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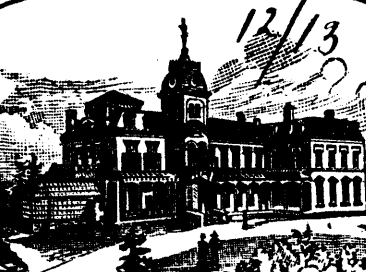
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the secretions and purifies the blood; heals
the irritated parts; gives strength to the diges-
tive organs; brings the liver to its proper
action, and imparts strength to the whole system. Such is the immediate and satisfactory
effect that it is warranted to break up the most distressing cough
in a few hours' time, if not of too long standing. It contains no opium in any
form and is warranted to be perfectly harmless to the most delicate child. There is no
real necessity for so many deaths by consumption when Allen's Lung Balsam will pre-
vent it if only taken in time. For Consumption, and all diseases that lead to it, such as
Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs. ALLEN'S
LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough
it is almost a specific. It is an old standard
remedy, and sold universally at 50 cents
and \$1.00 per bottle. The 25-cent bottles
are put out to answer the constant call
for a Good and Low-Priced COUGH CURE.
If you have not tried the Balsam, call for a
25-cent bottle to test it.



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Skin & Scalp
DISEASES
Cured by
CUTICURA
Remedies.**

FOR CLEANSING, PURIFYING AND BEAU-
tifying the skin of children and infants and cur-
ing torturing, disfiguring, itching, scaly and pimply
diseases of the skin, scalp and blood, with loss of
hair, from infancy to old age, the CUTICURA REME-
DIES are infallible.

CUTICURA, the great Skin and Scalp and CUTICURA
SOAP, an exquisite Skin Beautifier prepared from it
externally, and CUTICURA RESOLVENT, the new
Blood Purifier, internally, cures every form of skin
and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RE-
SOLVENT, \$1.50; SOAP, 35c. Prepared by the POT-
TER DRUG AND CHEMICAL CO., Boston, Mass.
Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and
beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weaknes
cured by CUTICURA ANTI-PAIN PLASTER, an
instantaneous pain-subduing plaster 70c.

CATARRH.
A New Home Treatment for the Cure of
Catarrh, Catarrhal Deafness, and
Hay Fever.

The microscope has proved that these dis-
eases are contagious, and that they are due to
the presence of living parasites in the lining
membrane of the upper air passages and eus-
tachian tubes. The eminent scientists—Tyn-
dall, Huxley and Beale—endorse this, and
these authorities cannot be disputed. The
regular method of treating these diseases is to
apply an irritant remedy weekly and even
daily, thus keeping the delicate membrane in
a constant state of irritation, accompanied by
violent sneezing, allowing it no chance to heal
and as a natural consequence of such treat-
ment not one permanent cure has ever been
recorded. It is an absolute fact that these dis-
eases cannot be cured by an application made
often than once in two weeks, for the mem-
brane must get a chance to heal before any ap-
plication is repeated. It is now seven years
since Mr. Dixon discovered the parasite in
catarrh and formulated this new treatment,
and since then his remedy has become a house-
hold word in every country where the English
language is spoken. Cures effected by him
seven years ago are cures still, there having
been no return of the disease. So high are
these remedies valued, and so great is the de-
mand for them, that ignorant imitators have
started up everywhere, pretending to destroy
a parasite of which they know nothing—by
remedies the results of the application of which
they are equally ignorant. Mr. Dixon's remedy
is applied only once in two weeks, and from
one to three applications effect a permanent
cure in the most aggravated cases. N.B.—For
catarrhal troubles peculiar to females this reme-
dy is a specific. Mr. Dixon sends a pamphlet
describing his new treatment on the receipt of
ten cents in stamps. The address is A. H.
Dixon & Son, 303 King Street West, Toronto,
Canada.—*Scientific American.*

Sufferers from catarrhal troubles should care-
fully read the above.



**MONUMENTS
Tablets
&c.**
D. MCINTOSH & SON
SCULPTORS
510 YONGE ST. TORONTO

GOLD MEDAL, PARIS, 1878.
**W. BAKER & CO.'S
Breakfast Cocoa**
Is absolutely pure and
is soluble.
No Chemicals
are used in its preparation. It has
more than three times the strength of
Cocoa mixed with Starch, Arrowroot
or Sugar, and is therefore far more
economical, costing less than one cent
a cup. It is delicious, nourishing,
strengthening, EARLY DIGESTED,
and admirably adapted for invalids
as well as for persons in health.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Household Hints.

CHICKEN PIE.—Make the pastry as
before, and cover the top and line the
sides of the dish of which it is to be
baked. Prepare the chicken as for a
fricassee and fill the dish. Make many
perforations through the crust to allow
the escape of gas which forms rapidly
while the baking is in process. When
taken from the oven, if eaten at once,
there is less danger of injurious effects.
The chicken when cooked should be
set to cool slowly to prevent fermentation.

Mrs. Joseph Baker, of Johnson, Vt.,
was greatly afflicted with phthisis for
twenty years, and was pronounced by
physicians as incurable. Two bottles of
WISTAR'S BALSAM OF WILD CHERRY
afforded her mach relief, and five com-
pletely cured her.

CRANBERRY PIE.—To make an extra
nice pie crust, cut a large circle of pie
crust and then a small circle, making a
complete ring. Fill the lower crust
with cranberry jelly. Pick over a
quart of cranberries washed well, one
pint of water, one pint of sugar and
cook for three-quarters of an hour.
Arrange the top to make it look pretty,
using narrow strips of the pastry.

February 19, 1886.
FRED. T. HOPKINS, Esq.,
SIR:—I notice your advertisement
in regard to Poudre Subtile. Please in-
form me the price of it. I wish to send
for some of it. I have thoroughly
tested the Gouard's Oriental Cream,
and it is grand. I do not want any-
thing else for a face wash.
Reply soon and oblige. Respect-
fully,
LOUISE DENNING,
Neligh, Antelope Co., Nebraska.

CRULLERS.—Beat two eggs without
separating; add to them one cupful of
brown sugar; add one cupful of butter
milk. Dissolve a half teaspoonful of
soda in a tablespoonful of boiling
water; add it and three cupful of
flour; beat well. Roll out on a board,
using as little flour as possible; cut
with a round cutter, take out the cen-
tres with a smaller one, and drop the
cruller quickly into smoking-hot fat.
Brown on one side, turn, and brown on
the other. When done drain, and dust
with powdered sugar. These, to be
good, should be eaten when fresh. As
they contain no shortening, the dough
must be as soft as can be handled.

SOUPE-DROSE.—Put a little lard
into a skillet and when smoking hot,
pour in a half can of tomatoes, or sliced
tomatoes, some slices of onions, and
enough boiled rice to thicken. Let all
boil together till the onion is well done.
Season with butter, salt and make hot
with cayenne pepper. This is the
Mexican method of cooking tomatoes
and is very fine.

Consumption.—Many say that this
disease cannot be cured, but the pro-
prietary of Allen's Lung Balsam will
satisfy any that it has been cured in very
many cases of the worst description.
They have hundreds of testimonials from
thankful individuals who willingly
admit it has saved their lives.

SPICED CURRANTS.—One pint of
vinegar, three pounds of raisins, six
pounds of currants, two tablespoonfuls
of allspice, two of cinnamon, and one
of cloves.

The perfect purity of Imperial Cream
Tarter Baking Powder is acknowledged
by leading Physicians and Chemists.

BUTTER SCOTCH.—There are two
ways of making butter-sotch—one is the
famed Everton taffy, which is always
very soft and is brought to this country in
tinboxes from the little village, near
Liverpool where it is made. For it, boil
one pound of sugar, half a pint of
molasses, half a pound of butter, the
grated rind of half a lemon, and pour
it upon well-buttered tins. The other
requires two pounds of brown sugar,
one pint of water, half a tea-cupful of
vinegar (one gill), two tablespoonful
of butter. Stir these well together be-
fore placing them over the fire, but do
not stir it afterwards. Flavour it with
nutmeg and boil until it will draw out
from the point of a spoon in brittle
threads. Pour instantly into well-but-
tered shallow pans. The brittle thread
point, you must be reminded, is not far
removed from the burning point.

Hersford's Acid Phosphate
Imparts Renewed Strength
and vigour where there has been ex-
haustion.

Slang has been described as "the
waste basket of language." An Ester-
brook Pen might appropriately write
its epitaph.

CORN BREAD.—One cup of yellow
meal, one and one-half cups flour, two
teaspoonful Cleveland's Superior Baking
Powder, two tablespoonful sugar,
one tablespoonful butter, one and one-
half cups milk, yelks of two eggs.

**DR. HARVEY'S SOUTHERN RED
PINE** for coughs and colds is the most
reliable and perfect cough medicine in
the market. For sale everywhere.

"Purity—Strength—Perfection."
**CLEVELAND'S
SUPERIOR
Baking
Powder.**
ABSOLUTELY THE BEST.

All the ingredients used in making this Powder
are published on every label. The purity of the
ingredients, and the scientific accuracy with which
they are combined, render Cleveland's superior in
strength and efficiency to any other baking powder
manufactured.
CLEVELAND BAKING POWDER CO.,
NEW YORK.

AMERICAN FAIR
334 YONGE ST.
(Opposite Gould)

On top books and cheap postage
are blessings to any people. Our
orders by mail for books last week
were 106, and up to the Friday
morning of this week they exceed
200 books. The books sent out by
mail, including postage (1c. for 4
oz.), did not exceed one-half the
usual price.

A large consignment of the Re-
vised Version of the New Testa-
ment, in large clear type, splendidly
bound, 39c.; publisher's price, \$1.50.
We have some left of Dr. Talmage's
popular work, "Around the Table,"
59c.; and "Kings of Fortune," 59c.
These books can only be had after
this lot is gone by subscription at
\$2.50 per volume. The Elsie Books,
44c., and Pansy Books, 24c., are
the excitement for the moment.
Come while they last, as the supply
in the Dominion is limited. 25,000
Booklets, 25,000 Christmas and
New Year's Cards, 10c., 15c., 17c.,
19c.; worth 25c., 35c., 40c. and
50c., respectively. No such dis-
play was ever seen here before, and
at these prices the poor can afford
to brighten their homes.

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and re-planted. Free Catalogue on
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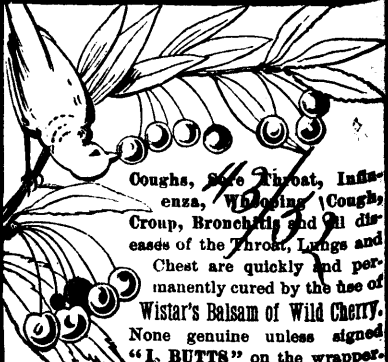
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We are seeking a few good men to sell
our goods by sample to the wholesale
and retail trade. We are the largest
manufacturers in our line in the world. If successful, a salary paid.
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terms address, Centennial Bldg. Co., Chicago Ill., or Cincinnati, O.

A CHRISTMAS GIFT



**BAILEY'S
REFLECTORS.**
A wonderful new invention for
lighting churches, halls, etc.
Designs, Estimates,
and Catalogue and price
list free. BAILEY REFLECTOR CO.,
118 Wood St., Pittsburgh, Pa.

**CANADA STAINED GLASS WORKS
MEMORIAL WINDOWS
HOUSEHOLD GLASS**
D. M. CAUSLAND & SON



Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis, and all diseases of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "I. BUTTS" on the wrapper.

Notes of the Week.

SOMETIMES we hear, says the *Chicago Interior*, of the difficulties of reaching the Turks with the Gospel; and yet the Bible house in Constantinople sells about 5,000 copies of the New Testament, the Turkish translation, every year to native seekers of the truth. This looks as if the difficulties were in the unfriendly attitude of the Government, and not in the hearts of the people. Given enough Bibles, distributed among the homes of an appreciative portion of a people, and the spiritual quickening of the whole mass is only a question of time.

SIR JAMES KING presided at the meeting held to institute the Glasgow Social Union. Its objects are to promote sympathetic fellowship between well-to-do inhabitants and their poorer fellow-citizens, and to improve the physical, moral and social condition of the latter. By visitation it is hoped to encourage habits of temperance and thrift, and to raise the standard of comfort. Social gatherings and entertainments will be held, and an endeavour made to improve the housing of the poor, and to secure open spaces for rest and recreation.

ACCORDING to a Parliamentary return relating to the Scottish Universities for the ten years ending March 31, 1889, the total grants from public funds during that period for the four Scotch Universities and the Observatory and Botanic Gardens, Edinburgh, amounted to \$1,962,275, of which \$384,780 was for new works. The amounts of ordinary issues from public funds for the respective institutions during the year 1888-89 were as follows:—Aberdeen University, \$32,680; Edinburgh, \$46,750; Glasgow, \$33,820; St. Andrew's, \$20,315; Edinburgh Observatory, \$6,685; Botanic Gardens, \$15,920.

GLASGOW North United Presbyterian Presbytery called attention to the encroachment on Sabbath rest by 1,400 open shops, running of tramway cars, and continuous labour at Blochairn steel works. The desecration of the day by pleasure driving and young men going on bicycles was also specified. Rev. John Steel knew that ministers, good elders and pious ladies used the cars on Sunday morning, and were thus enabled to go to church without exhaustion. He spoke of the impropriety of discussing the subject as if the Church had to act the part of a religious policeman, and preferred them working to enlighten the consciences of their own people on the subject.

