thirty-three; communicants, 2,115 (1,197 male, 918 female); added on profession, 192; schools, 127; pupils, 3,280 (2,461 male, 819 female); Sunday schools, 124; pupils, 4,718 (of whom 1,688 Christian); patients treated at dispensary in Rahuri, new, 5,052; old, 9,428; total, 14,480 (of these, 12,045 Hindus, 2,059, Mussulmans, seventy-six Parsees, forty-one Roman Catholics, 259 Protestants).

Number of churches, 1869, twenty-two; 1889, thirty-three; net gain in twenty years, eleven. Received on profession of faith, 1869, fifty-three; 1889, 192; net gain in twenty years, 139. Number of communicants at close of the year, 1869, 677; 1889, 2,115; net gain in twenty years, 1,438. Contributions by native Christians, 1869, 1,651 rupees; 1889, 4,630 rupees; net gain in twenty years, 2,979 rupees. Number of schools, 1869, thirty-five; 1889, 127; net gain in twenty years, ninety-two. Number of pupils, 1869, 667; 1889, 3,280; net gain in twenty years, 2,613.

From this it will be evident that the number of communicants on the Church rolls, the contributions of native Christians, and the number of schools have trebled in the last twenty years. The number of pupils is five times as many as then attended our schools.

THIBET.

The Moravians have a mission in this most inaccessible region. The mission premises lie about 9,400 feet above sea level, and 1,000 feet above the narrow ravine, down which the foaming torrent of the Suttlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labour a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post-office is fourteen days' distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this out-post has been faithfully held, as a centre for evangelistic labours.

THE India Sunday School Union, having secured the hearty co-operation of the British Sunday School Union, has been planning a large extension of its work. Dr. James L. Phillips, seventeen years medical and educational missionary in Bengal, has been appointed general secretary of the India Sunday School Union, and sailed from New York for Europe. He will speak in behalf of this promising movement in the chief cities of the United Kingdom during September and October, and then embark for Bombay, where he will enter upon his work, attend the Punjab Sunday School Convention at Lahore in December, and reach Calcutta for the annual meeting of the India Sunday School Union in December. All India seems ripe for Sunday school extension at this time.

It has been our privilege to make the acquaintance of this beloved brother while home on a furlough. Failing to find us at the office, where he called to say good-bye, he left us a very kind letter from which we make an extract: Now I go back to my dear India, where I was born, as general secretary of the India Sunday School Union, with headquarters at Calcutta. For two or three years I shall be on the move constantly all over India, organizing and pushing Sunday school work. My post is a new one. I am called back to India by my brethren of all the churches. Our Sunday school union there, as here and in Europe, is international and inter-denominational, like the evangelical alliance work in the U.S.A., with which I have been connected as general secretary at Philadelphia for a year.

THE International Scheme of Sabbath School Lessons for 1891 are specially prepared for Presbyterian Sabbath schools and are now ready. Price, postage prepaid, 60 cents per 100 copies. Address: Presbyterian Printing and Publishing Co., Ltd., 5 Jordan Street, Toronto.

A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

DEAR SIR,—There is an old adage that says "a prophet is not without honour save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally-accepted belief that true merit, whether it be that of an individual or that of some medicinal preparation, is much more likely to meet with popular approval at a distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manufacture has been unbounded and constantly increasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, a complication by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial."

James Smart, Esq., Brockville, Sheriff of the united counties of Leeds and Grenville, says: "It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal Balm, and was relieved from the first application and thoroughly cured within 24 hours. I cheerfully add my testimony to the value of Nasal Balm."

These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most sceptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FULLFORD & Co., Brockville, Ontario. —*Brockville Recorder.*

A STANDARD REMEDY.

RADWAY'S READY RELIEF.

For many years the public has been accustomed to see the cabalistic R. R. R. in the columns of nearly every newspaper in the country, but very few people ever knew the history of this liquid preparation or can form any idea of the extent of its use.

Sometime about 1844, Dr. John Radway, who had previously had extensive experience in a drug store, and who had a considerable knowledge of chemistry and was always compounding and testing all sorts of elements, formulated the recipe for what is now known as Radway's Ready Relief. He tested it in hundreds of cases until, satisfied of its utility and value, he commenced its manufacture and to introduce it into public use.

Like all new things it moved slowly at first, but as people began to learn of its merits, they inquired for it at the drug stores, and by advertising it freely it soon became the leading popular remedy, and for more than forty years has been a favourite remedy. It is known all over the world, is sold in heathen lands, and has been used by millions of people and to-day holds its stand as the leading liquid remedy in the world.

Its uses are so various, its efficiency so certain that it has out-lived all its competitors and bids fair for untold years to come to command first place as a remedial agent. Pain is overcome by its application and even chronic troubles give way before it. It may be applied externally as a lotion or taken internally as a medicine.

The manufacture of this remedy requires an immense factory, employs a large force of clerks and the expenditure of a fortune every year, we might say every month, and orders come pouring in from every land on the globe. Dr. John Radway died a few years ago and is succeeded by his son, who now conducts the manufacture of this greatest of remedies and maintains its high reputation.

The present Dr. Radway is at once a business man and a genial gentleman and we hope that he will long live to furnish suffering humanity with Radway's Ready Relief.

