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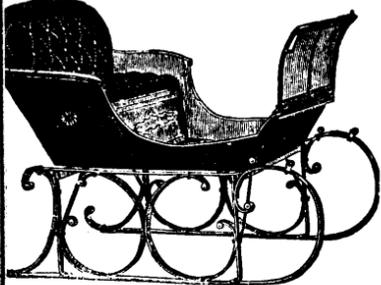
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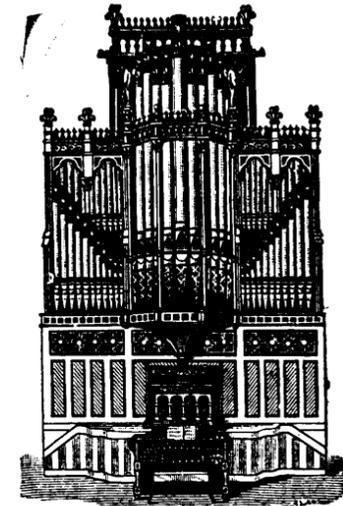
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MALARIA Chills and Fever, Fever and Ague Conquered.

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

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Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists, 25c. a bottle.

Dr. RADWAY'S PILLS For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25c. DR. RADWAY & Co., Montreal.

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

Gives rest to Children and quiet nights to Mothers and Nurses. Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET

Minard's Liniment is the Best.

THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, NOVEMBER 25th, 1891.

No. 47.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
5 JORDAN ST., TORONTO.

Notes of the Week.

THE International Peace Congress, which has been holding its Convention at Rome, discussed the means of educating children in the interests of international peace. It also adopted resolutions in favour of partial military disarmament, the creation of an international bureau of arbitration, and the establishment at Berne of a permanent international peace bureau.

A FAREWELL reception was tendered the Rev. Robert Chambers, well known in Canada, in the Calvary Presbyterian Church, New York, by the congregation of that church, whose pastor, the Rev. Dr. James Chambers, is a brother of the honoured guest of that evening. Mr. Chambers was recently appointed a missionary by the American Board of Commissioners for Foreign Missions, to labour at Bagchejuh in Western Turkey.

THE Birmingham Free Library Committee have taken a bold but effective step to remedy a grave abuse of their institution. It was found that a low class of betting men frequented the room and practically monopolized the daily papers for the sake of the sporting news. The librarian suggested the entire obliteration of these portions by blacking them over; this suggestion was unanimously adopted by the committee, and has come into effect.

A COMPLAINT to the Synod of New York against the action of the Presbytery in dismissing the Briggs case has also been entered, signed by the Rev. Dr. Shedd, the Rev. Dr. R. R. Booth, and about thirty other ministers and elders subject to the jurisdiction of the Presbytery of New York. This complaint, except as to formal matters necessary to distinguish it from an appeal, is substantially the same as the appeal, and is based upon the same grounds and specifications of error.

A NOTED American preacher is quoted as saying that the question of the day is not "How to reach the masses," but "How to reach the classes." We move an amendment. Strike out "masses" and "classes"—of which Christ said nothing at all—and insert "sinners," and we shall have the simple Bible truth. There is a great deal of useless playing with words in this matter of stating the needs of the hour. The question, then, of the day is "How to reach sinners?" That question was asked 1860 years ago. And the answer came at the same time: Lift up the prostrate and preach a living Gospel to all.

A FORMAL statement, says the *New York Independent*, that the Behring Sea dispute would be submitted to arbitration has been made by the Attorney General of the United States. The details, however, have not been given. The announcement has called forth many expressions of congratulation in England, as well as in this country. We are glad of the official announcement of what the public had already been fully assured would come to pass—the submission of the Behring Sea dispute to arbitration. This is so eminently wise that it has always seemed to us inevitable. When two great nations cannot peaceably agree let them call in arbitrators.

PRESBYTERIES in the United States are discussing the Revision of the Confession of Faith. In some instances it is evident that their action is viewed differently by different persons. Thus the action of the Presbytery of Philadelphia, some consider as a disapproval of the Report of the Assembly's Committee; to others it seems to be a virtual, if not very specific, approval. The Presbytery of Allegheny is the only one, thus far, that unequivocally and strongly takes action against Revision without depreciating the labours of the Committee; it earnestly presses upon the General Assembly the question, whether in view of the "dangerous doctrinal errors which have appeared, against which the historic and venerable Confession has ever been the sufficient bulwark," it is not best to discontinue the work of Revision, at least for the present.

THE Rev. J. Hudson Taylor, of the China Inland Mission, writing to his fellow-workers, from Shanghai, says that the recent outbreaks against mission work in China were mainly directed against Roman Catholic founding institutions, but adds that a Wesleyan missionary and a custom-house officer, who came to his rescue, were murdered by the mob. While admitting the dangerous position in which the missionaries are placed, he exhorts them not to think of military protection, but relying amidst all perils on the defence of an ever-present Saviour, to pursue their work and "hold the fort." Pointing out the moral effect of such Christian heroism alike on their converts and on the heathen, and that of old the martyrs' blood was the seed of the Church, he concludes a noble letter by directing the thoughts of his fellow-labourers to their great Defender: "The Lord is on my side, I will not fear."

THE *Christian Leader* says: Sir John Lubbock, on opening a new library building at Kensington, adduced some striking figures to show that from a monetary point of view alone it paid to spend largely on education. Since 1877, when the great Educational Act began to tell on the population, the number of persons in prison fell from 21,000 to 13,000; had it increased with the population it would have been 30,000; and the saving was the difference between \$50,000,000 and \$20,000,000. Eight prisons have been closed, and those subjected to the heavier penalties are but one fourth of what they were in 1864. Only one prisoner in 620 can be called an educated person, and only one in thirty can read and write well. Since 1870, the paupers have decreased from forty-seven per thousand to twenty-two, and expenditure has decreased in proportion. Education, therefore, is really an excellent investment and not an expense, apart from the higher quality of lightening and brightening human lives.

THE sixth annual assembly of the International Christian Workers' Association was held in Washington, D.C., November 5th-11th. The delegates were mostly from the United States and Canada, and represented every kind of Christian work. Addresses of welcome by Mr. Wanamaker and others were responded to by the Rev. R. A. Torrey, the chairman. The report was read by the Rev. John C. Collins, of New Haven, Conn., the Secretary. The addresses and discussions covered the whole field of Christian work, though special attention was paid to that in the cities for fallen men and women and for prisoners. Reports were presented from a number of institutions, industrial homes, rescue missions, etc., and accounts given of organizations in other countries, such as "The Christian Police Association of Great Britain." The meetings were well attended, and much interest was manifested in the subjects presented. It is probable that the next meeting will be held at Atlanta, Ga., although the decision rests with the Board of Governors.

PROFESSOR ORR, D.D., delivered the inaugural lecture for the Session of the United Presbyterian Theological Hall in the Synod Hall, Edinburgh. Principal Cairns, who presided, on entering the hall

was received with an outburst of applause from the students, two or three hundred of whom were assembled in the centre of the building. When he rose to introduce the Professor the applause was renewed. He expressed his thankfulness that he was permitted once more to hear and see the opening of the Theological Hall. He was not desirous of saying much, but he could not refrain from expressing his deep gratitude to the College Committee and other friends who had shown sympathy with him in the indisposition under which he laboured, and most of all to those brethren, Dr. Mair and Dr. Wardrop, who had so kindly, at the request of the College Committee, undertaken the work suggested to supply during the winter session his lack of service. He had to thank those brethren and their congregations who had entered so heartily into this arrangement. Professor Orr dealt with some recent theories of Early Church history.

THE *British Weekly* says. The Christian Literature Society for India is the new name of the Christian Vernacular Education Society for India, as agreed upon at a conference of the members of Committee and others. It indicates a new departure without any abandonment of the old work for education, but all increase of funds is to go for Christian books for schools and zenanas and general readers. It is meant for a great effort to use the press for the spread of truth in India. Government and missionary societies have gone on, the one for sixty years the other for a century, educating the youth of India to read, and have done nothing to give them anything worth reading. They have created an intellectual appetite in twelve millions of our fellow subjects in India, and have raised no food to satisfy it. The enemy has sown tares enough, but of wheat there is almost none. The Society wisely resolves to meet this great and growing want by providing sound literature in all its branches, written in a Christian spirit even when not on directly Christian subjects. In doing this it lays every mission in India under obligations, and confers a benefit on Government and on the masses of India. Missionary societies are sensible of the benefits conferred by work like this, and we see that every great society in England and Scotland, except one, has united in testifying to good done by the past labours of the Society, and in urging their subscribers to contribute to its funds, as the auxiliary of all societies working in India.

THE following reminiscence of Sir Walter Scott is taken from the *Sunday at Home*. The late Dr. John Kennedy, of Dingwall, was a delegate to the English Presbyterian Synod held in Liverpool in April, 1876. During his stay he was a guest in my house. His conversation was rich in Scottish story. One point of great interest I will give as nearly as I can in his own words: I called on Dr. Macintosh Mackay at his house in Dunoon, a few months before his death. I was ushered into his library, and noticed a bookcase filled with Sir Walter Scott's works in all the pomp of library edition and morocco binding. I said: "You seem to be a great admirer of Sir Walter." "I am," said Dr. Mackay. "He was my dear friend on earth, and I hope to spend a happy eternity with him. You know he invited me to spend a few days with him before he went to Italy. I arrived on Saturday, and Sir Walter told me there would be service in the drawing-room the next morning. He asked me if I would preach on our Lord's Divinity, as there were some in his house who doubted it. Next day I preached as he requested. After service, Sir Walter asked me to go to the woods with him, and be his 'Sunday pony instead of poor Tom Purdie.' He was soon wearied, and sat down on the trunk of a tree. 'Ah, doctor,' he said, 'that is what I need—an atoning Saviour.' He struck the trunk of the tree with his hand as he said, 'I could cut this right hand off if it wrote against true Christians.' And so I bade farewell to my dear friend Sir Walter, and, as I said, I hope to pass a blessed eternity with him. Such was Dr. Kennedy's story. Perhaps there may be still living friends of Dr. Macintosh Mackay who have heard it from his own lips."

Our Contributors.

CONCERNING AN UNDESIRABLE CAPACITY.

BY KNOXONIAN.

Fond Mother: How is my boy getting on at school?

Teacher: He is not a bright boy at books.

Fond Mother: Does he show any capacity?

Teacher: Yes, he has one talent unequalled in my school.

Fond Mother: What is that?

Teacher: His marvellous capacity for doing nothing.

That boy was a typical lad. He was the representative of a large and growing constituency. He had more constituents than some politicians have when they leave the election courts. The number of boys and girls who have a marvellous capacity for doing nothing is painfully large. A few elderly boys and some elderly girls too also give undoubted evidence that they possess this capacity in a high degree.

In every school, public, private, high, or separate, you find pupils richly endowed with the capacity for doing nothing.

Among the students of every profession you find young men endowed in the same way.

There is an awful possibility that even some of the students in ladies' colleges may have a little capacity for doing nothing.

Among the hundreds of students attending our universities it is said that a certain proportion can always be depended on to do nothing except spend their father's money.

Years ago when the country was young, "rough, raw and democratic," a very small proportion even of divinity students might sometimes be found working hard at nothing. Of course all that is a matter of ancient history now. In these modern and much better days of full courses, high culture and higher criticism such a thing as an idle student of divinity is entirely unknown. The fellows who indulged in doing nothing at times all belonged to the old fogy age when men like Dr. Donald Fraser, Principal MacVicar, Dr. McLaren, Dr. Munro Gibson and President Patton got their education.

Some full-grown men have a marvellous capacity for doing nothing. They live on year after year and never do a decent day's work in a twelvemonth. Had we any influence with Mr. Abbott we would urge him to put a column for "idlers" in the next census returns. The Premier would have a capital precedent for a move of that kind. Solon required the Council of the Areopagus to investigate every man's means of living. Mr. Abbott might not be ashamed to follow a precedent set by Solon. Solon was, according to all accounts, a wise Premier, as wise, perhaps, as Mr. Abbott or even Mr. Mowat. If Solon had been favoured with the presence of a Chapleau in his Cabinet perhaps his wisdom would have been more severely tested, but let that pass. Solon required that all the men in his realms who had a marvellous capacity for doing nothing should be chastised. Perhaps public opinion in this enlightened age and country would scarcely stand such heroic treatment as Solon prescribed. His drastic legislation was well enough for the primitive times in which Homer wrote spring poetry and Demosthenes spoke his piece on the Crown, but it would never do for Canada and the United States in this nineteenth century. Chastising a man for idleness is too violent an interference with the liberty of the subject. The subject must be allowed to loaf in this country and live on his relations if he pleases.

Draco punished idleness with death. Draco was an extremist. His radical measures would never do for Canada. In fact if he legislated in this country he would have hard work to find a constituency. Nothing but boodle could elect him. He would need to promise his constituency a railroad and a canal and a tunnel and a bridge and a postoffice and a custom house and an office of some kind for every "worker." Draco would soon clear a country of tramps and loafers, but his measures were too extreme for this country.

Various kinds of people besides those who go absolutely idle have a marvellous capacity for doing nothing. Critics as a class rarely do anything but nibble at the work of others. They do nothing useful themselves. The whole brood of fault finders, high and low, lay and clerical, male and female, are generally as useless as they are disagreeable. All men who have no constructive ability, who cannot or will not build anything up, are as a rule more or less endowed with the capacity of doing nothing.

Doing nothing is doing wrong. Idleness is a sin. That may be old-fashioned doctrine, but it is found in the Old Book which even Dr. Briggs solemnly declared the other day is the only infallible rule of faith and practice.

The Athenian enactments referred to seem fearfully severe. How much severer are they than the New Testament law on the same matter? Paul commanded the Thessalonians that if any man would not work neither should he eat. If he did eat for a few days he would end just where Draco would have ended him. It never seems to dawn on the minds of too many people that to do nothing is to do wrong.

The worst feature of the case remains to be told. A marvellous capacity for doing nothing generally ends in marvellous ability for doing mischief. The boy or man who has nothing to do but behave himself is generally the one that never does behave himself. An idle man, even though a Christian, needs a vast amount of grace to keep him straight.

GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

The following is a synopsis of the most important business transacted by the above Committee at its meeting in Ottawa on October 28 and 29 last.

The Convener's financial statement showed that \$116.17 more had been received than at the same date last year, the total amount being \$254.75. This encouraging advance is chiefly due to the heartiness with which "Children's Day" was observed. Of the "Harvest Home" responsive service 21,000 copies were distributed. The Committee resolved to issue a strong appeal for funds. Unpaid bills were passed amounting to \$388.39, and it was estimated that fully \$400 more would be required. The Convener was instructed to ascertain whether the same method of raising money to meet current expenses before contributions began to come in, as is followed in other committees of the Church could be applied to this one.

It was resolved to request the editor to publish an acknowledgment of contributions both in the *Record* and in the children's *Illustrated Magazine*.

The Committee recorded its satisfaction with the action of the other committees having charge of the Schemes of the Church, which had, in compliance with its invitation and the instructions of the General Assembly, prepared responsive services for use in the Sabbath school, but found itself unable to undertake the publication and distribution of them. It hopes that the committees concerned will lay the information relating to their work in an interesting and attractive form before Sabbath school scholars.

In response to a request from the Toronto Presbyterian Sabbath School Teachers' Union through Rev. J. McP. Scott, the Convener was authorized to circulate any information regarding views of mission schemes which the Union might wish to bring before Sabbath school scholars, and otherwise to further their wishes in regard to the matter as far as practicable.

The Convener laid on the table a statement regarding the "Home Study Leaflet," showing that it had met with a very encouraging reception and that there was every prospect of its becoming self-sustaining by the end of the first year. A copyright is applied for. A committee was appointed to frame the questions for it during the coming year, the Convener to exercise editorial oversight.

The syllabus for 1892 was fully considered and some proposed modifications were remitted to the consideration of a large sub-committee. The following are the subjects of examination for next year, saving any change in the Biblical department that may be made by the sub-committee just mentioned:—

EXAMINATION SYLLABUS, 1892.

DEPARTMENT I—BIBLICAL.

Junior and Intermediate.—The International Sabbath School Lessons for 1892.

Senior.—The same as for Junior, but with somewhat more difficult questions. Also additional papers on "The Life of the Apostle Peter," by Professor Salmond, D.D.

DEPARTMENT II—DOCTRINAL.

Junior and Intermediate.—"The Shorter Catechism," by Professor Salmond, D.D. Part 1. (Questions 1-38)

Senior.—"The Shorter Catechism," by Alexander Whyte, D.D. (Pp. 1-100)

DEPARTMENT III—HISTORICAL.

Junior and Intermediate.—"The History of the Reformation," by Professor Witherow, D.D.

Senior.—"The Reformation," by Professor Lindsay, D.D. As the primer on "Scottish Church History" has not yet been published the period of the Reformation is continued for another year.

DEPARTMENT IV.—ESSAYS.

Theme for all Grades.—"The Life and Writings of the Apostle Peter."

REGULATIONS

1. Examinations will be held at as many places in each Presbytery as the convenience of candidates may require; in every Sabbath school if desired. Presiding examiners will be appointed to make necessary local arrangements and superintend the examination.

2. Examinations will be held simultaneously on the day and at the hour named for each paper.

3. Question papers will be sent to any minister, Sabbath school superintendent, teacher or other responsible person who shall apply to the Convener for them before January 1, 1892. In the requisition the candidates must be classified according to the grades (Junior, Intermediate or Senior) of the departments in which they wished to be examined. (See Regulation 5.) It is not necessary to send names as the coupon returned after the examination will contain all the particulars required for enrolment. The applicant will be held responsible for the proper observance of all regulations, and must either, if not a candidate, act as presiding examiner, or suggest the name of some trustworthy person, whose consent has been obtained, for appointment to that duty. Question papers cannot be issued to any candidates whose names do not reach the Convener before January 15, as after that date parcels will be made up for presiding examiners.

4. Candidates may enter in any of the prescribed departments, but are recommended to limit themselves to one, or at most two. When the same work is prescribed for successive, or subsequent, years, as in the Doctrinal and Historical departments, no second diploma, prize or medal will be given for it to any one, nor will a medallist be eligible for a prize. Successful candidates of a previous year are not excluded from entering, but if the work is the same as that on which they were formerly examined, they must take a higher standing, i.e., a former diplomist must obtain at least seventy-five per cent. on the second occasion, and a prize-winner at least ninety per cent. in order to receive recognition.