DR. CAMERON LEES, in commending the Scottish Home Industries Association, said it was not a charity, but worked to help those who helped themselves, encouraging home industry among the crofters in the Highlands. It was said by some who did not understand their nature that the Celt was a lazy person. Being a Celt himself and knowing their race, he was bound to repudiate that assertion with all the moral force and power of language he possessed. The Celt was not lazy; he was a man who would work as hard as any one if he got work to do. He might not care very much to leave his native home, but if he got work in his own country he would do it well.

THE *Belfast Witness* says the two great Scottish Churches have made their selection of Moderators for next year. The widely known A. K. H. B. is to be raised to the chair in the Established Church, and Dr. Thomas Brown, of Edinburgh, in the Free. "The Recreations of a Country Parson" at once made Dr. Boyd famous, and though he has since written much, he has never surpassed, probably never equalled, that initial effort. It cannot be doubted that he is a very fitting man for the Moderatorship. Dr. Brown is much less widely known, but in the Free Church he is held in high estimation. He is one of the few pre-Disruption ministers now left in the land of the living. His "Annals of the Disruption" worthily preserve the memory of that great event. The Irish Presbyterian Church has not yet made choice of her Moderator. In her Jubilee Year she ought to have in the chair a minister *primus inter pares*. Who is he to be?

Many would like to see the highest honour in the Church's power done to one of the old pre-Union ministers. Few of them are now left.

THE new concert organ built for the Toronto Conservatory of Music, and placed in Association Hall, was formally opened on Monday evening week, in the presence of a very large and interested audience. Toronto has now what has long been a want, namely, a good public hall containing a good concert organ. The programme, which consisted of six organ solos and five vocal numbers, was in every way excellent. The performers on the organ were all teachers of that instrument in the Conservatory, whilst the vocalists were all students of the institution. Mr. Edward Fisher very appropriately prefaced the programme by playing the "National Anthem." The organ is one of the finest in the city, and is really a splendid instrument, having great power and compass. The Conservatory is the first to place a concert organ in a Toronto public hall.

CONCERNING the recent London scandal the *Christian Leader* tersely remarks: There can be no doubt, we fear, that London has witnessed another flagrant case of connivance by the authorities at horrible crimes committed by persons of high social distinction. That the facts are beginning to leak out is ascribed to the integrity of one official, a member of the Cabinet and the descendant of a distinguished Christian, who refused to be privy to the disgraceful shielding of the depraved wretches. But the provinces are hardly entitled to throw stones at the metropolis; only the other day, in Scotland, a minister of religion, guilty of the same unnatural crime, committed in a place and under circumstances that deepened the horror, was given time to effect his escape to a foreign land where he would be beyond the reach of the law he had so grossly outraged. That land is in peril where even the highest authorities interpose to prevent the apprehension and punishment of certain criminals because they are rich and titled.

THIS year's issue of the *Christmas Globe* is unmistakably a thing of beauty. The literary contents, though agreeably varied, are most of them specially appropriate to the season. A number of the best known writers in the Dominion are contributors to its pages. Canadian poets are well represented, and among the contributors of sketch and story appear E. W. Thompson, the *Globe's* "Observer," and our own ever-ready and versatile "Knoxonian." The pictorial effects are also strikingly attractive, and the execution of this special number as a whole is a credit not merely to those immediately concerned in its production, but to the country. There is a pleasing absence of preponderating snow storms and dreary icicles. A casual look over its pages will not send a cold shiver through the frame of the beholder. Those who have friends abroad (and who has not?) will be delighted to send the *Christmas Globe*, confident that it will be a genuine pleasure for those beyond the seas to receive it. It is certain to make a favourable impression. This is without question the best holiday number the *Globe* has ever issued.

MR. JAMES BAIN, JR., the Chief Librarian of the Toronto Public Library, has just issued a revised edition of the catalogue of the circulating library. It is the most complete that has yet been published, embracing as it does all the titles contained in the first and second catalogues, with their various supplements, and the new books received while the present one was being prepared. There are in the library 22,000 volumes, and in the revised catalogue they are represented by nearly 50,000 entries. Mr. Bain's work will bear close criticism, and has been admirably executed. The first 192 pages consists of an alphabetical arrangement of the different authors. In the second section the titles are arranged under subjects. Under the heading "Natural Science" there are included works dealing with physical science—anthropology, biology, botany, chemistry, physics, etc. Then there are the mental, social and medical sciences, religious literature, the arts, languages and literature, geography, travel and topography, history and its allied subjects, biography sections carefully classified. This useful

guide to the contents of the Public Library is as complete as it can be made.

AT the meeting of the Synodical Committees of the English Presbyterian Church which have been held in London, it was reported that the Sustentation Fund, which is now established on a firm basis, continues to pay the annual ministerial dividend of \$1,000. The Confession Committee went on with the drafting of the proposed appendix, setting forth the mind of the Church on other matters referred to in the Standards, but not embraced in the Articles of the Faith. Dr. McLeod, Moderator of Synod, Rev. R. H. Lundie and Mr. Thomas Matheson, gave in reports of their visits to the Continental churches. It was reported that the salary of Rev. A. Lamont, who goes out to Singapore to assist Mr. Cook, will be paid by Mr. Barbour. At the meeting of the Foreign Mission Committee a letter was read from Rev. A. Gregory, late of Wooles and now of Chang-too, stating that a little church has been built in that city, and that an hospital is in course of erection. The Committee on Public Worship submitted their final revision of the "Westminster Directory of Public Worship." A gratifying improvement is reported to have taken place in the college finances.

THE annual meeting of the Ontario Branch of the Dominion Alliance will be held at Toronto, commencing on Wednesday, December 18, 1889. It is confidently anticipated that this will be one of the largest and most influential gatherings of the kind yet held, and an earnest appeal is hereby made for the attendance and co-operation of all in sympathy with our movement and its objects. Among the many important questions to come up for discussion at this meeting, there are two to which we call special attention. 1. The securing of prohibitory legislation, as far as the same is within the competence of the Local Legislature. 2. Electoral action for the securing of legislation in favour of Prohibition. The present plan of the Alliance is the organization of voters for the purpose of securing Prohibitionist representatives in the Dominion Parliament and in our Local Legislature. The Alliance as an organization is not in any sense in competition with any other organization. It is simply the Legislative Committee of the various temperance societies and workers. It is composed of members and delegates. Any temperance or church organization that contributes annually \$1 or upwards to the funds of the Alliance is considered a branch, and has a right to send to the Convention one delegate for every dollar so contributed. In addition to the delegates so constituted any temperance worker approving of the objects of the Alliance may become a member by paying \$1 or more. The usual favourable travelling arrangements have been made.

IN the case before the United States Court, in which certain Mormons were applying for naturalization, Judge Anderson summed up the evidence, showing that it was proved that "the Church claims and exercises the right to control its members in temporal as well as spiritual affairs," that the doctrine of blood-atonement is still held, under which an offender, for certain offences, shall suffer death; and that the Church has, with all the means at its command, opposed the enforcement of the laws of the United States against polygamy. Judge Anderson then concludes: When a man of foreign birth comes here and joins an organization, although professedly religious, which requires of him an allegiance paramount to his allegiance to the government, an organization that impiously claims to be the Kingdom of God, to control its members under His immediate direction, and yet teaches and practises a system of morals shocking to Christian people everywhere, it is time for the courts to pause and inquire whether such men as applicants should be admitted to citizenship. The evidence in this case establishes unquestionably that the teachings, practices and purposes of the Mormon Church are antagonistic to the Government of the United States, utterly subversive of good morals and the well-being of society, and that its members are animated by a feeling of hostility toward the government and its laws; therefore an alien who is a member of said Church is not a fit person to be made a citizen of the United States. The applications are therefore denied.

Our Contributors.

A ROUNDER'S SABBATH DIARY FOR THIS WINTER.

BY KNOXONIAN.

About the beginning of next April, if you happen to live near a good healthy Rounder, you may perhaps pick up the following diary, showing how the Rounder spent his Sabbaths during the winter.

SABBATH, DECEMBER 1.

Went to two churches to-day, fully expecting to hear something on Capital Punishment. Was sorely disappointed. Both preachers delivered plain Gospel sermons, and said not a word about a recent event which fills the minds of the people. When will ministers learn that their first duty is to preach on current events? What is the use in continually harping on those old subjects that are found in the Bible? What the people want is something new. These Bible subjects may have been well enough for our grandfathers, but in this modern age something fresh is needed. This Sabbath has been completely lost.

DECEMBER 8.

This has been a most delightful Sabbath. Heard a sermon in the forenoon by a "distinguished visitor," on the whale that swallowed Jonah, and in the evening a brilliant effort on Balaam's ass. Most refreshing time. Crowd large and interest good. Wish we could have sermons like these every Sabbath. Got a front seat and was seen by everybody. Delightful time. Don't see how I can ever listen to ordinary preaching again. There should be some law passed to prevent preachers from taking ordinary texts. This business of preaching old-fashioned doctrines and enforcing duties is not suited to our advanced times. Never did like sermons on duty. Glad to have heard one preacher who said nothing about duty. Hope I may soon have another Sabbath like this one.

DECEMBER 15.

Went to two churches to-day, fully expecting to hear something on the municipal elections, but there was not a word said by either preacher on the subject. Don't understand what the pulpit is coming to. Here are men running for municipal offices in all the wards, and one preacher discusses Repentance and the other Faith. What do these stale subjects amount to compared with the election of aldermen? Every minister in this city should have announced in the press that he would preach on the elections, and then we would have had crowded churches and services of some interest to the citizens. Never had a high opinion of ministers, and they seem to be getting worse.

DECEMBER 22.

Went to hear a funeral sermon in a.m. Got a good seat in a prominent place where I could be seen. Rather enjoyable meeting. Good crowd. Didn't know anything about the deceased, but was glad to have the opportunity of being present at his funeral sermon. Like these special occasions. Anything to break the monotony of ordinary Sabbath services.

In the evening went to another church to hear a distinguished stranger preach a missionary sermon on the Chinese. Was seized with a severe pain in the pit of the stomach when the collection plate was coming round, and had to leave. Don't care anything about these Chinese, and never did like the practice of taking up collections, but was glad to have another chance to escape ordinary worship. Always did like something special.

DECEMBER 29.

Last Sabbath of the year. Went to three churches. Services fair, but not quite sensational enough for me. Preachers reviewed past year in a somewhat severe way. Urged hearers to repent of sins committed during the year, confess and ask pardon. Never did like that kind of preaching. No use for it. Did not commit any sins worth speaking of during the year. Anyway, don't go to church to be reminded of past sins. Go because I want to be entertained and amused. What is the Church coming to if it cannot entertain and amuse? The church that gives most announcements can always count on my support.

(The fellow never puts more than a nickel cent on the plate even at a special collection, and six times out of every seven, though he always asks for a good seat, does not deposit even a nickel.)

JANUARY 5, 1890.

Went to revival services this forenoon expecting something good to begin the year with, but was terribly disappointed. Nobody conducting the services but ordinary ministers. One of them had the presumption to speak to me on the question of personal religion. What is it his business whether I am saved or not? Did not go to the meeting to answer such impertinent questions. Went to have some healthful excitement. Went to escape the ordinary service, see the crowd, get worked up and have a good time generally. Expected to be asked to take part in the meeting. Never did care for revivals conducted by ordinary ministers since I heard Sam Jones and other distinguished evangelists. Sam is the man for me. I don't see why the ministers don't combine and get Sam over every winter. If they can't get Sam, why don't they send to British Columbia and get the Cow Boy Evangelist? Local men are no use. Elders and class-leaders and all such people are a nuisance. What the people want is a distin-

guished stranger, who will explode fireworks in the pulpit and slide down the banister backwards to illustrate back-sliding. Strange that ministers cannot understand what the people want.

JANUARY 12.

Got tired of these revival services. Too slow. Too quiet. No excitement. Didn't ask me to take part. Went to church this a.m., and heard nothing but a plain sermon on John iii. 16. Behind the age. Oh for Sam Jones, or Sam Small, or a Scott Act election, or a new Jesuit Bill. The precious Sabbaths are being lost. Nothing but plain worship.

In the evening went to see an immersion. Immersions are not what they used to be. Crowd not up to the mark. Sermons too long. Too much about bapto and baptizo, "into" and "out of" the water. Baptist preachers should bring on the dipping act at once, and not weary people with long sermons. They might know by this time that it is not sermons the crowd want. A Baptist minister who does not bring on the dipping act in time to please the crowd, does not know his business.

Here the entries must stop for the present.

THE ASS THAT THE LORD HATH NEED OF—AN APPEAL FOR POINTE-AUX-TREMLES.

The Sabbath school lesson some time ago was on the Lord's triumphal entry into Jerusalem. The part played by the ass caught the writer's eye with a deep significance.

Christ must enter Jerusalem as king that day, and he must ride into it. But the man Christ Jesus had no ass of His own, and His immediate disciples had none either. But He must ride. Necessity was upon Him. He must ride. In this strait the owner of "the cattle upon a thousand hills" calmly shows Himself. He does not buy an ass, nor beg one, but, by the hand of two commissioned messengers, He lays His own hand of power and lawful right upon "an ass tied where two ways met." When these messengers, without asking leave of anyone, begin loosing the colt, they are checked by a very natural question from him who, up to this time, had supposed himself to be the sole owner of the beast. "What do ye loosing the colt?" The answer put beforehand into their mouth by Him who sent them was this one sentence, "The Lord hath need of him." No doubt the effectual power of Jehovah accompanied the word, for "straightway" the owner withdrew all objections, and sent the colt to the master who so pleaded, not his right, but his need.

