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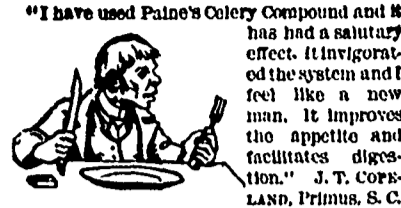
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MEMORIAL WINDOWS
HOUSEHOLD GLASS

SALESMEN WANTED AT ONCE.

Household Hints.

BUCKWHEAT CAKES.—Two cups buckwheat, one cup flour, two table-spoonful baking powder, one-half teaspoonful of salt. Sift all together thoroughly. Mix with milk into a thin batter, and bake at once on a hot griddle.

AFTER a too hearty dinner, if you feel dull and heavy, by a dose of Campbell's Cathartic Compound.

FRIED TOMATOES.—Peel tomatoes and cut crosswise in large slices, salt and pepper them, dip into fine flour and then into beaten egg, fry in hot lard. Thicken a cup of boiling milk with flour, add salt and butter and pour over the tomatoes. Serve hot.

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

POTATO SALAD.—Cold boiled potatoes sliced very thin, one small onion chopped very fine; season with salt and pepper, and pour over dressing made in this proportion: To yolk of one egg stirred into a half teaspoonful of mustard and one tablespoonful of strong vinegar beat in by drops, three table-spoonful of sweet cream and the white of one egg beaten to a froth.

W. B. LYNCH, M.D., of Auburn, N. Y., says that he has used **Wistar's Balsam of Wild Cherry** in his family for coughs and pulmonary complaints, has recommended it to others with invariably happy results, and esteems it a valuable remedy.

FROZEN ORANGES.—It requires one dozen oranges, one quart of water, one pound of sugar and juice of two lemons. Rub the rind of three oranges well into the sugar, then peel all the oranges, open the sections and take out all the pulp; add to it the sugar and lemon juice, stand aside one hour, then add the water; stir until the sugar is dissolved, then turn into the freezer and freeze. This will serve eight persons.

THE Favourite Medicine for all classes—Perry Davis' Pain-Killer.

TO BRIGHTEN OIL-CLOTHS.—In cleaning oil-cloths use no soap or scrubbing-brush, but wash off the dirt with water and flannel. Then go over with milk, and rub with a soft brush till dry, and shining.

Do Not Be Deceived.
All Baking Powders are not equally good. **Imperial Cream Tartar Baking Powder** is the purest and best. Sold by all grocers.

TO DRESS COLD SALMON.—Put an ounce of butter into a saucepan, sift in while stirring it as much flour as it will take, then stir in a third of pint of milk, a table-spoonful of mushroom catsup, a table-spoonful of anchovy sauce, and a little cayenne pepper; let the sauce boil up, then put in the salmon in small pieces, having removed the skin and bones, keep hot for two or three minutes and then serve.

FOR cleaning, polishing and preserving silverware, use **Low's Polishing Fluid.** For sale by all grocers.

OYSTER FEITTERS.—To a cupful of oyster liquor add a cupful of milk, three well-beaten eggs, salt and pepper to taste, and flour enough to make a thick-batter. Put a large oyster in each spoonful of batter and drop it into hot lard or nice drippings. Cook till it is nicely browned and lay on paper to absorb the grease. Then serve.

Horstler's Acid Phosphate. Beware of imitations.

TO POLISH THE STOVE.—A woollen cloth is preferable to a brush for polishing the stove, as it occasions but little dirt and gives a softer gloss to the iron.

Do tell me the name of that delightful perfume you use. With pleasure. It is the "Lotus of the Nile."

CHILI SAUCE.—Twenty-four ripe tomatoes peeled and cut fine, four large onions and one small green pepper chopped fine, six cups vinegar, two cups brown sugar and three table-spoonful of salt. Boil gently one hour.

GINGER SNAPS.—One cup of white sugar, one cup of molasses, one-half cup hot water, one-half cup butter, one-half cup lard, one teaspoon ginger, one teaspoon soda. Mix well, roll thin, and bake quickly.

THE best Cough Medicine we know of is **Allen's Lung Balsam.**

ORANGE CREAM SPONGE CAKE.—Mix, by sifting, three table-spoonful of baking powder with one and a half cups of flour. In a separate dish beat three eggs until light, add one and a half cups of white sugar, one-half cup of hot water and the grated rind of half an orange. Beat all together and pour into the flour. Stir thoroughly and bake in layers.

Richard's Liment cures gargets in cows.

MANLY PURITY AND BEAUTY
CUTICURA REMOVES CURS OF THE SKIN AND BLOOD DISEASES AND PREVENTS SCROFULA.

NO MAN CAN DO JUSTICE TO THE SKIN IN which the **CUTICURA REMOVES** are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the Great Skin Cure, and **CUTICURA SOAP**, an exquisite Skin Beautifier, prepared from it, externally, and **CUTICURA RESOLVENT**, the new blood Purifier, internally, are a positive cure of every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, **CUTICURA**, 75c.; **SOAP**, 50c.; **RESOLVENT**, \$1.50. Prepared by the **POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.**

Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and oily skin prevented by **CUTICURA SOAP**.

Rheumatism, Kidney Pains and Weakness speedily cured by **CUTICURA ANTI PAIN PASTER**, the only pain-killing plaster. 30c.



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THE INFALLIBLE REMEDY

For all Affections of the **LIVER & KIDNEYS**

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

PAIN-KILLER

AND **49 Years Experience** proves that **PERRY DAVIS' PAIN-KILLER** is the best Family Remedy for **Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.**

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PUREST, STRONGEST, BEST,
CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE.

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MANUFACTURER OF **THE CELEBRATED ROYAL YEAST CAKE**

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FRINK'S Patent Reflectors of Gas or Oil give the most powerful and brilliant light of any lamp. For Churches, Schools, Hotels, Restaurants, etc. New and elegant designs. Send for circular. Get circulars and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. J. P. FRINK, 151 Pearl St., N. Y.

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COMPOUND light-spreading, blue-tinted, Corrugated Glass. A. J. BAILEY, 125 Wood St., Philadelphia, Pa.

THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, OCTOBER 30th, 1889.

No. 44.

Notes of the Week.

THERE is a pretty memorial, printed for private circulation, of the jubilee of the Rev. Dr. Murray Mitchell. Dr. Mitchell, after completing fifty years of service, mainly in India, was inducted minister of the Scotch congregation in Nice—probably an unprecedented event. The *Athenaeum* spoke of him some years ago as the "acutest intellect ever devoted to the service of the Cross in India."

AT the meeting of the American Board of Foreign Missions Dr. Storrs claimed the credit for the Church of the Pilgrims, Brooklyn, of bringing Dr. Wm. M. Taylor to the United States. In his absence, he said, wanting to indulge in the luxury of some good preaching they brought Dr. Taylor over from Liverpool; there was then no import tax on ministers. If the Tabernacle Church had to import him to-day and pay *ad-valorem* duty on him they would have to mortgage their property.

MR. SPURGEON, in a fresh attack on the down-graders of his own denomination, passes to a consideration of the case of the Free Church. "Scotland," he says, "has faithful men, and these not few in number; but what are they at? Save in the Highlands, they seem to be consenting to the general defection." He asks if "the modern gentlemen" have a legal right to the emoluments of the Free Church, and suggests that nothing will probably touch some consciences but an appeal to this problem. He is convinced "Scotland will yet yield men of firm spirit, who will not see the heritage of believers rent from them and divided among those who undermine the foundations of her ancient faith."

THE Board of Managers of the United States Temperance Society, at its last regular meeting, unanimously adopted the following resolution: Whereas, It is proposed to hold the World's Fair and Exposition in this country in the year 1892, which will be attended by people of all nations; therefore resolved, that we deem it expedient to hold a World's Temperance Congress sometime during the progress of such Fair, and that a committee be appointed with full power to call such Congress, and make all necessary arrangements. An influential committee consisting of General Clinton B. Fisk, Rev. Dr. T. L. Cuyler, J. N. Stearns, Rev. Dr. Albert G. Lawson, James Black and others, has been appointed.

GEORGE MULLER, founder of the British Orphanage, who is now eighty years old, says the *Christian at-Work*, is still travelling and preaching, and at last reports was at Darjeeling on the Himalayan Mountains. He reports the sums received since March, 1863, to amount to nearly \$6,000,000. Nearly 8,000 orphans have been cared for, and five large houses have been built on Ashley Downs, Bristol, at an expense of \$575,000, which can accommodate 2,800 orphans at a time. During the year 1888-89 one legacy has been received of \$25,000, another of \$10,000, and later another of \$25,000. The old principles on which the institution was founded still prevail. The managers make no debts; they buy nothing on credit; they ask God for the supply for every need. The institution is a marvel of faith—a standing demonstration of the mighty power of prayer in the midst of a sceptical and scoffing generation.

THE New York *Independent* says: Dr. Talmage's Tabernacle will be rebuilt; that goes without saying. He preached last Sunday morning to an enormous congregation at the Brooklyn Academy of Music, and delighted his audience with the report that already a large and fine plot of ground had been secured by exchange for the old site, and a new building will be completed in a year from this time. The enthusiasm of the people and the sympathy from abroad are very encouraging, and Dr. Talmage sees no reason why he should delay his proposed trip abroad. He will visit the Holy Land, sailing October 30th, and will be gone two months, which is time enough for a hasty survey if he does not stop by the way. During his absence his pulpit, in the Academy of Music, will be supplied by various distinguished preachers. The new church will be

larger than the old one, and Dr. Talmage speaks with great confidence as to his ability to make his voice fill it; and we have equal confidence that the audience will do the same. By shouting Amen? The *Independent* is not quite specific.

THE annual meeting of the Ontario Branch of the Dominion Alliance will be held at Toronto, commencing on Wednesday, December 18th, 1889. It is confidently anticipated that this will be one of the largest and most influential gatherings of the kind yet held, and an earnest appeal is made for the attendance and co-operation of all in sympathy with the movement, and its objects. Among the many important questions to come up for discussion at this meeting there are two, to which special attention is called. 1. The securing of immediate prohibitory legislation as far as the same is within the competence of the Local Legislature. 2. Electoral action for the securing of legislators in the favour of prohibition. The present plan of the Alliance is the organization of voters for the purpose of securing prohibitionist representatives in the Dominion Parliament and in our Local Legislature. It is specially requested that all churches and temperance societies will kindly connect themselves with the Alliance on the plan above named, and that as far as possible they will appoint representatives to the approaching convention. Travelling arrangements of a gratifying kind have been made for delegates.

THE *British Weekly* says: The Church Congress has been quite a revelation to us. No such startling proof has ever been given of the advance of High Churchism in its most militant and uncompromising form. The evangelicals were fairly overwhelmed. The most audacious of these proceedings was the celebration of High Mass at St. Mary's when the Bishop of Derry preached. We give from the *Record* an account of the extraordinary proceedings which this prelate, hitherto believed to be evangelical in his sympathies, calmly sanctioned. It is simply heart-breaking to read of the measures taken by the "faithful few" who are offended by these proceedings. There was only one feeling among them, says the *Record*, as to the importance of doing something. And what is something? The preparation of a memorial to point out the illegal character of the ritual, that violence was done to the consciences of the Evangelical members of the Congress in being asked to attend the service, and unless that some guarantee can be given that the outrage is not to be repeated, Evangelical men will consider whether they can continue to attend the Congress! And this is all that Evangelicals can dare. The fact is, there is no fight left in the Evangelicals. They will submit to anything and everything, grumbling, even mildly threatening, but ever yielding.

AT the Belfast meeting of the Pan-Presbyterian Council it was agreed to afford pecuniary help to the Evangelical Church of Bohemia. To America was allotted the raising of \$6,000. In this the Presbyterian churches on this side the Atlantic—to their shame be it said—have hitherto failed. The failure gives the *Christian Leader* an opportunity of saying a few things which can scarcely be construed as complimentary. This is how our contemporary wields the whip: For one of the wealthiest denominations in a country of such unbounded resources as the United States, five years seems a very long time to raise such a paltry sum as \$6,000 in aid of a Church whose history is perhaps more calculated to awaken sympathy and to quicken generous impulse than any other that can be named—a Church that was Presbyterian a hundred years before Luther was born, the martyr Church of John Huss and Jerome of Prague. The American members of the Pan-Presbyterian Council never fail to contribute perhaps a little more than their full quota of talk, especially when Dr. Marcus Dods or some other heretic is to be called over the coals; it is a pity that their pecuniary offerings need to be squeezed out of them as if by repeated surgical operations. A little more of their cash, and a little less of their extremely orthodox eloquence, would be welcome. A Church that boasts of having quite an array of its elders in the Cabinet at Washington, including

the President, and which is also well represented among the millionaires of Wall street, might surely contrive to raise \$6,000 for a great cause in less than five years.

THE last number of the *Free Church Monthly* has the following; as it gives information to our readers generally, and answers the query of a correspondent, it is here reproduced: One of our own ministers, who has been travelling in Ireland this summer, writes: I have met with many ministers of the Irish Presbyterian Church here, and have been greatly struck by the excellence of their preaching, as well as with the manifold tokens of abounding spiritual life in their Church. Our correspondent sends, along with his letter, a copy of what he describes as "a very remarkable pamphlet written by a Romish priest who has recently abandoned the Church of Rome, and whose case has awakened much attention among Protestants, and especially among Presbyterians in Ireland." The remarkable pamphlet referred to ("Hear the Other Side." Dublin. George Herbert. Price, 6d.) contains the story, told by himself, of how this Irish priest was trained for his profession, and how he became a Protestant. Probably his former co-religionists will try to take the sting out of his indictment by pointing to the fact that he disliked the priesthood from the outset, and by suggesting that the bitterness with which he speaks of his bishop may have had its origin in personal spite. But the reasons which he offers for the step he took are too weighty in themselves to be trifled with, and we do not wonder at the wide circulation which the tale has received. What he says of student life in Maynooth is particularly striking. Mr. Connellan—that is the priest's name—is now in England doing literary work (we notice he has become a contributor to the *Christian Irishman*) and is a member of the congregation ministered to by Mr. Webb Peplow. The pamphlet, we may say, is extremely well and interestingly written.

THE Dublin Christian Convention originated during the visit of Messrs. Moody and Sankey to the Irish metropolis in 1874. Its object is the bringing of the various Evangelical Churches into closer fellowship and co-operation for evangelization purposes and the deepening of the spiritual life. Year after year the interest in the gatherings has been well maintained. The committee were successful this year in securing a list of speakers which could not fail to draw large audiences. A letter was read at one of the meetings from the Archbishop of Dublin, stating that though he was at home, as he had changed his plan in regard to his visit to America, other engagements made it impossible for him to be present at the Convention, but he conveyed his cordial congratulations and his desire that the cause of Christian Union might be promoted by it. The foreign missionary meeting was one of uncommon interest. Mr. Swanson spoke of his experiences in China during a ministry of thirty years. From two small churches, with twenty-five or thirty adherents, the mission of the English Presbyterian Church had advanced to 120 churches, with 4,000 communicants and 12,000 adherents. The addresses of Dr. Marshall Lang were very highly appreciated, and that on The Spiritual Kingdom and its Conditions of Membership, as set forth in Christ's conversation with Nicodemus, will be long remembered. Rev. Geo. Davidson, B.Sc., of Edinburgh, in his address on The Law of Spiritual Capital, as illustrated in the Parable of the Talents, said that the loving Father never sends out a soul without a dowry to begin the business of life. The last day was one of special interest, as Rev. Mark Guy Pearse came from Belfast to give a Bible reading in the afternoon and an address to men in the evening. Besides, Mr. George Clarke, who is exceedingly popular in the city, was also advertised to give the closing address. The large hall and the minor hall, with all the passages thereto, were packed to their utmost capacity, and the United Presbyterian Church and the school-room adjoining had to be brought into requisition. The attendance throughout was remarkably good, the tone of the meetings high, and the various churches were evidently labouring with increasing zeal and success.

Our Contributors.

LECTURESHIPS IN KNOX COLLEGE.

BY KNOXONIAN.

It is proposed to establish additional lectureships in Knox College. It goes unsaid that what the college needs first and most is one or two additional professors, but the Church does not seem to think so and the matter must stand until the Church moves. We have three professors and two lecturers doing work that in Princeton or Union would be divided up among perhaps ten specialists, but because our men do the work well and persistently refuse to break down under it they are expected to keep on doing it. The only reminder we now have that more professors are needed in our colleges is a despairing allusion to the fact by some Principal or Professor on opening or closing day. The allusion never brings out even a faint cheer. Accepting professorships would perhaps be popular enough, but the duty of appointing them and paying them respectable salaries is not a kind of exercise that seems to commend itself to the heart of "this great Church."

Failing the appointment of additional professors adding the month of April to the Session might be a good thing. April is worth very little to the main portions of the Home Mission field.

Who are to deliver the proposed lectures? Though no details are fixed it is safe to say they must be delivered mainly by working pastors, who are supposed to have given special attention to the topics they discuss. As suggestions are asked we respectfully suggest that part of the work be given to elders or other active workers not in the ministry. We have dozens of first class laymen—if elders are laymen—who could tell students a good many things about actual work they are not likely to find in books. No small part of the work of the Church is done by men who are not ministers, and if ministers—pastors and professors—are to be continually telling students how to do it, it seems reasonable that workers who are not ministers should be asked to say something. Office-bearers who raise eight or ten thousand a year for the schemes of the Church must know and do know many things about raising money that are well worth knowing. The Church needs money at the present moment more than it needs anything else except increased piety. Even increased piety would not raise mission money systematically and continuously without organization. Many good men are never much behind in private saying how ministers ought to preach. Let them tell the students how preaching ought to be done and then the ministers of the next decade will know.

What are the proposed lectures to be about? It is said they are to be "something like the Yale course." How much like the Yale course? We have the Yale course in book form and just because we have it in that form we do not need extra lectures on preaching. The Yale course, as everybody knows, is mainly the working experience of eminent and successful pastors. We know what they have to say about preaching, pastoral visitation and related topics. Spurgeon, Dale, Beecher, John Hall, Taylor, Brooks, Simpson and a dozen others have told the students of Yale how they prepared and delivered their sermons, what books they read, what their methods of study and many other things. Any student can put the entire Yale course on his table for a few dollars and it is worth a great many. Would there be anything gained by asking ten or a dozen Canadian ministers to go over the same ground? Is it at all probable that their methods of working would suggest anything not found in the Yale course?

It should be remembered that we have a professor of Homiletics in whose proficiency the Church has so much confidence that it expects him to do alone, in three months, work that in any well-equipped college would be assigned to two men and six months given them to do it.

The literature of Homiletics is abundant and rich. What could any minister or professor say about preaching that Phelps does not say? If there are to be more lectures on preaching we respectfully suggest that they come from laymen.

Let it not be assumed, however, that because there is little or no room for lectures on preaching there is no need or room for instruction on anything. Between the lecture room of the professor and the highest results that we have a right to expect in the actual work there is a vast field on which practical questions meet us at every step.

Is there not room and need for some special treatment of

POISONS?

The poison of Plymouthism for example. With all due deference to the Equal Rights Association we say that Plymouthism in many of its forms is a more subtle and much more dangerous poison than Jesuitism. It is more dangerous because it may be in the Church while Jesuitism—that is Romish Jesuitism—is outside. A poison in the blood is always more dangerous than a poison on the surface. Plymouthism always comes in the garb of superior sanctity, and just because it does so is certain to be fascinating to a certain class of minds. By virtue of its assumed sanctity and simplicity it has an undermining power not possessed by any modern heresy. It strikes at the very root principles of the Church and challenges even the right of a minister to administer ordinances. If any man young or old thinks he can handle this poison safely without making a special study of it he may find himself mistaken the first time he tries. There may be room for some special work on errors of this kind.

Is there not room also for some special work on

REVIVALS.

By revivals we mean all that body of special religious activity which is popularly included in that much overworked and much abused word. No earnest minister will willingly stand aloof from any movement that seems in the main good though it may be marred by much human infirmity. Part of his congregation may urge him to go: a conservative wing may feel shocked if he does go, what should he do? No cast iron rule can be laid down to meet all cases, but a vigorous discussion of the question from all points of view might help a young minister to avoid rocks on which some young men have made shipwreck. It is easy for a homiletical professor or a student without any responsibilities outside of the class room to belittle such questions, but if either should become a pastor and wake up some day to find his community and congregation in the throes of a great religious excitement he may find that the problem is not so easy as he thought it was. Phelps, and there is no higher authority on such questions, thinks the question of revivals one of the most difficult to deal with in modern Church life. Would not a short course of lectures on the subject by able experienced men be a good thing in any college?

There are several other topics that we think would stand more discussion than our professors can possibly find time to give them in their regular lectures, but they must be laid over for the present.

OUR TRIP TO ST. ANNE.

Being on a visit to the ancient capital of Canada, where I was spending a short but delightful vacation, I had determined not to quit Quebec without a visit to the far-famed St. Anne de Beaupre. Accordingly one Monday morning in September we formed a party of some half-dozen friends and having partaken of a hasty breakfast, at about half-past six a.m., we joined a pilgrimage on the little steamer, *Brothers*.