LIFE IS TOO SHORT.

and time and money too precious to be frittered away in the trial of uncertain means of cure, when one is afflicted with any lingering or chronic ailment of the liver, lungs or blood. Now, Dr. Pierce's Golden Medical Discovery is such a positive remedy for all such ills, as to warrant its manufacturers in selling it, as they are doing, through druggists, on condition that if it don't do all that it is recommended to, the money paid for it will be promptly refunded. There are a great many blood purifiers advertised, but only the "Golden Medical Discovery" of Dr. Pierce could sustain itself and be sold under such trying conditions. To sell any ordinary medicine under such a guarantee would bankrupt its proprietors, but with the "Golden Medical Discovery" all that is asked for it is a fair trial, and if it don't do all that it is advertised to, the manufacturers will cheerfully and promptly refund all money paid for it. By this singularly peculiar method of business, alike liberal to the purchasers and exacting to the manufacturers, the invalid can be sure of getting the value of his money, which is not true of any other medicine. All diseases arising from a torpid liver, or from impure or poisoned blood, are conquered by the "Golden Medical Discovery." Especially has it manifested its marvellous potency in curing Salt-rheum, Tetter, Eczema, Psoriasis, Impertigo, Erysipelas, and all skin and scalp diseases, no matter of how long standing. Scrofulous affections, sores and swellings, as Fever-sores, White Swellings, Hip-joint disease and kindred ailments yield to its positive, purifying, strengthening and healing properties. Lung Scrofula (commonly known as Consumption of the Lungs) also yields to it, if it be taken in time and given a fair trial. Contains no alcohol to inebriate, no syrup or sugar to ferment and impair digestion; as wonderful in its curative results as it is peculiar in composition. Don't accept any substitute, said to be "just as good," that the dealer may make a larger profit.



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Ministers and Churches.

THE congregation of South Delaware and North Street have unanimously decided to extend a call to Rev. A. Dawson, Toronto.

THE St. Andrew's Society sermon in Ottawa was preached by the Rev. F. W. Farries, M.A., of Knox Church, from 1 Chron. xii. 22.

THE thirteenth public meeting of Knox College Missionary Society will be held in Convocation Hall on the evening of Friday, December 12.

THE Rev. James Gordon, M.A., was formally inducted into the eldership of St. Andrew's Presbyterian Church, London, by the pastor, Rev. J. A. Murray.

THE Rev. Dr. James, of Walkerton, who has been seriously ill for some time past, is better and resting comfortably. Hopes are now entertained of his recovery.

THE Rev. John Nichols, senior chaplain of the Montreal St. Andrew's Society, preached the annual sermon in St. Mark's Church, taking for his text Psalm xx. 7.

VERY cordial thanks are tendered to the numerous friends who responded so generously and promptly to the request for copies of THE CANADA PRESBYTERIAN of date 23rd July, 1890.

THE Rev. Mr. Ballantyne, pastor of Knox Church, London, inducted the five elders, recently elected by the members, into office last week. There was a large congregation in attendance, and the ceremony was thoroughly impressive in its character.

THE seventh of the series of lectures being delivered in Central Presbyterian Church school-room, Hamilton, was delivered last week before a large audience by Rev. G. M. Milligan, M.A., of Toronto. The subject of the lecture was "What the Sunbeams Say."

THE Session of the West Presbyterian Church, Toronto, met last week to select a pastor, Rev. R. P. Mackay, Moderator, in the chair. Three names were submitted to the meeting, and the unanimous choice fell upon Rev. J. A. Turnbull, L.L.B., of St. Mary's.

THE next meeting of the Toronto Presbyterian Sabbath School Union will be held in St. James Square Church on Friday evening, 12th inst. The business will comprise the secretary's report, the president's address, the election of officers and a conference on "Principles of Teaching," to be led by Principal Kirkland.

THE Cornwall Freeholder says: The Rev. David McLaren gave a most interesting lecture on Temperance in the Presbyterian church on Monday evening, which was largely attended. Mr. McLaren has established in connection with the Church a temperance society, and at the conclusion of his lecture had the satisfaction of seeing some forty of his parishioners come forward to enrol their names.

AT the second regular meeting of the Oriental Club, held in Knox College, Toronto, last week, Professor McCurdy read an interesting paper on "The Career and History of Cyrus the Great," showing the fulfilment of prophecy as to the return of the Jews from Babylon. At the next meeting on January 13 a paper will be read on "The Effects of the Physical Features of Palestine on the Jewish Nation."

INTERESTING ordination ceremonies were witnessed by a large congregation in King Street Presbyterian Church, London, last week, when Messrs. John Hutchison, James Grant and W. Main were inducted into the eldership of the Church. Rev. Walter M. Roger conducted the services, and delivered an able address on the duty of elders, basing his remarks on 1 Thessalonians v. 12-14. After his discourse Mr. Roger ordained the gentlemen as elders of the Church.

THE Presbyterians of Knox Church, Camden, of which the Rev. W. Stuart Smith is pastor, held a tea-meeting in the church on the evening of the 20th ult. This is the first held in the church for many years. The edifice was crowded. John W. Bell, M.P., presided. The Rev. Dr. George, of Belleville, delivered his lecture on a "Trip to the Old Country." He held the audience spellbound for over an hour, and justly sustained his reputation as an able and racy speaker.

ON Friday evening last Dr. McIntyre, Principal of the Presbyterian Ladies' College, Toronto, gave a most interesting and able lecture on "Oliver Cromwell," in the lecture room of Knox Church in this city. During the evening Miss Lizzie Walker gave pleasingly a well-rendered solo entitled "The Vesper Hour," and Miss Thomas gave a piano and violin solo, both of which were very much appreciated. Rev. Dr. Parsons officiated as chairman. A cordial vote of thanks, on motion of Mr. E. W. Maas, seconded by Mr. J. Knowles, jr., was tendered to Principal McIntyre and his pupils for their kindness.

THE Rev. Mr. McIntyre, evangelist, is in Grand Valley holding evangelistic meetings. The Presbyterians and Methodists are united in the efforts for about one week, and already it is difficult to find room for those flocking to the services. Many have manifested a deep concern about their souls, and not a few found peace in believing. The greatest harmony prevails and the prospects are great for a work of grace. Mr. McIntyre, evangelist, goes to Fergus in January to engage in revival work in the Presbyterian Church there.