The Lord is in need again. Reverently we speak of it, but it is too plain to need proof. The God "in whose hand our breath is and whose are all our ways" has need of an ass. The Lord Jesus Christ our Saviour, "who though He was rich, yet for our sakes became poor," who bore our load, who died our death, and who now has made us joint-heirs with Himself in His own eternal inheritance, this same Jesus Christ has need of an ass upon which to ride as king with His Gospel of peace and hope, into the city gates that God has made to open for Him. But He needs an ass to ride upon. What is the ass, the want of which is delaying the Lord's entry into the sad, dark places of the earth? Is it not just the silver and gold? Is not this the ass upon which the Lord is to ride, and without which He cannot go? Reverently again, but truly, without which He cannot go. Which of us has an ass tied? With serious authority I lay my hand upon it as the Master's messenger: "The Lord hath need of him."

Jesus did not send His two disciples to lay their hand upon an ass at work in the plough, nor to loose the beast out of a peasant's cart. The ass the Lord had need of was one that, though owned, was not in use. He was "tied," neither forgotten nor unprized, but not in harness. So now it may be that the Lord does not in the meantime lay claim to the hundreds hitched to the farmer's plough, nor the thousands turning the tradesman's mills, nor the millions actually engaged in running the traffic of the world. But he does ask for some of the thousands owned by His own blood-bought followers—owned but not in use. Thousands "tied," tied in the bank, tied in many a comfortable investment, tied, but so little a part of either life or work, that, if they were suddenly swept away, their loss would not check their owner's plough, nor stop his cart, nor, indeed, take one comfort out of his daily life. Dear fellow Christian, have you such an ass tied? Listen then to the Master's message. "The Lord hath need of him." There is authority in it but there is tender pleading in it. Sinner saved from eternal death by Christ's death, raised to eternal life by Christ's life, "the Lord hath need" of your ass "straightway" will you send him to the Lord? I am not asking for ten cents this time, nor for ten dollars, but for thousands, "tied where two ways meet." What way will you send them? "The Lord hath need of them," and remember He shed His blood for you.

There is one thing for which the Lord hath need of close upon \$5,000. The French Protestant school at Pointe-aux-Trembles has for years been too small to accommodate the hundreds of Roman Catholic children seeking admission. During the past year the boys' part has been enlarged, but the girls' part is still where it was before. Last autumn sixty girls had to be sent back from its closed doors with this sad, this terrible sentence, "There is no room for you here." That undoubtedly means to many of them, perhaps to most of them, papal darkness for time and for eternity instead of Bible light. It seems strange that we can speak of it and write of it so calmly. Surely it will be said one day to Christians who knew this need and did not minister to it,

"I was an hungered and ye gave me no meat." Probably another sixty will be sent away this fall, just because there is no room to receive them. Hath not the Lord need of this money required for this building, that life and light and hope may dawn on these dark young hearts, and, through them, upon the hearts of our French brothers? Where is the ass that will do this work? Christian brother, Christian sister, have you got it? Well, "the Lord hath need of him." Will you look at your hundreds or thousands "tied" in the bank, where one stroke of your pen will loose it, and another stroke will send it, and hear unmoved this message, "the Lord hath need." Are you afraid that giving \$1,000 to Him will make you poor? Surely those who once think such a thing do not know Jesus Christ. Dear fellow-Christians, do not be afraid to trust your money with Him to whom you have already trusted your soul. Be like the owner of the ass when he heard the Lord had need of him, "straightway" loose it and send it. When you have done it, and done it heartily, you will sing one song to-day. But when eternity shall have showed the relative importance of things, there will be many songs sung on account of it, when you and those to whose rescue the Lord shall have ridden by its means, shall all rejoice together before the presence of His glory. May He whose omnipotence dealt with the heart of the owner of the ass deal with your heart too, O wealthy Christian, till you send to Himself with all your heart a worthy portion, and in ministering to the Lord's need, remember Pointe-aux-Trembles.

ANNA ROSS.

Brucefield, Aug, 1899.

In sending for Pointe-aux-Trembles, please address Rev. Dr. Warden, 198 St. James Street, Montreal.

EDUCATIONAL DEMANDS IN THE PROVINCE OF QUEBEC.

MR. EDITOR,—A movement of more than ordinary significance has recently taken place in our city. Over six thousand men and lads above sixteen years old have suddenly made the demand to receive instruction in the elementary branches of education, in night-schools. It is believed that many more share in the same desire, and, that were women to be counted, the number would probably reach twelve or thirteen thousand. These are hard working people during ten hours per day, but so keen is their desire for knowledge, that they are willing to devote two additional hours each night to the acquisition of it. The wish of many is to learn to read and write, and of others to gain some acquaintance with the English or French language. I have mingled with them in arranging their classes, and can therefore testify to their apparent respectability and earnestness. And if even two-thirds of them should eventually withdraw, owing to difficulties which beginners at the age of from twenty to forty must experience, their conduct has already evinced a wide-spread desire for education.

The forces that have given rise to this movement are not of yesterday—they have been silently working for years. Truth disseminated among the people has not been lost. The present turgid state of the political and ecclesiastical atmosphere, and the methods followed by some in money-making have an intimate connection with this stir among the masses. Merchants, manufacturers and capitalists have for years been putting their heads and their resources together to advance their own interests; and working-men are now following their example. They have organized as Knights of Labour, etc. They conclude that if "combines" are good and lawful for one class, they should be for another. In their meetings they discuss all sorts of questions touching Church and State, and they appear to have discovered their worst enemy—the one which makes them an easy prey to unscrupulous demagogues and unjust masters—is ignorance, and they have resolved to attack and remove the evil. We bid them God speed in this effort. We regard it as the beginning of what may lead to much greater things. This thirst for knowledge is a most hopeful social and national omen. The spirit of freedom and progress is abroad, and cannot be arrested and imprisoned. It grows stronger daily, and will assert itself all the more in the face of attempts to keep people under conditions of mediæval civilization rather than those which belong to the nineteenth century. The feeling which expresses itself so forcibly in this city pervades many portions of the province. There is a demand for better schools, and these open to all classes. It is certain that were funds available to pay them, hundreds of teachers might be employed in elementary free schools with the utmost profit to the best interests of the country. Parents who suffer grievous disadvantages through lack of education seem determined that their children shall not do so. They wish them to climb up, as the father of seven children expressed it to me not long ago, to the position occupied by their more highly favoured fellow-citizens. The children themselves are equally alive to the importance of this matter, and are eagerly pressing for admission into efficiently conducted schools, regardless of race and creed distinctions. This is impressively observable in connection with the present phenomenal uprising in our city, and also with regard to mission schools, in which the truths of the Gospel and the moral lessons of Christ and His apostles hold a prominent place.

Two weeks ago, I visited the old and well-known mission institutes at Pointe-aux-Trembles, so ably managed by the Rev. J. Bourgoin and his staff. I have watched the progress of these schools for the last twenty-eight years, and never have I seen them in such a thoroughly prosperous condition. They are full to repletion, and many, especially girls, have been refused admission for want of room. The building occupied by

the boys is admirably equipped, and leaves little or nothing to be desired. The girls' building is quite inadequate, and should be double its present size, and otherwise improved. The pupils in both schools, numbering one hundred and forty, are exceptionally intelligent, and earnest in the prosecution of their studies. Having spent the day in examining and hearing classes, I can speak with confidence in this respect. The high average of ability and attainments among them is due to the special care exercised in reviewing pupils, and to the fact that many are in attendance for the second and third sessions. Not a few are preparing to be missionaries and teachers, while some will enter other professions, and many will become agriculturists and mechanics or follow mercantile pursuits. Their influence for good in future can hardly be over estimated. They will enter their different spheres of usefulness, as enlightened citizens, possessed of a sound education, and actuated, as a class, by the principles of the Gospel. This is what is needed to solve the difficulties which beset the government and true development of our common country. Real progress must be along these lines.

I wish all the friends of this mission and those who hesitate about supporting it could have looked into the face of the pupils, as I saw them the other day assembled in their chapel, so bright and promising, and so prompt and accurate in answering questions. It would surely move their hearts to pray and give for the advancements of an undertaking to which the Lord has so manifestly set the seal of his approval. And let it be remembered that these are not our only schools. We have thirty-two others of similar aim equally deserving of generous support.

I write this much in the hope that, as the season for the allocation of missionary funds is at hand, the matter referred to may receive from ministers, Sunday-schools, and congregations the attention it merits.

D. H. MACVICAR.

Presbyterian College, Montreal, Nov. 30th, 1889.

THE ISLAND OF SANTO.

LETTER FROM REV JOSEPH ANNAND.

MR. EDITOR,—I may assume that your readers are not familiar with this one of the "Sunny Southern Lands," one of the fairest of the "summer isles of Eden." This is not a newly discovered region; it is what was once thought to be the north end of the great southern continent, needed, in the opinion of geographers of that period, to balance the great northern territories. While Canada was still a wilderness, two years before Quebec was founded, and 188 years previous to the rise of your own beautiful city, Quiros, the Spanish navigator was here. He attempted to establish a colony and build a city on the north side of this island. So far as we know not a vestige of that enterprise remains visible. Quiros' description of the newly discovered continent was either highly imaginative or there has been great deterioration since then. He might have admitted that the ancient garden of Eden was at the north pole, but he maintained that the modern one was on "Tierra del Espiritu Santo." It was, he said, to be the inexhaustible source of glory, riches and power to Spain. Millions of birds announced the rising of the sun, the air was perfumed with flowers, the climate was perfect, nobody would know fatigue here, no crocodiles were in the rivers and no mosquitoes were in the land, etc. The source of fiction is fact, so even in the above extravagant language there is some truth. There are certainly no crocodiles. As for mosquitoes, they are doubtless here. Possibly they may have been introduced at a later day. It is affirmed that mosquitoes were unknown in Oahu until a certain foreign vessel visited the port, and now Honolulu swarms with the pested insect. Whatever changes may have taken place in the climate or in the occupants of the island, doubtless the physical features of the country remain unchanged. The lofty mountains, the deep ravines, the foot hills, the alluvial plains, continue as of old, clothed with a dense vegetation from the water's edge to the mountain summit.

Santo is a fine specimen of a tropical isle. However, the fruit and nuts of all kinds said to be growing here, are, with the exception of breadfruit and coconuts, of little value. Mangoes, oranges, limes and lemons have not yet been introduced, save in a few spots. The whole country is a wilderness. Not an acre of cleared land can anywhere be seen excepting that occupied by Europeans; and the latter are only four in number, namely, two French Roman Catholic priests residing on the north-east side, a French planter on the south-east and your missionary on the south side. The natives are not so numerous as was at one time supposed, and their huts are located here and there all through the island. The people differ little in appearance from the other New Hebrideans. They are a finely built race of the Melanesian type; but many of them are now suffering from disease introduced by foreigners of a low class. There are no trade commodities among the natives of commercial value. Their own barter consists of women, pigs, canoes, mats made from pandanus leaf, a leaf from which a dye for their mats is extracted, shell beads, spears, clubs, bows and arrows, pigs' circular tusks, rude clay pots, yam and taro. To these civilization has added a few muskets, axes, knives, and a few other little things of not much worth. These people were great fighters and inveterate cannibals until lately. Decrease of population from this cause, combined with European disease and infanticide, has so reduced their numbers that war is now unpopular. There has been no war on this side of Santo for more than two years, and there has been no cannibalism known to me.

The people occupy their time in cultivating yam, taro and bananas—these three are their principal food—making canoes, building houses, visiting, feasting and dancing. They spend about half their time at these occupations, the other half is passed largely in "lotus eating." Their style of dress is decidedly more suitable for this latitude than it would be for Canada. That of the men consists of a belt made of a number of small cords—strips of bark or narrow matting, then a small piece of fine matting or cloth fastened to the belt behind and brought forward between the legs the end taken up under the belt and allowed to hang down about six inches in front. This is one of the most respectable male dresses in the whole group. The women's dress is somewhat similar. Their belt is generally a number of strings of beads with long narrow leaves secured to the belt like the wrapper of the men. Both sexes wear a bunch of leaves or grass attached to the belt behind. The children up to ten years of age go naked. Lime, ashes, coals, paint and coconut oil are largely used in ornamentation. Fowl's feathers in their hair, pig's tusks, and bead armbands and necklaces are with the above, full dress suits.

Their whole being and doing are for this life, of the future they know little and seem to care less.

With this fragmentary statement as to our island and its people I cannot leave your readers for the present to fill up in their own imaginations our environments. We are here to Christianize and civilize these barbarians. In preparation for this labour we have secured a comfortable home as a centre of operations. We have acquired the language of the people so far as to give them a small primer in their own tongue. A building has been erected in which we have a daily morning school, at which eleven young men were present to-day. On Sabbath service is held twice within the one building, yesterday thirty-five natives of this isle were out at both services, and listened well to what I had to tell them. They also joined in singing the hymns "Come to Jesus," "The Great Physician," "I've found a Friend," "Draw me Nearer," "Rejoice and be Glad," "Nearer the Cross" and "Bringing in the Sheaves." The work of evangelizing is thus begun, and we trust that with God's blessing in answer to the prayers of His people we shall yet see glorious results.

Santo, New Hebrides, 12th Aug., 1889.

THE COURTESY OF THE PRESS IN CONTROVERSY.—THE CHRISTIAN RULE.