5. Candidates between ten and fifteen years of age will rank as Junior; those aged fifteen and under twenty as Intermediate, and those twenty years of age and older, as Senior Ages to be reckoned as on January 30, 1892.

6. Candidates obtaining ninety per cent. of the full marks in any department will be entitled to a silver medal; those obtaining seventy-five per cent., but less than ninety per cent., will be entitled to a book prize; and all candidates who obtain fifty per cent. will be entitled to a diploma.

7. The value of each paper will be 200, and two hours will be allowed for writing the answers.

8. One question paper for the whole Church will be set on each subject, and copies forwarded, under sealed covers, to the presiding examiners. The covers shall not be removed until the candidates are assembled, and the written answers shall be covered and sealed for transmission to the Convener of the Assembly's Committee before the candidates leave the place of examination. The packages must be posted thereafter without delay.

The foregoing regulations do not apply to essayists.

9. Essays must be forwarded to the Convener not later than January 30, 1892. Each essay must bear a motto written at the top of the first page; and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be the composition and in the handwriting of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and quotations must be carefully marked. The writer's name, address, congregation, age on January 30, 1892, and motto, must be written upon a slip of paper and enclosed with the essay to the Rev. T. F. Fotheringham, M.A., 107 Hazen Street, St. John, N.B. Medals, prizes and diplomas will be given to essayists as in the examinations.

No essay in the Junior or Intermediate classes shall exceed 5,000 words, nor in the Senior 10,000 words in length.

INSTRUCTIONS TO EXAMINERS OF ESSAYS.

(Published for the information of Candidates.)

1. The merits of each essay to be estimated more by the excellence of its matter than its literary form.

2. A fixed round number, say 200, to be taken by all the judges as representing the "full marks" due to an essay in all respects: such as might be expected from a young person of the maximum prescribed age.

3. Of these marks a certain definite proportion, say three fourths, to be given on the ground of (A) excellence of substance, and the remainder for (B) excellence of form. The marks may be apportioned as follows:—

A. I. For fulness of historical research combined with accuracy of historical statement, a maximum of seventy-five.

II. For aptness, sagacity, originality of investigation, illustration, comment or deduction—seventy-five.

B. III. For excellence of style, as regards choice of appropriate words and grammar, vigour, rhythm of sentence—twenty-five.

IV. For symmetry and proportion of the composition as a whole, indicating some feeling for literary form—twenty-five.

Committees were appointed to set the papers in each department, and the examiners were, with a few necessary changes, re-appointed.

The committee was much pleased to hear a letter from Dr. Buchanan, of Ujjain, which indicated the possibility of extending the scheme of Higher Religious Instruction to our mission schools in India. The Convener was given full power to carry out any arrangements that might be practicable.

The Convener brought before the Committee the subject of a course of instruction for Sabbath school teachers, and laid on the table the details of the system of teacher training, followed so successfully by the London Sabbath School Union. The matter was remitted to a small committee to consider and report at the April meeting.

The question of the organization of a Presbyterian Young People's Guild was fully discussed. It was unanimously agreed that action in this direction could not longer be delayed, but the majority preferred that individual members should institute the movement by means of overtures in their respective Presbyteries, believing that in this way the matter would be more effectively handled than if it came first before the Assembly through a recommendation of the Committee.

The Convener was authorized to procure such assistance in office work as might be required, the expense not to exceed \$100.

T. F. FOTHERINGHAM, Convener.

ST. ANDREW AND SCOTLAND.

BY REV. JOHN MACKIE, M.A.

Why is it that one of the least known of the honoured Twelve gained and has so long retained such a grip of Scotland? Why are St. Andrew's Societies established and remain so popular wherever Scottish hearts are beating? We wonder not at the English rallying around a man, no apostle, George, who they tell us slew the dragon; or at the Irish, choosing for their tutelary saint a man, also no apostle, Patrick, who, with equal sincerity, they declare charmed away all snakes from Erin, for English and Irish are but as yesterday. But why ancient Scotland under an orderly monarch before the Christian era did not choose as the man it delighted to honour the most renowned of the apostles, the author of a Gospel, or an epistle, or one hallowed with the imperishable memories of mighty miracles, must often have seemed to many a mystery. How is it that St. Andrew is the apostle that lives in Scottish hearts and is honoured above all the rest by Scotia's sons.

Listening to a voice away 1,600 years back, we learn that Andrew, faithful to the farewell commission of his Master whom he saw ascend from the brow of Olivet and received into heaven, spent his missionary life in the wild regions and among the wilder people of Scythia and later on in the lovely valleys and slopes of the Acadian mountains in peace-loving and cultured Achaia. There in Patrae, now Patras, one of its principal cities, he founded the Church of Christ and laboured for its prosperity till its success brought down upon him the terrible vengeance of the heathen governor, Egæus. Nothing but martyrdom, even crucifixion in its most torturing form, could appease the wrath and satisfy the hate of the persecutor. On the 30th of November, what year in the first century is doubtful, he was publicly lashed by the soldiers as a felon and with torn and bleeding back was tied, not nailed, to a cross of olive wood, of the form of the letter X., and ever since known as St. Andrew's cross. Why this form we cannot tell. Mayhap, like his brother Peter, his spirit of humility shrank from a death that resembled so closely the death of his Lord and God, and like Peter, who begged that he might be crucified with his head downwards, Andrew, still the man of brave heart though humble minded, may have entreated his murderers to grant him a cross of a different shape and lay death upon him in a different manner. For whatever reason, with the cords tied tightly round his wrists and ankles, he endured the prolonged agonies of hunger and thirst and pain of slowly torturing death till, after days, the strong heart gave its last beat and the manly face sank upon his breast and his spirit fled to the side of Christ. A woman of high rank and rich, named Maximilla, begged and obtained possession of the body. With sorrowing hearts and reverence the congregation of the faithful buried it in their church in the belief that dear to God is even the dust of His saints: and in the hope that corruptible it would be by the power of God and according to His promise, be one day and forever incorruptible.

There lay the dead in undisturbed repose during 300 years of marvellous changes on the earth above him. Ten times the hounds of hell had been unleashed, spreading blood and carnage over the Roman Empire. Ten times the mighty billows of blood, inconceivable brutalities, wholesale massacres and relentless rage and hatred had swept from the earth and landed at the feet of God the meek in spirit and the pure in heart and the good in life, the faithful followers of Christ. In many a mouldering heap or long deep trench, in the bed of almost every stream and river, and among the tangled sea-weed beneath the hoarse roar of ocean wave, lay the ashes of Christ's brave witnesses to His Godhead and His love. But prostrate in the dust and forevermore was the hand that smote and the power that in its ignorance and its guilt was defying heaven, broken to pieces like Dagon before the ark of God, lay the idols of Greece and Rome and the altars of lying divinities, silent or fled, or changed by the power and grace of heaven into presbyters of the living God. One over all and through all and in all were the Flamins of Jove and Mars and all the greater and the lesser gods that crowded the city on the Seven Hills and ruled the earth with the sceptre of hell; dumb were the Augurs whose eyes could read the will of the gods in the wing, or note, or foot of the sacred birds; and whose tongues could seal the destinies of deluded nations, or by the attractive power of the crucified Christ singing the hymn of praise to Him as God, and reading in the holy writings of the apostles the will of the Living God concerning all men in all nations of the world, in all ages of time and eternity; banished the hierarchy of demons, heroes, nymphs, and eponymous genii that filled Olympus and bewitched Athens, the mother of art and eloquence, the eye of the world, and held with strange, strong, fascinating power all Greece and lovely Achaia in the days of Andrew the Apostle. Three centuries have gone fulfilling in the wild tumults of peoples, the rise and fall of nations, the awful barbarities and appalling horrors of war, the voluptuous gluttonies and bestial nay devilish joys of peace, the degradation, ineffable miseries, the horrible mutilations and butcheries of Christ's people, and the pomp and pageantry, the happiness and exaltation of the children of the devil—fulfilling in all these and by these the decrees of the God and the Judge of all men and devils—victory for the good and defeat and ignominy lasting as Himself and themselves for the bad. Now the multitudinous pantheon of Greece, swaying the heart and mind, and the iron rule of Rome, emperor, representative and viceregent of the gods on earth over the lives of men and nations

have ceased as a terrible nightmare or scourging pestilence, and "the Sun of righteousness has arisen with healing on His wings." On the throne of Nero, Domitian, Trajan, Antoninus, Severus, Decius, Valerian, and Diocletian, all sharp swords in the hand of Satan against the Christian faith, now sits a Christian emperor. A new era has begun and the worth of the dead is discovered and their memory is blessed.

To the honour of the apostle is built at Constantinople, by Constantine the Great, a gorgeous temple; and from Constantius II. went the command to the presiding presbyter of the Church at Patras, to deliver up the body of the martyred apostle Andrew that it might rest till the resurrection day in the grandest mausoleum that imperial hands could build for it.

Three days before the messengers arrived Regulus, the presbyter, dreamed a dream, when lo! before him stood a messenger from a greater than Constantius, even from the King of kings, ordering him to open the tomb of His saint and take from the coffin the upper bone of one of his arms, three of the fingers of the right hand, three toes and a tooth, and hide them in another place from the knowledge of man. Straightway he obeyed the heavenly messenger. The servants of Constantius arrived at Patrae and carried off to their master at Constantinople the body of St. Andrew. Some years after Regulus dreamed again, when the same messenger appeared and warned him to arise and depart from Patrae and sacredly take with him the bones of the apostle, and set sail for the port to which the God of St. Andrew would safely guide him. Regulus at once made known the will of God, and, accompanied by sixteen presbyters and three devout deaconesses, set sail, not knowing whither to steer his course.

Tossed up and down in Adria, driven before the fierce Euroclydon, through the dreaded pillars of Hercules, dashed hither and thither in the raging Bay of Biscay, whirled northward by a fierce hurricane over the English Channel and the German Ocean, they found themselves after two years on the deep shipwrecked in the Bay of St. Andrews, then without a name on the eastern coast of Scotland. All else but the precious relics lost, they with difficulty gained the shore. On the spot where they landed they built a church, taking for their plan the church at Patrae and in it they reverently deposited the martyr's bones and called the church and place St. Andrew's. Dense woods surrounded them infested with boars and wolves, but these were their only terror. The people, like the barbarians of Melita to shipwrecked Paul and his comrades, showed the shipwrecked strangers no little kindness, learnt the reason of their coming and extended to them a hearty welcome. Regulus, hereafter known in Scottish story as St. Rewl, told them of St. Andrew, his fellowship with incarnate God and his commission to proclaim to all men a Father God and all men everywhere, in all time, brethren; told of his faithfulness to the ascended Christ, how he laboured and how at last he was taken by wicked hands and crucified; taught them the faith of St. Andrew as he learned it from the very lips of Christ—sin taken away, God the Holy Ghost come down, the door of heaven open. They listened and their hearts heard the voice of God and bowed. Hungus, the thirty-ninth king, with all his subjects, shook off Druidical superstition, embraced the Christian religion, and were baptized; and from St. Andrews streamed through the dark places of the land, the dark but not savage hearts of the people, the true light of the world, the pure Gospel of Christ as Andrew and the other apostles learnt it and taught it, and for which they laid down their lives.

This is the reason, the only reason given in history most ancient—call it legendary if you will, it is not all so—why St. Andrew is so closely connected with Scotland, and is remembered and honoured by Scottish hearts. This is the reason why down the centuries behind us his memory has been blest and why everywhere all over the earth on the 30th November Scottish minds are specially turned to St. Andrew, and Scottish tongues tell out his worth. To Scotland as to his brother Peter he said, "We have found the Messias," and Scotland like Peter was brought by him to Christ. And if his brother Peter stands out from the apostolate in bold relief as the chief there is no nation among the nations of the world to which Scotland is second in faithful adhesion to apostolic precept and apostolic practice, in heroic suffering and successful contending for the faith once delivered to the saints, in the history of its kings and people so interwoven with the history of the Church of Christ that you cannot divorce the one from the other without destroying both, in a Church that has waded through blood and fire allowing no treacherous king or grovelling nobles or apostate presbyters to silence her voice or usurp her authority and carrying herself so clean and so thoroughly and eternally out of all the vile abominations and foul lying seductions and most degrading tyranny that the mind and heart of man can lie under—the mother of harlots; and can wear upon her brow as verily of right that escutcheon which is her history of suffering and that motto which is the tale of her bravery and divine origin—the bush in flames—*Ne tamen consumebatur—but never consumed.*

Oh! Scotchmen, however remote from the land of your birth or where the ashes of your fathers lie safe till the heavens pass away like a scroll and the Christ the same yesterday, to-day and forever appears to be glorified in His saints, reverence your country and your Church as one and inseparable in your hearts, the land of freedom and the Church of freedom, the land and the Church of the people, never conquered by foreign prince or foreign priest.

Oh! Scotchmen, wherever you roam still cherish as precious the name of St. Andrew as you gaze from the fulness of liberty and the sweetness of heaven's true light and see as the

human source of both even though in mists and shadows the form of the Holy Apostle, and hear even though it be a faint echo of the Holy Apostle's voice proclaiming to pagan Scotland that truth that alone maketh free and linketh into one great brotherhood around a Father God men of every country and clime and colour and time.

(To be continued.)

A NEW PRESBYTERY PROPOSED.

MR. EDITOR,—On Thursday, the 5th inst., at Algoma Mills a meeting of ministers, missionaries and elders was held for the purpose of discussing the advisability of having a new Presbytery formed in the missionary region lying north of Lake Huron, and the practicability of carrying on the proper work of the same should the General Assembly see fit to organize such a Presbytery.

There was a good attendance and every class of worker was well represented, including our indefatigable Superintendent of Missions, Rev. A. Findlay, whose thorough knowledge of the whole territory and kind readiness to supply the meeting with any needed information, proved an invaluable help in discussing the matter.

Rev. John Rennie, of Manitowaning, was called to the chair, and Rev. J. K. Macgillivray, of Gore Bay, was chosen secretary.

The details of discussion need not be given here; a statement of results will be quite sufficient. The meeting was unanimously of the opinion, after full discussion of both sides of the question, that the time has come when the efficient carrying on of the Church's work in the region referred to can be best done under the immediate supervision of a Presbytery, the disadvantages of which would be trifling in comparison with the immense advantages that would be gained from such oversight. The peculiar difficulties and inconveniences of the present arrangement are obvious to all when it is remembered that our work is directed and our local disputes and grievances are settled by Presbyteries holding their meetings several hundred miles distant. It is not necessary to specify nor to give examples.

After due consideration of the whole matter it was resolved to petition the General Assembly at its next meeting to organize a new Presbytery, to be called the Presbytery of Algoma and to include all the territory now belonging to the Presbyteries of Bruce and Barrie in the districts of Algoma and Nipissing, that is to say, from North Bay to White River along the main line of the C.P.R., and from Sudbury to Goulais Bay along the Sault Branch and the islands of Manitowling, Cockburn and St. Joseph, with any other islands or settlements naturally belonging to the territory thus roughly described. Within the bounds of the proposed Presbytery there are five congregations with settled pastors or ready for settlement and several others about to ask for leave to call their own pastors. In addition to the five referred to there are nineteen mission fields, embracing sixty-eight organized preaching stations and twenty-three unorganized. Nine ordained ministers at least are now under appointment for the work in the district and more are needed. The following is a list of the congregations and mission fields, each of which has from one to eight preaching stations associated with it: Sault Ste. Marie, Little Current, Sudbury, Thessalon, North Bay, Gore Bay, Manitowaning, Bruce Mines, Webbwood, Goulais Bay, St. Joseph's Island, Tarbut, Day Mills, Blind River, Spanish Mills, Algoma and Cook's Mills, Cockburn Id., Burpee, Kagawong, Providence Bay, Whitefish, Copper Cliff, Warren, Cache Bay and Sturgeon Falls.

A public meeting for religious services was held in the evening, at which Rev. John Rennie presided and Rev. W. A. Duncan, of Sault Ste. Marie, preached an appropriate and very impressive sermon from the text: "Whom having not seen, ye love."

We cannot praise too highly the cordial hospitality with which the kind people of Algoma Mills received and treated their Presbyterian guests.

J. K. MACGILLIVRAY, Secretary.

SYMPATHY.

How seldom do we stop in the rush and whirl of life to realize the full meaning of this word! We express our sympathy for our fellow being by thought, word or action, and, in the expression of this sympathy, should not overlook any, whether child or adult, for all need it in some way. The world at large has fallen into the habit of seeing and considering matters from a dollar-and-cent standpoint.

Practise brotherly love with those that are easily offended. If you see a member at fault, go and speak kindly to him about it instead of telling every other member of the fault.

The well-to-do need sympathy as much as the needy, for each one has his duties, temptations, affections and trials, and we should feel for each other in twenty ways that have nothing to do with the workshop or payoffice.

Sympathy for each other is needed between the husband and wife, each entering into the joys or disappointments of the other. A lack of this will cause an estrangement that is apt to be life-long.

Children have their difficulties, and a smile or kind word will bring sunshine to their sky. In training children have enough compassion to distinguish whether the child's action is done through ignorance or disobedience.

Remember the new family that has moved into your midst, and make them feel at home among you.

The young man that lacks moral courage, the one that feels he must do as the Romans do when among the Romans, must be looked after and helped to do the right.

Let us cultivate more sympathy for our fellow men, and thus follow the steps of our blessed Teacher—*E. A. Knibb.*

Pastor and People.

742

There lies a little city in the hills,
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea,
Comes as a white, soft hand, and reaches o'er
And touches its still face most tenderly.

Unfettered and calm amid our shifting years
Lo! where it lies, far from the clash and roar
With quiet distance blurred, as if thro' tears

O heart, that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end,

Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into infinite love will lead thee home.

—E. R. Sill.

MODERN MISSIONS CONSIDERED AS CHRISTIAN EVIDENCE

BY REV. PROFESSOR HAIRD, D. D.