It was a perfect morning. The reflection of the rising sun on the tin roofs and spires of the city and neighbouring parishes contrasting with the gray walls of the gloomy citadel above; the brilliant hues of the distant hills and harvest fields, and the hazy autumnal atmosphere shedding a light glow over the whole scene; the chiming of the convent bells summoning the faithful to morning prayer; the rudely attired habitant urging his lazy nag to market; the jabbering of the greedy huxter women; everything, in fact, combined to give a novelty to the surroundings to which I had been unaccustomed. For a long time we sat on the deck of the little steamer recalling the daring achievements of Cartier, Champlain, Wolfe and others who have made their names illustrious in the history of this young Canada of ours, when suddenly our reverie was disturbed by the shrill whistle of the steamer, which reminded us we were now actually starting for the long contemplated trip to St. Anne de Beaupre.

Being Monday morning it was a small pilgrimage. When I say small, I mean there were between one and two hundred souls on board, including several cleanly shaven, swarthy-looking priests attired in that costume so familiar to travellers in the Province of Quebec. Each priest was kept busy attending to his own particular flock, for the French-Canadian, when he travels, displays a most restless spirit. This is characteristic and you only need to travel with him to be convinced. Notwithstanding this fact, however, we must say our fellow-passengers were well behaved, smoking and drinking being strictly prohibited. Soon we found ourselves studying their pleasant but innocent faces. They form a peculiar race and whilst we remark their innocent manners we cannot refrain from lamenting the ignorant expression that meets one in every countenance. A trivial joke which would fail to elicit even a passing smile from an Englishman would form food for a day's mirth or the jollity of a whole evening in a habitant cottage. But if they were wonderful to us, I presume we were no less so to them, judging from the remarks we overheard as they passed to and fro, and the frequent recurrence of that contemptuous word *Irlandaise*, were sufficient to convince us we were not objects of admiration at any rate. This word I might explain is an epithet applied to all English-speaking people and simply means Irish, and to be Irish is something most demeaning in the eyes of a French-Canadian. This fact may give the reader some idea of the bitter feeling existing between the French and Irish races of the Province of Quebec.

In the cabin behind where we sat the devout were "confessing," kneeling before latticed screens on the other side of which reclined "his reverence" the confessor. Whilst all this was going on inside those on deck were constantly engaged "telling their beads" or moping over open prayer-books which few could read and fewer understand. Now and again a hymn would be heard accompanied by a small harmonium and in this manner the journey was spent.

The scenery through which we passed was grand in the extreme. Shortly after leaving the Quebec wharf with the shipping still in view, to the right we see the historic town of Levis, and farther on, as we said, down the mighty St. Lawrence, there is the island of Orleans, formerly called Isle Bacchus by Champlain, from the thick net-work of wild grapevines which formed an almost impenetrable wall along its shores. On the left we pass the St. Charles River and harbour, the gray walls of the Beauport Lunatic Asylum sheltering its 900 inmates, now the Beauport Church rises before us, the church made famous by being the place where Father Chiniquy threw off his allegiance to the Church of

Rome and so loudly denounced the hypocrisies of the priesthood; now we pass the Montmorency Falls pouring its torrent of water over the steep rock several hundred feet high into the natural basin beneath; here, too, are the electric works which supply Quebec with such a brilliancy of light as to make the venerable city eclipse all others on this continent. The scenery on the lower St. Lawrence is most picturesque, still preserving all that native wilderness which so enchanted the early explorers. Here the bank rises in stupendous gray rocks, then rounds into tree-clad mountains all aglow with the brilliancy of a Canadian autumn. Again the abrupt hills dissolve into sloping plains of cultivated land, and at every turn may be seen a village with its characteristic massive stone church, rejoicing in its red roof and tin spire, but surrounded by filth and poverty. Indeed, I think the time will come when it will be a question in history how such gigantic buildings were reared in the midst of so much misery.

The stir of our fellow-passengers informs us that we are now nearing La Bonne St. Anne, and sure enough our little boat is just turning in to the long wharf built out to the channel to accommodate the pilgrim boats. The pilgrims are soon landed and a procession formed, each congregation forming a separate company headed by its curé.

St. Anne is a typical French-Canadian village; there you see the proverbial stone church, the adjoining presbytery and in the distance a convent. At a respectable distance we follow the pilgrims up the long wharf and through the only street the little village possesses and soon we reach the church, and what a sight! Here one meets all sorts and conditions of men. The blind, the lame, the halt, just such a sight as must have met the Saviour at Bethesda—a son on whose arm reclines an aged and crippled father, a mother carrying a sick infant, a daughter leading a blind sister. Here, too, you may meet some who, more devout than the rest, have walked hundreds of miles under the scorching sun, over the dusty roads, begging food and shelter by the way.

The church, more properly called a basilica, is a massive stone structure and like all its kindred throughout this province, makes no pretence to mathematical proportion or architectural beauty. In front are two disproportionate towers. Over the apex of the roof is a brazen statue of St. Anne, and in three alcoves in the face of the building are statues of Mary, Christ and Joseph. We enter by the corner door, and the first objects to arrest our attention are two tall frame-work pillars hung with crutches, canes, spectacles, etc., which have there been deposited by those who, having been miraculously healed, have now no further need for these assistants. The interior of the building is most gorgeous, the walls and ceilings being covered with gaudy frescoes and pictures of shipwrecks, for in such calamities especially is St. Anne said to be most efficacious. The grand altar and chancel are more showy than beautiful, but this never fails to hold the uncultured habitant spell-bound. In the centre aisle and just before the chancel, raised on a marble pedestal is a life-size statue of St. Anne. This is the miracle-working statue, the wonder of the place. In one arm she holds her infant daughter Mary, the other hand is uplifted as if in the act of imparting the benediction; on the forefinger of this hand is a ring and on her head a heavily-jewelled crown placed there some time ago by Cardinal Taschereau amid great ceremony.

Grand Mass is now in progress, and we walk around to inspect the building. Here I saw what I have never before seen in any Canadian Roman Catholic Church. Along either side of the church is a row of chapels, each perhaps twenty feet square, and with an arched doorway opening into the next chapel. This is a revival of the idea prevalent in mediæval times regarding the communion of the saints. Each of these chapels was erected at the cost of some particular parish in the diocese, and is dedicated to the patron saint of that parish. For instance, one was given by St. Patrick's Church, Quebec; all its adornments are suggestive of the patron saint of Ireland. The walls are frescoed in all shades of green, and the harp and shamrock are even conspicuous in the rich carvings. On the eastern side of the room is an altar on which is a life-size statue of St. Patrick, with mitre on head and staff in hand, crushing under his sandalled foot a wriggling serpent. On the opposite wall of this chapel in a confessional box, resembling a wardrobe, with three curtained doors; over the middle one is a cross, from which hangs a sign-board, bearing the name of the priest who now occupies the box hearing the confessions of the penitent. Each chapel, as I have remarked, opens into its adjoining one, so that you may make a tour of the whole list without disturbing the worshippers in the main building.

The dinner hour was approaching, and we were becoming hungry, so we decided to leave the church for the present, and reach the convent, where plain but substantial dinners are supplied for a moderate charge. Everything in the little village reminds you that this is a sacred place. Here is a grotto modelled after that of Our Lady of Lourdes in France. There is the Presbytery in which resides the curé of the parish, where he no doubt lives in luxury and entertains his friends. Here adjoining the church is a shop where medals, pictures, rosaries, etc., are sold. There at the base of the hill is the old church built in the early part of the century to replace one of earlier date which had been destroyed by fire. Our curiosity led us to visit this quaint little building, for it is really more wonderful than the pretentious Basilica overshadowing it, for here it was the first miracles were performed, which gave St. Anne de Beaupre its world-wide fame, which daily replenishes the coffers of a hypocritical and crafty clergy. This venerable steep-roofed church is surrounded by a little cemetery.

through which we pass. It is a very small building containing no shrine or ornament of any particular note save a few old scorched paintings of ship-wreck scenes, and one most hideous painting showing the flames of Purgatory lashing the wicked souls therein who, on being sufficiently purified, are represented as being assisted from the flames of Purgatory to the glories of Paradise by the aid of a priest. In different parts of the building are contribution boxes, locked and chained to pillars. These are to receive money for the release of souls in Purgatory and for the good Saint Anne herself, who, apparently, is constantly in need of funds.

On the street we met several beggars, offering for sale bottles of water from a neighbouring spring, which has the reputed power of not only healing all diseases, but of defending people from the dangers of lightning and from the ravages of evil spirits.

We soon reached the convent, where the good nuns showed us their modest chapel, and then led us down to the dining hall, where we partook of a hearty meal prepared by the kindly nuns and their assistants.

After dinner we wandered about the village, then drove about seven miles to the Falls of St. Anne. The sight well repaid our toilsome journey (for the carter made us walk the greater part of the way). After partaking of a little lunch under the shade of the luxuriant trees and within hearing of the falls, we retraced our steps and reached St. Anne just in time to take the return boat for Quebec.

There were no miracles reported this time, but one can understand what an effect the salubrious air, the devout multitude and the grand music must have on the excitable spirit of the French-Canadian *habitant*. Indeed, many by simply exercising will power, which before they have never tried, have been freed from some imaginative malady. This is quite possible a part from any virtue possessed by St. Anne or any other saint. When we hear and read of blind being made to see or the lame being made to walk without the aid of crutches, it is simply absurd. One case with which I am familiar will serve to illustrate. A man who had both hip joints dislocated through an accident in childhood, and who was consequently compelled to use crutches, on a visit to St. Anne professed to have been miraculously healed, and by a special effort was able, with the assistance of a friend, to walk to the boat. The story was published by all the French and English papers of the Province, but when the man in question reached home he immediately had recourse to crutches, which he has been using ever since. The latter part of this story I do not think was ever published. This case is no exception, but after great enquiry I find it rather to be the rule, with all reported miracles at St. Ann de Beaupre.

G. H. S.

THE CHEERLESS DOCTRINE OF SCEPTICS.

THE SLOW MARCH OF FUNERALS.

"Their candles are all out."—*M. Beth.*

What hap dismays the dead? Their couch is low?
And over it the summer grasses creep,
Or winter snow enshrouds it, white and deep,
Or long prevailing winds of autumn blow.

They hear no rumour of our joy or woe—
The ways we tread are perilous and steep;
They climb no longer—free, at last, to sleep—
Our weariful, vexed life no more to know.

Do they forget their love of long ago,
And the glad hopes that made their glad hearts leap?
Or the spent joys for which they used to weep
When Love and sorrow buffeted them so?

On us, by winds of Fate swept to and fro,
Do they have pity whom no rude winds sweep?
How can I tell? Their mystery they keep
Beneath the blossoms, as beneath the snow?

And yet, I think, from that deep rest below,
They would be glad to rise, and love and weep—
Once more the thankless harvest field to reap
Of human joy and pain—Life's whole to know.

—*Louise Chandler Moulton.*

MR. EDITOR,—In your paper of August 28 last I wrote an article on the effect of agnosticism on the age and on morals. Since that was written many melancholy suicides have occurred in Canada and the United States.

I cut out of a paper these melancholy lines, which, although well written, show the melancholy doctrine of disbelievers—as compared with what we find in the glorious—the bright Gospel given to us by the Lord Jesus Christ and His apostles, who conversed with him, especially by St. John and St. Paul.

It seems to me life would be a blank, the world a desert, if we had no hope of such a future life as that contained in the Gospels. It is true the resurrection of the body—the life of the soul after it parts with the body—are profound mysteries—almost incomprehensible to the natural man—the common view of the reason as we find it in life, yet the nonexistence—that is, the total extinction of life and reason at death is quite as strange and incomprehensible as the belief in immortality.

It has been said man desires to live again, but this desire does not make it a fact. We may desire a thing that cannot be. No one yet ever accounted for man's existence on earth, apart from the Bible. As for Darwin's evolution doctrine, that man came from the lowest forms of animal life in the countless ages of the past, step by step mounting to his present proud position as to form and mental powers, it is a mere imagination—a speculation of a philosophic mind—without any proof whatever. We trace man for many thousands of years on the earth always the same as to form and mind.

It is said the oldest country known is the immense Empire of China, with its teeming population of over 300,000,000, and that goes back before the creation, perhaps 10,000 years. It is not sure that this is the case, but no doubt it has existed—that is, this peculiar people have existed—longer than the Jewish nation. Where they came from the memory of man cannot tell, but their literature is peculiar, their alphabet wonderful with hieroglyphics symbolic of thought. Their habits are staid and fixed, their religion, especially that of the common herd, low, debased, grovelling. Now the people in this Empire have always been the same, for at least four thousand years. Where, then, are we to find the evolution doctrine? Man is an animal, unique of himself—half animal, half spirit, or mind, half soul, half moral, with a conscience—monitor of his moral nature, dictator of his conduct, always pointing to a moral course. Hence we must believe there is a God, who controls the universe, and gave man the highest intelligence we know of, and who gave him this half animal and moral nature. Does any one suppose the great personal intelligence, God, does not care for His own peculiar creation, man? Why should He not have revealed Himself spiritually to him? In fact He has in the history of the Jewish people—culminating in the Lord Jesus Christ, who is the moral standard-bearer of the world. Read His "Sermon on the Mount"—read it over a thousand times, as I have done, and every time it is golden; it is imperishable in its beauty, and, like the Ten Commandments and the Lord's Prayer, inherent loveliness shines forth in all this sermon. It is like the whole character of Jesus—divine.

Let those who are pining at life's troubles—who are tired of the world, who seek suicide, hesitate and ponder and think that there is more in life than we see—that there is an inner life in God revealed by Jesus. "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh and whither it goeth. So is every one who is born of the Spirit." There is a spirit land, there is a voice such as spake to Elijah on the solemn Mount Horeb: "Whence comest thou, Elijah?"

A small, still voice, such as arrested Lord Cecil when walking with his regiment in Hamilton, and turned him into a religious man. Such as aroused the spirit of Nicodemus at night when he saw Jesus alone, such as has aroused and awakened millions in the manner that Martin Luther was awakened.

Well, let the "weary and heavy-laden" seek in silence the Spirit—the holy Spirit and Comforter in their inner closets, whom Jesus said He would send to those who were His followers, and this tendency to suicide will cease, hatred of man will cease, and men and women will learn to be content with life, until God in His providence calls them away. We live in an age—a society of scepticism. All around us men are disposed to doubt—to selfishness—and yet the darkness can only be solved in the revelations taught in the holy Scriptures, especially in the "Sermon on the Mount." The grave is dark and silent, but there is a "beyond," a dark and undiscovered land, only revealed to us in Jesus, and to know it we must become His humble followers. Man must "cease from man," and cling to God—the fountain of all life.

CHARLES DURAND.

Toronto, September 28, 1889.

LETTER FROM REV. D. MACGILLIVRAY.

The following extracts from a recent letter to his brother, Rev. John MacGillivray, Montreal, by the Rev. D. MacGillivray, of the North China Mission, have been kindly forwarded for publication. The letter is dated Linching, August 2, 1889:

The death of little Gertrude Goforth cast a gloom over our little foreign community. She died at 11 a.m. on Wednesday. A coffin was made and carefully packed with charcoal, the heat of course made decomposition rapid. We had English service at 9 p.m. and by 11 we were off for Pang Chuang. A Chinese with a foreign lantern went ahead of us to show the way. I was mounted on a donkey and Mr. Goforth and the coffin were in a cart. It was a journey of fifty miles. The night was gloriously cool, no moon, only the bright stars. We wended our way slowly out of the city, past the new compound, along the river's edge, past the two-storied temple and the mosques, past the city's outer embankment, scarcely a wall now, and we are amid the tall *kaoliang* stalks of the country. This name means "tall grain," and it well deserves the name for it is now grown to twice the height of a man. The stalk gives abundant fuel, and the grain gives food to man and beast. The whole country has its patches of this *kaoliang*, which at this season hides the view and renders it difficult to find the way. I rode behind and the cart ahead, with the lantern still further in advance. From the sides of the cart projected two sun shades with flaps to keep the sun off the wheels and sides of the cart. The black cart in the darkness looked like an immense elephant's head with long flapping ears. We felt very grateful for the benefit of a foreign lantern; we ran a great risk of losing our way, but we had one resource you perhaps could not guess—we could ask people at mid-night or 2 a.m. or any other hour of the night the way—"How so?" you ask; "Were they not all abed?" Yes, but their beds were mostly improvised by the way-side or on the village threshing-floor. I saw one floor fairly littered with people, each wrapped in his own individual quilt. This is a peculiarity of Chinese sleeping customs—want of sociality. The same may be said of eating, each has his own bowl, except at feasts. I saw a woman winding yarn in her front yard at 4.30 in the morning, and at that early hour we met men

with two pails on their shoulders going to draw water from the village well. The morning broke beautifully and the day was not so hot as we expected at this season, so we got on very comfortably. We had towels and pith-hats, but we had no occasion to use the (wet) towels. Cotton-plants in abundance everywhere, all sorts of grain, oil-producing plants, beans, melons, squashes, etc., left not a patch of grass or sod or bit of unused land. Wheat was long ago reaped but other grains were at once sown, and now again every spot was green. How the land must labour and bring forth fruit abundantly to support this teeming population! Every large patch of melons I observed had a rustic house in which could be seen two men stripped to the waist who kept guard. At this season everyone was busy stripping the *kaoliang* of all the lower leaves. These are dried and fed to animals. The appearance of a patch was thus not unlike a poplar hedge at home when viewed from a distance. We passed through a very large *Fair*—not without much shouting and perhaps reviling on the part of our guide and carter. Like all other Chinese carters he could not be made to go faster than a walk, much to our annoyance. Towards the afternoon it rained heavy just to the north-west of us, although we got only a few drops we could hear the heavy swish of the descending rain a little distance away. Whenever we ask the way in this polite country we preface our request by "Borrow light." Our guide, however, did all the asking and when we were within thirty-five *li* of Pang Chuang led us astray. This we did not discover till after some considerable time. Imagine my disgust when we did. I begrudged every *li* as my saddle was far from being soft. I got mad in fact, but confined my remarks in Chinese to "What sort of a situation is this?"

All along the road we could have drunk the water out of wells, but had with us some filtered water and cold coffee which served us very well. On my return I drank freely at all the wells and suffered no harm. We made the return journey in two stages, staying at an inn over night. I slept on the door in good style, thus escaping certain unenviable companions that most assuredly swarm under the mat on the kang.

LETTER FROM REV. DR. MACKAY, FORMOSA.

The following letter, dated Tamsui, Sept. 5, 1889, received by Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, has been kindly forwarded for publication:

About the end of my fourth year here I finished a dictionary with about ten thousand Chinese characters, the name of each, as well as the meaning, being given in Romanized columns. I prepared it when travelling from station to station, and used it as a travelling companion. From that time till now scarcely any alterations or additions have been made. Fully two dozen copies were taken by preachers and students before the French troubles. In the midst of chapel destruction, trial and persecution, all were lost. Since then my original copy has been going from hand to hand. That being the case, it seemed best to get a number of copies printed, to be used in the mission. Accordingly one student made a beautiful copy ready for press; but the tonal marks needed very great care. Mr. Jamieson preferred doing this to inland work during the hot trying weather. And as no work he could do would be of more service to the mission in the meantime, he began, and cheerfully revised sheet after sheet until unexpected illness compelled him to cease and endeavour to recruit. In the meantime the printer wished all the sheets at once and as quick as possible. Four preachers rushed the whole through in a few days, and all have been sent to Hong Kong.

Mr. Jamieson is now in usual health, and goes every other morning to have brief services with the patients. He has apparently recovered from the severe attack which prostrated him.

Last Sabbath, 1st inst., in Oxford College Hall, preachers and their wives, teachers and their pupils from the girls' school, met for worship at nine a.m. Mr. Jamieson spoke on Heb. iv. 16. Then we both baptized eighteen, the oldest being sixty-two and the youngest three years of age. Then I addressed them from Acts ii. 41. At seven p.m. all again assembled, and fifty-seven communicants sat round the Lord's table. Mr. Jamieson briefly spoke on Luke xxii. 19. I dispensed the sacrament. Two elders from Pat-li-hun were present, and carried the elements around. Four men sat by themselves, not only because there was no room at the long table, but also in order that all could see four of the five baptized February 9, 1873, exactly eleven months after I landed at Tamsui. One of the five is in his grave. Yes, I sat down with five in the midst of raging mobs and gnashing teeth, to commemorate the dying love of Jesus for the first time in North Formosa eleven months after beginning work. Tell me then if our Lord has not been gracious beyond measure. Tell me if He has not exceeded our expectations. Tell me if there be not cause for profound thankfulness to the Lord of Hosts.