MR. EDITOR,—I think the following remarks and the article I subjoin may very properly and usefully appear in your widely-circulated religious paper. The article although not wholly religious, has a strong bearing that way. To advance religion and the Gospel of the blessed Lord Jesus, we have to mix with every-day affairs, with the common concerns of life, as the Gospel is really for the reform of morals and religious life in this world, in view of eternal life hereafter. God wishes all men and women to be like Christ, whose life is our example to follow. Now, I think journalism should be conducted courteously—no unnecessary, biting, wounding expressions, should be used. You know how often such expressions occur in our leading journals, remarks not founded on truth, most unbrotherly and unchristian, false, too, in many respects. Christ has set us an example to be gentle in our remarks to others, and although he whipped the gamblers out of the temple in apparent anger—rather let us say condemnation—and at times vehemently condemned the hypocrisy of the Scribes and Pharisees of his day, yet we see how nobly—gloriously let me say—He behaved when buffeted and abused before the High Priest and Pilate! How gently He submitted to be nailed to the cross, with His bleeding hands and feet, saying, "Father, forgive them for they know not what they do." St. Paul uttered an expression once of bitterness to the High Priest, but immediately corrected himself. We, as Christians, live under the influence of the Holy Ghost, and should be holy, pure and gentle as far as possible.

Now, I lately noticed in the *Globe* some very bitter remarks on the conduct of Dr. Sutherland, because he was urging on a body of men in Lambton to carry out certain principles—righteous and proper—only conflicting with the interests of two other political parties. Such remarks were written in a stinging, unchristian way. The article might have been written without this bitterness and indeed without imputing false motives to a highly religious man, who had the right to his own opinions whether agreeable to others or not; and they were upheld by over 700 very excellent voters.

Now let me say in all truth and fairness, although I am in no way connected with it, and hardly ever write for the *Mail* newspaper, that for several years past (it was not always so) it has shown a very excellent example to the press generally. Hear what that noble apostle, St. James, says in the third chapter of his beautiful epistle, verses 3, 4, 5, 6, 7, 8, 9, 10. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and is set on fire of hell." The pen is moved by the mind and will, and it says what the tongue would say.

Ecclesiastes, chapter 5, verse 2, says: "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven and thou upon the earth; therefore let thy words be few."

In the *Empire* of the 27th inst., a reference to injure is made as to the birthplace and place of education of the editor (Mr. Farrer) of the *Mail*, and a bitter deduction made therefrom. Suppose he was educated originally in a Jesuit col-

lege, was not Luther and I think Father Chiniquy, too? A man may reasonably change his opinions if they were once erroneous—(I don't say this knowing his opinions were wrong) but to show that if wrong once the question is, is he right now? Now allow me to add the following very timely and just remarks of a great humorist—yet a wise man—at least in this matter.

BURDETTE'S ADVICE.

Excellent advice does "Bob" Burdette, the genial humorist give in one of his last magazine articles. Speaking of the lowering pettiness of spite he says:—"Every time you are tempted to say an ungentle word, or write an unkind line, or say a mean, ungracious thing about anybody, just stop; look ahead twenty-five years, and think how it may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes when a man has pitched into me and 'cut me up rough,' and I want to pulverize him, I write a letter or editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Then, I don't mail the letter, and I don't print the editorial. I put the manuscript away in a drawer. Next day I look at it. The ink is cold; I read it over and say, 'I don't know about this.' There is a good deal of bludgeon and bowie-knife journalism in that. I'll hold it over a day longer.' The next day I read it again. I laugh and say, 'Pshaw!' I haven't hurt anybody, and the world goes right along making twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your bitter remarks until to-morrow. Then, when you try to say them deliberately, you'll find that you have forgotten them, and ten years later, ah! how glad you will be that you did! Be good-natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how dearly and tenderly the worried, tired, vexed, harassed old world loves you." Good advice from a humorist or any one else.

CHAS. DURAND.

Toronto, Nov. 29, 1889.

THE EDUCATIONAL QUESTION IN MANITOBA.

MR. EDITOR,—I fear from some references in your editorial pages to a lecture delivered by me here on Public School Education, that I am regarded by you as having expressed a decided preference for a system allowing separate schools over a purely secular system. The publication in your pages of the part of the lecture directed against the latter, while the briefer but equally strong condemnation of the former is omitted, will be apt to confirm the impression on the minds of your readers. You will therefore permit me to say that I have not expressed any preference of either system over the other. The nearest approach I have made to it, as will be seen by reference to the part of the lecture published in your pages, is where I have said that I for one could not consent to purchase the abolition of Separate Schools at the expense of the entire secularization of our public school system. All the less could I do so, that I believe the payment of such a price was both the endorsement of a wrong principle and unnecessary as a matter of equity. Both systems are in my humble opinion wrong in principle and prejudicial in operation. One of them, that of Separate Schools, is in the mean time the existing one here. In refusing to seek to accomplish its abolition by giving, as we are invited to do, either a tacit or an expressed consent to the establishment of the secular system, I regard myself as no more indicating a preference for the one over the other, than a man who is in the hands of a bandit and is offered his liberty on the giving up of his money is to be regarded as indicating a preference for his money over his liberty, when he declines to make voluntary surrender of his purse. The government of the day may continue the one system with all its injustice, or it may inflict on us the other with its banishment of the Bible from the teacher's desk. Meanwhile the Church and the ministers of the Church, avoiding all fettering compromises, should keep themselves free to lift their testimony on behalf of a system of public school education at once more observant of equal rights and more consonant with the best interests of the State.

In closing the lecture, I claimed the right of the people in a Christian country to give effect to their common Christianity, in the arrangements of the public school, while providing carefully by a conscience clause for the preservation of the rights of those who are unhappily hostile to the inculcation of Christian ideas. The proposal was not advanced as new. It seems to me the rational common-sense course of procedure, and what is much more important, it is substantially that contemplated in successive deliverances of our General Assembly. I notice that you speak of it "as of the nature of a compromise." I am at a loss to see where the compromise comes in. It is a compromise in the sense and only in the sense, that temperate living is a compromise between gluttony and abstinence. The allowance of Separate Schools on the other hand is a compromise and in my humble opinion, an indefensible one—while the infliction on a community such as we have here of a purely secular system would be little less than an outrage. In asserting the right of society in a Christian country and in the interests of its own well-being to give full effect to Christian ideas in the schools which it maintains, the Church takes, I believe, thoroughly defensible ground and is performing an invaluable service to the State with whose true advancement its own well-being is inseparably linked.

JOHN M. KING.

Manitoba College, Winnipeg, Nov. 20, 1889

Pastor and People.

A PRAYER.

Father, take not away
The burden of the day,
But help me that I bear it
As Christ His burden bore
When cross and crown He wore,
And none with Him could share it,
In His name, help, I pray.

I only ask for grace
To see that patient face
—God, and my impatient one,
And that mine grow like His,
Sign of an inward peace
From trust in Thee alone.
Unchanged by time or place.

HAVE FAITH IN GOD.

BY REV. E. WALLACE WAITS, B.A., KNOX CHURCH,
OWEN SOUND.

All grandeurs and mysteries roll up into, or condense themselves in this grandeur of grandeurs and mystery of mysteries—God. Do not try to measure Him, or to account for Him; but "have the faith of God!" What I know about this God I have learned from the Son of the Carpenter. He seemed to be a long time in saying anything about God. The first time He spoke He called Him "your Father." The next time He turned to the topic He said, "The Heaven is God's throne." Intellectually our God is as unthinkable, as mathematically the horizon is unmeasurable. The unthinkable is not something contrary to thought, but is something above thought, as the immeasurable is not a quantity which disproves figures, but exceeds them.

At first this command would seem to be the easiest possible thing to do—"Have faith in God." It is in reality the hardest of all things! A review of past experience will show that it is a hard task for the human heart sometimes. Without faith no grace is possible to a man who knows himself. Conscience is troubled, and to the mind all things spiritual are in a mist, sometimes "a horror of great darkness" till you believe. This is not a word to be dissected or anatomised in the usual style of pulpit surgery. It is to be repeated until the music comes out of it. It is the refrain of a song. It is in fact, any one of a thousand beautiful things; it is a sunbeam in winter; it is the shadow of a great rock in a weary land; it is a glimpse of blue in a dark sky; it is the voice of the turtle when the rain is over and gone. It is in this spirit that I propose to treat it, gladly yielding myself to all the temptations of its charms, and going with glad willingness through all the range which it opens to my delighted imagination.

Observe that the exhortation was spoken to disciples. Let them not think of faith as a mere happy device for obtaining personal salvation with rest and comfort. It is to abide—the habit of the reverential mind and the principle of the obedient life. Faith is far mightier than it seems. "All things are possible to him that believes."

Faith lends its realizing light;
The clouds disperse, the shadows fly;
Th' Invisible appears in sight,
And God is seen by mortal eye.

Without faith there can be no salvation, no vital godliness; neither can there be any maintenance of the Christian life, nor advancement in Divine things. Every Christian is "kept by the power of God, through faith unto salvation." For, says the apostle, "by faith ye stand."

Notice the influence of faith on the believer himself. Nothing so increases the moral energies, so as to make a man more than himself. It is the engine in the secret chamber of the heart that propels all the wheels and instruments of thought and effort in the Christian soul. See that you feed the engine by meditation on God's truth; for, if it stops, every good movement of the soul is paralyzed. The Bible describes it as "the substance of things," etc. A Christian sailor when asked why he remained so calm in a fearful storm, replied, "I am not sure that I can swim; but if I sink I shall only drop into the hollow of my Father's hand, for He holds all these waters there."

Think of the direct communication of faith with God. It is comprehended in the designs of the all perfect One, that he should pour out the spirit of prayer and faith on us, and we should by believing prayer react on Him. Alas! we have a sort of faith for asking, but do not hold fast faith for receiving—like the brethren in Jerusalem, who knocked at heaven's gate to obtain the release of Peter, and could not believe that heaven's answer was knocking at their own gate while they prayed. Have not merely the forms, but hold fast and keep in readiness the faith of God. A man may possess a weapon, perhaps his great-grandfather's sword, and is content to know that it is somewhere in the house, but because he cannot lay his hand on it in time of need, is as defenceless as though he had none. We may somehow possess a faith, perhaps more our ancestors' than our own. When the disciples were afraid on the sea, Christ asked them, "Where is your faith?" You seemed to have some—what has become of it? Has the sea swallowed it up? Or has the wind dispersed it? Perhaps you are one of those timid ones who are afraid to trust Christ—to believe all the promises of God's word, not daring to apply them to yourself. Dear friends, you have a merciful High Priest, a loving Saviour, to deal with. "He will not quench the smoking flax," etc., if you have a spark of real love to Him,

a grain of saving faith. He sees, and approves, and longs that you may have much faith, and consequently, much peace and joy in believing. Oh, pray earnestly for more faith; exercise the faith you have, and rest not until you are full of faith and the Holy Ghost. This doctrine of faith is no doubtful experiment or religious novelty. What faith in God could do before the coming of Christ, let the eleventh chapter of Hebrews declare. There you will walk through the gallery of historic portraits of patience and godliness; and under each the Holy Spirit has inscribed the words, "By faith." We are hurried, however, through the gallery at the last. And why? It is that we may see the witness nobler still, the chief among ten thousand, "Jesus, the author and finisher of faith." What faith did in the man Christ Jesus, let the four gospels tell. He was God and man; but we are not to think of Him as exerting His own latent divine resources to exalt and empower humanity. He acted and suffered as the Son of Man, who perfectly trusted in God. Take the temptation of Christ in the wilderness as an illustration of this fact.

What faith accomplished through Christ's immediate followers, let the Acts of the Apostles tell. They, too, were anointed with the Holy Ghost and with power, and did mighty works, for God was with them. By the same principle did Christian missionaries hazard their lives, in the eighth and ninth centuries, to push such Christianity as they knew into the habitations of heathenism, in central and northern Europe. By the same principle of faith did the great Reformers shake the world and turn the battle to the gate. And what has the history of our own Church been, in its wonderful origin and in all its spiritual successors, but an illustration of what faith can do? The late American revival began with a prayer meeting, at which there was only one man present for the first part of the hour; and the late Irish revival is traced to the earnest labours and faithful prayers of one Christian lady. Do all you can. Use the means, preach the Gospel, send men abroad, give money, form societies, hold special meetings, etc.; but have no faith in these—let all the faith be in God. Perhaps some are looking to you; see that you look to God only. Renounce self-trust, and cast yourselves alone at the feet of Jesus, that you may afresh receive power from on high. See that your faith be with love to Christ and all the brethren. He who has a loveless faith is nothing. But he who has faith and love can never be insignificant or unprofitable. Put on the breastplate of faith and love, and for a helmet the hope of salvation.

Cling to the mighty One, cling in thy grief,
Cling to the Holy One, He gives relief!
Cling to the Gracious One, cling in thy pain,
Cling to the Faithful One, He will sustain.