Christianity is a missionary religion. The precepts and practice of its founder alike bear testimony to this; a testimony corroborated by such vision as the Church has enjoyed of her own highest ideal. Whenever the Christian attempts to realize in his life the principles to which he is pledged, he finds that a condition of his own full enjoyment of the blessing is that he share it with others and so by the necessities of his own spiritual life as well as by the command of his Lord, he becomes a witness holding forth the Word of Life. Slow as the Church has been to realize in her corporate capacity the behest that is so plainly laid upon her members, Christianity still stands conspicuous among the religions of the earth by its missionary character. Other systems have spread by conquest, by colonization, in the train of communication opened up by commercial or political alliance; but it is one of the distinctive features of the Christian faith that it has made its most remarkable progress not by these means, but by the peaceful efforts of its followers who have deliberately addressed themselves to this conquest of the world and have given not only time and thought but life itself to spreading the knowledge of Him who brought them from death to life.

Christianity moreover is the only missionary religion. As it stands unique on the one hand in the motive that prompts missionary effort, so it is without a rival on the other in the continuity of its evangelizing energies. Buddhism which may claim a larger following than Christianity displayed at one time considerable aggressive energy of a missionary character—but it was for a comparatively brief period only and the time is now long past. Mohammedanism, the only other system that can be mentioned in this connection, has always depended for the success of its aggressive efforts on considerations other than those which appeal to the moral or spiritual nature. The conquering armies which fought under the crescent have made famous the triple choice of the Koran, the tribute or the sword.

There have been three periods in the history of the Christian Church conspicuously marked by missionary zeal. The first is that of the apostolic and post-apostolic times when the early Christians in the joy of their new found faith went everywhere preaching the Word; when Paul, prince among missionaries, carried the good news to the Gentiles; and when by the blessing of God upon these men and their successors, the whole Roman world accepted Christianity within 300 years. And all this in spite of the fact that the men who advocated the new doctrine were poor, for the most part without learning and altogether without prestige. They made their way amid the clear light of the Augustan age against Roman strength, against Greek cleverness and against Jewish bigotry, and established a new doctrine which offered no compromise to their vices but demanded a degree of purity of which they had hitherto had no conception and for which their past history showed that they had no natural liking. The very success which commanded the recognition of Christianity as a national religion and gave it an aspect of attractiveness for those who had never felt its spiritual power, wrought a reversal in its onward course. Missions which have always flourished in proportion as the Church sought nearness to its Head and conformity to His Law, and which have languished when conformity to the world has taken the place of transformation into the image of Jesus Christ, were in the background from the beginning of the third century till the fifth. From the beginning of the fifth till the middle of the sixth century new life prevailed and missions revived. Men like Ulfilas among the Goths, Patrick in Ireland, Columba in Scotland, the Abbot Augustine in England and Boniface in Germany mark a new era and weave a web of romance about the history of mediæval missions. This was still the age of individual missionary effort. The period when societies were formed for Christian work of this kind had not yet come.

The period of the Reformation, which one would naturally expect to be characterized by an outpouring of vigorous missionary effort, was painfully lacking in anything of the kind. The Reformers were so occupied with troubles and disputes mainly of a doctrinal character among themselves,

so engaged in determining their own position and establishing political connections for the better securing of their rights, that they had no thought to spare for the heathen either within or beyond seas. Yet it must not be left unnoted that many of the English mariners of Queen Elizabeth's reign were marked by a true sense of missionary duty. Sir Humphrey Gilbert's chronicler says that "the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundations shall never obtain happy success or continuance." Sir Walter Raleigh gave £100 for the propagation of the Christian religion in the newly founded colony of Virginia, and the charter of the East India Company, surprising as it may seem to those who are only familiar with the subsequent history of that corporation, expressly regarded the promotion of the kingdom of God as an obligation on a higher plane than the advancement of interests of commerce. But hopeful as were these signs, it was only with the close of the last and the opening of the present century that Christian people in any general and organized way began to address themselves to the evangelization of the world. Two influences were at work—one was the evangelical revival in Britain and America towards the close of the last century. The preaching of the Wesleys in England, Jonathan Edwards in America and George Whitefield in both, had a tremendous influence in awaking the people from their spiritual lethargy. The other influence was the enthusiasm for humanity, the spirit of philanthropy, of the good Samaritan which at this time was deeply stirred. Howard was spending his life in alleviating the suffering of prisoners in noisome dungeons; Wilberforce was thrilling England with his pleas for the negro slaves in the West Indies, and Robert Raikes, the pioneer in another direction, was opening the first ragged school. The conflux of these two streams of tendency, each of which already possessed in itself the spirit of missions, soon directed attention to the duty which the Christian Church owes to those who are without her pale. The pity and compassion evoked on behalf of the suffering and down-trodden in British domains naturally led those who saw that this was the spirit of the Gospel, the spirit which had led on to its early successes, to enquire why they might not unite to send the good news to those who were still in total darkness. The beginnings were scattered and feeble—yet within twenty years following 1790 most of what are now the larger missionary societies were formed. Carey went to India in 1793, Morrison to China in 1807, Judson to Burmah in 1813, Williams to the South Seas and Moffat to South Africa in 1816, Wilson to Bombay in 1828 and Duff to Calcutta in 1829. These were the pioneers of a movement which has grown to such proportions that it may now be said with a greater truth than ever before that the Lord's work is going up and possessing the earth for Christ. The story of this world conquest finds no parallel except in the apostolic days. Indeed one is scarcely surprised at finding the Bishop of Ripon say as he did a few days ago that "the story of modern missions is a continuation of the Acts of the Apostles with all its essential supernaturalism."

Although the narrative of this missionary activity furnishes the facts on which the following argument is based, it is impossible here to go over the history of the evangelization of even a single country. All that can be done is to indicate in a few sentences the results in three specimen countries as widely dissimilar as the Hawaiian Islands, Japan and British Columbia.

The first missionaries visited the Hawaiian or Sandwich Islands in 1819 and found a people ripe for the Gospel. Five years afterwards the principal chiefs agreed to recognize the Sabbath and to adopt the ten commandments as the basis of Government. Twelve years later in 1835 the great revival came. It lasted six years and 27,000 persons were received into the Church. In 1863 a greater proportion of the people could read and write than in New England. The islands had been Christianized. Eighteen foreign missionaries under the auspices of a native organization had been sent to the Marquesas and the parent society—the American Board of Commissioners for Foreign Missions, practically withdrew to bestow its energies on more needy fields.

Japan opened its first port to foreign residence in 1859—thirty-two years ago. Before that year closed six missionaries had entered the partially opened door and for ten years they laboured with but little increase in numbers. In 1872 and the years following a revolution came. The Japanese set out to look for a new religion. It is too soon yet to say that they have adopted Christianity, but the progress that Christian ministers have made has been almost without a parallel. The country has adopted a new constitution with a considerable measure of responsible government; the Sabbath has been proclaimed a public holiday; immoralities formerly practised in public have been suppressed by edict; radical changes in the direction of Christian living have been made in many social customs, Christian education is everywhere sought after; self-supporting churches manned by native pastors are multiplying on every hand and the number of church members is eight times as large as that in the Presbyterian Synod of Manitoba and the North-West Territories.

(To be continued.)

MR. LAURENCE HUTTON has produced a little book on the "Literary Landmarks of Edinburgh," which will interest all who know "Auld Reekie" well, and who have any literary instincts.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Dec. 6,
1891

CHRIST CRUCIFIED.

John 19

GOLDEN TEXT. For Christ also hath once suffered for our sins. —1 Peter iii 18

INTRODUCTORY

After being formally condemned by Pilate, Jesus was delivered into the custody of the Roman soldiers, who led Him forth to the place selected for crucifixion.

I. The Crucifixion. When a criminal was led forth to be crucified it was a part of his punishment to carry his cross. Christ bore His cross on the way to Calvary, but so worn was He with fatigue and sorrow of spirit that He fainted under the burden, and as the procession met a man named Simon, of Cyrene, he was pressed in to the service of relieving Jesus from the burden of carrying the cross. The scene of the crucifixion was Calvary, but the Hebrew name of the place was Golgotha, both names signifying a skull. The exact spot is not now definitely known. It was, however, a well-known place at the time. Though near the city it was without the walls, and near a well-travelled road leading into the city. Learned men, familiar with Jerusalem and its environs, are of opinion that Calvary was on the north side of the city, upon a slight eminence containing the cave known as the grotto of Jeremiah. "In its form," says Sir William Dawson, "and certain old tombs which simulate sockets of eyes, it has a remarkable resemblance, from some points of view, to a skull partly buried in the ground." From the resemblance to a skull it is supposed that the place got its name, Golgotha. When the place was reached Jesus was fastened to the cross in a manner that would entail severe bodily suffering. His arms were extended along the transverse beam and His hands pierced by the nails by which they were affixed. Through His feet also nails were driven, binding Him so that He could not in His agony change His position. The cross was then raised upright and its foot placed in the hole that had been dug for its reception. There were two malefactors condemned to death at the same time. The cross of Jesus was in the centre and the two others on each side. There He was placed to endure the agony that would end only in death. It may have been the design of the enemies of Jesus to create the impression in the popular mind that He too was a criminal, but unconsciously they were fulfilling the prophecy spoken by Isaiah centuries before. "He was numbered with transgressors." It was a Roman custom to inscribe on the cross the designation of the crime for which the victim suffered. In the case of Jesus, Pilate had caused to be written: "Jesus of Nazareth, the King of the Jews." True to his belief that Jesus was innocent, the Roman procurator wrote an inscription that in no way indicated guilt of any crime. It was written in the three leading languages of the time, unconsciously indicating that Jesus would receive the homage of all nations. It was written in Greek for the benefit of the strangers that were in Jerusalem at the time, the language of the educated; in Latin, the language of the people that at that time were masters of the civilized world; and in Hebrew, the language of the nation to which He belonged. Each of the evangelists gives a slightly different form of the inscription, but substantially it is the same. The explanation is that there is no contradiction, but each gives it in one of the languages in which it originally appeared. John gives it in its Hebrew form, Mark in the Greek and Luke in the Latin. The inscription however did not please the Jewish leaders. They went to Pilate and expressed a wish that it might be altered. In this they were unsuccessful. He refused to change the writing. In a small matter he was firm while in the greater matter of acting justly or unjustly he temporized and failed utterly. The clothes worn by Jesus were divided among the four soldiers who had charge of the crucifixion. The apparel of criminals was their perquisite and in this case the usual custom was followed. But the principal garment, the coat, or tunic, was of one piece, woven throughout, without seam. They agreed that it should not be divided, but that lots should be cast for it. This incident, in itself apparently unimportant, was nevertheless predicted many centuries before, for in the twenty-second Psalm, one that is universally recognized as Messianic, it is said "they parted My raiment among them and for My vesture they did cast lots." "These things, therefore, the soldiers did," not that they knew about the prophecy or were desirous of fulfilling it, but the divine purposes are often accomplished by unconscious agents.

II. Watching By the Cross.—Near by the cross there stood a group of sorrowing women, who showed the depth of their sympathy for the august sufferer by their presence. They could do but little beyond the expression of their deep concern, but they were there amid the mixed crowd that looked on, different parties manifesting their feelings in different ways. The enemies of Jesus exhibited the keenness of their hatred by their bitter taunts and sneers, the thoughtless and unconcerned by their stupid jests, while these devout women stood near, their hearts wrung with anguish. The women mentioned were Mary, the mother of Jesus, His mother's sister, Mary, the wife of Clopas, and Mary Magdalene. Christ's considerate care for His mother is seen in what He said. John, the beloved disciple, was also present near the cross. To Mary He said: "Woman, behold thy Son," and then like words were addressed to John, indicating the affectionate relationship that should henceforth exist between them. John, as long as Mary lived, had a place in his heart and home for her who bore so intimate a relationship to the Lord.

III. It Is Finished.—The dread agony was now nearing its close. Nature manifested a mysterious sympathy with the sufferings of the Lord of nature. At noon, when the sun shone at its brightest, a strange darkness overspread the scene, and it continued until the sufferings of Jesus ended in death. At the time of the evening sacrifice the veil of the temple was rent in twain. The Mosaic dispensation was ended and the Gospel age begun. The one true sacrifice for sin, which all previous offerings prefigured, was offered up once for all. The human and the divine nature of Christ so intimately blended all through His life on earth, is also apparent in His death. Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: "I thirst," a reference to Psalm sixty-nine. This is the only reference that Jesus on the cross made to His bodily suffering. Those who heard this saying were not insensible to the ordinary feelings of humanity. They dipped a sponge in the sour wine or vinegar provided for the soldiers to drink. It was placed on a reed and held up to His mouth. Then followed the final word, the word that proclaimed a completed atonement for sin, and that intimated that those unparalleled sufferings were over, "It is finished." He bowed His head and gave up His spirit to the Father.

PRACTICAL SUGGESTIONS.

The divine glory of the Saviour was not obscured by the attempts of His foes to humiliate Him. He was numbered with transgressors, but one of these was saved by Him on the cross.

In the death of Christ the greatest and the most minute prophecies concerning Him were fulfilled.

Amid the deepest agonies of the crucifixion Jesus was mindful of His mother's comfort and well-being.

Christ in dying completed a perfect salvation. The atonement is sufficient for all who accept it by faith as the ground of their justification.

THE YOUTH'S COMPANION

The Announcements in this advertisement and those which will follow will enable the friends of THE COMPANION to judge somewhat of the scope and character of the reading that will be given in its columns during 1892 — the sixty-fifth year of its issue.

Nine Illustrated Serial Stories.

The Serial Stories for the coming year will be of rare interest and variety, as well as unusual in number.

- Lois Mallet's Dangerous Gift.** A New England Quaker Girl's first Contact with "World's People", by **Mrs. Mary Catherine Lee.**
A Tale of the Tow-Path. The Hardships encountered by a boy who found Life at home too Hard for him, by **Homer Greene.**
How Dickon Came by his Name. A charmingly written Story of the Age of Chivalry, by **Harold Frederic.**
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A Young Knight of Honor. The Story of a Boy who stood at his Post while Death was all around him; by **Miss Fanny M. Johnson.**
A Boy Lieutenant. A True Narrative, by **Free S. Bowley.** **Touaregs.** A Story of the Sahara, by **Lossing G. Brown.**
Smoky Days. A Story of a Forest Fire; by **E. W. Thomson.** **On the Lone Mountain Route;** by **Miss Will Allen Dromgoole.**

Hints on Self-Education.

Articles of great value to Young Men who desire to educate themselves.

- Hon. Andrew D. White,** Ex-President of Cornell.
President Timothy Dwight, of Yale University.
President E. H. Capen, of Tufts College.
President G. Stanley Hall, of Clark University.
President Francis L. Patton, of Princeton College.
Professor James P. Joyce, M. P., author of the "American Commonwealth."

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- The Habit of Thrift;** by **Andrew Carnegie.**
How to Start a Small Store; by **F. B. Thurber.**
Girls and the Violin. A Valuable Paper, by **Camilla Urso.**
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More than One Hundred capital Stories of Adventure, Pioneering, Hunting, Touring will be printed in this volume. Among them are:

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The Illustrations will be improved and increased in number. The Weekly Editorials on the leading Foreign and Domestic Topics will be marked by impartiality and clearness. Household Articles will be contributed by well-known writers. The Children's Page will be more attractive than ever. The Illustrated Weekly Supplements, adding nearly one half to the size of the paper, will be continued.

"A Yard of Roses."

New Subscribers who send \$1.75 now, will receive THE YOUTH'S COMPANION FREE to January 1, 1892, and for a full year from that date. This offer includes the THANKSGIVING, CHRISTMAS and NEW YEAR'S DOUBLE HOLIDAY NUMBERS and all the ILLUSTRATED WEEKLY SUPPLEMENTS. Any person who mentions this paper when subscribing will receive a copy of a beautiful painting, entitled, "A YARD OF ROSES." Its production has cost TWENTY THOUSAND DOLLARS. Specimen Copies Free. Address,

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter at our risk.

**Free to
Jan. 1892.**

AN ANT FUNERAL.

A lady gives this account of some ants which she saw in Sydney. Having killed a number of soldier ants, she returned in a half hour to the spot where she had left their dead bodies, and in reference to what she then observed she says:—

"I saw a large number of ants surrounding the dead ones, I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ant's nest. This they entered, and in about five minutes they reappeared, followed by others.

"All fell into rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants ad-

vanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march.

"First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs; and the procession now moved slowly onward, followed by an irregular body of about two hundred ants.

"Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other, they arrived at a sandy spot near the sea.

"The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid. They now laboured on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending their funeral.

"Some six or seven of the ants had attempted to run off without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."

ONE OF THE CONSPICUOUS WONDERS.

The *Family Herald and Weekly Star*, Montreal, has been enlarged and vastly improved. It is really a wonderful paper. Its success is phenomenal. It's not strange people are wondering how such a magnificent paper can be supplied for so small a subscription. People who are interested in the wonders of the age should see the *Family Herald and Weekly Star*, of Montreal.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 25th, 1891.

THE past six months have been simply unique. A most abundant harvest has been followed by an autumn almost every day of which an Ontario farmer could work comfortably in his field. The oldest inhabitant can scarcely remember a season more productive all round or an autumn with so few days of disagreeable weather. Surely the Schemes of the Church should fare well this year. Last year Canada had little wheat to sell. Production and consumption came dangerously near balancing one another. This year Canada will export millions of bushels of wheat at fairly remunerative prices. Will the surplus swell our mission funds?

IT is well for Dr. Briggs that he is not a pastor. If the ten-thousandth part of the dissatisfaction existed in a congregation in regard to its pastor that existed in the American Church in regard to Dr. Briggs the pastor would have to leave on very short notice. Even his friends would advise him to resign "for the sake of peace" for "the good of the cause" and for various other reasons. A General Assembly cannot make Briggs resign, but a few lively cranks in a congregation, co-operating with one or two officious members of Presbytery, can force the resignation of almost any pastor in the Church. We are not throwing stones at the American Church. It would probably be just the same on this side of the line.