THE Rev. T. A. Nelson, late of Windsor, N. S., has received and accepted a most hearty and unanimous call to Bristol, Que. Stipend, \$900 and manse. Induction on the 9th inst. The people of Bristol are to be congratulated in securing Mr. Nelson as their pastor. He is an able and effective preacher and a faithful pastor, and is well sustained by one of the best of minister's wives. Mrs. Nelson is a daughter of Mr. James Baillie, Aylmer, Quebec. They will both be very convenient to their native places in their new sphere of labour.

THE Rev. Mr. Murray, of London, preached the anniversary sermons at Knox Church, Milton, on Sunday week, the church being crowded to the

doors on both occasions. The anniversary tea-meeting was held at the town hall on Monday evening. Rev. Messrs. Murray, of London, and Grant, of St. Mary's, delivered able addresses. Rev. Mr. Hamilton, of Eglinton, sang two songs and the choir contributed a number of selections. The ladies of the congregation provided the refreshments and set very attractive looking tables in the reading-room. The receipts were most satisfactory, notwithstanding the bad state of the roads, and amounted to \$61.

LAST Sunday week being communion day at Collingwood Presbyterian Church, twenty-eight entered into fellowship. This congregation has made great progress during the last few years under the pastorate of Dr. Campbell. The communion roll has nearly 400 members; the Sunday school has over 500 pupils; the building debt is virtually paid off; the Sabbath school supports a pupil at Pointe-aux-Trembles; the Young Ladies' Association supports a missionary in Manitoba; the Woman's Foreign Missionary Society and Mission Band are vigorous; the Society of Christian Endeavour is deepening spiritual interest among the young people; the contributions to the schemes are this year double those of any previous year; and a committee is now at work preparing to have the church frescoed next spring.

A NEAT frame church, capable of seating two hundred, was opened by Rev. Dr. King, Principal of Manitoba College, on Sabbath, 23rd ult. The audiences were large at both diets of worship, every part of sitting room being occupied. The collections amounted to \$62. The people were deeply impressed, and it is trusted that lasting good has been done. The social in connection with the opening was a great success. This is the first great step that our people of the Darlingford Mission have taken in building "St. Andrew's" Church at the point known as "Calf Mountain," and we hope that God's blessing will attend it. Great credit is due to the earnest and untiring efforts of the former missionary, Mr. J. D. Jeffrey, now of Toronto, as also to the friends of Erskine Church, Toronto, for the help which Mr. Jeffrey was instrumental in securing.

St. JOHN'S Presbyterian Church, Hamilton, was thronged by an immense crowd of people last week to hear Rev. Dr. Johnston, the Scotch missionary from Jamaica and his talented wife tell the story of their work on that island, and hear the Doctor elaborate his scheme for the evangelization of Africa by means of natives of Jamaica. Hon. Mr. Moreton occupied the chair, and on the platform were Rev. Dr. Johnston, Mr. Hurd (a coloured convert of the Doctor's), Rev. Dr. Laidlaw, Rev. Dr. Scott and Rev. Dr. Burns. Dr. Scott led the opening devotions and the chairman then introduced Mr. Hurd, a rather pleasant-looking young man, who gave a rather interesting account of his own conversion and of the wonderful results of the work of the missionary and his wife in Jamaica, declaring that tongue could not tell nor pen pourtray the work done by them there. Mrs. Johnston and Mr. Johnston also addressed the meeting.

AT the regular monthly meeting of the McAll Mission, held in the Young Men's Christian Association building last week, Mrs. Edward Blake was in the chair, and there was an attendance of about thirty ladies. The treasurer's report showed \$579.95 on hand. During last Feb. \$1,500 was sent to France to aid the mission, and, as will be seen by the amount at present on hand, it will require \$920 to make up an amount equal to what was subscribed in February of last year. The secretary read a letter from a lady in Galt with reference to the formation of an auxiliary in that town. It expressed the most favourable opinion of the probability of success. A letter was also read from the widow of Rev. George Dodds, a daughter of Dr. Horatius Bonar, who spoke in the highest terms of the work among the children by Mr. Greig. A Bible reading was given by Mrs. J. J. MacLaren on "Believers' Work." The thanksgiving offering, which was taken up, amounted to \$35. Mrs. Blake submitted a very satisfactory account of the formation of the London Auxiliary, which now embraces a membership of forty-one.

ON Sunday week the Rev. Dr. Duval, of Knox Church, Winnipeg, conducted the anniversary services in the Presbyterian church, at Carman. At both services the church was crowded to its utmost capacity and some were unable to get inside at all. The Doctor preached very able and eloquent sermons which were listened to with rapt attention. On Monday evening a social tea was held in the Gordon Hall from six to eight p.m., which was in every way a great success and reflected the highest credit on the skill and energy of the ladies of the congregation. At eight o'clock the church was again filled to the doors to hear Dr. Duval's lecture on the "Elements of Success." The lecture was a master-piece of art and eloquence and was highly appreciated by the delighted audience. Dr. Duval's visit to Carman will be long remembered by the pastor and people of the congregation. The Church is making much progress and plans are being devised to double the seating capacity of the church building. The pastor, Rev. R. G. MacBeth, has lately been offered a most important position in connection with the foreign mission work in the Territories.