"Have faith in God"—when the north wind blows and morsels of ice strike thee cruelly in the face, and the storm is so hard upon thee as to prevent thee seeing the feeble light set in the friendly window for thy guidance, and when thy cry for help sinks in the roaring wind and is never heard by human ear, when the tempest breaks down thy worldly prospects, when the floods foam upon thy hearth and drown the fire which was thy last comfort—then, "Have faith in God." This is Christ's command. Faith will save thee. Hold on. Trust. Say, "Though He slay me yet will I trust in Him." When life goes hard in the family; when children die; when income declines; when ventures are like ships bringing back nothing but loss; when the meal lessens in the barrel and the oil runs slowly from the cuse; when the fig-tree forgets to blossom, etc.; when you go out in the morning and bring back at night nothing but weariness and hunger; when every chamber is a sick-room, and every window an out-look upon a grave-yard, covered with snow; when the last coal is in the grate, and children cry for bread which you cannot give them, only believe! This is Christ's teaching; who can receive it? It is easy to believe in the day of prosperity. But Christ's instruction is not merely given for that hour. "Have faith in God"—when sin is most keenly felt; when remorse darkens around the soul; when every memory is a sting; when every anticipation is a judgment; when conscience becomes a scorpion in the breast—then, Have faith in God! "He that believeth shall be saved," etc. "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus says to each of us, "According to thy faith, be it unto thee." "Dost thou believe on the Son of God?" Do not argue, only believe; do not speculate, only believe; do not fret thyself with many questions, only believe; do not expect to have every mystery cleared away, only believe; do not lift up thy little dying self against the Everlasting, only believe. Again and again, let your heart say, "Lord, increase my faith!"

JOHN KNOX'S CONFLICT WITH QUEEN MARY.

The following account of John Knox's conflict with Queen Mary, is taken from an able Biography of the Great Reformer, published by the Religious Tract Society:

Mary, Queen of Scots, landed in her native kingdom on the 19th of August, 1561. She became at once the star of all eyes, not only in Scotland, but throughout Europe. The widow of the heir of the throne of France, the reigning sovereign of Scotland, and the heiress presumptive of England, the young princess was already a personage whose destiny must decide the wavering balance of Christendom. England, nominally Protestant, was still largely, perhaps predominantly, Romanist; Scottish Protestantism was only a year old; and the great house of the Guises were confident that their brilliant daughter would ere long bring back both to the faith. And with Scotland and England united under a Roman Catholic queen, the

whole north would easily be restored to the See of Rome. Mary understood her high part and accepted it with alacrity. Fascinating and beautiful, keen-witted and strong-willed, she would have found herself at home in this great game of politics, even if it had not for her one element of intense personal interest. For all men knew that the turning-point in the question would be her marriage, and that the chief prize of the game was the hand of Mary Stuart. Knox, on his side, understood the situation equally well. Very shortly after her arrival, he preached in the Metropolitan Church of St. Giles, and "inveighed against idolatry." One mass, he said, was more terrible to him than ten thousand men landed in the realm. Scarcely had the voice of the preacher died away (a voice which, as the English Ambassador soon after wrote to Cecil, though that "of one man, is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears") when the queen sent for him to Holyrood. Then ensued the first of those famous dialogues between Mary and Knox recorded for us by the Reformer's strong pen. He easily satisfied her as to his theoretical "Blast" against women.

"But yet," said she, "ye have taught the people to receive another religion than their princes can allow. And how can that doctrine be of God, seeing that God commands subjects to obey their princes?"

"Madam," said he, "as right religion took neither original, strength, nor authority from worldly princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the appetite of their princes."

This, of course, led on to the doctrine of non-resistance. "Think ye," quoth she, "that subjects, having power, may resist their princes?"

"If their princes exceed their bounds," quoth he, "and do against that wherefore they should be obeyed, it is no doubt but that they may be resisted, even by power."

The queen's logic, even as reported by her adversary, was almost faultless, and she never failed to come up to the next point of the argument. So she now raised the question what a prince's religion should be—

"Ye interpret the Scriptures," she said, later on, "in one manner, and others interpret in another. Whom shall I believe? and who shall be judge?"

"Ye shall believe," said he, "God, that plainly speaketh in His Word; and farther than the Word teacheth you, ye neither shall believe the one nor the other. The Word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, which is never contrarious unto Himself, explains the same more clearly in other places."

Both parties to the argument sustained it with fairness as well as ability; but Knox seems to have conceived none of the hopes which others entertained as to his royal pupil. He was right. Mary had no intention of considering the questions so zealously put before her. Next year, however, she went so far as to invite him to come and tell her privately when he thought anything was wrong in the court, rather than preach on it. Knox absolutely declined, and invited her instead to come to the public preaching of God's Word. The resentful queen turned her back on him; and as he went away, "with a reasonable merry countenance," he caught the whisper of one of the attendants, "He is not afraid!" He turned upon the whisperer. "Why should the pleasing face of a gentlewoman affray me? I have looked in the face of many angry men, and yet have not been affrayed above measure."

CHRIST IN THE PSALMS.

The letter of Paul to the Hebrews is an argument dissuading them from apostasy. In it he instituted a comparison between the Mosaic and Messianic dispensation. Angels were the most exalted agency employed in the ministrations of the former dispensation, while Jesus Christ, the Son of God, is the head of the new dispensation. But Christ is transcendently superior to the angels. Therefore obligations to respect and adhere to the New Dispensation are correspondingly greater.

The first chapter of Hebrews, from the fifth to the fourteenth verse, is devoted to this proof; viz.: that Christ is superior to the angels.

In the argument Paul gives us a splendid illustration of his familiarity with and reverence for the word of God, as well as an exhibition of his logical method of wielding the sword of the spirit. These verses contain seven quotations from the Old Testament. And of the seven, all are from the Book of Psalms except the second.

Dr. Jenkin, in his commentary upon the Book of Hebrews, asks the question "Why? Is it because the Psalms are more clearly doctrinal than the other Scriptures? Is it because they embody the essence of all practical religion? Or is it because, being more constantly used in worship, they were more familiar, better known and appreciated by the people? Whether any or all these are sufficient to account for the fact or not, this lesson ought most assuredly to be received from the fact, viz., the Church should very highly appreciate the Book of Psalms and by no means exclude these heaven-inspired hymns from the matter of her praise. She should never so cultivate and improve music as to silence David's harp and to suspend singing in the family and drive it from the Church into the organ loft."

Is it ignorance or is it prejudice that so often gives utterance to the remark "There is no Christ in the Psalms"?

Our Young Folks.

YOU'LL REAP WHAT YOU SOW.

Be careful what you sow, my boy, For seed that's sown will grow, And what you scatter, day by day, Will bring you joy or woe.

Be watchful of your words, my boy, Be careful of your acts, For words can cut, and deeds bring blood, And wounds are stubborn facts.

Be careful of your friends, my boy, Nor walk and mate with vice; "The boy is father to the man;" Then fly when sins entice!

I HAVE SO LITTLE INFLUENCE.

So complained a young guest to the clergyman and his wife who were walking back with her to the rectory after the usual Wednesday Bible class in the school-room close by.

"My child," Mr. Forlong replied, laying a kindly hand on her shoulder, "no one can make that excuse; each one of us is gifted with influence, conscious or unconscious, from our cradles. It is like the fairy christening gift we read of and believed in as children, bringing weal or woe to its unwitting possessor."

"But even if I had any (which you can't persuade me of)," urged Bessie Banc, "of what use can my poor example be? You were urging us to-day to 'shine as lights,' Mr. Forlong. Now, my light is only a rushlight at its best. It can't matter much to any one if I don't shine."

Mrs. Forlong looked at her young guest, and her lips moved as though about to speak, but, catching a quick glance from her husband, she remained silent while her husband made answer, as was his wont, by a story:

"Miss Bessie, let me tell you of a talk I had with the keeper of the Calais lighthouse once when wife and I were on our travels. The watchman was boasting in voluble French of the size and brilliancy of his lanterns, which I verily believe he thought were the very finest in the world. Do you remember, wife, he told us they could be seen at sea ten leagues off? We hardly credited this at first, but he assured us it was perfectly true. Just to try and take a rise out of him (as you would say, young lady), I remarked, 'What if one of the lights should chance to go out?'

"I shall never forget his face of incredulous horror at my suggestion. 'Nevare! nevare! cest impossible!' he cried. 'Sir,'—pointing the silver ocean lying in molten glory before us—'yonder, where nothing can be seen, there are vessels passing to all parts of the world. If to-night one of my burn-ers should not shine—only one—within six months would come a letter—a terrible letter—telling how on such a night at such an hour, the light of Calais burned dim; the watchman had left one light untrimmed, and a vessel had been lost, Ah, sir, sometimes on dark and stormy nights I stand here and look out to sea, and I feel weighed down with the thought that the eyes of the world were looking at my light, and as if the universe were asking, Does it shine? go out? burn dim? Be of no consequence? Oh, never! never! impossible!' and he vigorously emphasized his words by striking his fist on the stone masonry of the arched window.

"Now, tell me, Miss Bessie, is a lighthouse-keeper to be so in earnest about earthly shipwrecks, and will you tell me it matters not if your light does not shine? For want of your light shining, some poor tempted and doubt-tossed souls may make eternal shipwreck. It does matter how you live, door; it does matter if you burn brightly for Christ. Men and angels watch you; yea, God's great eye is on you. Never tell me again it does not matter if your light is dim."

The rectory door was reached just as he finished speaking. Bessie answered him with a touched and grateful look, but not in words. She went up-stairs to pray, however, that God would help her to let her light shine for the sake of others, and to bless her influence.

She never forgot Mr. Forlong's little helpful talk, and it comes to her even now-a-days often in the words of the hymn:

Let the lower lights be burning, Send a gleam across the way, Some poor tempted, struggling brother You may rescue, you may save.

GOOD AND BAD BOOKS.

While there are many good books in the world, it must not be forgotten that there are many bad books. We have known young people to read everything that comes in their way. That is about as foolish as to eat everything that comes before us. If we are careful in our eating, we should be in our reading; for what we read should feed the mind as what we eat feeds the body.

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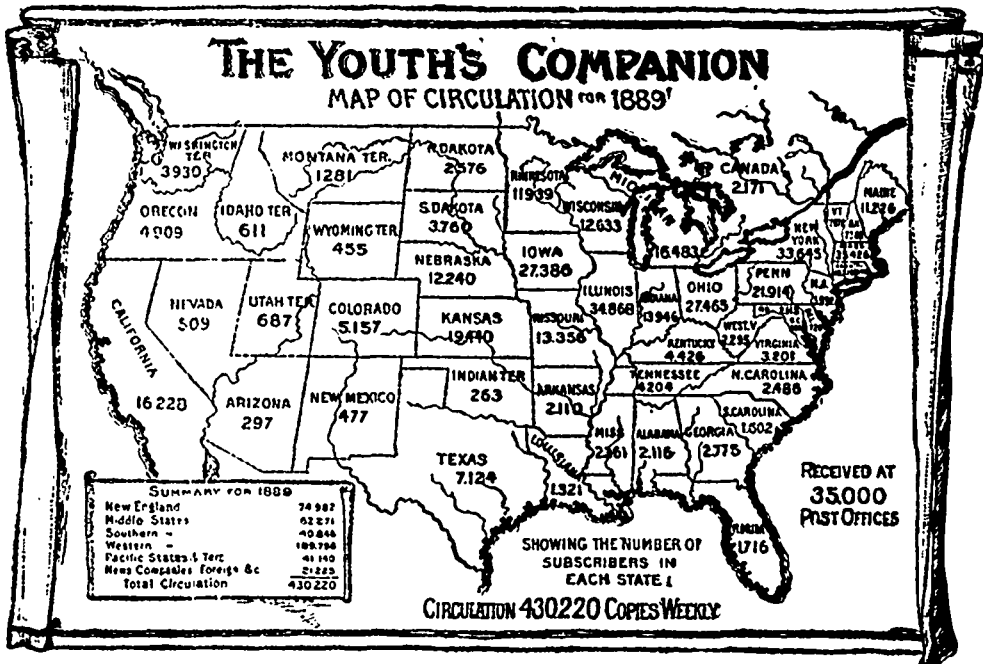
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THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES - Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 11th, 1889.

THE *Christian Guardian* has this to say among other things about the ruffianly outrage upon Archbishop Lynch in Toronto.

We all must admit that if any prominent Protestant minister should be similarly treated in the Catholic city of Quebec, Protestants would be indignant; and they would be slow to accept explanations intended to show that the outrage was not the result of an anti-Protestant animus. Every citizen of Toronto must feel pained and mortified to know that there are any people living among us capable of such a cowardly outrage against order, personal liberty and common decency.

Yes, Protestants would be slow to admit that anti-Protestant animus was not at the bottom of a similar attack made in Quebec. Supposing the President of the Methodist Conference, or the Moderator of the Presbyterian General Assembly were stoned by a Catholic mob in Montreal or Quebec we know quite well what many Protestants would say about it. The existence of these ruffians in "Toronto the Good," and of the Thugs in Guelph who laughed and hooted outside the gaol walls when they heard the struggles of Harvey as he strangled slowly to death, shows very clearly that there is plenty of work to be found in Ontario as well as in Quebec.

IF Mr. Colby is allowed to walk the course in Stanstead a good many people in Ontario will take the liberty of asking whether the Protestants of Quebec are much exercised about the Jesuits' Estates Bill. The acceptance of the \$60,000 did, as Dr. Cochrane observed in his St. Andrew's sermon, indicate surprising apathy, and the election of Mr. Colby by acclamation in a constituency largely Protestant, would be construed to mean something more than mere apathy. Mr. Colby spoke in his place in Parliament on the question of disallowance of the Jesuits' Estates Bill. He declared repeatedly and most emphatically that the Protestants of Quebec have no grievances. He said: "There never was a minority in any country treated with more justice, with more generosity, than the Protestant minority of the Province of Quebec have been treated, irrespective of political parties." This is exactly the opposite of what the Equal Rights people of Montreal hold. Here, then, is a square issue on which the "Equal Righters" might fight a stiff battle. Mr. Colby is a prominent Methodist, and was, if we rightly remember, a member of the last General Conference. Why do not the Equal Rights Association of Montreal tackle him?