O tell me if you can wonder that my joy on Sabbath evening, looking at four who during all these years remained faithful and true, was unbounded? Did I say faithful and true? Yea, more. Thousands have heard the Gospel from their lips, and a numerous band have joined the Church militant through their instrumentality. But enough. Haid I listened to men, these men would never have been baptized at the time. Had I listened to men I would have regretted that I did baptize them so soon. Had I listened to men I verily believe the Church in North Formosa would scarcely have a living—scarcely have an existence. I thank the Lord of heaven and earth this day that He guided exactly according to His promises. We should never forget surroundings. I am not qualified to give an opinion of much value about any single congregation in Canada. For this simple reason, I don't know the "environment" of each family—each individual in said congregation. I cannot and dare not say whether they even give liberally or otherwise.

I have always and do now think the surroundings should never be overlooked in carrying on mission work, and should never be overlooked when forming an opinion of such work. Yours sincerely,

G. S. MACKAY.

Pastor and People.

DR. BONAR'S LAST LINES.

"IN ME YE SHALL HAVE PEACE."

The following beautiful and affecting lines were found among Dr. Bonar's papers, after his death. It is believed they were the last he ever wrote :

Long days and nights upon this restless bed,
Of daily, nightly weariness and pain!
Yet Thou art here, my ever-gracious Lord,
Thy well-known voice speaks not to me in vain ;—
" In Me ye shall have peace ! "

The darkness seemeth long, and even the light
No respite brings with it ; no soothing rest
For this worn frame ; yet in the midst of all
Thy love revives. Father, Thy will is best.
" In Me ye shall have peace ! "

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep ; and let these sleepless hours
Be hours of blessed fellowship with Thee.
" In Me ye shall have peace ! "

Not always seen the wisdom and the love ;
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes.
Yet even in conflict Thy sure words sustain ;—
" In Me ye shall have peace ! "

Father, the flesh is weak ; tain would I rise
Above its weakness into things unseen.
Lift Thou me up ; give me the open ear,
To hear the voice that speaketh from within :—
" In Me ye shall have peace ! "

Father, the hour is come ; the hour when I
Shall with these fading eyes behold Thy face ;
And drink in all the fulness of Thy love ;—
Till then, oh speak to me thy words of grace ;—
" In Me ye shall have peace ! "

DR. MUNROE GIBSON ON PREACHING.

Dr. Gibson, during his recent visit to Montreal, addressed the students of the Presbyterian College. The following summary of his racy address is from the *Witness* :

" My dear young friends, whatever you do, don't drone." And then Dr. Gibson, assuming an air of dreadful lugubriousness, droned in the most excruciating manner, " Haven't you heard something like this before ? " And the doctor's keen blue eyes twinkled.

As it would have been irreverent to say " You bet," the students contented themselves with vigorously applauding. The applause meant a most emphatic " yes."

In short, Dr. Gibson's address to theological students in the David Morrice Hall of the Presbyterian College, yesterday afternoon, bristled with " good points." To a thrilling earnestness he adds a dry humour of infinite relish, and he caps both with something of the mimetic power of the actor. While you are moved with his intense earnestness, he leaves the desk, comes forward on the platform, deliberately removes his glasses, puts his hands in his pockets, and then, with a look of unearthly gravity hurls a shaft of lambent humour at you.

The subject was, " Concentration of effort and definiteness of aim." Jesus Christ might have been a poet or a great philosopher. His human intellect must have been tempted to penetrate the great mysteries of what we call life was made up. He composed no poem, nor did he leave any system of philosophy, but His illustrations showed His nature was poetic, while He touched philosophy as He passed by.

Jesus could have been a great man. He could have become famous upon the score of human intellect. But then mankind would never have been lifted up. He said, " For their sakes I sanctify Myself." Paul, who most resembled Him in " all-roundedness " of character, said, " I am determined to know nothing among men save Jesus Christ and Him crucified." " Those who succeed in this age," said Dr. Gibson, " must be experts. General culture is not enough. Competition demands that you be an expert. Give yourselves, then, wholly to the work. Let there be concentration ; let there be not only patience but persistence."

What did definiteness of aim mean ! It was hardly enough to say that it meant bringing souls to Christ. It meant that ; but it meant also the spiritual uplifting of men and women, making their lives brighter, purer, happier. That was a grand mission. Even heathen philosophy taught the grandeur of this spiritual uplifting. Epictetus said that it was nobler to exalt souls than to raise roofs. " That is a great truth," said Dr. Gibson ; " we might," he added, dryly, " apply it, say, to Chicago or Montreal."

" Let this definiteness of aim possess you," said the speaker ; " let it fill your whole being, and I guarantee (this very slowly and impressively) that it will be an effectual insurance against dull sermons. What a relief that would be to Canada and other places we know of ! (Laughter.) The sermon may not be masterly, or brilliant, or profound, but it will be eloquent. What is life ? Eloquence is life—speaking out. Put your life, your soul, the highest force of your being into your sermons. Don't make your sermons. There are too many made in the factory. Let them come from the life. ' I hear them talk,' said a poet once, ' about making poetry. I find I have to live mine.' That's worth thinking about."

" Don't," said Dr. Gibson, with a mock air of the deepest melancholy, " don't work out your subjects. Don't say to yourself, ' Ah, this is a good text ;' and then sit down to work

it out to please yourself. The object is better than the subject. Remember that. Let the object possess you, and not the subject, and the preaching will be hot with the breath of holy passion."

Then the doctor told of one of his early sermons. He was young and tremendously metaphysical. His theme was " Blessed are the pure in heart." " It was a good sermon, as sermons go. I had worked it out. I had elaborate ideas about purity. Beware, friends, of abstract ideas. There was nothing about the value of heart purity or the blessed vision of God. I am afraid no one was helped by it. I am afraid my own heart was not touched. Oh, it makes me sad to look back upon these experiences. I think if I could begin again how differently I would preach to men, women and children. Yes, I think I would preach a good deal more to the children." " Don't write out an elaborate essay," said Dr. Gibson, " and inflict it upon the public. The public read essays at home—perhaps better ones than yours. Oh, it is not words we want—it is the life, the soul of a man poured out—it is the uplifting of men and women by the Gospel of the blessed God."

" Mr Pakenham was once bathing, and Sir Francis Austin, his friend, looking over the side of the boat, said to him, ' Come back, or the sharks will seize you.' Mr. Pakenham said there was no danger. ' I tell you there is a blue species shark, and you are in great peril.' Mr. Pakenham did not mind, and was nearly lost. Why ? Sir Francis might have said there was a big shark or a dangerous shark, but when he could take time tell the species Mr. Pakenham couldn't believe there was any danger (laughter)."

" The most beautiful theory in a sermon may ruin it, because," said Dr. Gibson, " it has no business to be there. You may have definiteness of aim, and yet, by turning aside to polish a little, the whole effect may be lost."

" Life is the one thing that makes a sermon," said the speaker impressively. " A French sculptor was once teaching his class. He had a model of an equestrian statue. It was full of anatomical faults which the lecturer pointed out. In another part of the room he had a model which he had prepared himself, and which was perfect in every detail. When he had exhibited them both he said, ' And yet that miserable thing (pointing to the faulty statue) has life, while my perfect model is dead ! ' Let there be life and power in your sermons and then they will not be

Faultily faultless,
Icily regular,
Splendidly dull."

There were many other admirable points. He protested against the " three head " system. " There should only be one head, with a face on it full of expression, full of individuality. It is the death of a good sermon when three subjects are dealt with from one text. The one neutralizes the other. There should be one head, one soul, one object. You should determine to achieve a distinct result."

" Then," said the lecturer, " avoid dullness in delivery. Don't read, or drone, or prose. We hear of a sermon being ' delivered.' What is delivery ? How does a man deliver a blow ? " (Dr. Gibson put himself into a sparring attitude and delivered a right-hander, which would have been no discredit to the " profession.") The sermon should be delivered like a shot from the heart of the speaker to the hearts of the audience.

" People who have no muscle and no nerve power," said Dr. Gibson, " should write for the press."

The lecturer poured fine scorn upon the self-consciousness which said, " How splendidly I'm doing," and deprecated the other extreme of, " How miserably I'm doing." He recommended the use of shorthand to those who wrote their sermons ; as it would enable them to keep up with the glow of feeling under which they wrote. He recommended extempore speaking where that could be employed.

The lecture throughout was a stirring plea for earnestness of purpose in preaching, rather than brilliancy of effect ; with the insistence that true eloquence was the product of soul feeling.

The Rev. Dr. Douglas opened with prayer. Dr. MacVicar occupied the chair and gracefully introduced the lecturer. Among those on the platform were Prof. Scrimger, Dr. Antliff, Dr. Mackay, Canon Henderson, Dr. Barbour, Prof. Cousirat, Prof. Campbell and Mr. Morrice. At the conclusion a cordial vote of thanks was passed to Dr. Gibson on the motion of Dr. Barbour, seconded by Dr. Henderson. Dr. Gibson replied very happily. " How I wish I were a student again ! " he said. " That cannot be, but I feel like one. I see my dear old friend, Principal Douglas (in the audience) representing the great Methodist body. His hair has grown and mine is growing grey, but I am glad to find that his grand voice has lost none of its power, while his face is still youthful. Long may he be spared to carry on his noble work." Dr. Gibson also gracefully referred to the great debt of gratitude that was due to Mr. Morrice. Dr. Antliff pronounced the benediction.

LOVE MIGHTIER THAN LOGIC.

You may hammer ice on the anvil or bray it in a mortar. What then ? It is pounded ice still, except for the little portion melted by heat of percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bands of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape perhaps ; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love brought close by a heart ablaze with the sacred glow.

HOW LEISURE HAS BEEN WON.

BY REV. J. A. R. DICKSON, R.D.

One of the most encouraging chapters in the lives of successful men, especially for those who are just entering on life's duties—young men of generous impulses and of noble ambition—is that which shows how leisure for the accomplishment of a praise-worthy end has been won. Won by hard toil and bitter pain, to do deeds that have become monumental. Deeds that have made their names landmarks on the literary and scientific history of their country. Deeds that have immortalized them.

We must remember this, that it is not those who have had the largest opportunity nor the highest culture who have made the best use of their gifts. Great powers, like large estates, have too often been squandered in wanton riot. The very munificence of the gift has led them to trifle with it and treat it meanly, instead of working it to the utmost limit of its capacity, while those who have been endowed with inferior parts have diligently improved them and made the most skillful and judicious use of them. They have turned every moment into a means of advancement. Every event has become a source of help in the attainment of their object. Even the bitterest seasons have been turned into sweetness and blessing, not only to themselves but to all future generations, as was the case in Bunyan's imprisonment in Bedford gaol, Milton's blindness and Burns' poverty. Tennyson in his " In Memoriam " speaks of this with picturesque vividness in these lines :

As some divinely-gifted man,
Whose life in low estate began,
And on a simple village green :
Who breaths his birth's invidious bar ;
And grasps the skirts of happy chance,
And breaks the blows of circumstance,
And grapples with his evil star ;
Who makes by force his merit known,
And lives to clutch the golden keys,
To mould a mighty State's decrees,
And shape the whisper of a throne :
And moving up from high to higher,
Becomes, on Fortune's crowning slope,
The pillar of a people's hope,
The centre of a world's desire."

A common cry is : " I have no leisure, I have no time." To this cry the response may be made : " You have all the time that is going. Seize your opportunity. Make the most of it." Time comes in moments, and goes in moments. It is a stream of moments ever flowing on and on. There is no break in it—no pause. Unhasting yet unresting it moves ever onward. Ah, me, how solemn is the thought ! To find time is to seize it on the wing, and turn it to account. It is to employ its smallest spaces, filling them diligently with something that is useful, noble, true, beautiful, good. Many wait, like Micawber, for something to turn up. He who idly waits, loses. He who busily waits—filling up the fleeting moments with work, always wins.

The leisure many desire is won in divers ways, but one of the most important is that of early rising. Abridge the hours of sleep. Be in bed by ten o'clock, my young friend. No night later than that. Study this, arrange for it, make it a law, like those of the Medes and Persians, or as like them as may be—never or seldom to be broken. Then you can rise as early as you like, with cool, clear brain, and steady eye, and a memory that will grip like glue, so that what you commit to it will not easily be forgotten. There is little leakage of early morning work. Indeed, that comes back again and again with consciousness all through the day. It is a literal cud-chewing of the mind. That which first gains possession of the thoughts holds them fast, because at that time the mind is most vigorous, and it is not distracted with a multiplicity of things. An hour of work in the morning is worth more than an hour during any other part of the day. The leisure secured by early rising is therefore the most precious.

The Rev. Albert Barnes, whose commentaries are well known, is an illustrious example of early rising. He says : " Whatever I have accomplished in the way of commentary on the Scriptures is to be traced to the fact of rising at four in the morning, and to the time thus secured, which I thought might properly be employed in a work not immediately connected with my pastoral labours. That habit I have pursued now for many years ; rather, as far as my conscience advises me on the subject, because I loved the work itself, than from any idea of gain or of reputation, or, indeed, from any definite plan as to the work itself."

Dr. Doddridge, in reference to his " Paraphrases on the New Testament," tells us that " its being written at all was owing to the difference between rising at five and seven o'clock in the morning."

Such was the character of Matthew Henry : " He was always an early riser, and put a great value upon his morning time ; he would often be in his study at five o'clock in the morning, and sometimes by four, and continue there till seven or eight," etc.

Of Colonel Gardiner it is recorded that when his regiment had to march at six he was up at four ; and so of Hedley Vicars, and for the same purpose—that of having undisturbed communion with God. This is one of the best ways of winning leisure, and life too, and of making it every way a thousand times more desirable. Early prayer brings early blessing, and early study is the most prosperous and profitable. Another important means for winning leisure is the proper ordering of the duties of life. Have, as far as is possible a time for everything. Have a plan. Organize the work of

the day so that it will come consecutively, and therefore easily. Then there will be no blockade, no hampering, no interference of one thing with another. He who brings all under the sway of order, which is heaven's first law, will find his unencumbered feet moving easily and quickly onward. Get a clear outlook on the duties of the day. Know what is to be done, and determine when it will be done. And go on steadily through it, and when it is accomplished there will be a profound satisfaction, and time won, which is leisure. And that for high and noble ends. This portion so gained will be exceedingly precious, and will be used as becomes a costly advantage. It is bought not with money, but with thought, with a prudential care becoming a noble manhood or womanhood.

Another important means of securing leisure is to place a high value on the present. As Ralph Waldo Emerson assures us, a mighty "force of illusion begins life with us, and attends us to the end." And this element of illusion lends all its force to hide the values of present time, and to paint the future as the best time. On one hand, it says there is not time enough for work; on the other, a long duration, a decade, a century, is valuable.

Hence these wise words of this Sage of Concord! "Write on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday." "The use of history is to give value to the present hour and its duty." "He only can enrich me who can recommend to me the space between sun and sun. 'Tis the measure of a man—his apprehension of a day." "Just to fill the hour—that is happiness." There is food for faithful thought there!

How aptly the utterance of the Roman Emperor, Titus, chimes in, expressive of the unspeakable value of the present! Suetonius tells us that once at supper, reflecting he had done nothing for anybody that day, Titus exclaimed, "My friends, I have lost a day!"

Time once lost cannot be recovered. It has gone on to judgment, and waits there to meet us, empty, fruitless of good, and therefore condemnatory. When we have a proper appreciation of the value of the present hour we embrace it as a privilege, and we enjoy it as a sacred trust, and it becomes a precious treasure. We pack it full of thought, feeling, endeavours, accomplishments. It goes from us charged with justifying power. We do not fear to reflect on it now, nor do we dread to meet it hereafter. We have acted honestly and honourably by it. In "Young's Night Thoughts" how much is sung of time—time used or squandered! His thoughts might well become a repertory for the storing of youthful minds with healthful, quickening sentiments. Such as these:

If time past
And time possessed, both pain us, what can please?
That which the Deity to please ordained,
Time used. The man who consecrates his hours
By vigorous effort and an honest aim
At once he draws the sting of life and death;
He walks with nature; and her paths are peace.

Moments seize!
Heaven's on their wing; a moment we may wish
When worlds want wealth to buy.
We give to time eternity's regards,
And, dreaming, take our passage for our port.
Life has no value as an end, but means;
An end, deplorable! a means divine!
He who values time highly will be greatly helped in winning leisure.

THE CHURCH.

I have seen a field here, and another there, stand thick with corn. A hedge or two has parted them. At the proper season the reapers entered. Soon the earth was disburdened, and the grain conveyed to its destined place, where, blended together in the barn or in the stack, it could not be known that a hedge once separated this corn from that. Thus it is with the Church. Here it grows, as it were, in different fields; severed, it may be, by various hedges. By-and-by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in the outward circumstantial of modes and forms.—*Toplady.*

WITH CHRIST.

How much this will signify, those will best understand who best love Christ. To be with Christ! with Him, the incarnate Son of God, most blessed and most holy! Him, who for love of us died upon the cross, and who, now glorified, is in the full possession of that glory which He had with the Father before the world was! to behold Him in His glory and be with Him—what must it be? If that brief transfiguration vision of Jesus glorified, even as mortal eyes were able to behold Him, was such as to cause Peter to exclaim, "Lord! it is good for us to be here!" what shall it be to be with the glorified Lord in Paradise.—*Rev. S. H. Kellogg, D.D.*

A good manner is the best letter of recommendation, for a great deal depends upon first impressions, and they are favourable or unfavourable according to a man's bearing, as he is polite or awkward, shy or self-possessed. While coarseness and gruffness locks doors and closes hearts, at courtesy, refinement and gentleness, bolts fly back and doors spring open. The rude man, though well-meaning, is avoided. Even virtue itself is offensive when coupled with an offensive manner. Better refuse a favour gracefully than grant it clumsily. Manners are minor morals. Politeness is benevolence in small things.

Our Young Folks.

THE LITTLE ROBIN.

As I sat at my window this evening,
A robin came flying along;
Then he hopped and he twittered—then chirping
He sang me a beautiful song.
He sat on a rose-bush so slender,
As he poured forth his beautiful lay;
Then another he sang, and sat singing,
As if he intended to stay.

On a sudden, his bright eye discovered
A cord which the rose-bush confined,
"Oh, oh," thought the robin, "what fortune!"
How nicely my nest will be lined.
The cord is now just what I wanted,
To put in my dear little nest,
I will see if I cannot untie it,
Or break it—yes, that would be best."

And he fluttered, then worked away bravely,
But finding he did not succeed,
He sang a sweet song for a moment,
Then worked away bravely indeed.
He pulled again, never despairing,
They rested once more from his work,
Then at it again he went strongly,
And broke it at last with a jerk.

Then off to the fir-tree so shady
My robin flew swiftly away,
And deposited safely his treasure
With small bits of straw and of hay;
Then back again came the dear robin,
He quickly came flying along,
And again on the rose-bush sat lightly,
And sang me another sweet song.

Now think of this robin, dear children;
When something perplexes, I pray,
Stop and sing a sweet song for a moment,
And the trouble will vanish away.
Persevere in your least undertaking,
As this dear little robin to-night;
Be patient, be cheerful, dear children,
And your duties will seem very light.

THE BOY WHO COULD NOT BE TRUSTED.

Harvey held up his fingers as if there was something in them saying, "Speak for it!" then waited for the dog to take a seat on his hind feet and bark a request for it. But the dog did no such thing; instead, he poked his nose between the rails and looked surlily.

"Why, what a dog!" said Harry Wheeler, who was on a visit to Harvey, and waiting to see the dog perform. "Now, my Trusty, the minute I bring him anything and hold it up, will speak just as plain! Everybody knows now what he says."

"This dog used to do so," Harvey said, looking crossly at him. "I'm sure I don't know what's got into him; he doesn't mind at all. He ought to be whipped."

Just then Miss Lillie Barr came out to see the fun. She was Harvey's sister; she was in time to hear what he said.

"I know just what's got into him, Harvey Barr," she said, "and if I were a dog I would do exactly so. He doesn't believe a word you say. You cheat him all the time. You snap your fingers and say, 'Speak for it!' and you haven't got a thing for him; and he knows it. What would he speak for? If I had a dog I wouldn't cheat him."

"Pshaw!" said Harvey. "As if a dog knew when he was cheated!"

"Why, of course he does! If he doesn't, why shouldn't he mind when you spoke to him? He used to ask so nicely for things; but now he knows you are just doing it to fool him."

"Well, he ought to mind, whether I have anything or not," Harvey said. "A dog ought to mind. Anybody who wouldn't mind isn't worth a penny. Papa makes us mind whether he has anything for us or not."

"Oh, Harvey! As if papa ever cheated us! You never heard him say, 'Come here, and I'll give you something,' and then not do it, after all?"

"I don't care; if he did so, we would have to mind him."

"But he won't say so, ever, because it isn't right; and I don't think it is right to treat a dog so; it just ruins him—mamma says so. Mamma said Aunt Hattie was bringing up her Tommy just as you bring up your dog. She tells him to be a good boy and she will bring him something. But she always forgets it; and Tommy knows she will. He says, 'Oh, pooh—she won't.' I suppose that is exactly what your dog is saying to himself now."