THE Brandon Mail says: The subject of the lecture given by Dr. Cochrane, the talented divine of Brantford, Ont., is one which never fails to draw a full house. As may be expected, the Presbyterian church was well filled to hear this celebrated orator handle the subject of "Robert Burns and Scottish Song." The Doctor seemed to be master of the subject and as the audience came fully determined to be pleased, a most enjoyable evening was spent. It was not only the Scotchmen or the descendants of Scotchmen who were present that showed their appreciation of the intellectual treat that was being given them, but all classes of the community showed the greatest interest in the subject of the lecture and its deliverer from the beginning to the ending. The proceeds were given to the augmentation of the hospital fund. Referring to the Sabbath service in

Brandon, the same journal says: The Presbyterian church was packed from doors to pulpit by an attentive congregation to hear the Rev. Dr. Cochrane who conducted the services. So great was the interest felt that scores of anxious listeners stood throughout the service in the porch, the Bible class room and the children's room adjoining the church.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 25th of November. Present, nineteen ministers and seven elders. Dr. Clarke of Bracebridge, Moderator. It was stated that Mr. Grant would not be present on account of the illness of his two sons in Toronto, and that Mr. James was also absent on account of his father's illness. The name of Rev. John McNeil now labouring at Uptergrove and Longford was placed on the list of ministers without charge. Dr. Gray and Mr. Carswell were appointed a committee to present a resolution of sympathy with the Rev. Dr. Fraser in his present suffering. The resignation of the Rev. J. Griffith, ordained missionary at Sudbury, was accepted. Mr. Griffith, on account of his health and for other urgent reasons, was obliged to leave on 17th inst. for Wales, before the Presbytery meeting, but along with his letter of resignation he forwarded a minute of the Session of Sudbury congregation expressing satisfaction with the course he had taken. It was agreed that according to Mr. Griffith's request a Presbyterial certificate be given him. Mr. Burnett laid on the table a call which he moderated from Angus and New Lowell to Mr. Alexander Wilson, licentiate. After commissioners were heard, the Presbytery sustained the call, and instructed the Clerk to forward it to Mr. Wilson. Arrangements were made for his ordination and induction in the event of his accepting the call. Mr. Cochrane reported that he preached at Churchill on 16th inst. and declared the pulpit vacant in consequence of Mr. Duncan's translation to Sault Ste Marie. A minute expressing the estimation of the Presbytery of Mr. Duncan's character and work was adopted. A report was presented by Mr. J. McD. Duncan, B.A., Convener of a committee appointed to confer with a number of persons, many of whom were formerly connected with the Methodist Church at Monkman's in Tecumseth, who applied, for reasons stated, for connection with the Presbyterian Church. The report stated that the parties have a new brick church nearly completed, that the property is deeded by Mr. Roe to trustees for the use of the Presbyterian Church, so long as that body can supply services; that it is deemed impossible to obtain supply of ordinances from the Methodist Church; that the parties are prepared to contribute \$225 per annum; that they desire connection with Tottenham and Beeton Presbyterian Churches, also that the chairman of the Bradford District Methodist Church was supplied with a copy of the minute of Presbytery appointing the committee and was invited to be present at the meeting of the committee with the applicants on 27th September. The report was received with thanks to the committee and instructions to continue and give supply of ordinances at this point, making the best arrangements they can for this purpose. It was agreed to instruct Conveners of Committees for supply of vacancies to report at each regular meeting the arrangements for supply and the prospects of settlement. Mr. Sieveight, of Huntsville, according to notice given previously, introduced an overture to the General Assembly, asking for the formation of a new Presbytery, by the separation of the districts from Gravenhurst north from the present territory of the Presbytery of Barrie. The motion was seconded by Mr. M. N. Bethune, who afterwards stated that he did so in order to give opportunity for discussion. The discussion showed that while the members think a separation must in time take place, they do not think the time has arrived. It was agreed with Mr. Sieveight's acquiescence that the overture lie on the table. A proposal to pay the expenses of mem-

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bers of Senate and Management of College Boards appointed from this Presbytery was rejected. Home Mission business was taken up. A communication was read from Mr. J. B. Duncan, ordained missionary at Parry Sound. It set forth the insuperable difficulties in the way of his complying with the requirements of the Home Mission Committee that he supply the distant stations in Carling. The clerk was directed to send this communication to the clerk of the committee. Arrears due to students for summer work were ordered to be paid, except in one case where it is considered the student was much to blame. Arrangements were made to visit supplemented congregations as follows: Dr. Campbell and Mr. Sturgeon to visit Penetanguishene and Wyebridge. Messrs. R. Moodie and J. McD. Duncan, Huntsville and Allansville. Messrs. H. Currie and Coll Robinson, elder, Knox Church, Oro. A motion of which Mr. D. D. McLeod gave notice on October 21st, proposing to confer with local authorities of the Methodist Church as to fusion of weak mission stations, was postponed for consideration to next general meeting of Presbytery. On motion of Mr. John Hunter, elder, who moved for the consideration of re-arrangement of congregations in the neighbourhood of Hillsdale and Elmvale, it was agreed that the Moderator of Session of these last named be instructed to lay the proposal for re-arrangement before the Session and that Mr. H. Knox lay the matter before Minessing, Midhurst and Craighurst Sessions. A communication from Mrs. Foote, Secretary of the Woman's Foreign Mission Presbyterial Society was received, in connection with which Messrs. J. McD. Duncan, M. N. Bethune, D. D. McLeod and A. Findlay were appointed speakers at the joint meeting of the Presbytery and of the Society to be held on the evening of Tuesday, January 27th, next. The remit of Assembly on the Aged and Infirm Ministers' fund was committed to Dr. Gray, Messrs. R. N. Grant and A. B. Dobson to be reported on at next meeting. The remit on Widows' and Orphans' fund was also committed to them.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery held a *pro re nata* meeting in the Presbyterian College on Tuesday, November 25, and sustained a call from Erskine Church, Montreal, to the Rev. A. J. Mowat, of St. Paul's Church, Fredericton, N. B. The call is practically unanimous and the stipend offered is \$3,600 per annum. The Presbytery at the same time released the Rev. J. C. Martin from his charge of Dundee congregation, he having been appointed to the St. Paul's Institute, Tarasus. Mr. Martin was a distinguished student and an earnest and successful preacher and pastor. His future career will be followed with much interest by the Presbytery and by the Church. It was also resolved at the same meeting to receive the congregation of Buchridge in response to their application and the vote of the congregation at a meeting held in the church on the 28th of October last.—JAMES PATTERSON, Pres. Clerk.