THE *Christian-at-Work* says:

There is no reason to doubt that our Canadian friends will prove themselves abundantly able to manage the Mormon immigrants in that country. There is every indication that the Mormon immigrants propose to defy the marriage laws of Canada; letters have been seized in which the purpose of the Mormon leaders to take advantage of their comparative isolation in the wilderness of the North-West, and practise polygamy is expressly declared very appositely, therefore it is announced that the Department of Justice intends to look sharply after these newcomers, and to bring to a sharp reckoning any bold disciple of Joseph Smith who attempts to carry out the doctrine of plural marriages. The little colony numbered sixty persons when it first entered Canada, and it has since been considerably re-enforced from Utah. Its numbers, however, are as yet so insignificant that the Government will not find it a very arduous task to nip in the bud this surprising and rather amusing attempt to transplant the peculiar tenets of Joseph Smith into Canadian soil.

The Mormon immigrants will be treated exactly like other immigrants. If they behave themselves properly they will be protected by our laws, and get a good chance to make comfortable homes for themselves on our prairies. If any of them insist on marrying two or more wives "simultaneously," they must be sent to gaol as other citizens are sent who indulge in polyamous practices. Meantime it would be well to keep an eye on the "little colony" while it is little.

THE *Kansas City Journal* is of the opinion that across the line "degrees usually excite ridicule and contempt rather than respect. They are in such bad odour that deserving persons are almost ashamed to let it be known that they ever carried such honour marks." As a remedy the *Journal* suggests that the State should interfere and fix a standard of proficiency. That would be no remedy in Canada, for the State over here is a greater sinner than any university. The other day the Dominion Government created fifty Queen's Counsel and the reason why many of them are thus honoured is as inscrutable as the reason why some ministers are made Doctors in Divinity. The silk must have been given to some for their private virtues, for certainly they never earned distinction at the Bar. The plain fact is that academic and kindred honours are becoming utterly worthless for all practical purposes. Men in all lines are being judged by what they can do or have done, rather than by the letters they attach to their names. People whose business it is to teach, examine and confer degrees very naturally talk a good deal about their work. Students, of course, attach much importance to their degrees. Beyond these two classes and a small number who think it evidence of distinction to talk about such matters few sensible people give the degree business a serious thought. Mr. Macdonell has not one pew-holder or worshipper less because he is not Dr. Macdonell. Mr. Osler and Mr. McCarthy never lose a brief because they graduated in high schools. Canada is now at the stage of practical indifference in regard to degrees; it is to be hoped we may never arrive at the stage when a really superior man will be ashamed to acknowledge that he is a D.D., or Q.C.

THE Hon. E. J. Phelps, ex-Minister of the United States to England, points out in a recent article in *Scribner*, the real reason why filth is found in some journals. It sells easily. The people want it:

A more serious mischief to the public is to be found in the unclean and repulsive sensational narratives with which so many columns of papers of this class are filled: the criminal, obscene and demoralizing incidents which, bad enough when merely reported as part of the news of the day, are spun out, elaborated, and repeated with an infinite variety of disgusting and unwholesome detail; the lives and conduct of the criminal, the vicious, and the profligate; the most unsavoury of the contests in courts of justice, amplified and adorned; all that panders to the morbid and depraved taste. That this material sells freely is true. There is no merchandise so profitable as garbage. Publishers would not print it if a certain large class of readers did not demand it. No one becomes a purveyor of garbage for the mere pleasure of handling it.

Just what we have said scores of times. Garbage sells well. Without consulting anybody or anything we venture to say that the sale of evening papers on the evening of November 29 and of morning papers on the following morning was larger in Ontario than the sale on any morning or evening since the last general election. Why? Because so many people wished to read the ghastly, horrible news from Guelph. From the reporter who was so horrified that he could scarcely write his notes beside the scaffold to the proof-reader who sickened over the dreadful details there was probably not a man who would not have given a good deal to be released from such sickening work. But it had to be done! Why? Because thousands of people who consider themselves refined were waiting to read the horrible details.

AFTER several weeks careful and presumably prayerful study of Prof. McLaren's lecture, Dr. Langtry finds himself surprised and sorrowful. One of the things that surprises him most is that the Professor should assume an attitude of antagonism to the movement in favour of Unity. Prof. McLaren did nothing of the kind. He holds that all true Christians are one now, and proves his position by passages of scripture, the kind of proof most potent in Presbyterian circles. Dr. Langtry quarrels with the Professor's definition of the Church, but he forgets it is the definition of the highest Presbyterian authorities and of all Protestantism with the exception of a few High Church prelates who probably are not ambitious to be classed as Protestants. The Professor is unusually happy in his attempt to persuade Dr. Langtry to believe that Christians are one now, and to govern himself accordingly:

Now, should it ever dawn upon the learned doctor's mind that this view, held by so many of the excellent of the earth in his own and other Churches, is in reality, the truth, there is nothing which, it appears to me, should fill his soul with lasting sorrow. It may turn him aside from an arduous and, perhaps, an impracticable enterprise, on which he has set his heart, but does it not give him ample compensation? No doubt when a gentleman has made all his arrangements to signalize his fraternal affection by setting out for Central Africa to search for a long-lost brother, it will be a matter of surprise and perhaps even of chagrin, to discover accidentally,

in a near neighbour whom he has long known, the very brother he desires to find; but, if his brotherly love is very strong, his transient regret will give place to a permanent joy. The African journey may be spoiled, but the brother is found. And it does seem to me that should Dr. Langtry discover that these Methodists and Presbyterians with whom he is negotiating for union are one with him in Christ, and are already like himself members of the true Church whose unity and perpetuity are proclaimed in the Word, there is nothing which need fill him with "a spirit of downright sorrow and disappointment," unless indeed he is alarmed at the thought that in the better life he may have to associate somewhat closely with men who in this world could never bring themselves to recognize the authority of "the historic episcopate."

The long-lost brother is right here. He has been here for some time. The Bishop of Toronto is cultivating a "street acquaintance" with him. Dr. Langtry and he have never exchanged pulpits. It isn't the lost brother's fault that they don't exchange.

THE EVANGELICAL ALLIANCE.

TORONTO has been privileged with still another conference. Here citizens are not weary of conventions; they can provide for and heartily welcome all that come. Last week we were favoured with the second annual meeting of the reconstructed Canadian branch of the Evangelical Alliance, and had the sagacious delegates seen fit in their wisdom to make this city the headquarters of the institution, there would in the future have been no room for regret that such a choice had been made. At the same time there is no room to question the wisdom of their decision in fixing on Montreal as the centre from which its movements are to be directed. The Christian people of the west who sympathize with the primary objects of the Alliance will be as energetic and enthusiastic in its support as if its headquarters were located in this city. It would indeed sound strange if people who professedly long for Christian unity should for one moment suffer themselves to be moved by a spirit of local jealousy.

The different branches of the Christian Church were well represented both by delegates and audience at the meetings of the Alliance, and the general interest elicited shows that the movement it seeks to advance is growing in public sympathy. For, after all, it is evident that a comprehensive union of Churches can only be brought about by the hearty co-operation of the people themselves. A clerical movement may indeed never be without influence, but if it remained such it would be long before it left the regions of speculation. Recent happy unions of Churches were accomplished so satisfactorily simply because they commended themselves so heartily to the popular reason and conscience.

Like the parent Alliance in Great Britain, the Canadian branch concerns itself with such practical questions as it may aid in satisfactorily solving. For instance, the oppression of the Lutherans in the Baltic Provinces by the Russian authorities called forth remonstrances, which, it is to be regretted, have been without result. Here the Salvation Army has been severely and unjustly treated in Quebec, and the Alliance appointed a committee to take the matter in hand, so that a little more tolerance may be extended to those who seek to do good according to the methods the Salvation Army approves. The better observance of the Christian Sabbath also received the attention of the delegates, and in connection with the consideration of this subject there was an address by Col. Shepard, of New York, a man whose activities are wide-spread, seeing that he is personally interested in speculative and railroad enterprises and journalism. These multiform pursuits do not absorb all his time and interest. He is ever ready to advance the schemes of Christian beneficence as opportunities offer. His remarks on Sabbath Observance were for the most part practical, and his testimony that there is a growing feeling against Sabbath labour and Sabbath desecration in the United States is not without significance here. A well-kept Sabbath is by no means the remnant of antiquated bigotry that some would represent, but an ideal after which many in the neighbouring country and on the Continent of Europe are striving.

Two of the most noteworthy papers read at the Conference were by Principal Grant and the Rev. A. B. Cruchet, B.A., Montreal. Through both there ran a spirit of hopeful enthusiasm delightful to recognize. There were no doubt points in both to which all who heard them may not be prepared to give their unqualified assent, but they afforded much that is deserving of serious and earnest consideration. Dr. Grant made out a strong and successful plea in favour of Christian unity, while Mr. Cruchet gave

many valuable facts concerning the French in Quebec Province that it is well for the people in the west to know. From the nature of his work and his intercourse with his own compatriots he is well qualified to furnish much needed information concerning the French-Canadian people.

The meetings of the Alliance cannot fail to be productive of great good. They bring together the people of the various Churches. They are doing much to lessen the narrow and unworthy prejudices that mutually repel those who hold so many precious truths in common; they lead to greater harmony of work for the glory of God and the good of men. If the Alliance leads to a fuller realization of the essential unity that pervades all sections of the visible Church on earth, its mission is one of the noblest of our time.

IS LIGHT DAWNING?

IT is not an easy matter for the average resident in the Province of Ontario to know the real opinions of the common people of the sister Province of Quebec. Here the public mind, more or less influenced by the leaders, real and assumed, is disposed to make itself known in ways highly prized by a free people. Pulpit, press and platform voice not only the sentiments prevailing for the time being, but every shade of opinion has the right of free expression, so that if any man has anything particular to say to his fellows he can have no difficulty in saying it with all the freedom he can desire.

On the other side of the Ottawa river the same freedom exists but with a difference. There as here the constitution guarantees to all the same rights, but the religious and social atmosphere is of a different complexion. In the Province of Quebec the priest, not to speak of the bishop, the archbishop or the cardinal, is a power wherever he is. He claims to do the thinking for his flock, especially in morals and in religion. In making this claim the priest sees nothing preposterous, nothing arrogant. The step from director of the conscience to that of the political guide is an easy one, and priests being only human, frequently take that step, securing for themselves a measure of control to which they are not entitled and which in the nature of the case is very deceptive. Are our French-Canadian fellow-citizens in public affairs so very docile as they are sometimes represented; are they always ready to dance to priestly piping? The opinions of ecclesiastical dignitaries and the views of the politicians are readily enough learned. Through the pulpit and the press they can get the public ear, but is it in Quebec province, as in every Roman Catholic country at the present time, that the common people are more fully than at any other period determined to do their own thinking?

In a letter appearing in another column, from the pen of Principal MacVicar, there is a glimpse afforded that in Quebec there are premonitions of a healthy intellectual movement that, should it have free play, cannot fail to lead to important results. The spontaneous demand in the city of Montreal for the establishment of night schools shows that the people are perceiving their need of education. In the race of life they find that it is essential. The establishment of these night schools has, it appears, been fully appreciated, as is shown by the unexpectedly large and regular attendance they have secured. When the people themselves begin to move in the direction of mental enlightenment it may be regarded as a most hopeful sign. Where the need of education is pressingly felt by themselves, efforts to supply that need will be much more readily welcomed than if they were offered to a listless and indifferent class. Education will certainly increase the self-reliance of the younger generation of French-Canadians, and they will not always be content to remain, so far as their interests for this world and the next are concerned, in a state of absolute dependence on the priesthood. Many of them will doubtless grasp in some measure the profound truth contained in the Saviour's declaration "Ye shall know the truth and the truth shall make you free."

With this higher end in view, therefore, the special work under the supervision of the French Evangelization Board—a work whose importance it would be impossible to over-estimate—ought to commend itself to the interest and support of all who desire the well-being of our French-Canadian fellow-citizens and the general prosperity and advancement of our country. For years past the reports of the Pointe-aux-Trembles institution have been of the most encouraging character, and it is plain as can be made that its influence might easily be increased a hundred-fold, if its resources were only brought within sight of its opportunities. Surely in the Church there is enterprise enough and

means amply sufficient to equip thoroughly the girls' school in connection with the establishment. It may not be a pleasant pastime for those who take such a deep interest to make urgent and repeated calls for the completion of this most necessary work. There should be no occasion for their doing so if the good people throughout the Church were adequately alive to their responsibilities and their privileges. One thing that can be depended upon is that the directing spirits of the Board of French Evangelization can only be silenced in one way, and that is by the accomplishment of the work they have undertaken and are resolutely bent on maintaining.

PROFESSOR ELMSLIE.