"Boys are boys, and dogs are dogs," said Harvey; but he jumped down from the fence and went away. He had made up his mind that there was no use in trying to have the dog "speak." Whether it was bad bringing up or not he would not mind.

REBUKED AND REPENTING.

Jimmy Howard was twelve years old, and away from home for the first time in his life. His mother was an invalid and his parents had sent him to a boarding school. He had expected it would be great fun, and he had enjoyed his first day very much; but it was ended, and here he was in his room with four other boys, and he had promised his mother to read a few verses in his Testament and also pray every night.

"I can't," he said to himself, "I know these fellows never pray; how full of fun they are."

"But you promised," conscience whispered.

"Mother never half knew how hard it would be, or she would never have asked me. Why, I shouldn't wonder if they threw their shoes at me. There wouldn't be any comfort praying that way. I'll just jump into bed and say my prayers there, and I'll read my Testament to-morrow when they're not looking."

So he quieted the voice of conscience and slipped into bed, pulled the clothing over his face to shut out the clatter, and tried to pray. But he was not happy, and the words would not come. Presently it grew quiet, and he heard one of the boys say: "John, it's your turn to read to-night."

And then he listened as John read aloud the fifth chapter of Ephesians. "This is my verse, boys," John said, as he finished. "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

"That one about 'Redeeming the time' is mine," said one of the others.

"Seems to me that one about 'foolish talking and jesting' comes home to us pretty well. I never knew that was in the Bible, did you, John?"

"Yes, mother read it to me once, out it is an awful hard one to live up to."

"What is your verse?" he asked of a lazy-looking boy, who was lounging on the foot of the bed.

"I haven't any," he drawled out.

"Where's the new boy?" asked John. Then seeing where he was: "I say, Jimmy Howard, ain't you ashamed of yourself to get into bed without saying your prayers?"

"Yes, I am, sure as you're alive," the boy said, rolling out "I am a regular little coward: I thought you'd all laugh at me, and I couldn't stand it."

And as he dropped upon his knees with the others, he remembered a Sunday school lesson of several months before about the prophet Elijah, under the juniper tree, bewailing the fact that he was the only one who did not worship Baal, when there were thousands in Israel who had not bowed the knee to that false god.

The next day Jimmy Howard wrote to his mother a full confession of his wrong, not forgetting to tell how he had been comforted, while begging for forgiveness, in the thought that the great prophet Elijah had at one time been just as weak and cowardly as he.

TRUST AND OBEY.

Miss Havergal tells a story in verse of a young girl name Alice, whose musical master insists on her practising difficult music. To Alice it seems very cruel that she may not play easy pieces like other girls. The chords are difficult, and the melody is subtle. Her hand wearies, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, and she writes home to her father, who answers kindly, but firmly, that her teacher knows what is best. "Trust and obey" is her father's advice. Persuaded to try again, she at length masters Beethoven's masterpiece. Years afterward at a brilliant assembly of brilliant artists, when the gentle twilight fills all hearts with peace, Alice is invited to play some suitable strains. She selects the very piece that was so difficult, but which, thoroughly learned, has never been forgotten. She plays with pure and varied expressions, secures the rich approval of one of the masters of song, who confesses that even to him Beethoven's music had never seemed so beautiful and so suggestive as in her rendering:

Then swift up flashed a memory;
A long-forgotten day;
A memory of tears once shed,
Of aching hand and puzzled head,
And of the father's word that said,
"Trust and obey."

The lesson learned in patience then
Was lit by love and duty;
The toiling time was quickly passed,
The trusting time had fled fast,
And Alice understood at last
Its mysteries of beauty.

Many a hard task may come to boys and girls. Let them also "trust and obey," and little by little they likewise may become interpreters of life's holiest music.

THE TWO ORIOLES.

They were born in a nest in the elm tree: but one day, when a rude wind shook it, they tumbled out and fell on the turf below, unhurt. Tom picked them up, and, putting them into a cage which he made, hung it in the piazza, and gave them seeds and water. But the old birds were worried about their babies; they came and perched on the cage, and flew about it, chattering to them, and singing a little. By-and-by they flew off, and came back with worms and flies to feed them. They did this day after day, till the birdlings grew plump and big. I suppose the mother bird felt sad to leave them when it came time for her to go south, though they were grown-up birds now. Tom made a little well of their drinking-cup. He sunk it in the bottom of the cage, and built a little curb about it. Then he taught Fluffy to dip the water up, whenever he wanted a drink, by means of a little toy pail which he had fastened to a tiny well-sweep. It took Fluffy a long time to learn this lesson. Downy was not so finely educated, and perhaps he did not like to hear Fluffy praised for drawing water in his pail, or perhaps he found it hard to reach the water himself with his small bill, when he was thirsty and the water was low; but he began to pick up the small stones among the sand which Tom had strewed on the bottom of the cage, and drop them carefully into the little well, one by one, till it was filled up. Which do you think was the smarter bird?

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 30th, 1889.

COMPLAINTS are often made and justly made at the manner in which precious time is often wasted in Church courts by an incessant flow of verbiage about little or nothing. Unfavourable comparisons in this regard are sometimes made between Church and law courts. The clerical consumers of time have now a good chance to score. It took seven weeks to select the jury that is trying the slayers of Dr. Cronin.

TEN Presbyteries in the American Church have reported on Revision—four for and six against. Some very influential Presbyteries have voted nay and there may be more of that class to vote on the same side. The *Christian-at-Work* makes this oracular statement: "A great deal depends on the voice of New York and Brooklyn in this matter." Indeed! Have the Presbyteries of Philadelphia, Cincinnati, Chicago and other places no minds of their own? The Cockney assumption of our contemporary finds an exact parallel in the assumption that Toronto is Ontario and that the Presbytery of Toronto is the Presbyterianism of Canada.

THE action of a neighbouring Episcopal congregation in reducing the salary offered their minister to \$1 per annum, and the tactics adopted by the Anti-Federationists in the Methodist Church, as well as a good deal that takes place in many other quarters may tempt people to ask whether professing Christians can afford to denounce politicians in the savage terms in which they are often denounced by many who lay claim to very superior piety. Supposing a lively politician should present the world with a graphic account of all the church quarrels, clerical scandals, cases of discipline, clerical suspensions, depositions and other matters of that kind that have taken place in Canada during the last year!

DR. VAN DYKE, one of the front rank men in the army of Revisionists, makes a capital point when he tells the opponents of Revision that if they really are afraid the Confession will be injured the best course for them is to join the movement and help to keep the Revision within conservative limits. There is a world of good sense in that suggestion. It is generally much easier to regulate a movement from the inside than from the outside. A man like Dr. Shedd, who opposes Revision on grounds of expediency, and on these alone, can do far more to keep the movement within safe limits by taking part in it than by standing aloof and throwing stones at those who are doing the work. All this on the assumption that Revision must come.

REFERRING to the election of some excellent members of the American Board of Foreign Missions the *Christian-at-Work* says no "prospective methods were pursued in the election." Our excellent contemporary no doubt means that neither the gentlemen elected nor their friends did any canvassing. Canvassing, however, is not a pleasant work to use in connection with religious affairs. It savours too much of politics and is hardly respectable enough to describe the methods of clergymen when they are after some position. When you speak about the doings of mere politicians always say canvassing, or wire-pulling or something of that kind, but when you describe the same acts performed by a minister always be careful to say "prospective methods;" prospective methods is good.

THERE seems to be an immense volume of law business this autumn. Several of the judges on circuit have been unable to get through their business in the time allowed for holding court and cases were laid over or deputy-judges left to do the

work. It is not probable that Ontario people like going to law now better than they ever did. The business of the country is increasing and that may account for increased litigation. The more business the more misunderstandings and the more misunderstandings the more law-suits. It is idle to say that many of the disputes that swell assize records might be amicably settled. Of course they might and so might a thousand other good things be done if people would only do them. People might live without Church quarrels but some of them don't. And a Church quarrel is a much worse thing than an ordinary law-suit.

DR. STORRS closed a splendid speech at the late meeting of the American Board of Foreign Missions with the following fine sentence:

"I believe that the child is now born who will see the time when commerce and Christianity, equally earth-embracing in their arms, and advancing in majestic harmony, shall possess the whole earth; when holiness to the Lord shall be upon the heels of those swift horses of modern commerce, whose race-course is the ocean; when the revolving wheels of every railway and of every steamship shall have the living spirit of truth and of grace within them, and when the trumpets of commerce, which are wakening the world on every barbaric shore to new ideas and new aspirations, shall carry to all those tribes the message of the angel of Bethlehem. God hasten it in his time."

Dr. Storrs is a long way past the "dead line of fifty" but his heart is as warm and his tongue as eloquent as ever. A few ringing sentences from a man like him go a long way to counteract the croaking of the croakers who seem to delight in saying that missions are a failure and that the world is getting worse.

WHETHER the child is now born that will see the Gospel preached throughout the whole world or not the child is born and perhaps going to school who will see the North West the principal part of Canada. Fifty years hence Winnipeg, or perhaps some city further west may be the commercial capital of the Dominion. The Presbyterians of Canada have done at least two wise things—one was to unite and the other was to throw their Home Mission energies largely into Manitoba and the North West. The foundation work done there if vigorously built upon, will tell in favour of Presbyterianism a century hence. More tourists from all parts of the world have crossed the continent on Canadian soil this summer than crossed in any ten previous years. They were all kinds of men and came from all parts of the world. We have yet to hear of one who did not say that Canada has a noble heritage and a great future. The men who laid the foundation of Presbyterianism in our prairie country will receive due attention from some future Dr. Gregg when the history of the Church is being written.

PRINCIPAL RAINY made a remark in his address to the students of Knox College the other day which every Canadian Presbyterian should embalm in his heart, his memory, his conscience, and every other good place. The possible limits of Presbyterian growth, said the Principal, can easily be defined in Ireland and Scotland so far as numbers are concerned. Nearly everybody in Scotland is a Presbyterian now and if all those who are not Presbyterians should become Presbyterians tomorrow we know how many there would be. Suppose all the people of Ireland were to become Presbyterians—Catholics and all—we could tell the exact number. There is a limit to the resources of these countries and the population is more likely to decrease than to increase. But who can fix the numerical limits of the Presbyterian Church in Canada? The North-West may yet be the Greater Britain. Who, as Dr. Rainy asked, would think of setting bounds to the Presbyterians of the United States? Practically there is no limit to the work that God has given us. The history of churches does not furnish a single instance in which a denomination was given a fairer field and better opportunities than God has given to the Presbyterians of Canada. Let us go up and possess the land; we are well able to do it.

SABBATH SCHOOL WORK.

TO all interested in the religious training of the young the meetings held in Toronto last week were of more than ordinary importance. The General Assembly's Sabbath School Committee met in this city, at which prominent Sabbath school workers

from St. John, N.B., and Winnipeg, with representatives from intermediate points were present. The chief work accomplished at this meeting was the complete organization of the scheme for higher religious education, providing for regular examinations at stated times of all who desire to compete for the prizes and diplomas to be given. So useful and so successful has this method proved in Presbyterian Churches in older lands that the committee are completely justified in their endeavour to secure its establishment in the Canadian Church. The scheme, moreover, has received the sanction of the General Assembly and the cordial approval of those who are most intimately conversant with Sabbath school work, so that the best results from the practical working of the scheme may be confidently anticipated. Ministers, Sabbath school superintendents and teachers will doubtless give it their most hearty support and assistance, as to a large extent its success or failure will depend upon the attitude they assume in relation to it.

The other noteworthy event of the week in connection with Sabbath school work was the annual convention of the Ontario Sabbath School Association which has now been in existence for a quarter of a century. The meeting was regarded as one of the most successful yet held, and if the number of delegates attending, the interest evoked and the practical character of the proceedings are taken into account the estimate cannot be said to be exaggerated. The opening day was occupied with the president's address, the hearing of reports, an address by Mr. William Reynolds, of Peoria, President of the International Convention, addresses of welcome and reports by gentlemen who had attended the World's Convention in London. The use of lesson helps was discussed the first day. While all did not agree as to their value, there was unanimity in the opinion that their general use was tending to the displacement of the Scriptures in the Sabbath school, a result in itself very undesirable. Several of the speakers advised that such helps should not be taken to the school at all, while a man of excellent judgment and large experience, the Rev. James McEwan, of Lakefield, gave as a reason for the extensive use of lesson helps that teachers and scholars take the easiest methods of doing things. It is obvious that if all helps are to be left outside the class-room, much of the teaching must be necessarily vague and inaccurate. It is not always easy to retain in the memory definite facts and details illustrative of the lesson without some kind of mechanical aid. A glance at lesson notes may be a sufficient aid to memory, and, therefore, helpful to the character of the teaching imparted. Perhaps the better way would be for both teachers and scholars in their preparation of the lesson to note down all important particulars for themselves; the process would help to imprint facts on the memory, and at all events a reference to these notes could not be regarded as improper. The Bible, however, should be used as the principal text-book in the Sunday school. Every pupil ought to be familiar with the Bible and should be able to refer easily to any passage that may be cited. That such familiarity is by no means as common as it should be might readily be tested in an average congregation when the minister announces that his text has been selected from one of the minor prophets for instance. Not a few are searching for the book named long after the preacher has branched out into his introduction, and some there are who suppose that several of the worshippers who ought to be well acquainted with their Bibles give up the task, satisfied that although they have not found the text it forms a part of Sacred Scripture.

An important object the Association has in view is the more complete organization of Sunday school work throughout the province. For this end the establishment of township and county associations is urgently recommended, all brought into harmonious working in connection with the provincial Association. Arrangements were made for procuring complete and accurate statistical returns if possible from every school in the province. The general secretary stated that there were still about 250,000 Protestant children outside the pale of Sunday school work. In the outlying northern districts of the province as yet Sabbath school facilities were few and he made the excellent suggestion that parents in these sparsely settled regions should be supplied with such aids as would make each family circle a miniature Sabbath school. Delegates from other associations were heard at the afternoon meeting on Wednesday. Judge Moore, of New York, was able to tell the Convention that of the 1,750,000 children in that State 1,000,000 were attending Sunday school. Mr. S. J. Parsons, of New Brunswick, gave encouraging reports of the work in the Maritime Provinces and Dr. A. B. Mackay, of Montreal, told that in the

Province of Quebec there were 676 Protestant Sabbath schools, 4,300 teachers, and 37,000 scholars. The evening meeting was held in Jarvis Street Baptist Church and was filled to overflowing. Important and suggestive papers were read. One on "Boys' Brigades," a form of Christian effort for boys which for a number of years has been tried with encouraging success in several British cities, was by Rev. T. F. Fotheringham, M.A., of St. John, N.B. Another was by Dr. McTavish, of Central Church, Toronto, on "Bible Reading in the Home and School," in which he showed that the maintenance and extension of the good old practice would put an end to many of the questionable things that now manifest themselves in connection with religious and social life. He expressed the opinion that the Government ought to make the morality of the Bible part of the educational system of the State. Dr. A. B. Mackay, of Montreal, made an earnest and powerful plea for Sabbath school work among the uncared-for children of our cities. Here, certainly, there is an important and hopeful field for the exercise of Christian activity, lying latent in so many of our congregations, for the good of others.

On the third and closing day of the Convention a number of questions of a practical nature were discussed and interesting and suggestive addresses were delivered by Mr. J. L. Hughes, Judge Moore, Revs. James McEwan, R. P. McKay, and Mr. William Houston. At the final evening meeting, a crowded one, in Broadway Tabernacle, the principal speakers were Rev. G. H. Sandwell on "Parental example and training, their necessary influence for good or evil;" Mr. William Reynolds on "Better Things," and Hon. S. H. Blake on "Reaching forth unto those things that are before." The Rev. S. Houston, Cooke's Church, Kingston, Rev. J. Wakefield and Mr. Gourlay delivered brief addresses. This closed a convention of more than ordinary helpfulness and encouragement to that numerous and important class of Christian workers who are contributing largely to the shaping of the moral and religious life of the country.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

THE annual meeting of this important and widely-known institution was held in New York the other week. It is now eighty years since its formation, and during that long period of its existence it has been the means of extending a knowledge of the Gospel in many lands. The meetings were held in the Broadway tabernacle, and the pastor of that church, the Rev. William M. Taylor, D.D., delivered the address of welcome, to which the President, Dr. R. S. Storrs, responded. He also delivered an address of great power, fervency and eloquence in support of the great work in which in common with all sections of the Evangelical Church they are engaged. As is well known, the American Board is mainly composed of Congregationalists, and its work derives its chief encouragement and support from that branch of the Christian Church.

Of late years there has been not a little disturbance in the management of the Board. The New Theology has been an apple of discord. A few years ago several young men who had espoused the new opinions were not acceptable to those who directed the operations of the Board. Feeling ran high, and the line of cleavage became very distinct. Good men said things of each other that were not quite so suggestive of brotherly love as they might have been. Of course the New Theology had its warm and able advocates, but events showed that its adherents in the Congregational Churches were by no means so numerous as its champions believed and hoped. Then there were the customary prophecies that the exclusive and unyielding spirit of the orthodox would wither up the springs of liberality and thereby impair the resources of the Board, cripple their energies, and end in discouragement and collapse. No one will regret that the lugubrious prophecies have been unfulfilled, not even those who were readiest at the time to give them currency. There has been a gratifying increase in the receipts every year, and the year just closed shows no exception. For the last few years the New Theologians and the orthodox have not suffered the annual meetings to pass without some contention, but the acrimony is not now so keen, and when it thus sensibly diminishes, the old spirit of harmony will regain a complete ascendancy. At this year's meeting there were some keen speeches by representatives of the minority, but they were listened to and met with a spirit of forbearance that averted any serious un-

pleasantness, and judging from appearances it may be expected that the importance of the work in which they are all engaged will overshadow the elements of contention and reunite in a real brotherhood those who for a time have been eyeing each other askance.

From the report presented at the annual meeting it is seen that the Board maintains four missions in papal lands, one in Bulgaria and Macedonia, three in Asia Minor, four in China, three in Africa, three in the Pacific Islands, three in India and Ceylon, and two in Japan. In Mexico the mission has been enabled to accomplish much good. In the north they report the establishment of five new stations, three new churches and an increase of seventy-five in their church membership. They purpose making provision for the education and employment of a native Mexican ministry. The mission in Spain does not present any specially encouraging features, but it is being carried on in a spirit of faith and patience. The efforts of the Board in Austria are more hopeful. In Bulgaria a very encouraging work is progressing. Through the agency of the Board nine churches have been established, the attendance and membership are increasing, educational work is carried on with energy, and the people themselves are aiding the work with a praiseworthy liberality. The Marathi Mission in India reports a most hopeful state of things. All along the line there has been a most satisfactory rate of progress. From the Madura Mission in India the reports are no less encouraging, evangelistic, educational, medical and woman's work being well sustained, and productive of excellent results.

Japan has become the marvel of modern missionary enterprise. While here and there pessimistic critics are endeavouring to demonstrate the failure of missions, what is taking place in Japan supplies a most complete answer. The steady and rapid increase of the number of Christian converts is unprecedented in the annals of modern missions.

It is not among one, but among all classes of the Japanese population that eagerness is manifested to hear the Gospel. Churches are being formed in almost every part of the country, and what is a striking fact, many of these churches are self-supporting from the time they are organized. In addition to the contributions received for the support of mission work in Japan, a movement is on foot for the establishment of a Christian university at Kioto, to which a gentleman intimately acquainted with the country and its present needs, anonymously offers \$100,000.

Other fields occupied by the American Board are in Asia Minor, China and the islands of the Pacific. At Aintab, in Asia Minor, a great work of grace is at present in progress. The churches for six weeks were crowded day after day with men, women and children. Hundreds of converts have united with the churches, and large numbers of inquirers are seeking pardon and peace. In China the work under the care of the Board is steadily advancing, and the outlook presents many very encouraging features. The following general summary presents at a glance the extent of the operations carried on by the American Board of Foreign Missions:

The Treasurer's report states that the donations for the year amount to \$395,044.90, an increase of \$476,534 over the previous year; legacies, \$153,653.72, a gain of \$7,300.83; total receipts for the year from donations and legacies were \$548,698.62, an advance over the preceding year of \$7,777.41, and over the annual average for the preceding five years of more than \$40,000. Adding the income of the general permanent fund, \$10,636.83, and \$82,110.90 from the Swett bequest, "set apart by the Board to meet special calls for a brief period of years in the evangelistic and educational departments," and \$43,664.98 from the Otis bequest, set apart for new missions; and counting in the balance in the treasury in the beginning of the year, \$890, the total for the year was \$686,001.42. The expenditures have been kept within this sum. The Committee ask for the next year an additional \$200,000.