OBITUARY.

MATILDA BROWN.

There passed away suddenly at the home of her parents, near Enterprise, early on Thursday morning, November 13, Miss Matilda Brown, the beloved daughter of Mr. Richardson Brown, aged twenty-five years.

Miss Brown was in her usual health on the night preceding her death, and retired to bed about nine o'clock, and about three in the morning her father awoke, and, hearing her moan, went to her room and found her in a state of unconsciousness. He raised her up in his arms, but she never spoke, almost instantly expiring. Matilda was a model Christian young woman, modest and unassuming, and universal regret is felt throughout the congregation at her sudden and unexpected demise. She was a member of Knox Presbyterian Church, Camden, of which her father is a ruling elder, and the funeral on Saturday, the 15th, was the largest that has been witnessed in this section of country for years.

Fully one-third of those in attendance could not get into the church, and had to return home. The pastor, the Rev. Mr. Smith, discoursed from Mark xiii. 32-36. There was hardly a dry face in the congregation when the pastor in closing referred to the deceased young lady. Said he: "This sudden death speaks to every member of the Church and urges all to 'work while it is called to-day, for the night cometh when no man can work.'" With us she will commune no more—with us on earth she will worship no more.

But let us anticipate the time of reunion at the banquet of love in heaven, whither we have a strong hope our dear sister hath gone. Let her death speak to the young of the congregation. Oh what an impressive lesson it reads upon the vanity of life. "Her sun went down while it was yet noon," and how know ye that your end is not near? Set not your affections on things on the earth. Follow not the vanities and fashions and pleasures of this world.

Let your lives be consecrated to Christ from henceforth. Let the serious impressions made upon you under her funeral sermon ripen into decision for the Master, so that you may from this time be led to seek the Lord and to give yourselves to Him.

At home in heaven
That home where separation cannot be,
That home where none are missed eternally—
Lord Jesus, grant us all a place with Thee
At home in heaven.

Would you like to add a lot of new books to your Sabbath school library? Perhaps you say you would, but that there is no money available. This is no barrier to getting the books. Go to work and secure a list of names for THE CANADA PRESBYTERIAN—the leading religious journal of the Dominion—and your library is at once replenished. The work will be found easy; and the results—pleasure to yourself, profit to the new subscribers, and greatly increased happiness to a number of young people. Try it; and try it without delay!

British and Foreign.

MR. STEAD has appointed Dr. Albert Shaw, of Minneapolis, American editor of the *Review of Reviews* at a salary of \$5,000.

LAST year 17,000 persons were found drunk and incapable in Glasgow streets, but only three publicans were fined for supplying drunken people with drink.

THE Rev. A. Andrew, of Chingleput, has presented the Antiquarian Society at Dumfries with a Palmyra palm-leaf book, two centuries old, containing two sections of one of the great epics of India.

PROFESSOR CHARTERIS says that for many years he has been among those who avow their preference for a shorter and simpler creed than the Confession. He regards the shortening of the creed as more straightforward than tinkering with the formula.

SISTER ROSA GERTRUDE, who aspired to be Father Damien's successor among the lepers at Molokai, puts the capstone on a grotesque fiasco by arranging to marry Dr. Lutz, an avowed agnostic. At one period of her life this young lady was secretary to Mr. Harry Quiller.

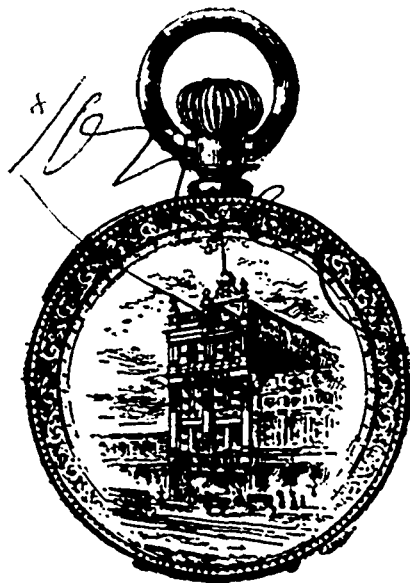


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- 10-kt. Solid Gold Ladies' Fob Chains, each \$4.
- 10-kt. Solid Gold Ladies' Victoria Chains, each \$5.
- 15-kt. Solid Gold Ladies' Fob or Victoria Style Chains, each \$7, \$9, \$10, \$12, \$15, \$18, \$20, \$25 and \$30.
- 10-kt. Solid Gold Bracelets, set with real stones, elegant designs, \$5.50, \$6, \$7, \$9, \$12, \$18.
- Solid Gold Ladies' Bar Pins, with real settings, fancy patterns, \$4.75, \$5.50, \$7, \$9, \$12, \$15.
- Solid Gold Ear Drops, set with real stones, \$2.75, \$3.25, \$4, \$5, \$6.
- Solid Gold Ladies' Set Brooch and Ear Drops, set with real pearls, rubies or Diamonds, \$5, \$7, \$10, \$12, \$15, \$25.
- Solid Gold Ladies' Locket, set with precious stones, \$5, \$8.25, \$9, \$12, \$15, \$25.
- Solid Gold Ladies' Gem Rings, set with fine stones, assorted styles, \$2, \$2.50, \$3, \$5, \$7.
- Solid 15-kt. Ladies' Gem Rings, with diamond setting, \$7, \$8, \$8.50, \$9, \$12, \$15.
- Solid Gold Gents' Scarf Pins, with or without settings, latest designs, \$2.75, \$3.50, \$4, \$5, \$6.50.
- Solid Gold Gents' Charms, or Locket, with real stone settings, \$4.50, \$5, \$6, \$7.50, \$9.
- Solid Gold Gents' Signet Rings, with bloodstone setting, \$1.75, \$2.50, \$6, \$7, \$9.
- Solid Gold Keeper Rings, beautifully engraved, \$2, \$2.50, \$3, \$3.75, \$4, \$5.