IN the death of Professor Elmslie the English Presbyterian Church has lost one of its most gifted and distinguished representatives. Though that Church is blessed with a number of men who would take first rank in any Church, he was one of the best beloved in its front rank. His brilliant career has been comparatively brief, his intellectual and spiritual energies were beyond the strength of his physical frame. The pressure was too great and he had to succumb. In many ways Professor Elmslie's life was instructive and suggestive, nor is his death without its monition, especially in this high pressure age. One possessed of such transcendent gifts and acquirements, combining as he did the rare qualifications of a model professor and, in the best sense of the term, a popular preacher, would necessarily be beset with ceaseless importunities both to write and speak. This, in addition to the onerous duties imposed on him by his occupancy of the Hebrew Chair in the English Presbyterian College, would be a task from which even the most herculean might well shrink. Professor Elmslie was not a physical Hercules, though he might well be described as an intellectual giant. He was at the same time a most conscientious man, and, though no popularity hunter, he was always anxious to serve those who desired his aid, for the pulpit or the press, as far as he possibly could. His aim was to do all the good he could in the extensive sphere that opened to him. Over-work has driven him to an early grave. He has paid the penalty of greatness. It may seem a difficult thing for a man whose many gifts and graces place him on a commanding eminence to decline the pressing invitations addressed to him. To do so might appear ungracious and be liable to the imputation of selfishness. Yet if people are sometimes inconsiderate in their requests, men whose public duties are of themselves more than ordinarily engrossing ought among their other gifts to have the faculty and the opportunity of saying an emphatic No! to many of the invitations addressed to them. Stern as is the call of duty it has no right to demand of even the most gifted a process of slow suicide. Wisdom as well as duty demands the proper husbanding of strength. Many lives might be prolonged for further and greater usefulness were public demands less exacting and were the habit of graceful declination a little more cultivated.

Professor Elmslie was born at Inch, Aberdeenshire, in 1848. His father, who survives him, was Free Church minister there for many years, having retired recently from the active duties of the pastorate. After a preparatory course young Elmslie entered Aberdeen University at an early age and from the first was noted as an earnest student. His diligence and enthusiasm were rewarded with the highest academic distinctions, and with what was still more valuable, the affectionate esteem and admiration of his fellow-students and all who knew him. On concluding his successful arts studies he entered on the study of theology in the New College, Edinburgh, where the same qualities marked him out for the respect of his instructors and the friendship of his fellows. On the completion of his theological course Mr. Elmslie proceeded to Berlin for a term of post-graduate study. For a young man of his attainments and study several inviting fields opened up before him. He accepted, however, an appointment as assistant to Dr. Oswald Dykes in Regent Square Church, London, where his early ministerial labours were highly appreciated. A new congregation was formed at Willesden, to the pastorate of which Mr. Elmslie was called, and from the first its progress and prosperity were assured, becoming the parent of a numerous and healthy progeny of mission churches in the same region. In 1883 Mr. Elmslie was appointed by the English Synod, Professor of Hebrew and Old Testament Exegesis in the Presbyterian College, for which his peculiar linguistic aptitude and extensive acquire-

ments specially fitted him. As a professor, for the value of his instructions and his personal qualities, he was admired and beloved by his students.

As already hinted Dr. Elmslie was in great request as a preacher. He was ever ready and willing to respond to an invitation to preach. Devoted as he was to his own church, he was sufficiently catholic and large-hearted to help forward the cause of evangelical truth in any of the Nonconformist churches, and if he did not appear in Anglican pulpits it was from no fault of his. And now the fervid spirit, loving heart and energetic brain of Professor Elmslie are at rest. His work is done and well done. At the funeral services the foremost men of his own church, Drs. Donald Fraser and Monro Gibson, together with the leading men in the evangelical ministry, with the eloquence of deep and tender feeling paid their heart-felt tributes to his memory. He was buried at Liverpool, where the services were conducted by Rev. Alexander McLeod, D.D., Moderator of Synod. Many from great distances were present to pay the last tribute of respect to one who after a noble life's work had laid his burdens down. Dr. Fraser's closing words were, "Professor Elmslie had left behind him no enemies, no rankling wounds, no bitter memories, and they would embalm him in their loving hearts and ask for grace to say 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

Books and Magazines.

AS will be seen from our advertising columns Messrs. James Bain & Son invite attention to their varied stock of books, Christmas cards and other attractions suitable for holiday gifts.

OUR LITTLE ONES AND THE NURSERY, (Boston: The Russell Publishing Co.)—All that needs to be said concerning this very popular favourite monthly is that it is bright, amusing and instructive as ever.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Not forgetful of the festive season, this magazine makes ample provision for entertaining and delighting its wide circle of readers with stories, pictures and timely papers.

ST. NICHOLAS. (New York: The Century Co.)—Like so many of the December issue of serials, *St. Nicholas* has quite a holiday appearance. As usual it is filled with abundant material, grave and gay, literary and artistic. One of the most attractive papers of the number is "The Boyhood of Thackeray."

KEYS TO THE WORD: or Helps to Bible Study. By A. T. Pierson, D.D. (New York: Anson D. F. Randolph & Co.; Toronto: John Young.)—Dr. Pierson, with his accustomed clearness and evangelical fervour, gives in brief compass in this little volume a suggestive and helpful guide to devout study of the Bible.

MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—As usual, this foremost of missionary magazines presents its readers with an extensive and varied amount of literature directly bearing on the glorious cause it has been established to advance. The papers are timely, interesting and stimulating, and the fresh information from the world-wide field will be highly prized by all who labour and pray for the extension of the Gospel in heathen lands.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—It is superfluous to speak of the value and suggestiveness of this excellent monthly to those engaged in the work of the ministry, and to those interested in the Christian thought of the time. In its pages from month to month are ably discussed religious themes of living interest by well-known writers who have made their mark in their respective spheres. The December number in every respect is fully up to the high standard this thoroughly good magazine has attained.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* for December can justly be described as a splendid Christmas number, but there is much also of permanent value in the issue. Andrew Lang discourses on the "Merry Wives of Windsor," the illustrations also adding their charm to the paper. In addition to the "Flight into Egypt," by Rev. Henry VanDyke, there are valuable papers on "Modern Russian Art," by Theodore Child, and "Oratorio and Drama," by Rev. H. R. Haweis. Serial, short story and poem are conspicuous both for number and excellence this month.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER V.—(Continued).

"I, madame. I believe you said something of the kind at the time, but I—I was never gentle or docile, as you doubtless remember, and it only maddened me that you should expect me to feed my hunger upon a stone. But as you have done me the simple grace to understand, my mission here is not to taunt you with your sorrow, nor to reproach you for the past. On the contrary, it is to acknowledge, and, if possible, to repay an old and still uncancelled debt. There has been enough of these old reminiscences, you think? Pardon me if I recall one more circumstance to your memory. You have doubtless forgotten, but I shall ever blush to remember, that at the climax of my infatuation, when for one mad hour I dreamed that only the difference in our faith stood between us, I offered to perjure my soul and annihilate the barrier by embracing the errors to which I knew you were irrevocably attached. You should teach me, guide me, make a heretic of me if you liked. Your smile, your love was all the religion that I asked. The offer had, perhaps, for one of your temperament, greater temptation than the idle triumph of holding a lover in fetters at your feet. But however that may have been, you showed no doubt, no hesitation. Young as you were, you had the nobility to reject, and the courage to rebuke, the blasphemous proposition, the moment it was uttered. You told me I would forfeit not only your friendship, but your esteem, if for the loss of any less than God I should forsake the faith I had learned at my mother's knee. Ay, and you told me also, madame, that the empty profession which was all I proposed—all, indeed, that I had to offer,—would be a stain upon my knight-hood and a lie to God and man. It was a sharp and wholesome lesson. I did not thank you for it then, nor for many a month and year that followed, but I have learned to do so now—not, Monique, as I would thank one who had snatched me from the brink of the grave and saved to me this fleeting, miserable existence, but as I would, upon my bended knees, thank one who had interposed between me and a blacker pit, and preserved to me that possession which alone is worth preserving—the life eternal. Madame, three days after you left your father's house a joyous bride, I also bade farewell to the scenes of our childhood, and entered upon a religious life, seeking to propitiate my offended God by sacrificing upon his altar the aspirations and affections I had hitherto laid at a human shrine, and endeavouring to efface by a life of self-denial and discipline the blackness of that moment's sin. If in the last great day I shall be found in any measure to have succeeded, it will be to the praise of her who withheld the mad, headstrong boy from that act of awful impiety, and restored him to his better self. It is for this that I have permitted myself to retain the remembrance of you, when that remembrance might otherwise have been a trespass against my vows; for this that I have wearied God day and night with my prayers, and racked my body with penance and tortures, that I might lay up treasure on high in your behalf, and win from heaven this boon, that she, who had saved another from the gulf of eternal death, should not herself prove a castaway."

The whole appearance of the man had altered as he spoke. His look had become rapt, and his glowing features no longer hid the warm soul within. Monique Chevalier looked up wistfully, large tears standing in her eyes.

"You had ever a generous, noble heart, Leon," she said, gently. "But I have often questioned with myself whether on that occasion I did my full duty—if, in rejecting the hollow profession, I did not leave somewhat untried of what I might have accomplished in winning you to true and earnest belief on what I know to be the real ground of safety. Tell me, my old friend, does this religion, which you are so grateful to me for preserving to you, wholly cleanse your conscience and satisfy your heart?"

She had gone too far. Father Ambrose's manner instantly changed, and the hard, visor-like look closed down once more upon his face.

"There spoke the wife of Godfrey Chevalier, the heretic, the fanatic," he said, harshly. "Not my old friend, Mademoiselle de Vaux. Thank God she had no scruples, and the work wrought that day was too well done ever to be effaced. I am as little likely now, madame, to change my faith as your husband to forsake the heresies he seems to find sweeter than the love of wife and child. But I have already overstayed my time, and my errand is yet undone. It has not been in my power to help or hinder your husband's fate, only to render, for your sake, the few small kindnesses that came within my province. How few and how slight, M. Laval has doubtless already informed you; but I am now able, with your assistance, to add to these services the one earthly consolation he himself acknowledged that can be ministered to him in his suffering. If you and M. Laval will meet me in the chapel next the fortress after vespers this evening, I will conduct you privately to your husband's cell, and grant you an hour's uninterrupted intercourse with him. What, madame! You hesitate—you refuse?" he asked sharply, as the pastor's wife, after the first joyous start, cast down her eyes and remained silent.

"I am fettered by his command," she faltered.

"Nay, my good woman, that was but spoken of the formal application to the authorities," interposed M. Laval, stepping eagerly forward.

"And he himself knows of this and approved," added Father Ambrose. Then, as she still hesitated, looking at her children, he turned proudly away, the flush that mounted to his brow betraying only too plainly that the blood of the knight still flowed fast and warm in the veins of the priest.

"It is enough—you distrust me! I disdain to convince you of my sincerity. Leon di Vincy offers you no pledge but his word."

"And I am satisfied," answered Monique, detaining him with a tremulous touch upon his arm. "Have patience with me, M. le Cure, and make allowance for the mother's heart. It is for my children that I hesitate. Tell me, will they remain unmolested in my absence, and will I after this hour's interview be allowed to return to them unhindered? If my old friend will assure me of this, I will keep the tryst gratefully and without the shadow of a doubt."

Instead of answering, Father Ambrose turned and gazed intently, and for the first time, upon the two children—on the lad, standing pale but brave-eyed and resolute, with his hand on his mother's shoulder, and little Agnes, cowering frightened in her arms.

"Strange!" he muttered, "but I never thought of this before. Is it a temptation or a revelation? There are those, madame, who would think me rarely quit of my obligation to you could I set over against my own salvation the eternal safety of the two you hold dearer than life. And yet, I may be criminally weak; but I cannot find it in my heart to take from you one thread of those golden curls. There is no need to fold her to your breast so closely. Monique de Vaux's children have naught to fear from me. If I seek to ensnare their young souls for heaven, it shall be with the invisible, but mayhap more potent net of my tears and prayers. But there are others who are less scrupulous. Take a friend's warning, and after to-night leave Nismes as soon as possible. I chance to know that your presence in the town is not wholly unsuspected, and that immediately after your husband's removal, a stricter search will be made for his family. As for to-night, I can but give you my word that I know of no attempt that will be made upon your children in your absence. Let your friends see to it that they are as well guarded as usual, and they are safe enough. As to your own safe return, upon that I will pledge my honour as a French gentleman."

"Then I will keep the tryst," said Monique Chevalier, holding out her hand. "I well know it is to look upon my husband's face for the last time, to bid him farewell, as his enemies imagine, to a long and painful captivity. The galleys, to a frame broken and wretched asunder by the rack, means sure, though lingering death, and death to Godfrey Chevalier is but another name for freedom, and victory, and eternal life."

"While there is life there hope," said Father Ambrose, huskily. "You overestimate the extent of your husband's doom. Although immediately removed from Nismes, believe me, M. Chevalier will not be placed in the galleys until he has fully recovered from his injuries. In the prison of Tournay I can procure for him many indulgences impossible here, the provost being my near kinsman. And even in the galleys there is always the hope of a pardon or an escape. The king's mind or M. Chevalier's temper may change. But if I tarry here much longer I will draw down upon you the attention you most dread. Adieu, madame; I go to inform M. Chevalier that he may expect you without fail."

He beckoned Pierre Laval to follow him out into the corridor.

"Heed what I have said to Madame Chevalier," he whispered. "The danger is more imminent than I have dared to intimate to her. The sentence that dooms the pastor to the galleys consigns his wife and children to the convent and the cloister. Farewell; you are warned."

At the head of the stairs he turned back once more.

"Monsieur, your interest in the foster-child of the Chevaliers has been marked, Beware how you betray Mademoiselle Bertrand's secret. Nay," as the banker started and turned pale, "I have had superior means of ascertaining all that has passed in the pastor's household; the mystery remains unsolved by others. Only remember that the young lady at La Rochelle will attract more attention than the child in the Cevennes."

He waved his hand of token of farewell, and silently as he had come, glided down into the street.

M. Laval re-entered the saloon.

"How soon can you be ready to leave Nismes?"

"To-night, if necessary. When I have seen my husband's face once more, there is nothing to detain us."