Number of missions, 22; number of stations, 93; number of out-stations, 1,023; places for stated preaching, 1,069; average congregations, 63,664. Labourers employed.—Number of ordained missionaries (11 being physicians), 177; number of male physicians not ordained (besides seven women), 11; number of other male assistants, 6; number of women (7 of them physicians' wives, 176; unmarried, 138), 314; whole number of labourers sent from this country, 508; number of native pastors, 174; number of native preachers and catechists, 510; number of native school teachers, 1,372; number of other native helpers, 327; total, 2,383; whole number of labourers connected with the missions, 2,891. The churches.—Number of churches, 358; number of church members, 33,099; added during the year, 4,529; whole number from the first, as nearly as can be learned, 110,006. Educational department.—Number of theological seminaries and station classes, 14; pupils, 227; colleges and high schools, 66; number of pupils in the above, 4,320; number of boarding schools for girls, 53; number of pupils in boarding schools for girls, 3,212; number of common schools, 932; number of pupils in common schools, 34,647; whole number under instruction, 43,313; native contributions, so far as reported, \$116,253.

Books and Magazines.

THE NEW MOON. A People's Magazine. (Lowell, Mass.: New Moon Publishing Co.)—This is a monthly magazine whose contents consist chiefly of short stories, and miscellaneous readings of a popular kind.

THE American Sunday School Union, Philadelphia, have issued a fine and very attractive series of children's books, "Pearls from the East." They relate in clear and accurate form some of the more prominent historical events recorded both in the Old and New Testament. They are simply Bible stories well told by the late Rev. Richard Newton, D.D.

CHRIST'S TESTIMONY TO THE SCRIPTURES. By Robert Patterson, D.D. CHRIST AND THE SCRIPTURES. By Adolph Saphir, D.D. (Philadelphia: The American Sunday School Union.)—This is an admirable little tractate in paper cover, setting forth in clear and convincing form the arguments for the genuineness and authority of the Sacred Scriptures derived from Christ's testimony concerning them.

THE SERMON BIBLE. (Toronto: A. G. Watson, Willard Tract Depository.)—This valuable publication promises to take account of the best and greatest preachers, and will be compiled from manuscript reports and fugitive periodical sources as well as from books. Many of the best sermons preached by eminent men are never printed in book form. It will thus contain much that will be new to its readers. Under every text will be given: 1. Outlines of important sermons by eminent preachers existing only in manuscript or periodicals, and thus inaccessible. 2. Less full outlines of sermons which have appeared in volumes which are not well known or easily obtained. 3. References to or very brief outlines of sermons which appear in popular volumes such as are likely to be in a preacher's library. 4. Full references to theological treatises, commentaries, etc., where any help is given to the elucidation of the text. The present volume begins with Psalm lxxvii., and ends with the Song of Solomon.

TANGLETOP: Or, A Year With the Girls at Locust Hill. By Mary Bissell Waterman. (Philadelphia: The American Sunday School Union.)—In this book we are introduced to a houseful of young girls, a sort of combination of home and school, at Locust Hill Cottage. The girls are of diverse types and characters; yet all of them are genuine girls, and show the inconsistencies and exuberances which belong to human kind of the feminine gender in the period of bud and blossom. The old problems of good and evil come for solution before these fresh young souls, and the questions are as new to them as though they had not been troubling people, young and old, from Job's time until now. Why is there so much evil in the world which a good God made and governs? This world-old problem is not solved in this admirably-written volume, but it details how a good working hypothesis was found.

OUR OWN COUNTRY. Canada, Scenic and Descriptive. By W. H. Withrow, D.D., F.R.S.C. (Toronto: William Briggs.)—This handsome volume promises to give the reader an "account of the extent, resources, physical aspect, industries, cities and chief towns of the Provinces of Nova Scotia, Prince Edward Island, Newfoundland, New Brunswick, Quebec, Ontario, Manitoba, the North-West Territory and British Columbia, with sketches of travel and adventure." The promise of the title-page is amply redeemed. Dr. Withrow's long and eminent services to Canadian literature would lead one to expect that the work he undertakes will be accomplished with care, accuracy and fine literary taste, an expectation amply fulfilled. Nor in this instance will even the fastidious critic find room for fault-finding. Within reasonable compass the author has compressed a great amount of valuable information, placed under the reader's notice in a most interesting and pleasing manner. The book is made all the more interesting by pictorial embellishment, there being no fewer than three hundred and sixty engravings scattered through its pages. No reader of Dr. Withrow's "History of Canada" needs to be informed that he is a patriotic Canadian. This new work of his is intelligently patriotic as the closing words of his brief introduction testify: "It is the hope of the author that the present work may foster in the hearts of all Canadian readers—whether Canadians by birth or by adoption—a still warmer love for the goodly heritage that God has given them, and a still heartier devotion to its best interests—to its political, its intellectual, its moral, its material welfare."

Choice Literature.

WHEN MR. SMITH MISSED THE TRAIN.

BY HELEN E. STARRETT.

Mr. Smith missed the train by just one half minute, and he was in a furious temper over the matter. He lived in a pretty, country-like suburban village, about forty-five minutes' ride from the large city in which he had his place of business, and he was accustomed to take this particular train every morning. Not once in three months did such a thing happen as his being late for the train; but on this occasion he felt like declaring that half the time he had to rush himself clear out of breath to reach it, or else miss it.

He was in that exasperated state of mind where he wanted to blame somebody, abuse somebody; a state of mind which, in a condition of development a little nearer the savage, would impel to acts of cruelty toward anything or any person on whom anger could be wreaked. The person on whom, in this instance, he could most quickly and with the least impunity cast blame was his wife. It was all her fault. Why could not she manage household affairs so that he could get his breakfast earlier? He worked like a slave at his business ten hours a day; he gave her full control of the house and furnished money to run it; she had a servant, and it was pure and utter shiftlessness in her that breakfast could not be ready in proper time. Thus, with flashing eyes, soliloquized Mr. Smith as, with anger-flushed face, he watched the train disappearing in the distance.

It was a full hour and a half till the next train; it was half a mile back to Mr. Smith's house. He paced back and forth nervously for a few minutes on the station platform, debating in his mind whether he should wait there for the next train or go back home. As he mused, his anger grew. He would go back home and give his wife such a piece of his mind as she would remember for months. She should be made to feel that it was no light matter to have breakfast five minutes late. He turned his face homeward and stamped heavily along, with the air of a man determined to do a desperate deed. His face was flushed with anger and his eye gleamed fiercely.

But, as he hastened along, somehow or other his attention was diverted by the song of a bird among the trees that lined his path. He looked up involuntarily. How brightly the sun was shining; how blue the sky was; how balmy and fragrant the air; how peaceful everything appeared as he looked off through the green spaces on either side of the village street. The trees were putting forth their tenderest green; so was the grass. He noticed the fragrance of the crab-apple and wild plum blossoms; he distinguished the peculiar strain of a bird he used to hear in boyhood. It was the wood-thrush. He had listened to that bird when, years ago, he had walked in the meadows and lanes with the pretty, shy young girl whom his heart was then bent on winning for his wife. She was his wife now. She was the mother of three rosy, active children; they were his and hers. She was not as pretty now as she was then; she was thin and careworn. The plump rosiness and merry smile were, for the most part, gone.

But what a good, true wife she had been to him. How had her economy and faithfulness helped him in getting the start he now had in the world. How little she saw of the outside world, or of diverting pleasures. How self-denying and uncomplaining she had been, and what a devoted mother to their children! And on that bright, sunshiny morning he had been thinking hard thoughts of her, and meditating what sharp, cutting words he could say to her—and all for a trivial little loss of an hour from business. Mr. Smith's pace slackened; his countenance relaxed; his heart melted. On such a morning he could not, would not, by harsh words mar the harmony and beauty of the sunshine and birds and the green things growing. No; if he could not speak kindly he would hold his peace.

As Mr. Smith neared his home he felt a certain shrinking from meeting his wife directly. He almost feared he might betray on his countenance some of the harsh thoughts he had been thinking. So he went around the side of the house and entered the kitchen door. Bridget was standing with a perplexed and exasperated expression on her face, looking into the kitchen stove, in which smouldered a dark, dying fire.

"What is the matter, Bridget?"

"Faith, sur, it's the stove that breaks me heart entirely. The grate is broken and the stove-pipes smokes, and whin I thrive to make a quick fire, here's the way it serves me."

"Well, Bridget, I believe it is all my fault. Your mistress has asked me many times to bring a new grate from the city, and also to send a man to clean out the stove-pipe and chimney. I will put this down in my note-book, and bring the new grate this evening, and Pat McFlynn, the tinner, shall be sent right up this morning to clean and fix the stove-pipe."

"Oh, thank ye sur," said Bridget, with a brightening countenance, "And could Pat fix the cistern, too? The pump has been broken a long toime and keeps me back in me work and breaks me back drawing water with a rope."

Again Mr. Smith's conscience smote him. How often had his wife asked him to send a man to fix the cistern?

"Yes, Bridget, the cistern shall be fixed this very day."

"Well, sur, thin I think I'll stay. I was just tellin' the mistress that I wouldn't work any longer with such inconveniences, but if the stove and cistern are fixed a poor girl can get along."

Mr. Smith made another memorandum in his book and passed on through the dining-room toward his wife's room. He noticed that her plate indicated an untasted breakfast. Softly he opened the door of their room. His wife started up hastily with an expression of alarmed inquiry on her face. Her eyes were wet with tears. The baby, still in its night-clothes, was fretting in the cradle, while a little two-year-old, partly dressed, tugged at her skirts.

"And so you missed the train—breakfast was late—well, I can't help it—Bridget is going to leave, too," and the poor little woman covered her face with her hands and burst into sobs and tears. She fully expected angry complaints from her husband, and in some vague way she felt she was to blame. She could not compass everything, and the babies were so troublesome. Oh, did every young mother have such a hard time as she did?

"Why, darling, what is the matter?" said Mr. Smith, putting his arms around his wife, and drawing her to him. "Come, don't mind. I think it is really mostly my own fault. I have come through the kitchen, and I find Bridget has so much trouble with the stove being broken and the chimney smoking that I wonder she can get breakfast at all."

"I ought to get up in time to see that you have breakfast early," sobbed the poor little woman; "but Bridget is so cross this morning and I—I am so tired."

"No wonder, darling, that you are tired, with the care of these big babies wearing on you all the time. You have no business to have any care of breakfast at all, and you shall not after this. You need your good morning nap and you shall have it. Bridget is all right. I'm going to get that broken stove and cistern fixed to-day, and then if Bridget can't get breakfast in time we'll find some other way to do. Come, now, cheer up, and I'll help you to dress these rogues; I have plenty of time before the next train."

How wonderful is the effect upon the physical nature of a spiritual impulse! How quickly can an uplifted and strengthened spirit energize and strengthen the body! Everything seemed instantly changed for poor, dejected little Mrs. Smith. She laid her cheek on her husband's breast, feeling what a haven of strength and peace it was. How dear and precious was his love and protection. Her eyes brightened and her cheeks glowed. Her weariness and depression, which had been utter misery, gave way to a delightful feeling of repose and loving happiness. In the midst of the most prosaic surroundings, her heart was full of the finest and most inspiring emotion.

"Dear, dear love, how good you are," she said. "How you have changed the aspect of everything for me this morning. Had you reproached me, as many husbands would have done, I would have sunk in the deepest anguish. Now I feel strong—strong and happy."

Releasing his wife with a tender kiss, Mr. Smith took the baby from the cradle and merrily drew its stockings and shoes on its little, plump, kicking, rosy feet. Then he brushed out the other little fellow's curls and buttoned his shoes. Willie, the oldest, had slipped out of the house, and Mr. Smith went to look for him, and found that he had taken advantage of an insecure lock on the gate to run off up street. Bringing him back, Mr. Smith got the hatchet, and in a few minutes had the gate fixed so that Master Willie could not open it. His wife smilingly opened the front door, and, seeing what had been done, exclaimed: "Oh, I am so relieved to find that Willie cannot get out of the yard. It has been such a trouble that he could open the gate."

Now it was time to start for the next train, if he stopped to order the stove and pumpman to do the promised work. So, gaily kissing his wife and children, once more Mr. Smith started for the station. As he walked along, with a light and cheerful heart he mused:

"How cheap a thing is happiness, after all, and yet how easy to turn it into misery! If I had given way to my temper this morning I would have gratified a momentary impulse of unreasonable anger and left behind me aching and discouraged hearts. Thank heaven for the influence of the song of bird and scent of flower; and thank heaven, too, for all the gentle influences and sweet affections that can make the most uneventful life a blessing. Dear, good wife! and dear, precious, little children! Thank God, I have left them happy this morning, if I did miss the train."—*The Interior.*

ECLIPSES.

A little cloud

May hide worlds shining in the midnight sky,
And for a moment seem to be their shroud
Unto the gazer's eye.

A skiff's small sail

May from its owner screen a glorious view,
May curtain half the heavens, and be a veil
Unto the ocean blue.

The little moon

Can cover up sometimes the Source of Light,
And turn the brightness of a world too soon
Into untimely night.

An infant's hand

Can shut day's glories from its darkened eye—
So Self or Care before the Soul may stand
To hide Eternity.

WILLIAM MCGILL.

APROPOS OF SAMUEL ROGERS.

Rogers' personal appearance at once challenged attention. Carlyle tells us of his pale head, white, bare and cold as snow, of his large blue eyes, cruel, sorrowful, and of his sardonic shelf chin. When such an one added a look of scorn and emitted a bitter jest, Diogenes seems revived for our contemplation. He appears to us at a distance as a passionless man, with an unpleasing superiority of a certain sort over more impulsive natures. Not a man that excites the slightest approach to hero-worship or a desire to imitate him. "His God was harmony, sitting on a lukewarm cloud," said witty Mrs. Norton. "I never could *laak myself* into a feeling of affection or admiration for him," says Lady Dufferin in a letter to Mr. Hayward, and then she continues: "To tell the truth, there was a certain *unreality* in him which repelled me. I have heard him say many graceful things, but few kind ones, and he never seemed to me thoroughly in earnest save in expressing contempt or dislike." Mrs. Norton considered that his tastes preponderated over his passions. She adds, he "defrayed the expenses of his tastes as other men make outlay for the gratification of their passions;" and continues: "All within limit of reason, he did not squander more than won the affection of his Seraglio, the Nine Muses, nor bet upon Pegasus. . . . he did nothing rash. I am sure Rogers, as a baby, never fell down *unless he was pushed*."—*Temple Bar.*

A NOTABLE HYMNIST.

There has recently passed away at his quiet country home in Nova Scotia, full of years and honours, if not of more tangible rewards, a man in many respects one of the most remarkable this country has produced. It seems only fitting that some mention should be made in these columns of one whose position in our literature was as unique as his personality was striking and distinct. In my school-boy days I was wont to attend many missionary meetings, not because I felt any profound personal interest in such religious functions, but because my mother desired my services as escort. As a rule, they seemed in my crude judgment a rather dull form of entertainment. There were occasional bright cases, however, when I felt rewarded for the performance of filial duty by something more than the sweet satisfaction one is supposed always to derive from being virtuous. Of such a gratification I was made sure, if among those upon the platform I observed a form and face that could hardly fail to attract attention anywhere. The form was tall and spare, but sinewy and vigorous, while the marked stoop of the broad shoulders spoke unmistakably of long vigils at the student's desk. The face was that of one who had lived and toiled through three-score years at least, until the abundant hair was whitening fast and the furrows were ploughed in deep. From behind gold-bowed glasses two brilliant eyes looked keenly about them, and the mobile, expressive lips moved often, as though impatient to deliver their message. When the time to speak came there was no hesitation, no long-drawn introduction, but a sudden rush of words that commanded your attention at once, and thenceforward there was no fear of its wandering from the speaker. Shrewd mother-wit, unhackneyed pathos, unforced eloquence, profound erudition, thrilling dramatic fervour, these were the qualities that made Silas T. Rand, the Mic-mac missionary of Nova Scotia, an ever-welcome figure at the missionary meeting.

A few lines of biography will help to a better understanding of this remarkable man. Born in a log cabin in the year 1810, the fifth in a double family of twenty-two children, his father a poor farmer, his mother dead when he was but two years old, the early outlook could hardly have seemed more unpromising. Yet there were moments of hope. The mother had been a woman of extraordinary mental vigour, and, considering her circumstances, of surprising general intelligence. She had eagerly devoured all the best literature to which she could gain access. Pope, Young, Gray, Milton, Addison, Steele and Johnson were well known to her. She had even tried her hand at poetry, and shrunk not from essaying the stately hexameter. These tastes and talents were transmitted to her boy, and soon as he could read his passion for books was insatiable. The cross-roads school is his only source of education until he reaches manhood, but he makes the most of it, and studies hard at night, although the day is full of toilsome tasks. At twenty-three he begins the study of Latin at the Wolfville Academy, but can only spare one month for it, and has to resume the mason's hammer and trowel he had so lately laid aside. That is his last experience of schooling. Thenceforward he is self-taught. But just consider his record. Having discovered that he could master Latin without a teacher, he determined to attack other languages. In one week from the day that he took up the Syriac alphabet he could with little difficulty translate the New Testament in that difficult tongue. His next victory was over Hebrew. Then followed, in astonishing succession, Greek, both ancient and modern, French, German, Italian, Spanish and others to the number of thirteen in all. Moreover, this knowledge was no mere superficial smattering. It was critical and thorough, as the acceptance of articles in the French language by leading Paris periodicals abundantly proves.

But his greatest achievement in this direction remains yet to be mentioned. His heart was moved by the spiritual destitution of the Mic-mac Indians of Nova Scotia. Mainly at his own risk and expense he went among them as a missionary some forty years ago. Not only did he seek to save their souls from perdition, but to rescue their language from oblivion. Enduring every possible form of privation, persevering in the face of every imaginable obstacle, he toiled away with the zeal of a Judson for souls and of a John Eliot for words. The success of the spiritual side of his work can hardly be measured here, but of the philological side there is sufficient evidence in a collection of no less than 40,000 Mic-mac words, from which a dictionary is now being prepared and printed at the cost of the Government of Canada.

Remarkable as this record is it does not exhaust Dr. Rand's (for the universities conferred upon him both D.D. and LL.D.) achievements. There is another phase yet, and it is of this I desire to write more particularly. Latin was his first love, and it remained his favourite tongue. Of mediæval Latin hymnology he made a thorough study. About twenty years ago he made his first attempt at translating hymns into Latin, beginning with Lyte's beautiful "Abide with me," which he sought to render into the measure of classical hexameter. "Then," to quote his own words, "I studied the hymnology of the earlier and middle ages of the Christian Church. I learned the reasons why the writers of Gospel hymns deserted the old heathen masters of song. New hopes, new thoughts and aspirations could not be shackled by the arbitrary and unnatural restraints of heathen classics. The new wine could not be confined in the old, worn-out bottles. It burst the bottles without being itself lost, but gaining much by the change. Charmed as I had always been by

British and Foreign.

the majesty and splendour of the Latin tongue, I was enraptured on reading it when it rolled forth the music and the melody of Jehovah's praise. Claiming to be somewhat of a poet, and having seen attempts at the translation of some of our beautiful evangelical hymns into Latin, according to the rules of English prosody, I made several attempts of the same kind. The exercise affording me much pleasure, and receiving commendation from those whose judgment I had cause to esteem, I have continued the work from time to time as opportunities could be obtained, occasionally sending one to the press, until my present collection amounts to over a hundred."

This collection, put forth in a tiny brown-covered volume entitled "Hymni Recentiores Latini: Translationes et Originales," and published by S. Selden, Halifax, Nova Scotia, is now before me, and I shall try my best to convey some idea of the richness of its contents, albeit its appearance is so modest. To take first that hymn which he tells us was his first essay, viz.: "Abide With Me." His version in classical hexameter form begins thus:

Mecum habita, Domine! ultima labitur hora diei!
tam tenebrae condensantur! Tu mecum habitato!
Deficiunt adiutores; atque omnia grata;
Tu, qui non spernes inopes, O mecum habitato!

The version after the method of modern prosody runs much more easily, and commends itself more quickly to the ear on that account, although the quality of the work is the same. This is the first verse:

Ma'eto mecum, vesper properat,
Maneto Domine, tenebraescat.
Absint auxilia, et dulcia;
Tu, Soter inopum, O mecum eta!

It will be noticed in this second version, as also in the other examples that follow, that in both rhyme and rhythm there is an unfailling correspondance between the original and the translation, so that one may sing the Latin words to the same music as the English. Here is "Nearer, my God, to Thee:"

Propius, O Deus mi, propius ad Te.
Etiam si crux erit quae tollat me:
Canam continue—
Mi Deus, prope Te;
Propius, O Deus mi, propius ad Te.

It is of course impossible in an article of this kind to do more than present a few brief illustrations of the doctor's work, but so faithful, spirited and musical is his rendering of Newman's incomparable "Lead kindly light," that I cannot refrain from giving it in full:

Per tenebras, O care Lux, me duc,
Dirige me;
Procul ab domino sum, O tu illic
Me conduce.
Tu pedes tene, nollem videre,
Quae procul sint: gradatim duc me.

Olim non fui sic; non vellem tum
Ut duceret;
Vellem eligere propositum
Nunc Ductor es;
Amavi lucem tum, et, improbus,
Spernavi te: nunc esto Dominus.