THE principal questions remitted to Presbyteries for consideration should gladden the heart of every loyal Presbyterian. They are questions of work the very existence of which proves that our work is progressing. If we need a paid secretary for the Foreign Mission work, it is because that work has grown rapidly within the last few years. If there is an imperative demand for the services of students in winter, it is because the area of our Home Mission field has greatly increased. The Presbyteries should wrestle gladly and gratefully with these problems. Ours is no failing cause. The Church is growing and the energy, enterprise, liberality and faith of the people should grow with it. Complaints are often made, and justly made, that there is no opportunity to discuss these questions in the General Assembly as they should be discussed. There is ample opportunity now. Presbyteries may deliberate as long upon them as they please.

THERE can be no reasonable doubt that the beautifully illuminated address on exhibition and for sale in a second-hand bookstore in Ottawa is the address presented by the General Assembly to the Marquis of Lorne in 1882. The internal evidence is more conclusive than the evidence that Sir Philip Francis wrote the letters signed "Junius." Even our Higher Criticism friends could scarcely hope to prove that the original autograph is not genuine. The only question to be discussed is how the address found its way to the counter of a second-hand bookstore. Perhaps the Marquis, being a Presbyterian, gave it to his butler or some other servant for Sabbath afternoon reading. The servant, no doubt a Scotch Presbyterian, with the well known national aptitude for making a penny, may have turned the document into the vulgar channels of trade and commerce. The bookseller, we are told by the Ottawa correspondents, expects to get \$25 for the document. We hope he may. If he does he will be the only human being that ever got any benefit from documents of that kind except, perhaps, the artist who illuminated them. It is high time that the General Assembly had put a stop to the address business except on very special occa-

sions. The loyalty of Presbyterians may be taken for granted. If the whole truth were known probably the Marquis of Lorne and other distinguished people consider addresses an unmitigated nuisance. Why should the General Assembly bore people? That pleasant duty may be left with perfect safety in the hands of municipal corporations and of societies of various kinds.

IT is easy to talk in a severe or patronizing way about Quebec and the French. Anybody can say that the province is deeply in debt, that there is a deficit in revenue every year, that the credit of the province is low and that the French people are too easily excited and too easily led. Loud talk about Quebec politicians being "rotten to the core" neither mends matters nor shows that the talker has any political virtue himself. Violent harangues against the Catholic religion and jingo threats to "drive the French into the sea" make matters worse. The plain, hard facts of the case are that Quebec is in the same national ship with the other provinces and if the French province scuttles the ship all must go down together. A crisis in Quebec will force a crisis on the rest of the Dominion. Should the contending parties in Quebec unite against the other provinces—and there is some evidence that a union of the Bleus and Nationalists is being considered—the inevitable result would be a rupture of the Confederation. A chain is no stronger than its weakest link. The Dominion is no stronger than Quebec. Were the matter not so serious it would be amusing to hear Ontario people speaking of Quebec as if that province were a foreign power that we may probably take up arms against some day. For better or worse we are in the same boat, and if Quebec makes shipwreck Ontario may have an anxious time pulling for the shore. And the question arises—what shore?

THERE has been much discussion of late in England of the causes which lead so many people to leave rural districts and rush into the large centres of population. The cities grow rapidly while many villages are becoming depopulated. Various causes are assigned for the movement cityward. Among others the dulness and monotony of village life, the lack of congenial employment and the difficulty of securing promotion, are given as some of the chief reasons why many leave their village homes and face the battle in big cities. So much interest has of late been taken in this matter that the Grand Old Man, with a keen eye on the coming general election, is making improvement of village life a plank in the Liberal platform. The census returns show that a stampede towards the large cities is going on in Canada. In fact the returns were not needed to show that the rush to the large centres is quite as marked in Canada, in proportion to the population, as in England. Every intelligent man could see long before the returns were published that the movement was going on. There need be no doubt in the mind of anybody that this rush to the large cities is a bad symptom in more ways than one. It is bad for the Churches because liberal givers and good workers are taken from congregations in which they are greatly needed to swell the numbers in congregations large enough already. It is bad for the villages and smaller towns because it draws away capital, lowers the price of property—in fact makes something like ruin all round. The present condition of Toronto shows pretty conclusively that the boom created by the rush cityward is a very doubtful blessing even to the cities rushed into. It would be interesting to know how much of the capital invested in Toronto "goose pastures" was brought in from towns and villages and rural districts where it might have been usefully and properly employed.

AS an illustration of the good work the Christian Endeavour Society is capable of doing we subjoin one or two extracts from a circular, recently issued by the Correspondence Committee of the Chicago Christian Endeavour Union:—

The committee consists of 160 members—the president, vice-president and secretary of the union, and one member from each of the 157 societies composing the union. The president, vice-president and secretary compose the Executive Committee of the Correspondence Committee.

The Committee hopes to provide a Christian welcome and a Church home for every new comer to Chicago, to extend the greeting of Christ's love to men and women, before they are met by the almost overpowering temptations of our city life. Thousands of young men, and many young women, come to Chicago to make their way in business, not knowing when they come a single person in the city, no one from whom to

get advice, help, sympathy, or a single bit of the home love that helps so many of us to keep right, or which comforts and restores us after a fall. To them, eager for companionship and for a little happiness, the saloons, theatres, concert halls, billiard rooms, race tracks, open wide arms of welcome. Shall Christ's Church not go out into the by-ways and hedges and bring them in?

By a system of extensive advertising the Committee expect the principal features of their excellent scheme to become widely known. They add:—

If the corresponding secretary of any Christian Endeavour Society, or any member of any such Society, or any Christian in the world, knows anyone who is coming, or has come, to Chicago, whom they wish to have surrounded by Christian influence, welcomed by Christians into Christ's Church, or helped in any way, let them write a letter to the Secretary of the Christian Endeavour Correspondence Committee, 148 Madison Street, Chicago, Ill., U.S.A. In this letter let them give the full name, the Chicago address, a description of the person to be welcomed, their denominational preferences, and any particulars which would guide us. The Secretary will send the letter to the member of the Society nearest the address given, and that member will immediately call on the new-comer, and extend to him all Christian courtesy and every privilege his particular branch of Christ's Church can offer.

When it is remembered with regret and sadness how many young people of promise, on going to live in large cities where temptations abound, have drifted away from the wholesome influences with which they were surrounded at home, such a method as that undertaken by the Chicago Union will be hailed as a move in the right direction. It will prove a great blessing to many.

WOMEN'S TEMPERANCE CONVENTION.

ACCORDING to the fitness of things the World's Women's Christian Temperance Union met in Boston, the Hub of this nether universe. As that institution has ramifications over the wide world, and as the intellectual centre of western culture was as convenient a place to assemble in as any other, no reasonable fault can be found with the selection of Boston as the scene of the gathering. The Convention that met under the auspices of this cosmopolitan movement was in many respects a remarkable one. A religious influence pervaded the meetings, devotional exercises being a prominent feature in the proceedings. It was a widely representative gathering. Delegates were present from almost all English-speaking countries, as well as from Syria, India, China, Japan, the South Sea Islands, and other remote lands. Continental Europe and South American countries do not appear to have been particularly well represented, probably for the reason that among the Latin race the temperance cause has not made the progress it has done in Anglo Saxon communities or in those countries where Anglo Saxon influences are more directly felt. British North America, from the Atlantic to the Pacific, had delegates in attendance, and fault cannot be justly found with the character or strength of the Canadian delegation. A significant feature of the international convention was the presence of Catholic delegates. Various indications have of late been observable that temperance reform is advancing within the fold of the Roman Catholic Church. Several dignitaries of eminence in this and in other lands are strenuous in their advocacy of abstinence principles, and co-operation in moral reform with Roman Catholics will doubtless have good results.

The decorations of the various meeting places were profuse, and in certain instances formed impressive object lessons to those that beheld them. One of the reports tells us that upon the stage in Tremont Temple there was an immense globe girdled with white ribbon, and beneath it the motto, in gold letters, upon a white silk ground, "Christ for the World." Passing over the profusion of flags and banners and such customary decorations, there was festooned twice around the hall the world petition, in forty languages, with over two million signatures, which is to be presented to every existing government, calling attention to the need for prompt and effective legislation to restrain the evils of the drink traffic.

Several ladies of great ability and influence took a prominent part in the proceedings of the Convention. Lady Henry Somerset came over from England to attend the Convention and evidently, as much on account of her earnestness and personal worth as in deference to her social influence, was greeted with the utmost cordiality, the British National Anthem having been sung in her honour. She was proposed for president and would doubtless have been elected had she not declined the honour, which, however, it will be generally recognized as

worthily bestowed on one who from her ability and devotion to social reform is widely respected. The honour was conferred on Miss Frances Willard who delivered a powerful address in behalf of temperance in which she unsparingly condemned the exportation of intoxicating drink to Africa where the curse is decimating several of the native tribes. In strong terms she assailed the greed of gain before which some professing office-bearers in Christian Churches have succumbed and have been engaged in the demoralizing traffic. Lady Somerset proposed a resolution, which was unanimously adopted, to the effect that the Executive Committee of the World's Women's Christian Temperance Union be instructed to formulate a petition to the English Government against India's opium traffic, and to the governments of the country against the liquor traffic on the Congo. American papers have recently stated that the English custom of employing bar-maids has been introduced into cities in the United States. A resolution condemnatory of the system was introduced in which the delegates affirmed that they deplored the introduction of the English bar-maid system into certain towns, and wherever it has been introduced they call upon the municipal authorities to forbid the continuance of a custom so debasing to women.

While temperance in all its bearings was the principal subject considered, the delegates gave attention to various cognate questions of social reform. They protested against prevailing immorality and political corruption, and claimed the right to the political franchise that they might be in a position to use their influence to advance the reforms they so earnestly advocate. Though now they are bereft of the power to vote and so far deprived of political power, yet their moral influence is becoming stronger year by year, they are keenly alive to the opportunities they already possess and are earnest in their efforts to do all the good they can. The circle of their influence is extending, their numbers are growing and it is apparent that they will continue to receive large accessions. The good work they have already done is incalculable, and there is every reason to believe that it will be greater and grander in the future.

WAR AND RUMOURS OF WAR.

A PEACE conference has been in session in Rome. It appears that other things beside papal manifestoes emanate from the seven hilled city. It is an evidence that freedom of thought and speech have made solid gains in recent years. Pacific counsels, at least in the sense understood by the delegates to the conference, are not now popular in Italy. There is, it is true, an element in the Italian nationality that has no sympathy with the maintenance of the vast armaments the Triple Alliance renders necessary, and that element is not over careful to conceal its opinions, yet the Italian Government permitted the Congress to assemble and discuss freely, without the slightest constraint, the various questions they had specially met to consider. Not so very long ago such a meeting could scarcely be held in Rome.

The Peace movement is no novelty, but though it may receive a large degree of sympathy it does not as yet exert any great influence in shaping the thoughts of the people, nor does it appreciably affect the action of sovereigns and cabinets in the determination of a peaceful or warlike policy. It is not yet beyond the stage of being treated with indifference and ridicule. The arguments of the peace party afford much merriment in high-toned political clubs and regimental mess-rooms. For otherwise rational and well-informed individuals the clanking of spurs and the flashing of sabres have a peculiar fascination. Great as have been the advances of civilization the most advanced nationalities have not yet got beyond the stage of settling international disputes in the last extremity by the sword, and from present appearances there is little hope that better counsels will prevail till numerous battle-fields have been drenched in blood and thousands of our fellow-beings have perished in conflicts in the origin of which they had no responsibility. When the reaction comes, when whole provinces are decimated by war's ravages and the common people wearied with its horrors, then the principles of the peace party will be in the ascendant.

Meanwhile, a practical outcome of the Peace Congress at Rome is, to all appearance, most improbable. The war tension in Europe cannot longer endure. The resources of the leading nations are strained to the utmost. For years enormous vast sums have been voted for the increase of mili-

tary and naval armaments, and heavily as the burdens of taxation are felt, the limits of their increase have not yet been reached. Russia, Germany, France, Austria and Italy have gone on for years adding to their war-like expenditure. Great Britain has, though free formally from the claims of the Triple Alliance, been compelled to see that her naval equipment is fully up to the requirements of possible exigencies, and that adequate means of defence on the Indian frontier must be provided in case Russia should push too far her aggressive designs in Asia.

Only two terminations of the present oppressive military tension of Europe are possible. Either there will be a general disarmament by mutual consent or there will be one of the most gigantic conflicts the world has ever seen. Of the former what prospect is there? Which of the greater or lesser powers, convinced that the step could be taken with safety, will have the courage to lead in such a movement? If one of the powers should be found willing to curtail its war-like forces, would all or any of the others be prepared to follow? Present appearances render such a proceeding improbable. Italy, of all others, feels the well-nigh intolerable weight of maintaining a gigantic military and naval force, but to withdraw from the Triple Alliance would destroy her prestige. She has only recently renewed her adherence to the international compact. It does not appear that she can take the initiative in a movement for disarmament. The martial tone and temper of the French people would make short work of any executive that ventured to propose the placing of the army on a peace footing. Nor can we look to Germany for such a movement. The German rulers and people believe that the stability of the empire, not to speak of the retention of the spoils of the war of 1870, depends on the maintenance of the vast military equipment they have toiled for years to secure. The ambitions of Russia forbid the expectation that pacific overtures will come from the Czar. Conquest by the sword to the eastward and the southward is the aspiration and the dream of the Muscovite power. Under these conditions it can scarcely be looked for that apprehensions of war will be dispelled by the powers mutually agreeing to disarm.

The other alternative, one of dreadful import, is that sooner or later the war cloud which has been ominously gathering for years will burst with appalling fury. The awful responsibility of beginning the conflict has had, and still exerts, a restraining influence over those who have it in their power to kindle the flames of war. Even those monarchs who have made up their minds that war is inevitable hesitate to be held responsible for its outbreak. They express their desires for the prolongation of peace, but are prepared, when in their estimation the fit moment has arrived, to take the field. Preparations for war on a scale of awful magnitude are now being urged forward. Russia is still massing troops on the Austrian and German frontiers, and is busy with expeditions and intrigue on the borders of Afghanistan and the Indian Empire. Those who, from their opportunities, profess to be able to read the signs of the times, avow their belief that the coming spring will witness the outbreak of the long anticipated conflict. In the whirl of events leading up to that dread catastrophe the counsels of peace reformers will have but little appreciable effect.

But the work of the Peace Congress is not in vain. The adherents of that movement are sowing seeds that will ripen. After the wave of desolation, set in motion by war, has swept over the face of Europe, then the people will be in a better mood to listen to the strong arguments against the barbarism of attempting to settle international quarrels by putting to death inoffensive citizens by thousands.

One of the points urged by the members of the Peace Convention was touched upon recently in Toronto by Professor Goldwin Smith. The unseemliness of imbuing school children with martial ideas will be apparent to most right-thinking people. The delegates at the Roman Convention held that instead children attending school ought to be indoctrinated in the principles of peace. It was also agreed that an international bureau of arbitration should be established for the settlement of international disagreements. The movement, though in advance of the time, points in the right direction, and will receive accessions to its ranks as time goes on. It may not have much influence with courts and cabinets now, but the great truths it represents will find a lodgment in the minds of the people, and war will become increasingly difficult as the principles of the Gospel come to influence more directly the daily lives of peoples and the counsels of those who rule. The time is coming when the people that delight in war shall be scattered and the nations shall own the sway of the Prince of Peace.

Books and Magazines.

ANSON D. F. RANDOLPH & Co. announce the forthcoming publications: "Jesus the Messiah," cabinet edition, by Dr. Ederheim, with twenty-four illustrations after Hoffman; "Dr. John Brown and His Sister Isabella"; "A Cyclopædia of Nature's Teachings," with an introduction by Hugh MacMillan; a volume of "Sermons" by the late Dr. Howard Crosby.

HARPER & BROTHERS have just published "Pharaohs, Fellahs, and Explorers," by Amelia B. Edwards; "Art and Criticism," by Theodore Child; "Sharp Eyes, a Rambler's Calendar of Fifty-two Weeks among Insects, Birds and Flowers," written and illustrated by W. Hamilton Gibson; and "In the 'Stranger People's' Country," a new novel by Charles Egbert Craddock.

THE Garfield Edition of "Ben-Hur," which has just been published by Harper & Brothers, is a superb work of art, containing twenty full-page photogravure illustrations and more than one thousand marginal drawings, illustrating every passage in the story. It is issued in two forms—a limited *édition de luxe* and a less expensive illustrated edition—and as a book for the holidays is certainly without a rival.

THE American Academy of Political and Social Science, with headquarters at Philadelphia, announces a number of very interesting works for early publication. They are as follows: a monograph by Gamaliel Bradford on "Congress and the Cabinet," in which he discusses a plan of giving the Cabinet seats in Congress; another by Anson D. Morse, of Amherst, on the "Place of Party in the Political System," which promises to be the most vigorous defence of the party system which has yet appeared; and a third on "Recent Tendencies in the Reform of Land Tenure," by Edw. P. Cheney, of the University of Pennsylvania, an historical review which will prove valuable to all who are interested in the land question.

BIBLE STUDIES. From the Old and New Testaments covering the International Sunday School Lessons for 1892. By George F. Pentecost, D.D. (New York: A. S. Barnes & Co.)—For the last four years Dr. Pentecost has prepared an annual volume expository of the International Sunday School Lessons. The volume for 1892 is the fifth of the excellent series. The field occupied by this volume is distinct from that of others. It may not enter learnedly into all the minutiae of the text, though what requires explanation is usually elucidated. The essential feature of these Bible Studies is a prominent presentation of the evangelical truth contained in the passages selected for study in the Sabbath schools. This year the book has been written in India, where Dr. Pentecost has been engaged in evangelistic work. He tells us that his visit to India has enabled him to reach a fuller understanding of Eastern ways, and thus has helped him in his knowledge of the Scriptures. This year's issue of "Bible Studies" is fully up to the excellent standard of its predecessors.

WILLIAM LLOYD GARRISON, THE ABOLITIONIST. By Archibald H. Grimke, M.A. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The eventful life of William Lloyd Garrison, who figured so conspicuously and who laboured with such success in the abolition movement, is admirably told in this neat volume recently issued by the enterprising publishers of the American Reformers series, edited by Carlos Martyn. Mr. Garrison was one of the determined, heroic men who, moved by humanity, enlisted in the movement to secure the liberation of the slaves when to do so required no ordinary degree of courage. For his opinions he had to endure and suffer much, but with unflinching tenacity he remained steadfast, and lived long enough to share in the triumph with which the movement was crowned. Up to the last of his busy active life he laboured earnestly for the promotion of what he believed to be for the welfare of humanity. The book as a memorial of a worthy, self-denying man, is well worth reading and will doubtless meet with a wide welcome.