Rolled Plate Department.

- 14 kt. Rolled Plate Gents' Vest Charms, newest patterns, \$2.25, \$2.75, \$3.25, \$4.
- Gents' Rolled Plate Charms, with compass or stone setting, 40c., 65c., 75c., \$1, \$1.25, \$1.50.
- Gents' Rolled Plate Cuff Studs, latest designs, with lever backs, 40c., 75c., \$1, \$1.25, \$1.50, \$2.
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- Ladies' 14-kt. Rolled Plate Fob Chains, with fancy Charms, \$1, \$1.50, \$2, \$2.50.
- Ladies' 14-kt. Rolled Plate Prince Albert Chains, with fancy flowered slides, \$2.75, \$3, \$3.25, \$4, \$4.50.
- Ladies' 14-kt. Rolled Plate Bar Pins, with settings, or beautifully engraved, 50c., 75c., \$1, \$1.50, \$2.
- Ladies' 14-kt. Rolled Plate Earrings, assorted styles, 50, 75c., \$1, \$1.25, \$1.75, \$2.
- Ladies' 14-kt. Rolled Plate Cuff Studs, nicely engraved, with safety pin attachments, 75c., \$1, \$1.25, \$1.75.

Ladies' Gold Watch Department.

- Ladies' Solid Gold Hunting Case Stem Wind and Set Watch, with a fine Swiss jewelled movement, diamond pointed hands, price \$15.
- Ladies' Solid Gold Open Face Stem Wind and Set Watch, with fine Swiss movement, guaranteed to be a good time-keeper, price \$10.

Ladies' 14-kt. Filled Gold Hunting Case Stem Wind and Set Watch, fitted with a genuine jewelled American movement, price \$19.50.

Ladies' Solid 14-kt. Gold Hunting Case Stem Wind and Set Watch, fitted with a high grade American movement, which is guaranteed to give excellent satisfaction, price \$19.

Ladies' Silver Watch Department.

- Ladies' Solid Silver Hunting Case Stem Wind and Set Watch, with fine jewelled movement, price \$8.
- Ladies' Solid Silver Open Face Stem Wind and Set Watch, with beautifully engraved case, guaranteed to be a first class watch, price \$5.50.
- Ladies' Solid Silver Hunting or Open Face Key Wind Watches, with good reliable movement, price \$5.
- Ladies' Rolled Plate Bangle Bracelets, per pair, \$1.25, \$2, \$2.50, \$3, \$4.
- Ladies' Rolled Plate Brooches, ornamented with raised flowers and chain attachment, \$1, \$1.25, \$2, \$2.50.

In Solid Silver Department.

- Ladies' Solid Silver Bangle Bracelets, each 50c., 60c., 75c., \$1, \$1.25, \$1.50, \$1.75.
- Ladies' Solid Silver Wide Band Bracelet, elegant designs, \$3, \$3.75, \$4.25, \$5, \$5.50, \$6 each.
- Ladies' Solid Silver Brooches, fancy patterns, each, 75c., \$1, \$1.25, \$1.75, \$2.25.
- Ladies' Solid Silver Fob Chains, with charms, \$1.75, \$2, \$2.25, \$2.50.
- Ladies' Solid Silver Albert Chains, with fancy Slides and Charms, \$2.50, \$2.75, \$3, \$4 each.
- Ladies' Solid Silver Locket, ornamented with raised gold flowers, \$2.75, \$3.25, \$4, \$4.50.
- Ladies' Solid Silver Necklets, newest patterns, \$2.50, \$3, \$3.50, \$4.
- Gents' Solid Silver Vest Chains, any pattern, \$1.50, \$1.75, \$2, \$2.50, \$3, \$3.50, \$4.
- Gents' Solid Silver Charms, with compass or stone setting, \$1.25, \$1.50, \$1.75, \$2, \$2.25.
- Gents' Solid Silver Locket, beautifully engraved or plain, \$1.75, \$2, \$2.50, \$3, \$3.50.
- Gents' Solid Silver Rings, finely engraved with plain shield or fancy top, each, 40c., 50c., 65c., 75c.

All mail orders filled and goods forwarded by registered mail (postpaid, if weight does not exceed one pound) the same day as received. Satisfaction guaranteed.

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St. LEON WATER

The reason is plain. This pure, natural life-giving mineral water is pre-eminently adapted to perfect the organism.

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Parents, give your boys a chance. Don't send them to fight the battle of life unprepared. It will be a times easier for them to succeed in business if they first obtain a sound business education. It does not cost much, and will be of untold value all through their future lives.



OF IMPORTANCE TO YOU. 27/2

We request all those seeking medical relief to write us confidentially and learn for themselves of what

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

WM. RADAM MICROBE KILLER COMPANY, LTD. 100 KING ST. W., TORONTO, ONT. Please mention this paper.

The Dorenwend Electric Belt and Attachments 13/2



RELIEVE AND CURE ALL DISEASES WITHOUT MEDICINE.

Indigestion, Liver and Kidney Complaints, Rheumatism, Neuralgia, Lumbago, Gout, Spinal Disease, Nervous Prostration, Sleeplessness, Heart Troubles, Impotence, Seminal Weakness, and Disorders of the Nervous and Muscular Systems. Dorenwend's Appliances are the very latest in Electro-Medical Discoveries. The current is under the control of the user, and can be made weak or strong. Every part is adjustable. The Belt will cure all diseases curable by electricity. They are endorsed by recognized authorities.