Huc me conducebas, ad terminum
Me diriges;
Per paludes, per saxa, fluvium
In splendorem
Et mane angelos quos deligo,
Videbo? licet nunc non video.

A peculiar interest attaches to the version of "Rock of Ages," because of the circumstances connected with it. In 1861 the Hon. W. E. Gladstone gave to the world the Latin version of this immortal hymn which he had composed some thirteen years previously. When it came in Dr. Rand's way he was so delighted with it that he determined to try his own hand on the same hymn. With unstinted care the work was done, and a copy sent to the scholar statesman. Promptly came back a cordial letter containing a frank confession that the Mic-mac missionary's version was much superior to his own. To enable the readers of *The Week* to form their own judgment in the matter I will give the first two verses of each version:

Jesu pro me perforatus,
Condar intra tum latum;
Tu per lympham profluentem
Tu per sanguinem tepentem,
In peccata mi redunda
Tolla culpam, sorles munda.

Coram te nec justus forem,
Quamvis tota vi laborem;
Nec si fide nunquam cesset,
Fletu stillam indelesco:
Tibi soli tantum munus,
Salva me, Salvator unus!

Thus runs the version of the ex-Premier. Dr. Rand's is as follows:—

Rupes Saeculorum, te,
Pro me fissa, condam me!
Aequae Fons et sanguinis
Duplex tui lateris.
Saeculorum purgatio
Sis, et expiatio.

Nunquam possum exaequi
Tua lex quae mandat mi;
Quamvis strenuus semper sim,
Atque semper floverim,
Hoc nil expiaverit
In te solo salus sit.

Among the hundred translations are many precious favourites, such as "All people that on earth do dwell," "Come Thou fount of every blessing," "Come ye disconsolate," "I heard the voice of Jesus say," "Jesus, lover of my soul," "My faith looks up to Thee," and even such dear old nursery hymns as "Hush, my dear, be still and slumber," "How doth the little busy bee," and "Let dogs delight to bark and bite," rendered with unfailling skill and beauty.

In addition to the translation are several original compositions, which, to quote the author's words, "were thought out as well as written at first in Latin," but as in order to their proper appreciation they would have to be presented in full, the mere mention of them must suffice. They are strong symmetrical compositions, full of faith and fervour, and are accompanied by excellent English versions prepared by the Rev. W. S. McKenzie, D.D., of Boston.

Unpretentious as this little volume is, it is a veritable casket of jewels that should be in the hands of every lover and student of hymnology, and it seems a safe prediction that it will serve to keep the learned Doctor's memory green long after his Mic-mac dictionary has been forgotten.—*J. Macdonald Oxley, in The Week.*

COLOUR-BLINDNESS.

At the recent meeting of the British Association, a paper by Mr. J. Spiller, on "An Experiment on Colour-Blindness," was read. Mr. Spiller has had so much experience in comparing coal-tar colours and testing for colour-blindness, that he thought there could be no question as to his own sight being normal. He made himself colour-blind on purpose by taking, on August 29, a dose of a grain and a half of sanonine, the acting principle of the flowers of *Artemisia santonina*. Within less than five minutes afterwards the white tablecloth appeared of a delicate pale bluish tint, and every thing else as if regarded by spectacles of that colour; ultramarine looked normal; violet and pink were good; green turned slate-colour. The spectrum was visible, unbroken, but with hardly any variations. There was nothing particular in the green, which appeared fine and normal; and he could not discover the neutral grey band in the green, for which he was particularly searching. Mr. Spiller warned his audience against any repetition of this experiment, which, after all, did not reduce him to ordinary colour-blindness, and the results are extremely disagreeable.

THE ENDOWMENT OF DAUGHTERS.

The hard case of women who are left in middle life to provide for themselves without the previous training which would fit them for any remunerative work was recently the subject of an animated but short-lived public interest. Mr. Walter Beaant, it may be remembered, warmly advocated what he called "the endowment of the daughter," and called on all parents whose means would admit of the sacrifice to take such measures betimes as should secure at least a small provision for each unmarried daughter. The discussion which then took place had the effect of drawing attention to the question of insurance and benefit societies for women. Such societies as exist have not yet grown to any large proportions, and for the most part their benefits are confined to working women. The "United Sisters' Friendly Society" has recently opened a branch for members of the teaching profession, but this is a solitary example. Recently, however, a society has been constructed with special reference to the needs of women of the educated classes, unmarried or widows. The "Home-for-Life Society" derives its name from the fact that the annuities acquired by its members, if amounting to an annual value of £30, can be exchanged for residence and board in one of the Homes to be established for this purpose. The idea is novel in this country, but societies similarly constituted exist in Germany and Denmark, and the arrangements respecting the Homes are said to work well.—*Manchester Guardian.*

ON A HIGHLAND "HIGHFLYER."

Over crossings, threading with ease what appeared to be a devious and intricate way, through the many sidings at Kentish Town, the footplate meanwhile as steady as the floor of the saloon carriage, told well for the almost perfect balancing of the moving parts. Through another open space, with a gleam of sunlight in the face, quickly exchanged for the uninviting stone-work of the cutting, past Haverstock Hill station, and then with a rush plunged into the murky terrors of Belsize tunnel, which the preceding 10.30 train had filled with vapour, which still twisted and clung to the damp sides in fantastic shapes, rapidly enveloping us as though to hide the Cimmerian terror beyond. Had Dante been so fortunate as to ride through Belsize tunnel on a locomotive under such conditions, another and a more terrible chamber of horrors would have been added to his pandemonium, in which doubtless a wheeled monster would have figured, before which the most gruesome of his shapes would have flown in terror, crushed and ground in a thick-ribbed region of smoke and steam. The fire-door is now dropped (with a clang) for the purpose of adding more fuel, and a broad lurid flash of light is flung back on the tender and the end of the first carriage, showing the piled-up coal magnified and distorted by the masses of vapour which wreathed down from the roof. The rapid pulse-like beats of the exhaust could be distinctly heard as the arched roof hurried back each reeking concussion. The darkness becomes more profound and wearisome, when a glimpse of light, lost as soon as seen, and gradually enlarging, gives one the impression of looking through the wrong end of a telescope. The light becomes larger and more full-orbed, and quickly, with a sense of relief, we rush into the awaiting glories of the day. Ajax at the dawn, after the night's encounter, never felt more relief than was experienced by the third man on the footplate.—*Blackwood.*

CANON BLACKLEY affirms that no less than ten per cent. of the population of England are paupers.

HON. EMILY KINNAIRD addressed a meeting of ladies at Forfar in furtherance of the work of the Y.M.C.A.

GLASGOW south U. P. Presbytery have decided by thirteen to eleven against the overture for increased representation of elders in Presbyteries.

SEVERAL thousands of Jews, under orders to quit Bessarabia, have accepted engagements to colonize lands in the Argentine Republic.

AN Indian missionary, Rev. R. Robinson, who made an experiment to live as a native, has completely broken down and is now on his way home.

MR. MALCOLM MACMILLAN, son of the publisher, who disappeared in the vicinity of Mount Olympus, is still being searched for, but all in vain.

INSTEAD of being worse in health this autumn, Mr. Spurgeon says that he is better than usual and will not take his holiday till the middle of November.

TWO fresh features were introduced this year at the Dublin Christian Convention—a children's meeting and a great missionary meeting; both proved eminently successful.

It is said that one half the dwellings in Berlin consist of one room, in which sometimes from ten to fifteen persons sleep, and that 100,000 people pass the night in cellars and attics.

IN connection with the jubilee of Cardinal Manning, to be celebrated next year, the laity of the Romish Church propose to raise \$60,000 to liquidate the debt on the pro-cathedral at Kensington.

NEARLY seventy per cent. of the English Congregational ministers and over ninety per cent. of the students are total abstainers. The Scotch statistics of the body are even more satisfactory.

CANON WILBERFORCE seems to emulate the alliterative propensities of Dr. Burchard. In a recent election contest he urged the electors to "strike a blow at drink, despotism and darkness."

THE executive of the Liberation Society have issued a vigorous protest against the supposed intention of the government to establish either a Roman Catholic university or college in Ireland.

AN effort is being made in New Zealand to secure a visit from Canon Wilberforce on behalf of the Alliance, by offering to pay his expenses. The Canon never pockets anything by his temperance lectures.

THE Railway Servants' congress at Hull sent messages to both the Congregational Union and the Church Congress asking assistance to secure the shortening of their hours and the abolition of Sunday work.

THE Care of Youth Committee of the U. P. Synod have suggested that a convenient Sabbath in October be observed as "Children's Day," when one service should be devoted to the children and another to parents and teachers.

THE author of "Micah Clark" is Dr. A. C. Doyle, an English physician of thirty, famous as a cricketer, who has seen service on the West African coast and also "roughed it" in a whaler. He is a nephew of Richard Doyle, the caricaturist.

At the triennial congress at Geneva of the federation against the State regulation of vice, M. de Laveleye made a powerful attack on immoral literature as a fertile cause of depravity; and a letter was read on the same subject from M. de Pressensé.

ACTIVE efforts are being made in Glasgow to give effect to the resolutions as to co-operation passed by the U. P. Synod and the Free Church General Assembly. There is to be an extensive exchange of pulpits on the 17th November and united evangelistic work.

GLASGOW corporation have acquired for the Kelvin-grove museum the original Glasgow copy of the national league and covenant which was shown in the Bishop's castle collection. Mr. Pullsifer of Boston, U.S., disposed of it for \$250, the sum he himself paid for it.

MR. JAMES SMITH of Newmarket, affirms that at the laying of the foundation-stone of a Congregational chapel in that place, he overheard two betting men lay a wager as to the probable length of the dedicatory prayer while it was being offered by a minister from Ipswich.

THE Rev. D. C. Greene, an American missionary who has been at work in Japan for twenty years, says it may be questioned whether in all its history Christianity has ever gained, in so short a time, a stronger hold upon the upper classes than in Japan during the last sixteen years.

THIRTEEN years ago the first Christian church in Japan was organized with sixteen members; now there are 250 churches, with 2,500 members. In five years the missionaries have increased from 350 to 443; the native ministers, from fifty to 142; licentiate and helpers, from 160 to 287.

PRINCIPAL CAVE does not believe that young men stand aloof from the ministry because of any pecuniary sacrifices they might have to make; it is because they are not quite sure that there is work for them to do in the ministry which could not be quite as well done by them as men of business.

BELFAST Presbytery has taken up a very determined attitude in opposition to the proposals of the government for Catholic higher education in Ireland; and a deputation from the Assembly's Committee has been appointed to wait upon Mr. Balfour to lay before him their views with regard to his declaration, which they read with "astonishment and alarm."

THE Rev. J. Dymock, at the Geneva Congress of the Federation against Legalized Vice, read a resolution of greeting and congratulation from the Free Church Committee. The churches as a whole, he said, had not taken the part in this movement which they ought to have done. The existence of the system was in their hands; if they pleased they could sweep it away.

THE Rev. J. L. Lyne, "Father Ignatius," at the congress at Cardiff declared, amidst some remonstrances which were met by more general cheers, that as a member of the Catholic Church he thanked God for the Calvinistic Methodists. When immorality and Sabbath-breaking were universal in Wales it was the fathers of the Welsh Calvinistic Methodists who made such a magnificent change.

Ministers and Churches.

THE Rev. W. J. Hall, who graduated from Manitoba College last spring, was on the 3rd of Oct. inducted into the pastoral charge of Stonewall, in the Winnipeg Presbytery.

THE Hon. Alexander Morris, who while in active health took an active and prominent part in the Church Courts, has been for a long time past in feeble health. The end came on Monday morning last when he passed peacefully away.

DR. COCHRANE has received the sum of \$200 from the Farringdon Independent Church, Brantford, towards defraying the salary of a missionary in the North-West last summer. Mr. Frank Nichol, son of Dr. Nichol, of Brantford, now in the middle class of Knox College, was their missionary, and proved himself most efficient.

THE regular meeting of Knox College Missionary Society was held on Tuesday evening week, president McLaren in the chair. Mr. E. A. Harrison gave a report of his summer's work at Bethune, in Muskoka. A large number of delegates were appointed to the Inter-Collegiate Missionary Alliance, which meets in this city, commencing November 7th. Arrangements were made for a public meeting to be held on December 6th. The president and Mr. J. R. Sinclair will read papers and Rev. Dr. Frazer, of Leith, will deliver an address.

THE Presbyterian Church, Campbellford, was filled to overflowing last week at the induction of the new pastor, Rev. Marcus Scott, late of Toronto. The induction sermon was preached by Rev. John Hay, of Cobourg, late pastor of the church, after which the following addresses were delivered: On Presbyterian polity, by Rev. D. Sutherland, Warkworth; to the new pastor, by Rev. Mr. Torrance, Peterborough; to the congregation, by Rev. Mr. Andrews, Keene. In the evening a tea and reception were held, which were very successful. Addresses were delivered by the above-named ministers and others.

A FRUIT festival was held at Mount Pleasant on Oct. 22. The occasion being the first anniversary of the induction of the pastor, Rev. J. L. Campbell. There was a large gathering, and excellent addresses were given by Rev. Messrs. Gaudier, of Brantford, Harper, of the Methodist Church, Craig, of Claude, and Argo, of Norval. The Norval Presbyterian choir added much to the entertainment by appropriate selections of sacred music. The pastor occupied the chair and mentioned that the year was one of harmonious and, on the whole, successful work; fifty-seven names were added to the roll during the year.

THE work of the Toronto Young Men's Christian Association has never been more successful than during this season. During the month of October about 300 new members joined and there are about 350 attending the educational classes in shorthand, book-keeping, penmanship, drawing and elocution. The twenty-fifth anniversary of the Association will be held on Tuesday, Nov. 5th, when reports will be presented and the address of the evening given by Rev. A. T. Gordon, D.D., the well-known Baptist clergyman from Boston. The music will be furnished by Mr. F. Warrington and choir of Sherbourne Street Methodist Church. Reserved seat tickets free can be obtained from the General Secretary.

REV. MARCUS SCOTT, who for the past ten months has been in charge of St. Mark's Church, and who has just accepted a call to Campbellford, was tendered a little informal reception on a recent evening on the occasion of his leaving. Mr. W. A. Sampson read an address which set forth the appreciation in which his services in the church had been held, and accompanied his remarks with a slight testimonial in the shape of \$100 and a silver fruit stand for Mrs. Scott. Rev. D. J. Macdonnell, Mr. J. M. Cameron, Mr. Hodgson, Mr. W. A. Shepherd, and Mr. R. Dale were among those present and made short appropriate speeches. The church choir sang several pieces, and a very pleasant evening was spent.

THE Rev. Mungo Fraser, D.D., of Knox Church, Hamilton, preached in the Presbyterian Church, Midland, on Sabbath, the 20th inst., the occasion being the anniversary of the opening of the church there. The church was crowded at both morning and evening services. On Monday evening a very successful tea meeting was held. After supper a choice programme was rendered, the choir being assisted by Miss Johnston, of the Toronto College of Music, whose singing was much admired by all present. Dr. Fraser's address on the occasion was one full of humour and kindly advice, specially intended for young men. Mr. Currie, of Penetanguishene, also spoke, congratulating the congregation on the success which had attended their efforts during the past year.

In the reports read last week at the meeting of the Brooklyn Presbytery, of the Committee on Systematic Benevolence, says the *Christian at Work*, it was stated that thirteen churches had increased their contributions since last year, and that the banner church for proportionate and systematic giving was Mount Olivet Presbyterian Church. The three highest were as follows: Mount Olivet, 200 per cent. increase; Westminster, seventy-five per cent.; Trinity, thirty-nine per cent. Mount Olivet Church is a young and vigorous one, under the pastoral care of Rev. David Junor, formerly a lawyer in the west. Under his able management great progress has been made. They have just inaugurated their winter campaign by refurbishing the church with a new carpet, and making other improvements to meet the requirements of their aggressive work.

THE Malton Presbyterian Church, under the charge of J. H. Barnett, student, has enjoyed a season of steady prosperity. The field is somewhat limited, yet our brother, assisted by a band of earnest men, has done a good work for the Master. Special services were held for three weeks, which resulted in the quickening of God's people. The communion was dispensed twice during the summer by the Moderator, Rev. W. Reid, of Weston. The Sabbath school department was faithfully worked. A system of instruction was adopted which proved very effective in the training of the young. While the prayer meetings, cottage meetings and Bible classes were all fruitful in blessing. A harvest home festival netted the amount of \$50. Mr. Barnett, by his earnest manner and devotion to his work, has won for himself a very warm place in the affections of the people of Malton.

THE Rev. Robert Johnson, B. A., pastor of St. Andrew's Church, Lindsay, recently at the close of a powerful sermon on the grace, honesty, privilege and blessing of giving for the support of missions, expressed the wish that the congregation would contribute one thousand dollars for the schemes of the church during the year commencing 1st October. An opportunity has been given to the people for a fortnight to say what they would do. The response has been so full and hearty that the reverend gentleman was able to announce on the following Sunday that more than the amount mentioned would be forthcoming. The congregation have thus undertaken to more than double the contributions of preceding years for the same purposes. St. Andrew's has shown great liberality in various ways in recent years, but the most sanguine were scarcely prepared for such a stride so early in the ministry of their devoted and able pastor.

THE Victoria B. C., *Daily Times* says: A large number gathered at the Cedar Hill school house, the occasion being a formal leave taking of Mr. R. E. Knowles, who has for the last six months been the popular pastor of that district. At the close of an interesting programme, the chairman, Mr. George Dean, with a few well-chosen remarks, presented Mr. Knowles with a beautiful solid gold hunting case watch, upon which his monogram was tastefully engraved, while on the inner lid was the following inscription: "Presented to Robert E. Knowles, by his congregation, Cedar Hill, Cadboro, B.C., Oct. 16, 1889." An address giving expression to the high esteem in which Mr. Knowles was held was also presented. Though much overcome

by this manifestation of good will, he replied in his usual happy style. We would assure Mr. Knowles that the people of the country are not alone in their appreciation of his worth, as we know of no more popular substitute for our city pulpits than himself.

THE services in connection with the fall communions were held during the last week of September at Embro; during the second week of October at Thamesford, and the following week at Kintore; three adjoining congregations. In each of these places the good old Highland custom of having services on each of the five days is still observed. The attendance upon the services was much larger than it has been upon similar occasions for the last number of years. This was largely owing to the fact that the Rev. John Fraser, late of Indian Lands, and well known in this vicinity, was announced to conduct the greater part of all the services. At Embro Mr. Fraser preached in all, during the five days, seven times. His preaching was characterized by great earnestness and power. Mr. Fraser has lost none of his old-time vigour, and is to-day one of the most able preachers in the Presbyterian Church in Canada. Mr. Fraser will always be welcomed back to this vicinity by large and interesting congregations.

MISS GERTRUDE HART, the talented teacher of elocution in the Brantford Ladies' College, gave an entertainment Tuesday evening week, of which the Brantford *Expositor* says: Miss Hart has been heard on several previous occasions in Brantford, and each time has won the warmest favour of the critics in her audiences. She has a fine face, an excellent presence, dresses with extremely good taste, and before she opens her lips is in favour with the audience. She is entirely unaffected in manner, and yet there is an evident self-confidence that forbids a thought of mediocre work, much less failure. Prepared thus to hear something good, one is not disappointed when Miss Hart speaks. She possesses a pure, clear, full voice, that is perfectly modulated and under excellent control, while its compass is wide. In the most pathetic, sentimental, or ridiculous compositions she is equally at home, and while the tears were inclined to chase one another down one's cheek at the simple little story of "Daisy's Faith," so pathetically told, the next story of "Jimmy Hoy," given with a good brogue was as calculated to dry them up. She is very versatile, and takes not only the dialect and sentimental, but gives such dashing, thrilling selections as the chariot race, so majestically described by Gen. Wallace in "Ben Hur." Those who do not hear Miss Hart whenever occasion offers will miss a treat each time. Nothing like it was ever heard in the College.

AN interesting event took place at Moosejaw, N. W. T., on the 17th of this month, when the Presbytery inducted the Rev. S. J. Taylor into the pastoral charge of the congregation in that place. There was a good attendance and evident interest in the proceedings. The Rev. Kenneth McLennan, now on a visit to the west, preached. Mr. Nicholl, Moderator *pro tem*, addressed the inducted pastor, and Mr. Robson, of Fort Qu'Appelle, met the duties of the people with the example set them by the Israelites fighting Amalek, and by Aaron and Hur in sustaining their leader's hands. In deference to the wish of the minister no social after-meeting was held, thus leaving it to the newspaper correspondent to give expression to the good feeling of the occasion. It is a matter which a grateful Church should not forget that it has one man at least who has laboured perseveringly, not among the brightest prospects, in establishing our Christian work in the west. The congregation has steadily grown. Mr. Taylor was its first missionary, and is now its first pastor, having continued for six years to labour in the former capacity. It is hoped that this case, with some others, may commend itself as showing the method of solving the vexed problem of candidating; and may prove a profitable example of adhesiveness to the cultured graduates of our colleges, whose services are demanded by the growing proportions of the work in the west and by the requirements of a heathenism lying more or less remote from our own door.