WHAT MUST I DO TO GET WELL, AND HOW CAN I KEEP SO? By One Who Has Done It. An Exposition of the Salisbury Treatment. (New York: William A. Kellogg; Toronto: Williamson & Co.)—The author of this work, while acknowledging the popular favour with which it has been received, for it is now in its fourth edition, "thoroughly revised and greatly enlarged," complains that it has been ridiculed by "the faculty," and is disposed to be particularly severe on the Edinburgh Medical School. It tells all about the Salisbury method, of which no doubt many readers, otherwise comparatively well informed, may be ignorant. Dr. Salisbury, a New York physician, gave diligent attention to the microscopic study of disease, and came to the conclusion that all diseases not caused by accidents, poisons and infections, emanate from unhealthy alimentation. From this discovery he elaborated his system, and the little book here noticed is a clear exposition of that system. As to its merits there will be differences of opinion, but the book contains much valuable and useful information concerning the preservation of health and the prevention of disease.

A VERY good idea of the amount of money it costs to successfully conduct one of the magazines of to-day is aptly illustrated in some figures regarding the editorial cost of the *Ladies' Home Journal* of this city, says the Philadelphia *Public Ledger*. The *Journal* is edited by Mr. Edward Bok. For shaping the thoughts of his 750,000 women readers each month Mr. Bok is paid \$10,000 per year, and has an interest in the business besides which nets him fully twice his salary. He has a staff of sixteen salaried editors, which includes men and women like Rev. Dr. Talmage, Robert J. Bardette, Palmer Cox, Margaret Botome, Isabel Mallon and Maria Parloa. The combined salaries of these editors exceed \$20,000 a year. The *Journal* spends each month \$2,000, or about \$25,000 per year, on miscellaneous matter not contributed by its regular editors, and the working force in the editorial department means at least \$6,000 more in salaries, making over \$60,000 a year, and this represents but a single department of the magazine; and I question whether any periodical is conducted on a more business-like and economical basis than is the *Journal*. No wonder that J. B. Lippincott, when asked by a friend why he did not keep a yacht, replied: "A man can only sustain one luxury—I publish a magazine!"

Choice Literature.

HIS FIRST CRIME.

When Mr. John Atwood, the owner of the great Atwood elevator at Enfield, Minnesota, was about to go to dinner at noon on a certain bright October day, twelve years ago, he observed that he was leaving a canvas bag lying in plain sight upon the table. That canvas bag contained \$850 in gold and \$50 in silver. Mr. Atwood had left the key of his safe at his home—two miles away—and the bag had been an annoyance to him ever since it had been given to him that morning by one of his men who had been out collecting.

"It won't do to leave that there," he said to himself.

He took up the bag. It was too heavy and too bulky to carry with him. At last he tucked it into the drawer of the table by which he was standing, turned the key, put it in his pocket, and went to the neighbouring hotel, perhaps fifty rods away, to get his dinner. In about two hours he returned to find the office door, which was half of glass, shattered to fragments, the table drawer open, and the canvas bag, with the money, gone.

Mr. Atwood was not a poor man, and if the money never turned up again he was not going to be ruined; but it was an ugly thing to be at the mercy of an unknown thief. The great grain dealer stepped across the broken glass to his chair and sat down in it, sick at heart.

He rose, after a little, and critically examined the door and the table. From the marks upon them, he became convinced that a certain hatchet, which hung always in the engine-room, had been used in making the robbery. He walked out into the engine-room. The hatchet was in its place.

"Whoever did this," reflected Mr. Atwood, "knew where the hatchet was kept, and was careful to put it back after using it."

The young engineer, Eben Dorlon, who also acted as hostler and "general utility" man, was whistling and singing as he attended to his engine. He had been at work for Mr. Atwood for about a year. He was a bright faced, happy boy, and Mr. Atwood trusted him implicitly.

"Come here, Eben," he said.

The young fellow followed his employer obediently into the office.

"Good gracious!" he exclaimed, when he saw the shattered glass; "what's been going on here?"

"That's what I want to know," rejoined Mr. Atwood, sternly.

"I—I thought I heard a noise," stammered Eben: "but when I listened I didn't hear anything more. I thought it was the men over at the hotel stables. I hope nothing is missing, Mr. Atwood?"

"Only nine hundred dollars—that bag of money that I handed to you this morning, when I got off my horse."

"I—I haven't seen a soul around. You—you couldn't think for a moment that I could have done such a thing."

"Well—I shouldn't have thought of it"—his employer looked sharply into the boy's face—"only there isn't anybody else around to suspect."

Eben drew himself up with a good air of injured innocence. "I beg, Mr. Atwood, that you will search me and search my room. You know, as well as I do, that I could not steal—and"

At this moment the hotel keeper came rushing in.

"I hear you lost a large sum of money while you were out at dinner, Mr. Atwood," he began.

"Then the thief must have told of it," said Mr. Atwood, with sudden conviction; "for I have only just found it out myself."

The man, however, did not see the significance of this fact.

"Four men have this moment taken the train for Minneapolis—strangers. They took dinner with me. Hadn't you better telegraph to have them arrested?"

This was done, but with no result, as Mr. Atwood expected, except to make the men very angry. Eben Dorlon's request to be searched was also complied with, and the little town was thoroughly ransacked; but no trace was obtained of the missing money or of the thief.

A month passed. It was now the middle of November. Mr. Atwood, though he was as determined as ever to probe the affair to the bottom, was beginning to grow discouraged about getting any proofs in the matter, though he felt sure from the first that he knew the culprit.

One day his mail contained a rather odd-looking letter, addressed to the Atwood Elevator Company, in a feminine hand. Upon opening it, Mr. Atwood found inclosed a telegram, three days old. This was addressed to "Miss Millie Sargent, Larkin's Valley, Minn.," and read as follows:—

"Millie, look out for a little package by express to-morrow."

There was no signature, but the girl had evidently found out that the package had come from the Atwood Elevator Company, for in the note inclosing the telegram she said, coquettishly; "Will the Atwood Elevator Company please tell me who sent the inclosed telegram? I want to be sure and thank the right person."

Larkin's Valley was about twenty miles from Enfield. Five miles beyond it lay the town of Branch, where Eben Dorlon's family lived. Mr. Atwood had hired Eben on the recommendation of an Enfield man. It occurred to him now that he ought to find out what sort of people the Dorlons were.

An hour later, Mr. Atwood's fine pair of bays were speeding him toward Larkin's Valley and the town of Branch. His good superintendent, who had been absent at the time of the robbery, was back in his place now, and Mr. Atwood felt easy about his elevator.

"I may be gone a week," he told everybody when he drove away.

Miss Millie Sargent proved to be a pretty blue-eyed damsel of about sixteen. She blushed when Mr. Atwood referred to the telegram, and fingered confusedly a handsome brooch which she was wearing.

"That brooch cost a pretty penny," reflected Mr. Atwood, as he talked with her; "it undoubtedly came in the package from my young engineer, who is getting forty dollars per month for his services."

He explained to Miss Millie that her letter had fallen into his hands, instead of into those of another person, who usually took the letters from the office, and for whom it was probably intended.

"He has therefore not received your thanks," he con-

tinued, good-naturedly; "and you had better write him in person. I think you must know his name."

Miss Millie simpered and bridled, and remarked finally that she didn't know anybody in Enfield very well, and she wasn't in the habit of accepting presents from anybody she didn't know very well. But it wasn't any matter. Maybe she could guess; and she was sorry to have troubled Mr. Atwood.

Poor little Miss Millie! She had made more trouble for somebody else than for Mr. Atwood.

He left her, after gallantly assuring her that that was all right. He was convinced that wherever guilt might lie, it was not in the foolish little bosom of Miss Millie Sargent. That evening he reached Branch, to find that the Dorlon family, though poor, was highly respected, and that the boy Eben had always borne a good character. This made him feel more uncomfortable than ever.

"I can't bear to hunt him down!" he thought, as he tossed restlessly on his bed that night. "The boy took the money; but it is evidently his first crime, and was done under the impulse of the moment. He does not intend to do anything worse with it than to buy breastpins for pretty girls, and trinkets for his mother and sisters."

In the morning he had come to a decision, for which he could not wholly account to himself, but to which he felt inwardly impelled. He proceeded to the little express office of the place, and called the agent aside. After telling him who he was, and enjoining upon him absolute secrecy, he said: "You will probably receive at this office soon a package from Enfield—not large, but very heavy. It will contain seven or eight hundred dollars in specie, belonging to me. I empower you to open that package, no matter to whom it may be addressed. Telegraph me immediately upon the receipt of such a parcel as I have described."

The agent promised, and Mr. Atwood drove toward home.

Just as he was entering his stable, which was close by his elevator, he saw a man coming out of the engine-room. It was Louis Preneau, a young Canadian, and an old school mate of Eben Dorlon, who was just now in charge of the railroad station, while Mr. Emery, the regular station master, was away on his vacation. It suddenly flashed over Mr. Atwood's mind that this young man had been a good deal with Eben lately. Then he remembered Miss Millie's telegram and express package. Perhaps they might not have been sent if the usual station master (who was also telegraph operator and express agent) had been in charge. Mr. Emery, though he had been out of town, happened just now to be in Enfield. On Monday he was to resume his duties. It was now Friday afternoon. Mr. Atwood strolled over to the station, found that Emery was in his private room, and had a talk with him. He had known him for years, and felt sure that he could rely on him.

"Don't tell Preneau," he said, significantly; "but if any despatch comes for me, see that I get it at once, and show me the list of express parcels that are sent from Enfield from to-day onward."

Mr. Emery promised readily.

"I hate to risk these next two days," mused Mr. Atwood, as he turned away; "but I must trust to Emery's oversight."

Just then the hotel keeper approached him.

"I hadn't thought to tell you before, Mr. Atwood," he said, with some little embarrassment, and in a low voice. "I couldn't remember at the time; but it occurred to me the other day that it was Preneau who told me that you had had some money stolen—the day it happened, you know."

Mr. Atwood thanked him, asked him to say nothing of the matter to anyone, and went on. There was another fact against Eben. He had told Preneau within half an hour, probably, after committing the theft.

It was nearly ten o'clock on Saturday morning before Mr. Atwood was able to leave home for the elevator. As he approached it, he saw Preneau and Eben just outside the engine-room door, engaged in close conversation. When they saw him, they parted, and Mr. Atwood saw Preneau tuck something into his vest pocket.

"My despatch has come," thought Mr. Atwood. He determined to go ahead boldly on this supposition.

Hastily beckoning Eben to take his horse, he overtook Preneau on the station platform. They walked into the waiting room together, and Mr. Atwood gave the young man ample opportunity to make any announcement that he might wish. Seeing at last that the boy was not going to say anything, Mr. Atwood said firmly: "Mr. Preneau, you may give me the despatch which you have in your vest pocket."

The young man stared at him aghast.

"What—what made you think I had a despatch for you?" he stammered. Then his manner suddenly changed. "Oh, Mr. Atwood," he began, imploringly; "if—if you'll see that I am suitably protected, I think I can put you on the track of at least part of that money that you lost."

His cringing air, and his willingness to betray his friend in order to shield himself, thoroughly incensed Mr. Atwood.

"When I want anything of you, I'll tell you," he said shortly. "Give me my telegram."

Sure enough, the boy produced a crumpled telegram from his pocket. It was dated "Branch," and said:—

"Package received answering your description, addressed to Mrs. Ellen Dorlon."

Threatening Preneau with dire punishment unless he kept absolutely still in regard to the whole matter, Mr. Atwood went back to the elevator.

Eben was in the engine-room, as usual; but his young face was shadowed with an awful fear. He knew of the telegram; and though Preneau had engaged not to deliver it, and had promised to return an answer which should "shut up" the agent in Branch, he had no confidence in the result. If Mr. Atwood had described the package which he had just sent to his mother, there was nothing more for him to know. The poor boy was not used to guilt.

His eyes grew wild with terror when Mr. Atwood summoned him into the office. He came obediently enough; but when he sank into the chair which his employer placed for him, and met Mr. Atwood's stern look, the boy broke down altogether. He bowed his head upon the table, the scene of his crime and burst into tears.

"I don't know what made me do it, Mr. Atwood," he sobbed; "I hid it for weeks in the ashes. I didn't have anything in my mind to do with it. I wanted to give it back but I didn't dare. I just bought a few presents with it for my friends, and then I sent it—the most of it—to my mother.

I told her that I had done so well that you had given me a share in a consignment of wheat, and it had panned out better than we expected.

The boy had raised his head now. His tear-stained, working features were pitiful to behold.

Mr. Atwood could say nothing for a moment, and the boy continued: "Are you going to send me to prison Mr. Atwood?"

"I'm afraid I ought to do just that, Eben."

He rose and began to pace the room. He was a Christian man. He wanted to do his duty. He wished that the Lord would somehow make it plain to him.

"Oh, that would kill my mother!" wept the boy, now almost beside himself with grief and fright. "She is the best woman in the world, Mr. Atwood. Here!"—he lifted his head and with trembling hands drew a letter from his inner pocket—"here is her last letter. I wish you would read it."

Mr. Atwood opened the letter. It said:—

MY DEAR SON: We are very happy in your good fortune. We expect you to be loved wherever you go; but Mr. Atwood's kindness is indeed remarkable. He could scarcely do more for you if you were his son. He is a noble man. Thank him for your father and me for his generosity to you. I wish he did not object, as you say he does, to having us write directly to him. Night and morning I pray for you, and my prayers are being answered. We will keep your money for you until you come home. I cannot consent to use it for myself. We think you had better consult Mr. Atwood about the investment of it. All send thanks to you for the beautiful presents which you have given them. With renewed messages of our love and pride in you, I am your devoted "Mother."

Mr. Atwood's eyes were moist as he concluded this epistle. It did not seem to him as though he ought, for a first offence, to crush the heart of a mother like that.

As he sat silent, the boy broke in with a ring of new courage to his voice: "Mr. Atwood, you know I have told you the truth. You know I have always tried to do just right, till—till this happened. If you could see your way to forgiving me this time, I would promise you, as solemnly—oh, so much more solemnly than I ever promised anything in my life!—to live the best I know how always after this. I think I couldn't suffer more in prison than I have suffered ever since that happened,—only that my mother would feel it so. I—I don't suppose you could let me off, could you?"

The agony of hesitation and uncertainty expressed in his voice only increased Mr. Atwood's agitation.

"Eben," he said, at last, "I am a man who believes in prayer. Your mother believes in prayer. We will pray over this matter."

They knelt beside the table, and in a strained voice the rich grain dealer prayed that he might be guided aright in regard to the treatment of his erring young engineer. The boy sobbed uncontrollably during the whole petition.

When they rose from their knees, Mr. Atwood walked to the window and back again several times. Then he said: "I suppose, Eben, that I might be accused of compounding a felony, if it were known that I let you off in this way; but as this is your first crime, and since I cannot doubt your penitence, I will give you another chance. I believe that you will do right henceforward; but if you ever do sin again, I shall feel constrained to tell the story of this sin also. In the meantime, you may leave this part of the country and begin new and fair, if you will restore my property. I will wait for what you cannot pay at once until you can earn it. Some hint of the trouble will leak out, I presume, but I will do all that I can to keep it quiet. I advise you not to have anything more to do with that precious coney of yours, Preneau. He was ready just now to give you up, if he could only be saved himself."

The boy could only weep softly for some time. Mr. Atwood went to writing. At last, Eben rose, flung his arms around his employer, and pressed a kiss upon the top of his bald head.

"You have saved me, Mr. Atwood!" he said, tremblingly. "I won't disappoint you; God helping me, I won't! Good-by."

The package, which was returned to Mr. Atwood in a few days, contained a large part of the lost money. Preneau undoubtedly had some of what was lacking. Eben himself went to the far West. What explanation he made to his poor mother, Mr. Atwood never knew but in less than a year he had repaid the missing sum, and he has now grown to be one of the leading citizens of his adopted home.

"I have often thought of that Eben Dorlon," Mr. Atwood was saying not long ago to his wife. "I did right to forgive him, I know. In fact, I believe I was more to blame than he was in the matter. I had no business to tempt him so. Nine hundred dollars isn't such a great sum to me, but to him it was a fortune. We men put temptation in the way of young fellows like him too often. When we must, we must. When we don't really need to, we shouldn't. I learned as much of a lesson from that case as the boy himself did."

Kate Upson Clark, in the Independent.

CATARRH

In the head
Is a constitutional
Disease, and requires
A constitutional remedy
Like Hood's Sarsaparilla,
Which purifies the blood,
Makes the weak strong,
Restores health.
Try it now.

FITS—All fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

THROUGH SUEZ.

Bonaparte broached the plan of re-cutting through Suez. Half a century later Engineer De Lesseps did it. He actually changed geography. He broke a continent in two for the world's commerce. An old man now, Count de Lesseps writes for *The Youth's Companion*, in humorous, charming vein, how he came to build the canal.

THE MISSIONARY WORLD.

THE RIOTS AT ICHANG.

The following, which appears in the *Church of Scotland H. and F. Mission Record*, from a letter written by Dr. William Pirie within a week before the outbreak, gives indications of the origin of the riots.

Our mission work is very encouraging. It is true that at last quarterly communion there were only two baptisms (men). Some five or six others would have come forward, but Mr. Cockburn was of opinion that they should wait for another three months. The fact of so many being willing to profess thus openly their belief in the Saviour is very encouraging when we consider that at that time anti-foreign feeling was very high, and our Christians were suffering many petty persecutions from their heathen neighbours.

The preachings in Church and in the North Gate Station are well attended every day. At the north gate the preacher there has a weekly prayer-meeting which is held after the day's work is over. Christians and those interested in the Gospel meet to the number of eighteen to twenty-four or more. Naturally we are much interested in the results of this meeting. We feel very hopeful about it, for its starting was quite a voluntary thing with the natives.

A few weeks ago the girls' day school was opened with praise and prayer. Between twenty and thirty girls are attending the school.

The boys' school is comfortably filled, it having been successful beyond Mr. Cockburn's fondest expectations.