Expert electrical and medical examination invited. No other belt will stand this. Send for book on Electro-medical Treatments. The Dorenwend Electric Belt and Attachment Co., 103 Yonge Street, Toronto. Mention this paper. C. H. DORENWEND, Electrician.

Burdock BLOOD BITTERS CURES DYSPEPSIA. CURES DYSPEPSIA. CURES DYSPEPSIA. 32/2

PROMOTES DIGESTION. Mr. Neil McNeil, of Leith, Ont., writes: DEAR SIR, For years and 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.B.B., which I did, and after using 3 bottles I was completely cured.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS. IS

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These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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The best for the skin & most economical in use. PEARLS SOAPMAKERS BY SEALED APPOINTMENT To H.R.H. the PRINCE OF WALES.

A REVELATION AND A REVOLUTION

BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

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Health Without Medicine—Greatest Discovery of the Age!

WHAT DO YOU THINK OF IT? FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pathy whatever.

SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaint—even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blotches or Yellow Spots, Nervous and General Debility, etc., etc.

HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

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

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Eglar-streets, Toronto, writes August 1st, as follows: "To J. J. WESLEY SIMPSON—Dear Sir, A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 166 Parliament street."

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

CURE FOR ALL. HOLLOWAY'S OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wound 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. (laudular 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

HOUSEHOLD HINTS.

BAKED PEARS.—Pack the fruit in a pudding-dish, and pour c.c. one cupful of sugar dissolved in one cupful of water. Cover and bake.

SCOTCH BAKED APPLES.—Peel, fill the core with sugar, butter and candied lemon peel. Brush all over with sweetened water, and sprinkle with bread crumbs, browned in hot butter. Bake. Sauce.

TUTTI FRUTTI.—Put a layer of bread crumbs, sprinkled with butter, in a dish, then sliced apples sweetened, then a layer of seeded raisins, then crumbs, apples, layer sliced citron, then crumbs, plenty of butter. Cover and bake.

CHOCOLATE CREAM.—One quart of milk, five even tablespoonfuls of grated chocolate. When hot, strain; put on again, add one cupful of sugar, four tablespoonfuls of cornstarch (previously wet with cold milk), and cook till it thickens like ordinary boiled custard.

QUICKLY-MADE SALLY LUNN. For quickly-made Sally Lunn use one cupful of sugar and half a cupful of butter. Stir it well together and two eggs; put in one pint of milk and sufficient flour to make a batter about as stiff as cake. Use three teaspoonfuls of baking powder in the flour. Serve as soon as baked.

WAFFLES.—One quart sweet milk, four teaspoonfuls Cleveland's Superior Baking Powder, mixed in flour enough to make stiff batter, one cup melted butter, six eggs, whites and yolks beaten separately and whites added last. Salt. Bake at once. Can be made with fewer eggs, but are delicious with the quantity named in the receipt.

EGG PUDDING.—Four eggs well beaten, four tablespoonfuls of flour, one pint of milk, one pinch of salt. Add all together (the milk last and slowly), put in a well-buttered dish and bake in slow oven. Eat with sauce made of butter and sugar beaten together into a cream. Flavour this sauce with a few drops of vanilla or lemon.

TAPIOCA JELLY.—One cup of tapioca. Wash it well and soak it in water four or five hours. Simmer it in the same water in which it was soaked, adding salt and bits of fresh lemon peel until it is transparent. Then add lemon juice and loaf sugar. Simmer all together, pour into glasses.

POTATO SURPRISES.—Take six large, well-washed potatoes of uniform size. Boil until nearly tender, then cut off one end of each, reserving the ends to be used as "lids." Scoop out the centre, leaving a wall about a quarter of an inch in thickness. Fill with cold chicken, chopped fine, and well seasoned with pepper, salt and parsley. A teaspoonful of the chicken gravy, if at hand, may be put into each to moisten the meat. Put the end on each potato—securing it in place with a fine thread—then put into the oven and bake until the potatoes are brown. Almost any cold meat will do in place of chicken.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are e-l-i-c-i-o-u-s.

Dr. Price's Cream Baking Powder

Used in Millions of Homes—40 Years the Standard.

RICE BALLS.—Into three pints of boiling milk put half a pint of rice (well washed), and boiled with a little cinnamon till tender. Add water if necessary and sweeten to taste; when done and nearly cold make into balls and dip in egg and bread crumbs, fry in hot lard, or brown in the oven; sprinkle with sugar and serve.

BREAKFAST GEMS.—One cup of cornmeal, one cup of graham meal, one cup of fine flour, one tablespoonful of sugar and two of shortening, salt to taste, just sour milk enough to make a stiff batter, and just soda enough to neutralize the acid of the milk, three eggs, whites and yolks beaten separately and then together. Mix all together, and put in hot gem-pans well oiled in a quick oven. Bake till the gems shrink from the sides of the pan.

BAKED APPLES.—With whipped cream.—Pare and take out cores from a dozen apples, and put them in a pudding-dish, fill centres with sugar, stick a clove in each, and sprinkle a tablespoonful of sugar over each apple. Cover the dish until half done, remove the cover and continue cooking until perfectly tender. Arrange on a glass dish and serve with whipped cream.

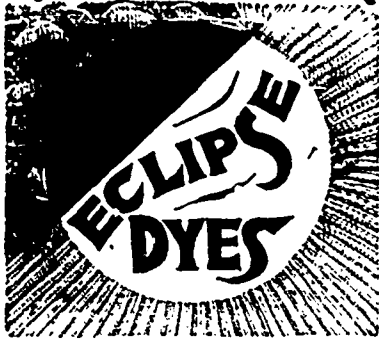
BY FIGURES OF THE CANADIAN CENSUS.