AT a meeting of the Barrie Presbytery it was unanimously agreed that the following resolution be adopted, and a copy transmitted to the Rev. Mr. Ewing, of Collingwood, viz.: That, whereas it has pleased our all-wise Father to remove from this earthly scene Mr. W. C. Ewing, one of our missionaries employed in the field, this Presbytery desire to place on record their appreciation of Mr. Ewing's services in the field during the past two seasons. Mr. Ewing, though comparatively young, having just passed his twentieth year, gave great promise of future usefulness in the work of the Gospel ministry, which he had chosen as his calling. By diligent application to his studies he had taken prominent rank as a student of our Provincial University, from which it was expected he would graduate with honour after another session. By his kindly and genial disposition he had endeared himself to all with whom he came in contact, both in the college and in the mission field; and by his faithful discharge of duty as an ambassador for Christ he had been the instrument in the Master's hand, not only of stimulating to a higher life some who had already professed their faith in Christ, but also of turning the steps of others into the straight and narrow way. With a brilliant and useful career opening up before him, the voice of the Master is heard calling him home. Although measured by time but little comparatively had been accomplished, yet his work is completed, and we are left to adore the wisdom which we cannot comprehend. Those who by this event are bereaved of a dutiful and affectionate son and loving brother we can only commend to the Father of our spirits and the word of His grace. They mourn not as those who have no hope, he has only gone before. The will of the Lord be done.

THE Woman's Foreign Missionary Society of the Presbytery of Whitley met in Oshawa on the 16th inst. A morning meeting was held to dispose of some of the business, thus leaving more time in the afternoon for what was of more general interest. At this meeting the officers of the preceding year were re-elected. An animated discussion took place as to the most suitable time for holding the annual meeting. In the afternoon the meeting was well attended, and the interest sustained to the close. It was presided over by Miss Gordon, who has been president for several years. An address of hearty welcome was given to the delegates by Mrs. Eastman, and was replied to very feelingly by Miss Darlington. Delegates from three of the other denominations in town addressed the meeting, presenting greeting from their societies and expressing their interest in the work of the Society. Mr. Wilkie gave a short address, as some of the delegates were unable to remain for the evening meeting. The discussion of the morning was renewed, and it was decided to hold the annual meeting in January as formerly. A most interesting and edifying address was read by Miss Darlington on the progress of missions. Miss Panton read a paper on Mission Band Work, urging the formation of Bands in all congregations. Mrs. McClelland and Mrs. Kippan spoke on the encouragement and discouragements of the work. In the evening a general meeting was held; the church was filled with an interested and attentive audience. Rev. Mr. Perrin, of Pickering, gave an earnest address on the privilege of engaging in mission work. Rev. Mr. Wilkie, of Indore, made a stirring appeal on behalf of the youth of India, and pleaded eloquently for the extension of the work there. All were pleased that the privilege had been granted them of listening to that which stirred them to take a deeper interest in the work carried on by the Foreign Missionary Society.

AT a recent meeting of Minnedosa Presbytery, held at Birtle, the committee appointed to draft a suitable minute of the resignation of Rev. James Todd from the Presbytery, reported as follows: The Presbytery, in accepting the resignation of the Rev. James Todd, desires to place on record a minute expressive of the high regard in which he was held by his brethren. Mr. Todd was one of the pioneer missionaries in Southern Manitoba, where he laboured faithfully and with success, enduring much hardship in overtaking the work his wide and sparsely-populated field. In May, 1884, he was

settled at Burnside—a country congregation. After a successful pastorate of two years he was called to the town of Minnedosa. Mr. Todd has proven himself a preacher of more than ordinary power as well as an energetic pastor. His warm attachment to the principles of Presbyterianism and his strong grasp of the Church law made him a leading man in our Church Courts, and he has taken a foremost part in establishing Presbyterianism on a firm basis in this country. In the former Presbytery of Brandon he held the office of Convener of the Home Mission Committee, an office which was no sinecure, and in which office he never hesitated to sacrifice personal considerations to duty. When the Presbytery of Minnedosa was organized he was unanimously elected to fill the same office, and he has given the best of his skill and experience for the promotion of the Master's work throughout the bounds of the Presbytery. In the temperance cause also he took an active part. In short, his brethren have ever found him ready and willing to lend his influence by word and act to advance every good work. For his manifold labours he has placed the Presbytery under deep obligation. Our hopes and prayers will accompany him to his new field of labour, and we trust that our gracious Master will be with him and his family, blessing them in their home and in their souls and making them a blessing to many others.

THE fifth annual convention of the Inter-Collegiate Missionary Alliance of Canada will be held in Toronto on November 7th to 10th, 1889. The Convention will be opened by a public meeting in Association Hall, corner Yonge and McGill Streets, on Thursday evening November 7th, at eight o'clock, and will be closed with a meeting in the same place on Sabbath evening, November 10th, at 8:30 o'clock. The ordinary Sessions of the Convention will be held in University College Y. M. C. A. building, the meeting on Friday evening in Emmanuel Baptist Church, corner Jarvis and Wellesley Street. Programme, Thursday Nov. 7th, 9 o'clock p.m., Association Hall, corner Yonge and McGill Streets, Sir Daniel Wilson presiding. Address of welcome, Rev. D. J. Macdonnell, B.D., Toronto; address, Rev. A. J. Gordon, D.D., Boston, Mass. Friday November 8th, University College Y. M. C. A. Building—Morning, 9:30, devotional meeting, Rev. F. H. DuVernet, Wycliffe College, Toronto; 10, business meeting, roll call. Afternoon, 2:30, "Scriptural Basis of Missions." W. M. Rochester, B.A., Presbyterian College, Montreal; 3:30, "Life and Work of Bishop Taylor," W. R. Ellinwood, McGill College, Montreal; Address, Rev. A. Sutherland, D.D., Toronto. Evening, 8 o'clock, Emmanuel Baptist Church, corner Wellesley and Jarvis Streets; pastor Denovan presiding. Address, Rev. A. J. Gordon, D.D., Boston, Mass.; address, Mr. Robert P. Wilder, New York. Saturday, November 9th, University College, Y. M. C. A. Building—Morning, 9:20, devotional meeting, P. E. Judge, Diocesan College, Montreal. 10, "Gospel Temperance Missions in Large Cities," Miss Emily Coulter, Ladies' College, Hamilton; 11, "Missions in Mohammedan Countries," W. J. Patterson, B.A., Queen's College, Kingston. Afternoon, 2:30, Outlook Papers: "Chinese in America," A. J. Darrock, Baptist College, Woodstock; "South American Missions," F. B. Hodgins, B.A., Wycliffe College, Toronto; "Extent of Mission Work, 1879-1889," M. P. Floyd, Albert College, Belleville; "Educational Work in Japan," S. W. Mack, Congregational College, Montreal; 4:30, address, Rev. S. H. Kellogg, D.D., Toronto. Evening, 8 o'clock, University College Y. M. C. A. Building—Meeting of delegates, address, Robert P. Wilder. Sabbath, November 10th, 11 a.m., Alliance sermon, Rev. A. J. Gordon, D.D., St. James Square Presbyterian Church, Gerard Street; 3:30 p.m., farewell meeting (Association Hall Yonge Street). Addresses by Rev. J. A. Gordon, D.D., and Mr. Robert P. Wilder. The public are cordially invited to all the meetings of the Convention.

THE following were the officers elected by the Ontario Sabbath School convention last week: President, J. K. Macdonald, Toronto; Hon. Secretary, Rev. John McEwen, Lakefield; Minute Secretaries, Rev. Dr. Barrass and W. M. Graham; General Secretary, Alfred Day; Corresponding Secretary and Treasurer, J. J. Woehouse; The Executive Committee was appointed as follows: Brant, W. N. Hossie and Henry Cox; Carleton, Rev. John Wood and R. M. Robins; Dufferin, Revs. H. Crozier and C. E. McIntyre; Dundas, Rev. A. McWilliams and Mr. Edwards; Durham, Rev. W. H. Wariner, M.A., and M. Hockin; Elgin, W. E. Yeomans and Rev. R. D. Hamilton; Essex, Rev. I. R. Gundy and A. Bings; Frontenac, Rev. S. Houston, B. W. Robertson, Revs. R. Laird and E. S. Snorey; Glengarry, W. J. Scott, Rev. D. McLaren; Grenville, Rev. Dr. Kellogg and Mr. Easton; Grey, Rev. J. W. Holmes and C. R. Sieg; Haldimand, Rev. J. L. Wilkinson and R. McKnight; Haliburton, Rev. Wesley Down; Hastings, Rev. Mr. Mitchell and Messrs. A. G. Northrop and Wm. Mackintosh; Halton, Revs. R. H. Abraham and J. W. Rae; Huron, Rev. B. Clement and Wm. Gray; Kent, Ransom Pearce and S. Barfoot; Lambton, Revs. J. G. Falls and J. C. Tibb; Lanark, Rev. A. McCaury and T. F. Frost; Leeds, J. J. Bell and P. Reed; Lennox and Addington, Rev. F. B. Stratton and W. H. Hall; Lincoln, Revs. T. W. Jackson, L. H. Wayner and G. W. Hodgetts; Middlesex, Rev. G. W. Henderson and Hugh Macaulay; Norfolk, Rev. D. D. Burch and A. J. Donly; Northumberland, Rev. G. C. Workman and Mr. Redmond; Ontario, Rev. W. C. Watch, W. G. Mills, Rev. Dr. Barrass, John Dryden, M.P.P.; Oxford, Rev. Mr. Barker, J. G. Gibb; Peel, D. McClure, N. Steen; Perth, Rev. R. Hamilton, R. R. Goulding; Peterboro', Dr. Harris, son, W. Roxborough; Prescott and Russell, A. McInnis; Prince Edward, G. D. Patt, B.A., Dr. Watson; Renfrew, Rev. G. T. Bayne; Judge Deacon; Simcoe, D. G. Bell; Victoria, Rev. C. Parker; Waterloo, Rev. J. E. Howell, Jas. Woods; Wellington, Revs. L. W. Thom, J. Broly and D. McCrae; Wentworth, Seneca Jones, Wm. Givens, Rev. R. Burns, Ph.D.; York, North, Rev. W. Amos, C. C. Webb; York, East and West, David James, L. C. Peake, Revs. John McKay, H. J. Clark, Hamilton Cassels, Revs. Dr. Potts, Dr. Stafford, G. M. Milligan, Dr. Thomas, Dr. McTavish, John Burton, B. D. Septimus Jones; Elias Rogers, Mr. D. Fotheringham, C. W. Biggar, Richard Brown, R. S. Gourlay, J. J. McLaren, L.L.D., S. J. Moore.

THE Providence, Rhode Island, *Bulletin* says: The first Presbyterian Church, Rev. James A. F. McBain, pastor, on Clifford Street, near Claverick, Providence, has been painted and redecorated. For six weeks the walls were under the brush of the fresco artist. The work was completed last Saturday night. Five Sundays, preaching services were held in the Sunday school room. The building, which was erected about 1874, and which has semi-circular pews on a pitched floor, and whose seating capacity is 700, is now a gem in hazel, opal and chataigne tints, quietly contrasting with or relieving each other. Roof, gutters and brick walls have all been thoroughly repaired and made water proof. The outside wood-work has also been repainted. Inside, the walls of the auditorium, which had never before been decorated, and of the halls leading thereto, have received four coats of oil paint, and the ceiling two coats. The groundwork of the walls in both vestibule and auditorium is dying ashes, while the fluted ceiling is opal or light blue. The pillars have been stained a natural brown. The double border above the wainscoting consists of a conventional combination of the lotus and the lily, scalloped and undeveloped. The vegetation is on a sandal foundation, and the leaves are a shaded lemon, green and olive, while the blossoms are Afrique and light brown. The five-leaved flowers in bud are a green lemon, while citron stripes the whole. Over the organ loft, the corrugated ceiling of the arch is a light brown, and the walls are checked on a dark brown foundation, lighted up with gold stripes and figures. The chandelier has been redecorated, a reflector suspended from the arch over the organ loft and pulpit platform and new gas brackets have been placed on each side of the church. The pews have all been washed and newly shelledacked. The carpet has been steamed, renovated and reversed. McKearse Bros

did the frescoing, and Grant, who pointed the Grace Church spire, the outside work. Sunday morning week the pastor preached a rededicator sermon, selecting his text from Psalm lxxvii. 4-6. He said Zion represented the Church of God, and the Church was the great instrument in the world for the reclamation of man. God loved the gates of Zion more than the dwellings of Jacob. It was only where the Church was represented in its true agencies that you found the worship of the true God. "May it be our highest wish and earnest prayer in the re-dedication of these renovated walls," said Rev. Mr. McBain, "that this place may be the birth place of souls; and may it be said of this man and of that man that he was born here."

DEEPLY interesting and impressive services were held at Portneuf last Sabbath when the sacrament of the Lord's supper was dispensed by the Rev. James M. Whitelaw, B.A., of Valcartier. These services were interesting because it is upwards of thirty years since the communion services or, indeed, regular services of any kind were held here by the Presbyterian Church. It was as the dawn of a brighter era in the history of the Presbyterians of this important mission. This field, situated on the line of the C. P. R., between Montreal and Quebec, being about thirty-five miles from the latter city, was opened as a mission last spring by the Students' Missionary Society of Morrin College. This Society is to be congratulated on their choice of this field out of the various unoccupied fields that surround the city of Quebec, and also on their appointment of Mr. George H. Smith, B.A., to labour there under their auspices during the summer just closed. Mr. Smith laboured with much acceptance to the people, and his untiring efforts to advance the cause of Christ are extremely gratifying in their results to both the people and the Society. At the preparatory services held on the Saturday twelve were received on profession of faith into full communion. To show the importance of this mission it might be stated that their Sabbath collections for the summer months amounted to over \$70, which sum increased considerably the amount guaranteed by the field to the Society for supply. The people fully appreciate the interest taken in them by the Students' Society, especially in sending such a superior man as Mr. Smith. At a business meeting held the other Saturday at the close of divine service the people pleaded strongly for weekly services during the winter months. It is to be hoped that Chalmers and St. Andrew's congregations of Quebec, who have patronized the Society, so liberally in the past will do their utmost to give the Society that financial support which will enable it to man this important field every Sabbath during the coming winter. The Students' Missionary Society of Morrin College has an important work—truly pioneer work—to do, as there are so many fields where there are a number of Presbyterian families who in many cases never hear the sound of the Gospel, while in others they are being gradually but surely led away step by step by Adventists, Universalists, etc., and by intermarriage into the Roman Catholic Church—which is but a proof that man must have some form of religion. Many of these fields could not be worked by the Home Mission Committee of our Church, being too poor, scattered, etc., but after a few years of earnest, prayerful work it is hoped that this society will be in a position to ask the Home Mission Committee to take over a number of its fields, while the efforts of the society are exerted in gathering together and awakening an interest in spiritual affairs in other fields.

THERE was a very pleasant gathering in the lecture-room of Knox Presbyterian Church, St. Catharines, on Tuesday evening, October 22, the occasion being the twenty-second anniversary of the induction of Rev. George Burson to the pastorate. The Ladies' Aid Association improved the opportunity to give an "At Home" for the enjoyment of the congregation. After a bountiful supper had been served, at the request of the ladies, Mr. Robert Lawrie was called upon to preside. After singing by a quartette composed of Misses May and Chaplin and Messrs. Charles and Colin Macgregor, the chairman read the minutes of Session in which the proceedings of the induction of Mr. Burson in 1867 are recorded. The chairman called attention to the singular fact that of the ten present at that meeting five have been taken and five left; that of the two ministers who were present one had been taken and the other left, and of the two elders one had been taken and the other left. The chairman also stated that Mr. Burson, Captain Norris and himself were the only persons now remaining in the official positions which they occupied twenty-two years ago, Captain Norris having been unanimously elected as trustee or manager twenty-eight successive years, and the chairman having been a member and Clerk of the Session for nearly twenty-six years. The many changes that have taken place in the congregation since Mr. Burson's induction were feelingly alluded to. The membership during Mr. Burson's pastorate has increased more than one hundred, and the debt of \$4,000, which was on the church twenty-two years ago, with an additional expenditure of \$9,000, has been reduced to the comparatively trifling sum of \$2,000. The contributions to the Schemes of the Church have, during the same period, increased fourfold. The many changes that have taken place in the other congregations were alluded to, the comparison showing that Mr. Burson is the oldest minister in the city, and is the second oldest member of the Hamilton Presbytery. Rev. Mr. Murray, of Grimsby, is the oldest. The chairman concluded a very interesting and felicitous address by presenting, on behalf of the Ladies' Aid Association, to Mr. and Mrs. Burson two elegant and expensive chairs, which they immediately occupied with much comfort to themselves and pleasure to all present. Mr. Burson made a feeling reply, alluding to the many acts of kindness shown him by the congregation since his settlement among them, and, on behalf of himself and wife, returning thanks for this new manifestation of confidence and esteem. Rev. Mr. Ratcliffe spoke briefly, but to the point, congratulating Mr. Burson on his long pastorate. Miss Chaplin followed with a beautiful vocal solo, which she rendered with much effect; but the musical gem of the evening was the duet sung by Miss May and Mr. Lawrie, which will bear frequent repetition. Mr. Norris as senior trustee and Mr. John R. Monro, as chairman of the Board of Managers, made short talks, the latter concluding by moving a vote of thanks to the Ladies' Aid Association. Mr. Norris seconded the motion, which was unanimously adopted; Mrs. Lawrie, as president of the Association, replied appropriately and eloquently as "the speaker of the house." The doxology was then sung; Mr. Burson pronounced the benediction, and the delighted audience dispersed. Miss Flo. Macgregor presided at the piano during the evening.

PRESBYTERY OF WHITBY.—This Presbytery met at Oshawa on the 15th inst. The Rev. A. Leslie, of Newtonville, Moderator. All the ministerial members were present, and a fair representation of elders. After disposing of some matters of little interest to the public, the Presbytery entered on the consideration of the Remits sent down by the Assembly; first, on the Constitution of the Assembly. It was resolved that no change be made for the present. Second, the appointment of a secretary for the Sabbath schools. This was remitted to the Committee on Sabbath Schools, with instructions to report at next meeting. Third, the Aged and Infirm Ministers' Fund. This was also remitted to the representative of that fund. Mr. Fraser, of Bowmanville, was welcomed back by the Presbytery after a six months' trip to Europe. He looks greatly improved in his health and ready to throw himself into his work again. A very interesting report was read by him on Systematic Benevolence, which was received and adopted with its recommendations. If the plan proposed can be carried out all our congregations will be greatly benefited. Mr. Fraser was instructed to present an overture on this subject to the Synod of Toronto and Kingston at its next meeting. Mr. McKeen's name was substituted for Mr. Fraser's as Convener of the committee on Temperance. The Session records of Claremont and Pickering were examined and attested in the usual manner. Mr. Eastman read a report of a visit of the committee to

the congregations of Enniskillen and Cartwright, which was adopted by the Presbytery. A similar report was given by Mr. Durham of a visit of the committee to Ashburn and Utica; the Presbytery expressed its satisfaction with the hopeful condition of the charge. Mr. Wilkie, the esteemed missionary of Indore, India, was present, and gave a very interesting address on his work at Indore. The Presbytery, recognizing the importance of educational work in the present stage of our mission in Central India, and grateful to God for its successful beginning, express satisfaction with the appointment of the Rev. J. Wilkie as Principal of the college at Indore, and sympathy with the effort he is now making to raise \$10,000 for a collegiate building there, and commend it to the liberality of the congregations and members of Presbytery. The Presbytery hereby pledge themselves to do all in their power personally to aid him in obtaining the required sum. The Session of St. John's, Pickering, gave in a report in reference to the burying ground on the seventh line. They would be pleased if the Claremont Session would co-operate with them in maintaining and enlarging the said burying-ground. Mr. Drummond laid on the table his resignation of the congregation of Newcastle on the ground of continued ill-health. The Presbytery expressed its sympathy with Mr. Drummond and the congregation, and resolved to take the usual steps, and cite the congregation to appear for their interests at the meeting of Presbytery in January next. The notices sent down by the Home Mission and Augmentation Committees, naming the sums this Presbytery would be expected to raise for these Schemes, were read, as also the abstract for all the Schemes of the Church. These papers were handed over to the several Conveners of the Presbytery concerned, with instruction to take such action as they thought best to raise the amounts named. Mr. Fraser, in accordance with previous notice, moved, That it is desirable that the Presbytery should hold an evening sederunt at two of its quarterly meetings, with a view to conference and discussion upon matters relating to the spiritual life and work of the Church. This was agreed to, and arrangements were left with a committee for holding the first meeting in Bowmanville on the evening of the third Tuesday of January.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery held a *pro rata* meeting on the 17th inst. Mr. Baird reported that since the last meeting of the Presbytery, which had refused to sustain the call from Fort William to Mr. J. L. Simpson, because it had not a sufficient number of signatures, he had received notice that an additional number had been obtained, making the whole number now up to sixty-five members and forty-nine adherents. It was moved by Dr. Bryce, seconded by Dr. Agnew, and agreed, that the Presbytery, while noting the irregularity in connection with the call, sustain it, and order it to be transmitted to Mr. Simpson in Toronto. In the event of Mr. Simpson accepting the call, it was agreed that the induction be held in the church at Fort William East on Tuesday, November 5, at three p.m.; that Rev. Mr. Neilly, of Schreiber, preach, and Rev. Mr. Pringle, of Port Arthur, to preside and address the minister, and that Rev. Mr. Nairn, of Rat Portage, address the people. Mr. Simpson has intimated by telegram his acceptance of the call. The congregation of Popular Point asked for a grant of \$120 to enable the congregation to complete its church, which is now being built and is to cost \$600. Dr. King moved, and it was agreed, that the application be forwarded to the Church and Manse Building Board, with a cordial recommendation that the request be granted. A petition was presented from Keewatin, asking to have the benefit of the services of a resident minister, instead of a continuance of the present arrangement by which services are given in connection with Rat Portage. It was moved by Dr. King, seconded by Rev. Joseph Hogg, and agreed, that the Presbytery, having heard the application of the members of Keewatin congregation, would express its gratification at the application, and its sympathy with the people in their desire to have a resident minister to watch over them; but in the absence of the Moderator of the Rat Portage Session, and of any communication from the Rat Portage congregation, it feels itself precluded at this stage from taking final action in the way of erecting Keewatin into a distinct charge. It also agrees to notify the Rat Portage congregation of the application, and summon it to appear for its interests at the next meeting of the Presbytery, when final action will be taken; and, in justice to the important interests at stake, it empowers the Home Mission Committee to arrange for such supply in the meantime as will best safeguard those interests. The committee on the examination of students who have resided during the summer within the bounds of the Presbytery, reported that sermons by the following students had been handed into them, and had been carefully examined; and that suggestions and criticisms had been appended, and that the students are now certified to the College Board: Messrs. Andrew Brown, A. Chisholm, S. W. Thomson, J. L. Small, Allan Moore, James Buchanan, A. C. Manson, W. O. Wallace, H. F. Reis and Jonas Johnson. Three students had not sent in exercises, and it was agreed that these receive a second notification to comply with the requirements of the General Assembly. It was moved by Dr. King, seconded by Prof. Hart, and agreed, that any students who wish to enter the theological department of the college be required to confer with this committee, of which Rev. James Douglas is Convener, and that the committee be empowered to certify them to the college Senate. The Presbytery then adjourned to meet again in the same place on December 10.—A. B. BAIRD, Pres. Clerk.