Who can estimate the influences that will be set at work when these children begin their "work in life," with a knowledge of Jesus Christ, and having none of the native antipathy against the foreigner, but rather respecting and loving him?

The dispensary goes on as of old. The attendance of out patients is gradually increasing. The patients come not from the city merely, but from farmhouses and villages one, two and three days' journey distant. (A day's journey is about twenty miles.)

On June 19 the first in-patient was admitted to the hospital. Up to this date there have been six patients admitted; two still remain under treatment. One of the cases is that of a boy brought in from the country, a distance of about sixty miles. His parents had applied to all the native doctors around before sending him to the hospital. Handing him over to the foreigner had evidently been a kind of forlorn hope. He was weak and wasted, and, according to Mr. Cockburn, they had expected him soon to die. The little fellow, who suffered from disease of the bone of the right leg, had to be operated on under chloroform, and, I am glad to say, is nearly well now. He is greatly improved in general health too, and has now got quite plump and rounded. The little chap pleased us on his first Sunday in the hospital—pleased us by asking that he might be carried into the church to worship with the congregation, and "to thank Jesus for being healed." Returning home healed, he will be an influence aiding the cause of the Gospel. He has a brother who is a Roman Catholic, but the rest of the family, including the father, are heathen. The father is a well-to-do farmer.

ANTI FOREIGN FEELING.

From a Shanghai paper we learn that the British Government is taking a firm stand in connection with the recent riots, and, along with other powers, insists on having the lives and property of foreigners protected throughout all the empire. It is also intended to open Hunan. That province has hitherto kept the foreigner from living inside its boundaries. Many of the cities indeed do not allow him to visit, and if by chance he should succeed in effecting an entrance inside the walls, he is at once roughly expelled. This province, too, is the hotbed of all the pernicious literature which has been circulated against the foreigner, and which was an active agent in the inciting of the recent riots.

Yesterday an unusual occurrence happened in church. While the preachers were at their work in the afternoon a sergeant or corporal in plain clothes entered the church and caused a disturbance. It seems he was accompanied by one or two soldiers. He put a stop to the preaching, calling it a bad work. He declined to give his name, and on his attention being directed to proclamations hung on the wall—proclamations of the native officials endorsing our work as a good work—he said the proclamations were false. A big crowd gathered. Eventually, I am told, he proclaimed himself to have official position by showing a seal, but still declined to give his name or even allow his seal to be examined. Fortunately he was recognized by some in the crowd, who told his name and position. The British Consul has sent in a private message to the Chentai or head official, with whom we are on good terms, and whose brother we have treated for disease. He will doubtless see that there is no further molestation of the same kind. At present the mandarins have very strict orders to enforce the peace.

The Chentai has replied to the Consul saying that the offender is a stranger to Ichang. He has come here to draw pay for the soldiers stationed at Sheen-ngan.

CHRISTIAN VETERANS—THE ROLL CALL.

The first native missionary to the Panjab was the Bengali known as Rev. Goloknath, who has died at the ripe age of seventy-six. He was one of the many students trained by Dr. Duff for other missions in our Calcutta institution. His Christian teaching was carried on by the Rev. J. Newton,

D.D., also recently removed by death. Baptized in 1835, Goloknath had ever since been the foremost native missionary in North India. In South India, the greatest living missionary since his friend, Dr. Duff, Bishop Caldwell, has passed away at a great age. A Presbyterian from North Ireland, a graduate of Glasgow, and then an evangelical under the Propagation Society, Dr. Caldwell saw the Church extend in Tinnevelly till it filled the land with Christian villages. His scholarship was as remarkable as his zeal. A great missionary writer was the Rev. George Knox, vicar of Exton, who died on September 7. An evangelical chaplain of Madras, he retired to become editor of the *Church Missionary Intelligencer*, in which he wrote the ablest articles almost to the last. Death, too, has carried off the venerable Canon Carus, successor and biographer of Charles Simeon, and a warm friend of missions.

If you suffer from catarrh why don't you take Hood's Sarsaparilla, the common sense remedy? It has cured many people.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Asthma Use it. For sale by all druggists. 35 cents per bottle.

THE MIRACLE CITY.

A NEW NAME SUGGESTED FOR HAMILTON.

ANOTHER REMARKABLE CASE WHICH WOULD INDICATE THAT THE NAME WOULD BE QUITE APPROPRIATE.

The number of remarkable cures occurring in Hamilton is causing general comment throughout the country. To those who know the inside facts there is not the least cause for wonderment. The remarkable cure of Mr. John Marshall, who was known to almost every citizen in Hamilton, gave the Pink Pills an enormous sale in the city, one retail druggist alone selling 2,880 boxes in the past six months. People whose cases had been considered hopeless, as was Mr. Marshall's, took hope from his cure, persisted in the use of the pills, with equally wonderful results in their case. And what is happening in Hamilton, in the way of remarkable cures, is happening in all parts of the Dominion, and every day adds to the pile of grateful testimonial which the proprietors of Dr. Williams' Pink Pills are receiving. Last week the *Hamilton Times* investigated two more cases, the result of which is told in the following article in the issue of Nov. 7th:—

The account of Mr. John Marshall's wonderful cure, after suffering for years with locomotor ataxy, naturally brought to light several other cases of almost equally miraculous cures in this city. Among the many citizens who profited by Mr. Marshall's experience, and who have been troubled for many years with the same affliction, was Mr. William Webster. For a long time he was in the hour and feed business in the Market Square, and for over ten years while in his office he was compelled to remain in a reclining position on a couch, covered with heavy buffalo robes winter and summer. It was with difficulty that he could make his way, even with the aid of crutches, to his residence, but a short distance from the store. He attributes his trouble to constant exposure at the open door of his store, carrying heavy bags of grain in and out, and, when over-heated and perspiring, sitting over an open cellarway in order to cool off. About a year and a half ago he found it necessary to give up his business, owing to the fact that he was becoming utterly helpless from his terrible disease. In June last, on hearing of Mr. Marshall's case, he began to take that well-known remedy, Dr. Williams' Pink Pills, and has been greatly benefited thereby.

Mr. Webster was seen by a *Times* reporter, at his residence, Macnab Street north, Saturday afternoon, and was not at all loath to speak about his case. "With the exception of this trouble with my legs," he said, "I have never been sick a day since I was seventeen years old, and now I am fifty-five. This locomotor ataxy is a terrible disease. For years my legs have seemed as though they belonged to some one else. As I have lain asleep on a winter night one leg has fallen out of the bed, and when I would awaken with the cold I would have to feel around with my hand before I could tell which leg was out of bed. If I were to try to place my foot on a spot on the carpet within easy reach, I could no more do it than fly. The pain at times has been terrible. I have lain awake night after night, week after week, alternately grasping each foot in my agony as the sharp pains like knife-stabs shot through various parts of my anatomy. When I was first attacked with pains in my feet, some twelve years ago, I tried several physicians, but could get no relief. Paralysis then set in, and I immediately consulted a well-known specialist in Buffalo, who told me that I was suffering from locomotor ataxy and could not get better. I came home again, and on the advice of friends tried several hot springs, but with no effect, except, perhaps, to aggravate my complaint. I finally became discouraged, and after two years' doctoring I underwent an operation. I was placed under chloroform, a gash two inches and a half in depth made in the side of each leg near the hip, and the doctors put their fingers in the gash and stretched the sciatic nerves, in the vain hope that such would give me relief. Since then, now over ten

years ago, until June last, I took no medicine whatever, and, retiring from business, became so helpless that I could not walk a step without my crutches, and sometimes the pain was something awful. About June, however, I got some of Dr. Williams' Pink Pills, and after using the first box felt such a beneficial effect from them that I continued to use them ever since, with the result that the terrible pains I used to suffer from have vanished, and, with the exception of a gentle little dart at rare intervals, I might never know I had ever suffered with them. Since using the pills I get to sleep early, and sleep as soundly and peacefully as a babe all night through. I can also walk a dozen steps or so without my crutches." And to illustrate, the old gentleman got up and walked across the room and back again to his seat alongside the reporter. "Now, I couldn't do that at all before last June," continued he, "and the pills are certainly the pleasantest medicine to take that I have ever tried. I would advise any one who is troubled with an affliction any way similar to mine, or who is suffering from any nervous disease, to try Dr. Williams' Pink Pills."

THEY SELL RAPIDLY.

Mr. J. A. Barr, the well known Hamilton druggist, says that the demand for Pink Pills is something astonishing. Last winter he purchased one dozen boxes. This was his first order. Since then he has sold 2,880 boxes of the pills, and every day the demand is increasing. He sells at least two dozen per day. The same story comes from other druggists in Hamilton.

The other day Mrs. Martin, of Ferguson Avenue, Hamilton, Ont., called at Mr. John A. Barr's drug establishment and asked for a box of Pink Pills. She had a little girl with her in a perambulator, and while the mother was in the store the child climbed out over the side of the carriage. The mother laughed over the incident and remarked: "If it were not for Pink Pills my baby would never have been able to do that. To those in the drug store Mrs. Martin narrated the wonderful cure which had been effected by Pink Pills in the cure of her infant. When about a year old the baby became paralyzed, and the anxious parents consulted the best doctors in the city, but their treatment was of no avail. The little one was not able to move hand or foot, and for a time the case was considered a hopeless one. Seeing an advertisement in the *Hamilton Times* of the wonderful cures being effected by Dr. Williams' Pink Pills, Mrs. Martin procured a box, and before the youngster had taken all it contained a marked improvement in her condition was noticed. The paralysis disappeared, and the little one's appetite returned. The parents' hearts were delighted with the result. It was while buying the second box that the child scrambled out of the carriage on to the sidewalk. The mother told Mr. Barr that the paralysis had resulted from teething. A representative of the *Times*, who investigated the case, discovered that the little girl is now walking around in the best of health.

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine but a scientific preparation used successfully for many years in the private practice of a physician of high standing. They are given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and, in the case of men, will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork or excesses of whatever nature. The pills are sold by all dealers, or will be sent post-paid on receipt of price (50 cents a box—they are never sold in bulk or by the 100) by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Morristown, N. Y.

Minard's Liniment cures Diphtheria.

MANY women suffer in silence from the troubles peculiar to their sex rather than consult a physician. Let them try Dr. Williams' Pink Pills and they will no longer feel life a burden.

C. C. RICHARDS & CO.

Gents.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in ten days.

Hantsport.

MRS. N. SILVER.

EASY to use, pleasant and agreeable is the verdict of all who have used Nasal Balm, and better still, there is no case of cold in the head or catarrh that it will not cure.

Ministers and Churches.

ON Thanksgiving Day the congregation of St. Andrews, Carleton Place, contributed \$108 to the church debt.

THE Rev. W. Shearer, Sherbrooke, Que. has been appointed Moderator of the Session of Windsor Mills, Que., during its vacancy.

THE Rev. D. L. McCrea was successful in securing no less than \$1,000 in subscriptions in aid of the Presbyterian College, Montreal, during his visit to Almonte lately.

IN connection with the Y.M.C.A. week of prayer Dr. Armstrong and Rev. F. W. Farries, of Ottawa, in their respective churches preached appropriate discourses to young men.

CORRESPONDENTS in forwarding communications for publication are requested to bear in mind that the postal law excludes all matter of a private character in unsealed envelopes. When such is enclosed letter postage is required.

THE Rev. J. M. Aull, of Palmerston, was presented recently by the congregation of Guthrie Church, Harriston, with a purse of \$60, as a recognition of his services as Moderator during the vacancy in the pastorate.

EACH of the congregations of Horning's Mills and Primrose met lately and decided unanimously to extend a call to the Rev. A. M. McClelland, D.C.L., of Toronto, late of Ashburn, and at present supplying Chester.

THE anniversary services of Chalmers Church, Flora, were held on Sunday week, when Professor Gregg, Toronto, preached two admirable discourses. The usual tea meeting followed next evening and was in every way a success.

ON Thanksgiving Day the Rev. A. McLean, of St. Andrews Church, Blyth, was made the recipient of a very valuable silver tea service, and a handsome chair with a very affectionate address, the occasion being the 25th anniversary of his pastorate in Blyth.

THE Rev. Dr. Mungo Fraser of Knox Church, Hamilton, preached with much acceptance to large congregations in College Street Presbyterian Church, Toronto, on Sabbath last. On Monday evening he lectured interestingly on his recent Eastern tour.

A THANKSGIVING social was held in the school room of Eskine Church, Hamilton, last week, and the building was well filled. Music was furnished by the choir and addresses were delivered by the pastor and officers of the Church. Refreshments were provided by the Ladies' Aid Society, and a very enjoyable evening spent.

THE Rev. I. D. Fergusson, B.A., for five years the esteemed pastor of Windsor Mills, Que., was on the 10th November released from his charge and appointed as ordained missionary to Chicoutimi at the head of navigation on the Saguenay, a most desolate field. The Church is to be congratulated on the appointment.

THE Ladies' Aid Society of St. Pauls congregation, Prince Albert, North-West Territory, have adopted the mite-box system as a means of revenue. Upon opening them at a recent meeting they were gratified at receiving seventy two dollars, the savings of three months. At the Thanksgiving service of the congregation, November 12th, the offering amounted to seventy dollars.

A CONTEMPORARY says: The Rev. Mr. Hossack, Presbyterian minister at Orangeville, is rattling the town halls up in a series of sermons, and there is not room in the rev. gentleman's church to accommodate the rush of people to hear him denounce bowling alleys, billiard halls, and other "gilded palaces of sin," licensed by those who have the town's welfare in hand. There are many who take objection, and the Orangeville papers are not big enough to contain all the communications on the subject.

A VERY pleasant little "At Home" was held at Mr. John MacLeod's, Postage la Prairie, on Monday evening week, in honour of Miss Walker, the teacher in the Indian school who has accepted the position of matron of the Regina Industrial School. After a bountiful supper an address was presented to Miss Walker, who replied in a few well chosen words. Short speeches were given by Rev. Mr. Wright, Messrs. MacLeod, Mackay, Miller, and others, after which saying good-bye to the guest of the evening and wishing her all prosperity was the order.

THE public meeting of the Woman's Foreign Missionary Society, held in Knox Church, Perth, last week was a great success. Mesdames Stewart and McCullough and Misses Hart and Riddell read papers—original and selected—that were not only very interesting but full of suggestions to the missionary worker. Remarks suitable to the occasion were made by Rev. Messrs. Ross and Scott, and the choir rendered several selections of choice sacred music. Miss E. R. Drummond ably presided at the organ. There was a fair-sized audience and the collection amounted to \$12.40.

CHALMERS Church, Montreal, celebrated its twenty-first anniversary on Sabbath last. Rev. Dr. Moment, pastor of Westminster Presbyterian Church, Brooklyn, N.Y., preached. Dr. Moment is a native of Orono, Ontario. At the morning service Rev. Dr. Warden, Dr. MacVicar, Professor Coussirat and Rev. Mr. Heine, the pastor, took part. In the afternoon at the special responsive musical services the speakers were Rev. Dr. Mackay, James Croil, J. Murray Smith and James Phymister, and in the evening Rev. Dr. Moment, Rev. Professor Scumger, S. J. Taylor, T. Williams and the pastor officiated.

ONE evening last week Rev. Walter M. and Mrs. Roger, of King Street Presbyterian Church, London, gave a reception to the friends of the Church at the manse, Queen's Avenue, when a large number of the members and adherents assembled and spent a very pleasant time together. During the evening Mr. William Skinner, late church or-

ganist, was presented with a magnificent clock by her friends in the church. Miss Jessie Green read an address expressive of their good wishes, and Mr. William Brown made the presentation. Vocal and instrumental music and games, supplemented by an abundance of refreshments, caused all present to thoroughly enjoy the occasion.

MR. TOZO OHNO gave interesting addresses on Thanksgiving Day in the Presbyterian churches of Cheltenham and Mount Pleasant. His descriptions of Japanese life and manners and of the work of missions in his native land were listened to with wrapt attention. He made a stirring appeal for more labourers to go to the great harvest field of heathendom. Mr. Ohno speaks very good English and can be readily followed by his audience. A free collection amounting to \$13 was given him to aid him in his studies in Toronto. Mr. Tozo Ohno conducted services on Sabbath 15th at Union and Norval. The congregations were large. He also gave an interesting address at Claude on Wednesday evening, 11th inst.

THE Sunday school in connection with the Presbyterian Church, Ospringe, held their annual gathering on Wednesday evening week, when there was an audience of two hundred. Mr. J. H. Reed was the chairman, and after tea a fine programme was given by the school and a choir from Guelph. Beside choruses, solos were given by Mrs. Boothroyd, Messrs. Wheatley, Maddock, Brydon, Rudd and Scroggie, a whistling solo by Mr. Wheatley, duet by Messrs. Rudd and Wheatley, and quartette by Mrs. Boothroyd and Messrs. Rudd, Wheatley and Scroggie. Recitations were made by Ethel Dingman, Willie Kerr, Emma Baldie, Irvine Dalgleish, Gertie Baldie, and speeches by Rev. K. Fowle, Messrs. Tolton and Black. The entertainment was a pleasing one.

THE Presbyterian Church at Rounthwaite, Manitoba, Rev. T. R. Shearer, B.A., pastor, was opened on Sabbath, November 15. Rev. F. B. Duval, D.D., of Knox Church, Winnipeg, conducted the dedicatory services. Notwithstanding very stormy weather the attendance in the morning was seventy-five and in the evening 100. The collections, amounting to \$86, will help to pay for a comfortable stable which has been erected in connection with the church. The usual opening social was held on Monday evening following, proceeds, \$50. Rounthwaite is a village not quite two years old, on the Northern Pacific Railway, about seventeen miles from Brandon. Dr. Duval conducted the first divine public service in the place when he opened the new Presbyterian church. The church is a well-finished frame building, 28x45. It seats 200 and costs \$1,800.

AN interesting and successful service of praise was held in St. Enoch's Presbyterian Church, corner Winchester and Metcalfe Streets, Toronto, last week, under the auspices of the Young People's Association. The programme consisted of vocal and instrumental selections of a sacred character which were excellently rendered by the choir of the church and other noted musicians, among whom were Mr. E. J. Lye, the Misses Hallworth, Miss Lavelle, Miss Dale, Mr. J. W. Walker, and Mr. George McIntyre, who showed a finely-developed voice of great power and range. The talented organist of Erskine Presbyterian Church, Mr. Arthur Hewitt, was the accompanist on the occasion and performed in his usual finished style. The funds of the Association, which are being applied towards the furnishing of the church, were considerably augmented by the voluntary collection.