The average size of English-speaking Canadian families is five members to a house. Of course some are larger and some smaller, but taking one with another they average five members in Ontario, New Brunswick, Nova Scotia and the English parts of Quebec. It was remarked the other day by a statistician that this average would give to the FAMILY HERALD AND WEEKLY STAR of Montreal about five hundred thousand readers. This is enormous, and Canadians are certainly proud of it.

FISH BALLS.—Pick up the cod-fish carefully so there may be no chance of a vestige of a bone remaining in it; cook until done; then chop fine and mix with cold cooked potatoes. Add an egg thoroughly beaten, a little pepper, butter and salt, if needed; make into flat balls and fry in butter or sweet lard in a hot pan. A little mustard added to the other ingredients improves them.

IMPERMEABLE GLUE.—To make an impermeable glue, soak ordinary glue in water until it softens, and remove it before it has lost its primitive form. After this dissolve it in linseed oil over a slow fire until it is brought to the consistence of a jelly. This glue may be used for joining any kinds of material. In addition to strength and hardness, it has the advantage of resisting the action of water.

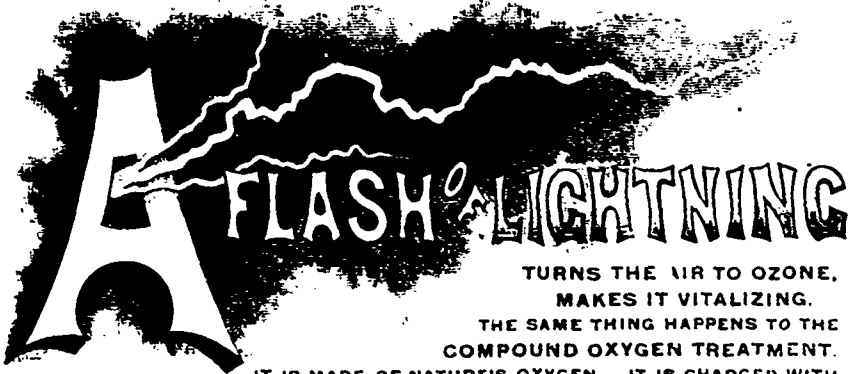
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A NEW IMPROVED DYE FOR HOME DYEING.

Only Water required in Using. ^{35/} ₃₂

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IT IS MADE OF NATURE'S OXYGEN. IT IS CHARGED WITH NATURE'S ELECTRICITY. YOU INHALE IT: AT ONCE A WARMING, GENIAL GLOW PERVADES THE SYSTEM. DISUSED AIR CELLS OPEN UP TO RECEIVE AND RETAIN THIS NOURISHMENT. THE CHEST EXPANDS THE HEAD GETS CLEAR. YOU CAN THINK. BETTER STILL YOU CAN TURN YOUR THOUGHT TO ACTION. THIS IS GETTING WELL IN NATURE'S WAY. YOUR VIGOR BECOMES YOUR REMEDY.

A BOOK OF 200 PAGES WILL TELL YOU WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH. IN THIS WAY. IT IS FILLED FROM COVER TO COVER WITH SIGNED ENDORSEMENTS.

THIS BOOK WILL BE SENT ENTIRELY FREE OF CHARGE TO ANY ONE WHO WILL WRITE TO

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This is put up in packages: Granulated, 4 lbs.; Rolled, 3 lbs. The rolled is ready for use in three minutes. It is a complete food, supporting human life perfectly, and replacing all waste of body and brain. It cures dyspepsia.

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This article is highly recommended in cases of Diabetes, as the starch in it is converted into dextrine. Many physicians and others recommend this in preference to the imported Gluten Flour. In 4 lb. packages and bulk.

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- A Lady's Gem Ring, A Solid Gold Brooch,
- Gent's Solid Gold Studs, Gent's Solid Gold Cuff Buttons,
- A Pair of Vases, An Albert Watch Chain, Etc.

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Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances.
Participating Policy-holders are entitled to not less than 90 per cent. of the profits earned in their class and for the past seven years have actually received 5 per cent. of the profits so earned

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Miscellaneous.

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Will be found invaluable for Cholera Infantum and all similar complaints, children of adults. It is no ordinary food but a retained and sustains when everything else fails. 4 sizes 35c. up.

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Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and rapid cure and is perfectly harmless as the injury to drugs are used in its preparation. I will warrant it to cure

EPILEPSY OR FALLING SICKNESS

In several cases where other remedies have failed. My reason for sending a free bottle is I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address.

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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. NO ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

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

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

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On Wednesday, December 13, at 2 South Drive, Rosevale, the residence of J. H. Thom, Esq., together in law of the bride, by Rev. Prof. G. G. D. D., James W. McLaughlin, M.D., of Howarville, to Sara, youngest daughter of the late Capt. R. Wilkinson, of Clarke, Co. Durham.

On December 4, at the residence of the bride's father, by the Rev. J. MacGillivray, B.A., B.D., of Cote St. Antoine, assisted by the Rev. Robert Acheson, of Stamford, Niagara Falls, father of the groom, George Acheson, M.A., M.B., of Toronto, to Louie, second daughter of Mr. James Thivimster, 4 Metcalfe ave., Cote St. Antoine, Montreal.

MEETINGS OF PRESBYTERY.

BARRIE - At Barrie, Tuesday, 27th January, 1891, at 11 a.m.

GUELPH - In St. Andrew's Church, Guelph, on Tuesday, 20th January, 1891, at 10.30 a.m.

HUDON - In Clinton, on the 22nd January, 1891, at 10.30 a.m.

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

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

OWEN SOUND - In Division street Hall, Owen Sound, December 11, at 7.30 p.m.

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

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

WHITBY - In Whitby, Tuesday, January 20, 1891, at 10.30 a.m.

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