THANKSGIVING COLLECTION.

THURSDAY, NOV. 7TH, 1889.

At a meeting of the Executive of the Board of French Evangelization, held on the 23rd inst., grave anxiety was felt as to the present condition of the funds of the Board.

The ordinary French fund is in debt to the extent of \$10,000. The debt of the Pointe-aux-Trembles building fund is \$4,000. Of the \$25,000 required for the purchase and repairs of Coligny Ladies College, Ottawa, only \$1,550 have been received, leaving \$23,450 still unprovided for.

It was resolved to make an appeal to all the congregations of the Church for a special collection on Thanksgiving Day, leaving it to the ministers and Sessions of each congregation to decide for which of the above named funds the collection should be made.

The work is at present in a hopeful condition. The Pointe-aux-Trembles' schools have opened for the session with an attendance of one hundred and twenty pupils, to be considerably increased in a few days. The college at Ottawa has been opened with an efficient staff of teachers, and promises to be most successful, there being already sixty-two pupils, twenty-one of whom are boarders. It is expected that it will be self-supporting when the cost of the buildings and of the necessary repairs has been defrayed. Only contributions specially designated for this purpose can be utilized—no portion of the French fund being available for the Ottawa College.

We commend this appeal to your consideration and very earnestly solicit your co-operation in securing from your people a liberal Thanksgiving collection on behalf of some one of the above named objects. In the name of the Executive,

Yours faithfully,

D. H. MACVICAR, D.D., LL. D., Chairman.
ROBT. H. WARDEN, Secy-Treas.

Contributions should be sent direct to Rev. Dr. Warden, 192 St. James St. Montreal.
Montreal, Oct. 28th, 1889.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 10, 1889.]

DAVID'S GRIEF FOR ABSALOM.

1 Sam. 18: 18-33.

GOLDEN TEXT—A foolish son is a grief to his father and a bitterness to her that bare him. Prov. xvii. 25.

SHORTER CATECHISM.

Question 53.—We are to worship God with reverence (Deut. vi. 13. xxvii. 58). In Scripture "name" expresses nature and character and that by which these are manifested. The name of God includes, therefore, His titles, attributes, ordinances, word and works. "In vain" means either irreverently, as in profanity, or falsely, as in perjury. The meaning is the same, for perjury includes all that leads to it—deception, lying and irreverence toward the God of Truth. We are required to treat with great reverence everything whereby God maketh Himself known. An oath is an act of worship, wherein we invoke God, as God knowing all things and as final Judge, to hear our declaration and to approve or punish. It may be in assertion, as in witness bearing, or in promise, as in oath of office. Oaths are lawful—(1) being acts of worship; (2) often commanded by God (Ex. xxii. 11); (3) Christ used them (Heb. vi. 13; Matthew xxvi. 63). They may be required by authority (Matt. xxvi. 63) or offered between man and man (Gen. xiv. 3; xvii. 31; 2 Cor. i. 23). Christ (in Matt. v. 33 37) forbids irreverent and unnecessary or trivial appeals to God, and all profane swearing. A vow is also an act of worship, wherein we consecrate something to God and His service. Oaths and vows are not binding when the performance of them would be contrary to God's revealed will. The sin is in the making, not in the keeping of such (Acts xxiii. 12, 14; Mark vi. 26; 1 Sam. xxv. 22, 32). We are forbidden—(1) All deception, falsehood and perjury. (2) All irreverence of God's name, as in the careless use of his names, attributes and ordinances for emphasis in conversation or expressions of surprise, as well as in profane swearing; and the use of God's Word in jesting, in tempting or in upholding false doctrine (Jer. xxiii. 34 38; Matt. iv. 6, xxvii. 47; 2 Peter iii. 16). All this is enforced by the determination of God to punish those who treat Him or His cause with disrespect.—A. A. Hodge, D.D.

INTRODUCTORY.

When David received information that his son Absalom had raised a rebellion against him, he was prostrated with grief and dejection at the unexpected news. He at once made preparations for a hasty departure from the city of Jerusalem. With the exception of a few inmates of the palace all his family and body-guard accompanied David in his retreat from the city. He did not care to risk himself and his cause in the capital, fearing that it might be captured and not knowing who were his friends nor how numerous within the city were Absalom's sympathizers. He therefore resolved to seek safety by a timely retreat. Memorable was the march of the aged monarch as he went forth in slow and mournful procession with covered head and bare feet, and with similar signs of grief were they who accompanied him. Several incidents took place by the way, one of them must have been very humiliating and annoying to the fugitive king. A man, Shimei, a devoted adherent of the house of Saul, came out and cursed David and exulted over his misfortune, throwing stones and dust at him. As an evidence of David's self-control and patience he leaves the man to rail on unmolested, even when some of his attendants proposed to silence the cursing Shimei by taking his life. Absalom with his friends and followers took immediate possession of the city, and Ahitophel's counsel was that David should be immediately pursued and overwhelmed, but a friend of David, Hushai, managed to delay pursuit by assigning several reasons why it would be unwise to follow the advice of the distinguished counsellor. So disappointed was he, and probably foreseeing that unless the blow was immediately struck, Absalom's plan would fail, that he would meet a traitor's punishment. David crosses the Jordan and his friends rally in great numbers to his defence. Absalom pursues him and soon the two armies encounter each other in the wood of Ephraim. As Absalom is eagerly pursued by a party of David's men he seeks to escape. Riding on a mule his head caught in the branches of a tree under which he passed; the mule ran away and left him hanging. Though David had given instructions to spare the life of his rebellious son, Joab, when he found him, inflicted on him his death wound.

I. Messengers bring the news to David.—Like all ambitious persons Absalom desired to be remembered. He had done no great and good deeds by which the people would remember him; he therefore built a monument to himself in the king's dale. What is called Absalom's pillar is to be seen in almost every picture of Jerusalem, but this is not the one that he built, it is distinctly a Roman piece of masonry, and not at all like a pillar that Absalom would be likely to build. Ahimaz, the son of Zadok the priest, one of David's oldest and truest friends, is eager to carry to David at Mahanaim the earliest tidings of the victory, but Joab, dreading David's anger at the disobedience to his command in killing Absalom, probably did not wish to expose Ahimaz to the possible consequences, refuses his consent. He, however, sends another messenger, Cushie, or the Cushite, who at once starts out. Having again asked, permission is at length given to Ahimaz, who being fleet of foot and taking a nearer way comes first into David's presence.

II. David Receives the Messengers.—Waiting anxiously for tidings from the battle-field the king and his attendants are on the alert. David is waiting at the gate, and the sentinel is on the top of it steadily on the look-out. He sees one running in the distance, but from the peculiarity of his gait he soon learns that it is Ahimaz. Then Cushie is seen to follow. As soon as he approaches the messenger salutes the king in the courtly language of the East and tells of the victory. The father's chief question is for the safety of his misguided son, "Is the young man, Absalom, safe?" To this the messenger evades giving a direct reply. He is then told to stand aside till the other's tale is heard. To the same question he does not answer directly, but his language conveys to David's mind the fact that his son is among the slain.

III. David's Mourning.—David was a man of strong nature His feelings were intense. His grief over his son's death was terrible. The father's heart is moved to its depths. He who years before had mourned so deeply for the loss of his friend Jonathan weeps bitter tears over the loss of his son who had caused him so much sorrow and suffering. How deep is parental love! In that lament how deep the pathos, "O my son Absalom! my son, my son, Absalom! I would God I had died for thee, O Absalom, my son, my son!" The wounded heart of the bereaved father pours itself out in unavailing grief.

PRACTICAL SUGGESTIONS.

Absalom's attempt to usurp his father's kingdom, like his own life ended in failure.

The pillar he built did not perpetuate Absalom's memory, but his wasted life and mistaken ambition has done so as an impressive warning.

David's grief was all the heavier because his son's death was the end of an evil life.

No young man, nor anyone else can be safe who rebels against God.

18/32

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THE MISSIONARY WORLD.

THE MISSIONARY IN THE MIDST OF POVERTY.

It is the destiny of most missionaries to witness great displays of wealth, but to come into close and daily relations with poverty. Unto the poor the Gospel is preached. This brief assertion of our Lord is significant of the condition of the race and the resultant attitude toward the divine message. It is divided into rich and poor. A certain number have all that heart could wish. "They are not in trouble as other men." "Their eyes stand out with fatness." They prosper in the world. They increase in riches. As in the days of Asaph, so now the rich are not generally the God-fearing, the devout, the benevolent. They are not disposed to listen to the message of salvation to sinners, lost, ruined, under condemnation. The world is theirs, and they are satisfied.

But by far the greater number are the poor. They are those who have no laid-up resources. They are dependent upon daily labour for daily bread, and often do not know how future wants are to be supplied. They suffer from want and from oppression. "The poor and him that hath no helper" are inseparable terms. They first of all are disposed to give ear to a message of hope and deliverance. There may at first be no apprehension of sin or of spiritual want or spiritual deliverance. Very narrow and earthly views may govern the first movements toward the Gospel, but they are powerful enough to bring numbers of the poor to hear and to receive the great salvation.

Very often one of the first and most keenly felt results is greater stringency in the means of satisfying daily wants. Hostility is raised the poor believer is deprived of employment, and perhaps his children cry for bread which he cannot give them. What shall the missionary do? What course shall he take? He sees that these cases will multiply—that the spiritual blessing which he seeks to bestow will multiply them.

Now, what principles of action shall he, as a missionary, lay down with relation to these his spiritual children in distress?

First, he cannot throw off all responsibility in the case. He cannot say to them, "I have brought you the words of eternal life, but as to your temporal life I have nothing to do with it." If any missionary has ever relieved himself from care and effort in this way, he was probably not worth much as a missionary, although the temptation to do so is sometimes strong.

Secondly, A missionary cannot call upon his society to support these poor converts. That would be to establish a pauper Christianity, and the result would be paupers enough, but no Christianity.

Third. The missionary cannot be reasonably required so to exhaust his own resources for their relief as to endanger his health and the welfare of his family. There seems to be something noble in this, but as a rule is it wise?

But still he has a great and holy duty to perform toward these, his brethren in the Lord.

He must understand them fully. He must get down as nearly as possible into their family life. He must know how they live, what is the food they eat, the clothes they wear, the houses or huts they live in, the occupations upon which they depend for sustenance, their hours of labour or amusement, or listless idleness, their sicknesses, their general sanitary condition, and, indeed, all that relates to their mode of life. I have known families living in wretchedness who only needed advice and encouragement, and to have the better way opened clearly to them, and then the emancipation of poverty came through their own efforts. The most questionable way of aiding the poor is by money. There are cases which demand it, but they are comparatively few.

I hold that one of the most effective ways of bringing a poor family in which the truth has found a lodgment, out of distress and crushing, paralyzing poverty is to introduce an orderly, Christian family life.

(a) A Christian breakfast, the family all present, a blessing asked upon the meal, the children with clean hands and faces, has been often the beginning of a new and more orderly life.

(b) The Sabbath kept sacred from unnece-

sary labour and from amusements, the time devoted to worship, reading and the Sunday school, is another efficient means of rescuing the poor from the squalor of their poverty.

(c) Every one who comes under the enlightening power of the Gospel must grow in knowledge as well as in grace. If parents, their children must be educated. The missionary should insist upon this. In most cases he will find parents ready, often eager, to secure the benefits of education to their children. The idle, careless, shiftless should be dealt with faithfully, and if incorrigible should be set off as not belonging to the Children of Light. Children well trained in schools will not grow up to be paupers.

(d) Schools should always be in part industrial, after a certain age to be governed by circumstances. This is a difficult and laborious part of education, but a most important one. It will teach the dignity of labour and will teach the hands to war and the fingers to fight in the struggle for existence.

It will give character, courage and confidence to youth to feel that he has the use of tools, that he has mastered some of the forces of nature, that he can by his own industry and knowledge provide for himself and be useful to others. However low may have been his condition, this will raise him to a higher level and make him a living force in society.

(e) The missionary must teach the poor to give something every week, however small the sum. It may seem hard, but it is the truest kindness. Our Lord Himself taught it by commending the poor widow who cast in all her living. The gifts of the poor for the support and extension of the Gospel return a hundred-fold into their own bosoms. It may seem to the earthly, materialistic mind a sheer contradiction, but it is true in fact, in philosophy and in the Word of God. The writer has known too many instances to doubt it. Giving for the promotion of a noble object ennobles the soul. It makes it conscious of thus entering into the brotherhood of the benefactors of man and of the disciples of the Lord. It gives a joy that is new and pure. There will be no new efforts at economy, a new inventiveness and industriousness in both saving and earning. Teaching the poor to give systematically, constantly to some noble object is one of the surest ways of relieving their poverty. The causes of poverty are in part mental and moral. The environment may be unfriendly to success, but the personality of the poor man is after all the chief factor. When you change that all is changed. If you find a poor person not susceptible to benevolent and generous Christian motives you may be pretty sure that his poverty is remediless.

(f) The missionary must teach the poor believer to seek help from God. There is prevalence in prayer. The earnest suppliant becomes strong in taking hold of the strength of God. "Give us this day our daily bread" is a hint of what he should do in prayer. By it he walks with God and God walks with him. Such are the methods of God's grace and providence that neither can do his best without the other.

The promises of God are scattered all through the Bible, encouraging and inviting the poor to seek from Him whatever they most need. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." It must be so or the Bible would not be true. I have been young and now am old, but I have never seen the righteous forsaken nor His seed begging bread.

(g) The missionary must laboriously fit himself to be the wise adviser and helper of the poor converts. They must live, and so far as possible a comfortable life. The poor man may be as happy as the rich man, but he must have good and clothing and gratitude and trust in God. And he must obtain all these himself. The greatest kindness the missionary can possibly do is to help him to work, to put him in the way of obtaining his living by his labour. A little assistance in money may sometimes be necessary as a start, but for the most part, aid in money, except to the sick and disabled, is corrupting. The superior intelligence of the missionary and his wider acquaintance with men and things will enable him to open doors which the humble and ignorant convert could never reach. But if there be a native church already formed he may often work more effectively through the officers and more intelligent members of the church.

Persecution, oppression and wrong must

often be met. There is in some fields so much of this that the soul cries out, O Lord, how long! "Via lucis via crucis" is the destiny of whole sections of the struggling church. The sympathies of the missionary are taxed often beyond endurance, but he must face the enemy with all the patience, wisdom and firmness which God shall give him, knowing that the Lord will never forsake His persecuted people.

DR. HUNTER ON THE TREATMENT OF CATARRH.

To effect the cure of Catarrh, two objects must be kept steadily in view. First, the local disease of the air passages; and secondly, the patient's general health. When a disease has, by its long continuance, corrupted the purity of the blood, it is not enough to remove it at its seat; we must also remove the injurious effects it has produced on the general health.

No cure will result in any case of catarrh unless the entire surface diseased be reached. It generally extends over the whole mucous membrane of the nose, throat, windpipe and bronchial tubes. To apply washes to the nostrils alone, after the disease has spread into the chest, is trifling with a serious peril.

It is necessary that all remedies employed for the cure of catarrh should be applied in and through the respiratory passages (nose, throat, windpipe and bronchial tubes). As this can only be done by reducing them to vapour and inhaling them, it follows that without inhalation there can be no safe or successful treatment of catarrh.

All the parts involved in catarrh are, by nature, air passages. Medicines in a state of vapour are readily introduced, but solids and fluids can only be applied to a limited extent.

Inhalation, therefore, is our sheet anchor, without which no physician can hope to succeed. Without this the disease will drift on from catarrh to bronchitis, and from bronchitis to consumption and death.

But with all the aids of modern science and a life's experience in these cases the physician will not find catarrh an easy disease to cure. Skill and perseverance are necessary to conduct it to a successful issue. The remedies must be carefully adapted to the stage and form of the disease. The inhaling instrument must be used morning and evening to reach the parts below the throat. Nose-washes and throat-washes are necessary to cleanse the inflamed membrane and neutralize the acrid secretions. The nasal passages are extremely sensitive in some cases, and very little so in others. The washes and inhaled vapours must be such as the patient can bear without pain or discomfort.

The injury which catarrh produces on the general health is wide-spread. It affects the stomach through the patients swallowing the acrid secretions. It affects the head through the spread of the disease along the nerves and vessels to the base of the brain. It affects the hearing by obstructing the eustachian tubes. It destroys the strength and purity of the voice, rendering it cracked and husky by its influence on the vocal chords, and lastly, it increases your liability to colds and congestion of the lungs, to asthma and bronchitis, and is the usual forerunner of consumption. The mistake which people make is in expecting cure from nostrums rather than from scientific and rational treatment.

ROBERT HUNTER, M.D.

71 Bay Street, Toronto, Oct. 20, 1889.

NOTE.—Dr. Hunter's pamphlet giving views on all lung diseases and a list of questions to be answered by those requiring advice, will be sent free to those afflicted. Address Drs. R. and J. Hunter, 71 Bay Street, Toronto.

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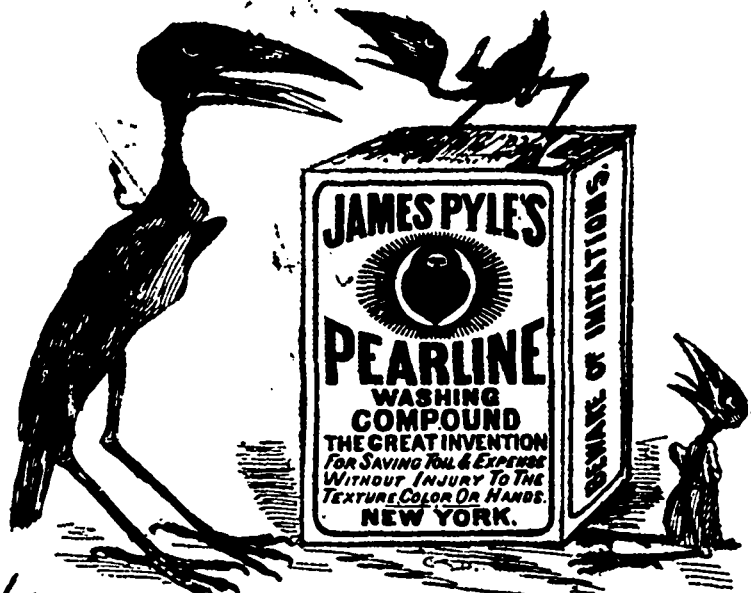
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