ON the evening of November 20 a large gathering of the members and adherents of St. Andrews Church, Blenheim, took place at the manse, Gables. Mrs. Beattie, wife of the pastor, was called into the parlour, and an address read to her by Miss McArthur, in which there was expressed the kind regards of the congregation to her personally, its sense of the very efficient help rendered by her in the various departments of Church work, and especially of the great aid given in connection with the service of praise in the congregation. Mr. Beattie made a suitable reply. In expression of these feelings there was presented to her a beautiful and costly parlour suite. This is just one of many kind tokens of regard received by Mr. and Mrs. Beattie from the congregation of Blenheim and Oxford, in the Presbytery of Paris. In January next Mr. Beattie completes his twelfth year as pastor of these congregations, and the past year has been the most encouraging yet enjoyed.

THE Rev. Mr. Munro was inducted into the pastoral charge of Guthrie Church, Harriston, on the 6th November. Mr. Aull presided, Mr. Ramsay preached, Mr. Stewart addressed the minister and Mr. Aull the people. Dr. McMullen at the request of the Moderator offered up the induction prayer. Mr. Aull again presided at a meeting in the evening at which addresses were delivered by Dr. McMullen, Messrs. Cameron, Belt (Episcopal), Stewart, Young, Ramsay, and Munro. Letters were read from the other two ministers residing in town explaining their unavoidable absence. Mr. Aull, Moderator, was appointed to give an address on behalf of the Presbytery at the evening meeting on the 5th December next in Mount Forest, in connection with the Woman's Presbyterian Foreign Missionary Society. Mr. Ramsay was appointed to arrange with the secretary of the Society to obtain some other speaker for the evening. The Presbytery adjourned to meet in Mount Forest on 5th December next at 10 a.m.

THE induction of Rev. J. A. Brown to the pastorate of Knox Church, Scarborough, took place last week. Rev. J. R. Johnston of East Toronto preached the induction sermon. Mr. Milligan of old St. Andrews Church presided. Rev. J. Neil addressed the minister, and Rev. D. B. Macdonald the people. In the evening there was a reception to Mr. Brown tendered by the ladies of the congregation. Addresses of welcome were given to the new pastor by Mr. Crawford on behalf of the Session, Mr. Milne on behalf of the Sabbath school, and Mr. Rennie on behalf of the congregation. Mr. Milligan was the pastor on behalf of the Presbytery of Toronto, and Mr. Kean on behalf of

the ministers of the township, and Mr. Grant, of West Toronto Junction, welcomed Mr. Brown as his classmate. Music was furnished by the Markham Methodist choir. Mr. Brown, during the evening, received from the Session and managers of Knox Church, St. Thomas, a handsome set of encyclopedia volumes, and Mr. Macdonald of St. Andrews, Scarborough, interim Moderator of Knox Church Session, was presented with an address and a beautiful purse containing \$52. Both gentlemen replied in fitting terms.

THE dedicatory services of the Presbyterian Church, Campbellville, were held on Sunday week. At half past ten a.m., and seven p.m. Rev. William McLaren, D.D., Professor of Knox College, Toronto, preached and conducted the dedication. At half past two p.m., services were conducted by the pastor of the Church, Rev. A. Blair. There were large congregations, and \$400 were given in the collections towards the building fund. The church is a handsome one of terra cotta brick, on stone foundation, and will seat 500 or over and cost \$7,000. The seats in the audience room have an upward slope, giving all a view of the speaker. On Monday evening a tea meeting was held, at which there was a good turn out, despite the weather, the proceeds being \$90. After the sumptuous tea prepared by the ladies had been disposed of, the meeting was organized upstairs with Mr. Blair as chairman. Excellent speeches were made by Rev. Messrs. Robertson, of Puslinch, and Haddock, of Milton; and by Mr. Elliott, barrister, Milton. The music was acceptably furnished by Mr. and Mrs. B. Savage, Miss Patterson, Miss Schofield, Mr. Brydon, and Mr. H. Maddock, from Guelph, and consisted of solos, duets, trios and quartettes, with Miss Schofield as organist. The whole proceedings were encouraging and helpful to the congregation, their pastor, and friends.

THE *Dumfries Reformer* says: When it was announced that Rev. J. K. Smith, D.D., would visit Galt, and that he would arrive on Saturday afternoon, a very large number of his friends gathered at the old G. W. R. depot to welcome him. It is now nearly four years since he left our town, going first to California and later to London, England, from whence he has just returned. As is generally known, Dr. Smith was the beloved and honoured pastor of Knox Church, Galt, for over twenty years, and so was greeted with large audiences at both services on Sabbath week, when he occupied his old pulpit in Knox Church. His text in the morning was Song of Solomon ii. 17, from which he preached a most impressive discourse, which was listened to with marked attention. At the conclusion of his sermon he alluded very feelingly to the changes which had taken place in the families of the congregation, as well as his own, during his absence. After the service he stood at the front of the pulpit, and it was a touching sight to see nearly the whole congregation pass around, and, with feelings of deep emotion, grasp his hand. In the evening his text was from Matthew xxvii. 22, "What shall I do with Jesus which is called Christ?" This, Dr. Smith applied in a forceful, eloquent appeal to the unconverted to close with the offer of salvation now, speaking with his old-time earnestness and in a way long to be remembered by those who heard him.

THE London Presbytery met in Knox Church, St. Thomas, on Tuesday week, when Rev. J. A. Macdonald, the pastor-elect of the Church, was examined. Mr. Macdonald preached a sermon from Hebrews v. 9, and gave a lecture on Psalm cxxi., also a Greek exercise on John xxi. 15-19. He was also examined by the Presbytery in Church history and systematic theology, the examination proving satisfactory in every respect. The Presbytery then adjourned till 2.30 p.m., when the ordination and induction were proceeded with. Among those present were: Revs. D. Currie, Moderator, Glenora; J. Currie, Kintyre; G. Francis, Rodney; T. Wilson, Dutton; D. B. Macdonald, Scarborough; R. Mc-

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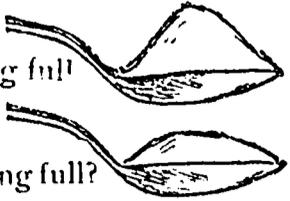
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inire, Delaware, M. I. Tamm, London, and William Haugh, Hyde Park. Mr. Haugh preached; Rev. John Currie, of Kintyre, addressed the minister, and Rev. L. H. Sowers, of Westminster, the congregation. In the evening a reception was tendered the new pastor by the ladies of the congregation. Addresses of welcome were made on behalf of the session, the congregation, the young people, and the city ministers. Rev. J. A. Brown, B.A., late of Belmont, but who is about to be inducted as minister of Knox Church, Scarborough, was presented with an address and a complete set of the latest edition of Chambers' Encyclopedia, in recognition of his services as interim Moderator of the Session during the time, a year and a half, the congregation has been without a pastor. Mr. Macdonald, the accomplished editor of *Knox College Monthly*, enters on his new field of labour with the warmest well wishes of a wide circle of friends. The union now formed between the pastor and people of Knox Church, St. Thomas, promises to be one of great happiness and usefulness.

ONE of the most interesting and profitable meetings was that held in St. Andrews Church, Smith's Falls, on Monday evening week, the occasion being the designation of Miss Dr. O'Hara, who has left for India as a medical missionary. Dr. O'Hara in the spring of 1890, when attending the Women's Medical College in Kingston, offered herself to the Foreign Mission Committee of the Presbyterian Church for work in the foreign field. As she had not then completed her medical studies, no appointment was then made, action being deferred until she had finished her course. She completed her studies and received her degree last spring, when she again offered herself to the Committee. The Convener of the Foreign Mission Committee occupied the chair and, after the opening devotional services, formally appointed her to the field in Central India. "Central India," said the speaker, "is a large tract of country, not wholly under British rule, native princes having large powers. The population is about nine millions, and to this number there are but six ordained missionaries and eight ladies, four of the latter being medical missionaries." Mrs. Irving, of Pembroke, president of the Lanark and Renfrew Presbyterian Woman's Foreign Missionary Society, then read an address from the local society and also one from the provincial society and presented Dr. O'Hara with a beautiful Bible. Rev. Mr. Ross, of Perth, followed and speaking for the audience assembled congratulated the missionary on the way in which divine Providence had opened up her way to a foreign field. He also congratulated her on being appointed to the most difficult of the foreign fields. He congratulated her on her complete equipment for the work—her personal communion with her Saviour. She was also congratulated for her common sense. He spoke, in closing, of her glorious reward. Rev. Mr. Scott, of Perth, followed and spoke of the growth of the great missionary enterprise. He referred to the way some people laughed at the idea of sending girls and boys away to the foreign field as if they could be of any account. He cited instances of where great things had sprung from small beginnings—in our own day such things as the Society of Christian Endeavour, the Young Men's Christian Association, and the Women's Foreign Mission; and also a number from Bible history. After singing by the choir and the taking up of the collection, Principal Grant, of Queen's University, came forward. He read an address from Dr. O'Hara's fellow-students at Queen's and presented her with a medicine case and a surgical case. He spoke of the opening of the university to women. Queen's was the first university, except one in New Brunswick, to open her doors to lady students. He was placed last on the list of speakers, he said, that he might say what the other speakers had left unsaid. The first speakers addressed the missionary; the Principal addressed the congregation. Closing he said there were three great duties that we could hear God calling the audience to—to assist in preparing others to follow the missionary; to do our part to make God's kingdom come in Canada as well as in India; to give ourselves. The first two can only be done by doing the third. Miss O'Hara then briefly said farewell, expressing heartfelt thanks to the donors of the several gifts which she received. Miss O'Hara sails for Liverpool on the 4th of December. Knox Church people made a small donation to Miss O'Hara, as did also St. Andrews Sabbath school, Perth.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 17th November. Mr. J. B. McCuish, licentiate, was granted a letter of transference to the Presbytery of Neosho, Kansas. The remit on Summer Sessions was considered and it was recommended to a special committee to consider more fully and prepare a report for next meeting. A call from Beverley was set aside for want of a sufficient number of signatures. As the result of a petition from Merriton it was resolved that Mr. Mowat's relation as pastor shall not end on December 1, and that the matter lay over till next meeting. Mr. Penman, of Blackheath, tendered his resignation as he had been appointed by the Home Mission Committee to a place in the North-West. The resignation was accepted, to take place on December 1st prox. The Rev. D. M. Gordon, B.D., of Halifax, was nominated as Moderator for next General Assembly. The elders of Thorold having resigned, an interim session was appointed.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville November 10. Rev. J. L. Campbell, B.A., Moderator in the chair. There were thirteen ministers and four elders present. The Clerk was instructed to correspond with those Sabbath schools which had promised to contribute towards Mr. Maxwell's support in the North-West. Mr. Farquharson reported in favour of holding a conference on the State of Renfrew, at our meeting in January; the following subjects to be discussed, viz.: How to keep up a live prayer meeting, to be introduced by Messrs. Fowlie and McRobbie, how to organize the young people for Christian work, to be introduced by Messrs. Campbell and Johnston; Pastoral visitation—how to make it

profitable, to be introduced by Messrs. Farquharson and Wilson. The report was adopted. Leave was granted Mr. Hughes to moderate in a call at Horning's Mills and Primrose, and to Mr. Campbell to moderate in a call at Caledon East and St. Andrews, Caledon. Messrs. Cranston and Walker, commissioners from Caledon East and St. Andrews, Caledon, stated that these stations had agreed to raise \$500 and manse with a view to having a settled pastor and asked the Presbytery to apply for a supplement of \$250. The Presbytery agreed to apply in terms of the request. Mr. Ballantyne reported that he had moderated in a call at Rosemont and Mansfield, in favour of Rev. R. Hughes of Maxwell. The call was signed by eighty-seven members and twenty adherents. There was a guarantee for \$700 stipend to be paid half yearly together with manse and four weeks holidays each year. Mr. Gilmore from Rosemont, and Messrs. Tate and Gallaher from Mansfield were heard and stated that the call was unanimous, but, on account of want of time, was not as largely signed as desirable. They asked for a supplement of fifty dollars for one year only. The call was sustained, and an adjourned meeting of Presbytery appointed to be held at Shelburne on December 1, to dispose of the call. Mr. Wells was appointed to preach to the Osprey congregations and cite them to appear for their interests. The Presbytery considered the Synod's Remit ante the division of the Synod of Toronto and Kingston, and decided in favour of division into two Synods. Messrs. Wells, Orr, and Elliott were appointed a Committee to examine the Statistical and Financial Reports of congregations and report at next meeting. Mr. Andrew Scobie's application to be taken on probationary trials was not granted. The treasurer was instructed to pay one half railway fare to those commissioners who attended the last Assembly. The following parties were appointed to open the discussion on the Assembly's Remits at next meeting, viz.: Mr. Hossack, on the Summer Session; Mr. Farquharson on the Probation Scheme; Mr. Fowlie on Instruction for Catechists. Mr. Hossack was instructed to organize Vanatter, and to urge upon the people of Knox Church, Caledon, Vanatter, and Waldemar, the necessity of taking steps with a view to obtaining a settled pastor. Next regular meeting of Presbytery is to be held at Orangeville on January 12, at 11 a.m.—H. CROFTIER, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Stratford, on the 10th inst., Rev. A. H. Drumm, Moderator. There was a large attendance of members. The Presbytery adopted the principle of representing the Sessions in the appointment of Moderators. A minute relating to the removal by death of the late Rev. Robert Scott, presented by Mr. Hamilton, was adopted, and is as follows: "Since last meeting the Presbytery has been called upon to mourn the loss of Rev. Robert Scott, one of its members, who died on the 3rd of October, after some weeks of severe affliction, which he endured with great resignation to the will of God. The Presbytery would put on record an expression of the loss it feels has been sustained by the Church and the congregation through his early death. For about eleven years he laboured among his people with great zeal and unwearied diligence, endeavouring to win them to a knowledge of the truth by faithfully preaching Christ and Him crucified. The Presbytery would express sympathy with the congregation in losing a minister who was so devoted to their highest interests, and pray that soon they may find another to break among them the bread of life. The Presbytery would also express deep sympathy with his widow in the great loss of the partner of her life with whom she was so much in harmony in the work of the Master. May He who has promised to be a husband to the widow be always seen by her to be true to His promise and may his bereaved son be enabled to make the God of his father his own covenant God in Jesus Christ and experience the blessedness and peace of following Jesus." Mr. Hamilton asked for leave of absence from his congregation for four months as he proposed to visit Egypt and Palestine. The request was cordially granted, and the Presbytery joined in wishing him a delightful visit and safe return. Mr. Pantou presented a petition from Mr. Graeb, a minister of the Evangelical Association of North America, praying to be received as a minister of the Presbyterian Church. A committee was appointed to confer with Mr. Graeb, and after hearing their report and examining the papers presented, the Presbytery heard him for himself and determined to make application to the General Assembly for leave to receive him. Dr. Campbell, of Listowel, reported the giving of the Presbytery of Stratford to the Schemes of the Church as compared with other Presbyteries. This report elicited a long and earnest discussion. The Presbytery felt that some of the remarks made about it on the floor of last Assembly were unjust, and if some of the funds of the Church were administered on a proper basis there would be less difficulty in raising money for their support. The funds especially named are the Aged and Infirm Ministers' and the Widows' and Orphans'. The Presbytery then adjourned to meet in Listowel at half-past one, p.m., on the third Tuesday of January, 1892.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in St. Andrews Church, Sherbrooke, on the 10th of November; the Rev. James Sutherland, Moderator. There was a large attendance of ministers. Elders commissions in favour of Prof. Bryan, J. K. Macdonald, A. MacLean, Irwin Campbell, and J. C. Thompson were accepted. Rev. Messrs. Tait and Love were appointed a committee to consider remits of Assembly and report to next meeting. Rev. D. Tait, Convener of the committee appointed to secure a missionary for Chicoutimi and other points on the Saguenay River, reported for that committee. The committee recommended that the appointment be offered to the Rev. James D. Fergusson, B.A., of Windsor Mills. The Presbytery adopted the recommendation and formally offered the appointment to Mr. Fergusson. Messrs. Thomas Wark and Jas. Anderson appeared as commissioners from the

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Windsor Mills congregation. In the behalf of the Session and the congregation they opposed the severance of the tie between them and Mr. Fergusson. Mr. Fergusson expressed his willingness to accept the position on condition that he be suitably maintained in the field and placed his resignation at the disposal of the Presbytery. The resignation was immediately accepted and Mr. Fergusson was appointed for two years to Chicoutimi, etc. Rev. W. Shearer, Sherbrooke, was appointed Moderator of Windsor Mills during the vacancy. Revs. A. T. Love and D. Tait gave reports anent Home Mission and French Evangelization work respectively for the last quarter. Certain Home Mission and French grants were recommended. The Presbytery having formerly resolved to send all ministerial commissioners to the General Assembly by rotation, it was now resolved that in making up the list of commissioners the date of induction be taken as the basis, and that one-half be taken from the top and one-half from the bottom of the list, and that in case of there being an odd number that number be taken from the top. The Presbytery adjourned to meet in Morrin College, Quebec, on 23rd February, 1892, at 4 p.m.—J. R. MACLEOD, Pres. Clerk.

OBITUARY.

THOMAS McCULLOUGH.

On the morning of Tuesday, 27th October, after a brief illness, a devoted friend and faithful office-bearer of the Presbyterian Church passed away in the person of Mr. Thomas McCullough, of Lonsdale, in the County of Hastings. He was born in Ireland but at an early age emigrated with his parents to the United States. After remaining there for two years the family removed to Canada and settled in the vicinity of Lonsdale, where during a long life time the deceased was highly esteemed as a neighbour and friend, and for a period of twenty years, as an elder of the Church. Mr. McCullough at the time of his death was within a few days of completing the allotted span of "three score years and ten." In 1852 he was married to Helen Tulloch, who was herself the daughter of an elder of the Presbyterian Church, and who, with six sons and one daughter, survives to mourn his loss. In the absence of the pastor, the Rev. James Rattray, the burial services were conducted by the Rev. Mr. Robinson, Methodist minister of Selby, who very readily and kindly consented to officiate. On the Sabbath following Mr. Rattray preached a funeral sermon to a large congregation. The text chosen was John xiv. 27, last clause: "Let not your heart be troubled, neither let it be afraid." At the close special reference was made to Mr. McCullough's death in the following terms: "To-day we are met in sorrow. A dear friend has just departed from our midst in obedience to God's call. The grave has scarce closed over his mortal remains; the tears are still wet on the cheeks of surviving relatives. The place which he filled in the home and in the office, which for twenty years he discharged in the Church of Christ, are vacant. His pew in the sanctuary is empty. How can we be aught else but sorrowful? How can we do aught else but cry in grief of soul: 'Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men?' A loving husband, a kind father, a true friend, a gentle-souled man has passed away in Thomas McCullough. As minister I shall sorely miss his affectionate greeting, his warm sympathy, and kind counsel. As a congregation we shall miss him much, for his attachment to the Church of his fathers was deep and strong. And above all his presence will be sorely missed from the home, and

by the family of which he was the head and by whose members he was so greatly beloved. Is it any wonder that to day our hearts are sorrowful? But while we are met in sorrow we are also met in hope. The death of a righteous man however much he may be missed and mourned is never a cause for despair. "The mercy of the Lord is from everlasting to everlasting, and His righteousness unto children's children." Our friend has not ceased to live, either here or yonder—not here, for his memory will remain fragrant, and the recollection of his godly example will be a continual stimulus toward all Christian well doing; nor yonder, for though having served God in his day and generation he has fallen in sleep; it is the sleep that God gives to His beloved and from which the awakening shall be most beloved and glorious. Even in presence of death then in which we now stand we can hear the Master's voice speaking to us and saying: "Let not your hearts be overwhelmed with trouble." While God lives His servants can never die. They are safe; their lives are interwoven in the web of His eternal purpose. They may depart from our side and our eyes behold them no more upon earth, but a time of re-union is most surely coming when, earth's sorrow past and its separation ended, God's redeemed shall return and come to Zion with songs and with everlasting joy upon their heads. Nor need we be troubled about the safety of the ark of the Lord. There is no cause for fear. Christ possesses power that is omnipotent and resources that are exhaustless. He never calls a soldier from the ranks till somewhere there is another fitted to step into the gap. He will lead His army from victory unto victory till all things and all forces are subdued unto Himself, and the Church that now is militant becomes the Church forever triumphant. Be comforted, then, ye that mourn to-day. It is well we doubt not with him who is gone. Let us strive to follow him in so far as he followed Christ. Thus standing fast on God's immutable promises, resting in the Lord Christ as our Redeemer, and serving Him in the place and sphere assigned us, we shall be strengthened in every season of weakness, comforted in every hour of grief, and shall possess the deep, abiding peace bequeathed by Him who said: "Let not your heart be troubled; ye believe in God, believe also in Me."

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The undersigned will receive tenders for supplies up to noon **ON WEDNESDAY, DECEMBER 9TH, 1891,** for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., for the following institutions during the year 1892, viz.: The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind, Brantford. Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the bursars of the respective institutions. N.B.—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto. The lowest or any tender not necessarily accepted **R. CHRISTIE** T. F. CHAMBERLAIN Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, 23rd November, 1891.

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It does not matter whether the dress be made of coloured silk, dress goods, muslin, or other material, so long as the colours are fast, "Sunlight" Soap will wash it perfectly. This is a splendid way to get a new dress out of an old one! Try it.

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HOW TO DESTROY EARTH-WORMS IN POTS—Moisten the earth with limewater.

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USE FOR DRIED BREAD.—A crumb of bread must not be wasted, but dried, pounded and put away in a tin box ready for breeding cod-fish balls, rice croquettes, etc. Remains of cooked vegetables must be saved for soups, not even a leaf of cabbage should be thrown away.

VIRGINIA CORN BREAD.—Break in a crock three eggs, beat, add a pint or more of milk, a heaping teaspoon of yeast powder, salt to taste and sift in enough cornmeal to make a batter cake. Have a biscuit pan warming with a generous spoonful of lard. Pour in the batter and the grease will work through in baking. A cupful of cracklings in season may be substituted for the lard and is a great improvement upon it.

PEACH SANDWICHES.—To make peach sandwiches, take very ripe delicious peaches, pare and cut them up, sugar them well, and pour over them a little cream, just enough to soak into them, then put them in a large bowl or other deep dish and let them stand for several hours until they are soft and pulpy. Take light rolls, biscuit or short cake, split in half, and spread thickly with the peaches. These should be eaten cold and are delicious.

HOW TO KEEP CIDER SWEET.—Sulphite of lime is now generally used to prevent continued fermentation in cider. The directions are as follows: When the cider has fermented to suit the taste, add one-quarter ounce of sulphite of lime to each gallon, or ten ounces to each barrel—first mixing it with cider or water to the consistency of cream. Shake the barrel well and allow it to settle four or five days. Draw off the clear cider carefully into another barrel and bung it tightly.

JELLY OF PRUNES.—Wash and soak half-a-pound of fine prunes in a pint of water. Boil until tender, then remove and crack the stones. Rub the fruit through a sieve and return any which have not gone through the sieve with the stones to the liquor in which it was stewed. Boil this for ten minutes, when strain and add half-a-pound of lump sugar, and again boil until a syrup is produced. Mix the pulp and syrup together and stir occasionally until cool. To a pint of this prepared fruit allow half-an-ounce of gelatine and when both are cold mix thoroughly, not putting into the mould until the jelly is on the point of setting. Serve with cream.

PALE and core tart apples. Place them in a pudding dish, add one teaspoonful of sugar to each cavity and then fill with shredded or desiccated cocoanut. Put a piece of currant or quince jelly on the cocoanut, a cupful of water and one of sugar between the apples; cover closely and bake. Arrange on a glass dish; pour the syrup around and serve cold with whipped cream.

SOUR apples make a fine desert when prepared as above, and the cavities filled with chopped hickory nuts and sugar.

SWEET apples are also delicious prepared as above, only substituting a bit of butter and lemon juice for the jelly.

Dr. Price's Cream Baking Powder.



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For constipation, dyspepsia, sluggishness of the liver, bilious attacks, jaundice, sick headache, rheumatism, malaria, fevers, and the common complaints of the stomach and bowels, Ayer's Cathartic Pills are most efficacious. They are sugar coated, contain no injurious drug, and are purely vegetable in their composition. The most popular and well known medicine in use, doctors everywhere recommend them. Dr. Connors, Centre Bridge, Pa., writes: "Having long used Ayer's Pills with good results, I can confidently recommend them above all others."

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy could be devised. I have used them in my family and caused them to be used among my friends and employes for more than twenty years. To my certain knowledge many cases of the following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard stools. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, will prove an absolute cure for the disorders I have named above."—J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

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- To wit—That after you have feasted your eyes
- on our Grand Window Display, to step inside
- our PALACE STORE and see how easy we
- can solve the problem of appropriate Holiday
- Presents for you. A word to the wise (all readers
- of THE CANADA PRESBYTERIAN are wise) is sufficient.
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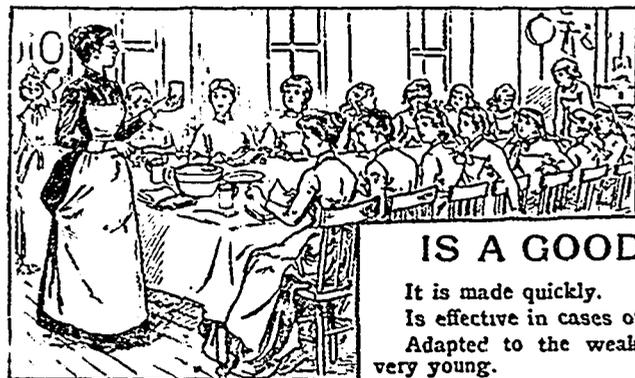
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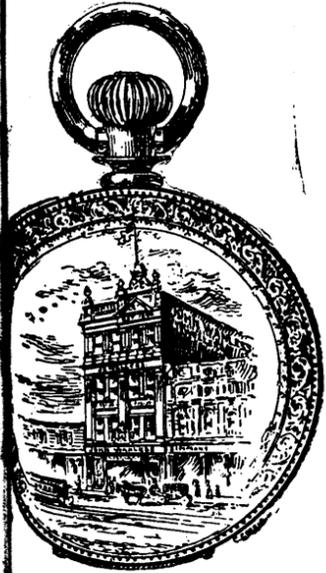
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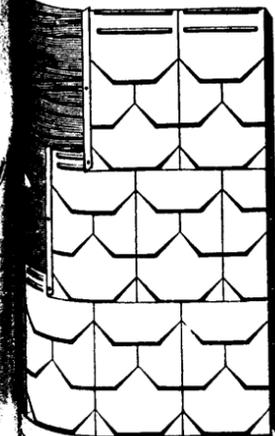
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British and Foreign.

DR. THAIN DAVIDSON has written a New Year's address to the young entitled "The Prophet's Chamber."

THE Queen has commanded Mr. G. O. Reid, A.R.S.A., to paint a picture of the baptism of the young Prince of Battenburg.

THE Rev. J. Cameron Lees, D.D., baptized the Queen's grandchild at Balmoral. Her Majesty presented the infant at the font.

PERTH Free Church Presbytery has resolved to do its utmost to have the public houses closed on New Year's Day and Fair days.

THE Rev. J. Gould, M.A., assistant in Palmerston Place Church, Edinburgh, has been elected minister of Bridgend U.P. Church, Dumbarton.

PAISLEY Free Church Presbytery, on the invitation of the United Presbyterian Presbytery, has appointed a committee to promote closer relations.

OVER \$300,000 has already been subscribed in London alone to the funds of the Russo-Jewish Committee for the relief of the Jews banished from or persecuted in Russia.

A BRASS tablet mounted on black marble has been erected in Dornoch Cathedral in memory of the Argyll and Sutherland Highlanders who fell before New Orleans in 1814-15.

PRINCIPAL CAIRNS presided at the opening of the United Presbyterian College, and expressed his deep gratitude for the sympathy shown him by the committee and other friends.

PROFESSOR JOHN STUART BLACKIE, while the guest of his brother-in-law, Rev. Dr. Kennedy, of Stepney, has been given addresses in Stepney meeting house and Westbourne Park.

APROPOS of the forthcoming volume of collected articles by "E. B. Lanin," it will be of interest to many to learn that the writer, who conceals his identity under the designation, is a Scotchman.

LORD COLERIDGE delivered a very graceful address before a distinguished assembly in the Jerusalem Chamber prior to the unveiling of a bust of the late Matthew Arnold in Westminster Abbey recently.

SEFTON Park Presbyterian Church is third on the list of Liverpool churches as regards attendance. According to the recent church census St. Augustine's Episcopal Church is highest and a Roman Catholic Church next.

THE latest news from Uganda is not re-assuring. Protestants and Romanists being still engaged in a struggle, and the Mussulmans becoming aggressive. Captain Lugard is still there, but has an insufficient force to hold the balance of parties.

THE Free Church Synod of Lothian and Tweeddale sat at Falkirk in pursuance of an effort to stir up the Christian life of the Church by meeting at other centres than Edinburgh, but the attendance hardly warrants carrying the experiment further.

FATHER HYACINTHE has been preaching to crowds in Paris in condemnation of such abuses as the pilgrimages to Lourdes and Treves. He vehemently attacks the Pope for his attitude to the Italian Government in the matter of the temporal power. Among his hearers have been many members of both Senate and Chamber.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.



The hand of time deals lightly with a woman in perfect health. But all functional derangements and disorders peculiar to women leave their mark. You needn't have them. Dr. Pierce's Favorite Prescription comes to your rescue as no other medicine can. It cures them. For periodical pains, prolapsus and other displacements, bearing-down sensations, and all "female complaints" and weaknesses, it is a positive remedy. It is a powerful, restorative tonic and nervine, imparting strength to the whole system in general, and to the uterine organs and appendages in particular. It keeps years from your face and figure—but adds years to your life. It's *guaranteed* to give satisfaction in every case. If it doesn't, your money is returned.

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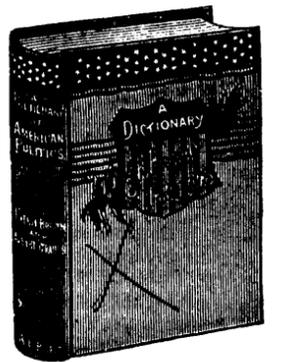
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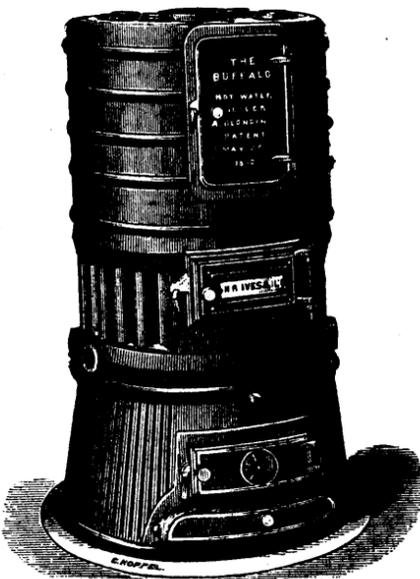


Senator John Sherman says:—"I have to acknowledge the receipt of a copy of your 'Dictionary of American Politics.' I have looked it over, and find it a very excellent book of reference which every American family ought to have."

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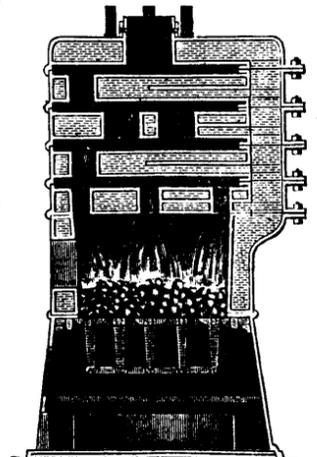


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Sectional View.

Miscellaneous.

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Advertisement for SAFE BRISTOL'S SUGAR-COATED VEGETABLE PILLS. Includes an image of a pill bottle and text: 'EASY TO TAKE', 'INFALLIBLE', 'PROMPT'.

CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst case. Because others have failed it is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give EXPRESS and POST-OFFICE.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On Thursday, 19th inst., at 69 Huntley street, the wife of D. T. M. Ainslie, of a daughter.

At 47 Huntley street, on the 20th inst., the wife of Wm. R. Gregg, of a daughter.

MARRIED.

At the home of the bride, Oakville, on Wednesday evening 6, November 12, 1891, by the Rev. S. S. Craig, S. F. Bacon, of Peterboro, to Mary, eldest daughter of the late Rev. Jas. Nisbet.

At Simcoe, Ont., November 18, 1891, by the Rev. W. J. Dey B.A., of St. Paul's Presbyterian Church, at the residence of W. R. Browne, Esq., brother-in-law of the bride, Wm. Miller, of the firm of Hugh Miller & Co., Toronto, to Eliza Beth Armstrong, second daughter of Capt. Thos. A. Milne, "Brasie," Markham.

On November 19, at All Saints Church, by the Rev. Arthur H. Baldwin, M. A., Philip D. Ross, of Ottawa, to Mary Beasley, only daughter of the late Wm. A. Littlejohn, attorney at law, of Plymouth, North Carolina.

DIED.

At 85 Carlton street, on November 17, Margaret, widow of the late Rev. Daniel Allan, of North Easthope, aged 81 years.

MEETINGS OF PRESBYTERY.

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

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

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

KINGSTON.—In St. Andrew's Church, Belleville, Tuesday, December 15, at 7.30 p.m.

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

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

MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 10 a.m.

OWEN SOUND.—Division Street Hall, Owen Sound, 1 Tuesday, December 15, at 9 a.m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, and Tuesday in Jan., 1892, at 9.30 a.m.

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

SARNIA.—In St. Andrew's Church, Sarnia, on 2nd Tuesday in December, at 10 a.m.

SAUGVEN.—In Presbyterian Church, Mount Forest, on 8th December, at 10 a.m.

TORONTO.—In St. Andrew's Church West, 21st Tuesday in December, at 10 a.m.

WINNIPEG.—In Augustine Church, Winnipeg, Thursday, December 17, at 3 p.m.

TO

SABBATH SCHOOL SUPERINTENDENTS

OF

THE PRESBYTERIAN CHURCH OF CANADA.

The Hymnal Committee have a number of spare copies of the old Harmonized Edition of the Sabbath School Hymnal, some bound and some unbound. As they may be useful in many outside localities not able to change to a new edition, the Committee are prepared to distribute the same gratis on receipt of application forwarded to

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JUST IN TIME

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For the benefit of those who see nothing but suffering and death before them I wish to say there is hope for you yet. I have been in a like condition myself and owe my restoration to health to the ever reliable HISTOGENETIC REMEDIES. Last Spring I was utterly prostrated by a severe attack of la grippe, which resulted in bronchitis and other serious complications. When my case seemed perfectly hopeless, my friends decided to try the Histogenetic Remedies, and in less than three days a change for the better was so apparent that we were all inspired with hope. I continued the treatment for a number of weeks, progressing slowly but surely day by day. I am now comfortably well and am still gaining in strength and power of endurance, and am a wonder to those who knew how hopeless my case was. To show my gratitude to Dr. J. Eugene Jordan for his wonderful remedies and to my Heavenly Father for commanding His blessing to rest upon them, I take this way to let all afflicted ones know where they may find help in time of trouble.

MRS. H. P. SNOW.

I can vouch for the truthfulness of the above statement. P. S. CAMPBELL, McMaster University.

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Miscellaneous.

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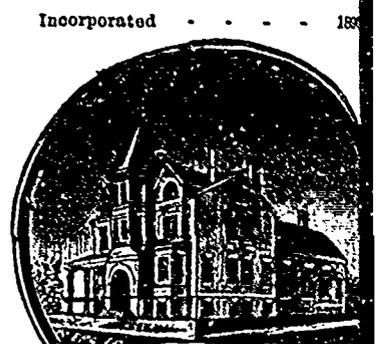
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