"Then, if that priest's words mean anything, another sunrise should not find you here. Have you decided upon your place of refuge?"

"We have lived too long upon the sides of a volcano not to have taken thought for that, monsieur, and the sieur La Roche has completed what my husband began. Friends in Montauban await us, Antoine accompanies us, and a hundred hearts and doors upon the way will open to us for Godfrey Chevalier's sake."

"Then I will seek Antoine at once, and put that in his purse which will speed you on your way. Nay, this you shall not refuse me; I can be obstinate too. Have I not promised Godfrey to see that you lack for naught, and do, I not owe it to you for Eglantine's sake?"

But though M. Laval uttered the name of his granddaughter with emotion, for some reason best known to himself he made no allusion to Father Ambrose's second warning.

The bright hours of the spring day wore away, hardly more slowly to the prisoner in his dungeon than to the wife without; but at last twilight fell; the vesper-bells answered each other through the gloom and ceased; the throbbing heart of the city grew still. The Huguenot pastor lay upon his iron bed, and listened with an agony of intendment for any sound in the corridor without. He had no means of precisely ascertaining the hour, but by certain little devices with which he had contrived to portion out his hours of darkness, he knew that the trysting-time had long since passed. The footsteps of the sentinel, usually on duty outside his cell, had ceased for many minutes, and the silence, like the darkness at the first, began to press heavily upon heart and brain like a thing that might be felt. For the first time his heart began to sicken with a dark and terrible dread. Could it after all be a trap, in spite of the priest's honest look and solemn asseveration? Were Monique and his children to be ensnared in the net of his great love for them? Bitterly he regretted the now irretrievable step, and reproached himself for the selfishness which had made him yield to the temptation. But the fear was short-lived. Swift as a needle to the pole, straight as a hurt child to its mother's breast, his soul sought the covert which had sheltered him from many another "windy storm and tempest," and a great cry went up from the depths of his troubled soul to the God who "remembers his covenant forever, the word that He has spoken to a thousand generations."

"They are Thine; save them. I have entrusted them to Thee. Keep that which I have committed unto Thee. Oh, Lion of the tribe of Judah, let none pluck them out of Thy hand!"

Hark! What was that? Steps, voices? or only the noisy beating of his own heart and the sighing of the wind down the vaulted corridors? The heavily-barred door of the dungeon still stood fast and close, but a faint light began to palpitate against the low, murky walls, and across the black pools of water standing on the dungeon floor. Hurriedly he

glanced toward the side from which the light seemed to issue. A narrow door at the farther corner of his cell stood open, and a taper, held by some unseen hand, revealed the stone passage and spiral staircase without. What could it all mean? Could some new torture, some fresh assault upon his constancy await him? Ah, who was that coming toward him with a light in her eyes and a haste in her feet, more beautiful than when she kept the tryst in the days of their first love under the elms at Pau?

"Monique! Monique!"

The glad cry rang out on the silence of that dreary dungeon with something of the strength of his old days of freedom and health. Godfrey Chevalier did not see the man hovering in the shadow of the doorway, who put down his light and fled precipitately at the sound of that cry. He saw and felt nothing but the woman kneeling beside his bed and raining down upon his fevered brow and fettered hands kisses fresh and sweet as the dew upon the hills he would never tread again. Bright grew the gloom around him with a light "that never shone on land or sea"—the quenchless light of faithful human love—brighter still, with the radiance of that faith which "shineth more and more unto the perfect day."

"God has been better to me than my fears," faltered the lips that a few short hours before had confounded priest and gaoler with their bold and burning eloquence.

"He has given me the one thing I asked of Him," whispered Monique Chevalier, with her head pillowed on her husband's breast.

"Surely goodness and mercy have followed us all the days of our life," his heart answered back.

It was an hour that had in it the supreme anguish and the sublime consolations of death. Let a reverent curtain veil the joy and pain with which a stranger may not intermeddle. Love hath its Gethsemanes when the soul lies upon its face and the frail goblet trembles beneath the weight poured into it, and the separating sword pierces "even to the dividing asunder of soul and spirit;" but it has also its mounts of transfiguration, when the world slips away and the night grows glorious, and the hidden splendour flashes out through the earthly vestments, and the countenance of our sorrow is changed, and we hear voices from heaven and see our lives in the light of a better world.

When, a little after the hour named, Father Ambrose tapped upon the door and intimated to the pastor's wife that her time had expired, Monique came forth to meet her old friend with a face white and shining, as though she had been kneeling on the threshold of heaven instead of beside an opening grave. To the man—tiring but never achieving,—to whom human love was a sin, and joy a forgotten good, and peace an unattainable height,—the look was revelation, a new gospel. It may be that that night he saw it only "as it had been the face of an angel," but in after years he would understand it better as the face of a sorrow God had comforted. No word passed between them as he led her back through the dreary labyrinth of vaults and passages by which they had come to the little chapel confessional, where M. Laval, pale and anxious, awaited their arrival.

"Madame, I have redeemed my pledge," he said, as he laid her hand on the banker's arm, and before she could cast about her mind for words with which to acknowledge a gift so unspeakable, he had vanished from her sight and from her life as suddenly as he had come.

The spring night wore away; the stars came out and filled the purple spaces of the sky; the city slumbered on. Only the hills that watched afar, and the eyes that never "slumber nor sleep," saw the little band of travellers creep out from under the city walls and hurry northward along the river banks. Long before the first streak of rose showed itself in the eastern sky, the pastor, closely guarded, was on his way to Toulouse, and his wife and children had reached a place of safety.

(To be continued.)

WARNING.

A PROMINENT MONTREAL MANUFACTURER SUFFERS FOR TWENTY YEARS.—PROFIT BY HIS WONDERFUL STORY OF DELIVERANCE.

Of all the quick-sands that draw men and women down to death and destruction, none is more fatal and seductive to ambitious people than extra work. "I'll finish it this evening," says the business man, and his poor sleep and aching head testify to the fact that it was finished at the expense of his health.

Some twenty years ago, Mr. H. Goodrick, of 205 Fortification Lane, the well-known manufacturer of lasts, over-worked and took too little rest. The result was a complete prostration of the nervous system, so that the least excitement completely upset his nerves and unfitted him for business.

Physicians did not do him much good, and he spent hundreds of dollars for medicine without benefit. In fact, his wife told him that he was a "walking apothecary shop."

At the darkest hour, when completely discouraged by his useless efforts to regain health, he was induced to try a new medicine. Let him tell the rest of the story in his own words.

"I have now taken eight bottles of Paine's Celery Compound, and have not felt so well for years, and never so stout as I am now. I am over sixty years old and I have not a man in my factory who will get through more work or stand more fatigue than I do. If I feel a little over-done or too-fatigued, I take some Paine's Celery Compound, and in the morning I am fit for my business."

There is an impressive moral to this. Do not ruin your health with over-work. But if the evil is already done, and sleepless nights and shattered nerves forbode paralysis of brain and body, use Paine's Celery Compound at once. It is the only known remedy for nervous diseases. It clears the mind and strengthens the body.

DR. HAY, late minister of Inverkeilior, has bequeathed \$1,250 to the poor of that parish above sixty years of age.

DECEMBER SUNSET.

I long for a noble mood. I long to rise,
Like those large, rolling cloude of ashen pink
That deepen into purple, over strife
And small mechanic doings. How superb
That landscape in the sky to which I walk,
And gain at will a spacious colour-world,
In which my finer self may feel no fear!
The distance far between that goal and me
Seems lightly bridged; breathless, I win that goal—
The shores of purple and the seas of gold.
Below, how flat the still small earth—a sphere
That only the leaden soul takes solace in!
The long pine stretches, barred in sombre black,
Cross at right-angles fields that are gray with snow—
Not white, but gray, for all the colour's here.
Colour—a new sacrament—melted gems,
The hearts of all water-lilies, the tips of their wings—
Young angels' plumed in topaz, garnet, rose—
The dazzling diamond white, the white of pearl;
How poor a place the little dark world appears,
Seen from this gold-cloud region, basen'd in fire!
Only a step away, and nothing remains
Of the homes, huts, churches, palaces it bears
Upon its dry brown bosom. There remains
But the wonderful violet sea, that angrily
This moment somewhere lashes its yellow foam
Against a lonely reef. What's most like God
In this universe, if not this same strong sea,
Encircling, clasping, bearing up the world,
Blessing it with soft caresses, then, for faults,
Chiding in God-like surges of wrath and storm?

But the ocean of cloud is placid, and the shores,
Rolled up in their amethyst bulk towards the stars,
Fade noiselessly from pearl to purple dark.
The shades fall even here. Here—not exempt
From death and darkness even these shining airs—
The night comes swifter on than when on earth.
The fringes of faintest azure, where the bars
Of paler cloud are fading into gray,
Are dulled and blotted out. Opaque has grown
The molten in one moment; fleecy pale
And ghastly all the purple—lonely then,
And awed to horror of those glacial peaks,
I bridge the vaporous barrier once again,
And tread the despised earth. Then how too dear
Doth the rude, common light of earth appear—
That of a street lamp, burning far, but clear,
The sign of human life, of human love,
Of habitation sweet, of common joys
And common plans, but precious, yet not prized,
Till in a moment's fancy I had lost them.

—Seranus in *The Week*.

SATIRE AND SATIRISTS.

When the purple grapes of pagan Italy grew to be bursting-ripe, the Vintage came on with its wealth of high spirits and song *galore*. I have forgotten the Tuscan for "plenty." Then it was that the dark-eyed girls flung back in rude verses the quip and crank of their almond-eyed comrades of the grape. The Fescennine songs were sung amid shouts of vinous laughter, and the thing we call Satire had its real birth. It is true that in the earliest days of Time the tendency to "chaff"—to be ironical—to pick the bones of an opponent, easily became not only a human feeling, but a human practice. And it soon became a matter of temperament, whether the chosen victim got a shower-bath of lemon-juice or of vitriol—a dose of gin-and-bitters or of strychnine. At first all Satire was personal. Long before the day of Archilochus (B.C. 700), who first put investive into a metrical shape and dashed it with humour (which is the needful squeeze of lemon), men and women, even in the exceedingly proper days of the Old Testament, took their fun off each other—jeered at the lover, whether he won or lost, flouted the poor husband with a scolding wife, or the poorer wife with a spendthrift spouse. In ancient Greece, however, life was too real, too sincere for Satire to take a deep root in the literary soil, while the Epic, the Lyric, the Drama flourished. Satire never rose to literary mark: the stinging words of Simonides and Hipponax perished; and to the ordinary reader of Greek, no name of satiric note rises to the mind but that of an old friend, Lucian of Samosata, whose Dialogues must have troubled Zeus, and Hermes, and Aphrodite almost as much as they troubled a certain entrant of Trinity, of whom I wot.

In Latin days, however, when the Hellenic star grew dim, the Art of Ridicule (as Satire has been defined) got a good chance. For, while Greek nationality decayed, Greek passion in art and poetry also decayed, and the Roman age of splendid artificiality began to dominate the world. When the Roman sword grew somewhat blunt, the Roman pen took on a sharper, brighter point. After the days of Cato the Censor, Rome lost her real passion and manliness, and began to swim the Tiber only under a summer sun. This was the chance for Satire, which flourishes best in a non-passionate age. When Lucilius had led the way, our well-beloved Horace began to sing. Many of the great men of the world have been but small in physique. Flaccus was no exception to this rule. But I question if ever a little man secured a greater love among the small ones of the earth who write verse. His Satire is of the gentlest, too: a mere touch of the whip, or, if stronger measures are needed, a little stroke of a fine, affectionate lancet, that

scarcely draws blood. How different the style of Juvenal, who bludgeons his victim, and then smashes his bones with hexameter yells.

As the world rolls round, the nature of Man remains in essentials much the same. One or ust, when the humorous occasion arises, laugh or grin, or sneer or scowl, at the said occasion, be the laughter real or forced. And when Rome died out, and the pall of the Dark Ages spread over Europe, the literature of the Laugh fell asleep, but did not die. How could it die? *Humanum est ridere*. Out of the consciousness of the Teutonic folk spake the voice of Reynard the Fox, the best of mediæval satires. Then in England from the Malvern Hills the cry of gaunt Will Langland was heard scourging with bitter words in the "Vision of Piers Plowman" the lagging, luxurious, contentious churchmen of his day. John Skelton in Colin Clout (Colin being the rustic clown, Clout the city hammer) made the land ring with the woes of peasant and mechanic. But do not think that England had it all her own way in satire and sarcasm. Rabelais filled France with Gargantuan laughter, and Cervantes, the inimitable, made the rusty knights of old the subject in "Don Quixote" of inextinguishable fun.

When England divided into two rival camps of Puritan and Cavalier, the spirit of mockery got hold of a certain hanger-on in Puritan households—a tutor or private clerk—and when he emerged from this condition of chrysalis he brought with him the sheets of Hudibras. It is a long bit to travel—but if you wish to walk with Learning, Wit, and admirable Commonsense, go on the journey with Hudibras and Ralph. This work, ranking as great in the days of the Second Charles, indicated a change in our poetical literature, which had been working for more than fifty years. I have already talked of a passionate youth being followed by a contemplative afternoon, and a mocking age. Poetry repeats, in its history, the life of Man: for is not poetry the highest expression of that life? Shakespeare's rose-red verse, and Milton's calm seraphic enthusiasm filled a century with light and colour. But then the world grew cynical, and, of course, satiric Boileau twanged his "creaking lyre" in France, trying to ape Horace, with a crown of parsley and roses awry on his head and a cup of wine beside him. And to Boileau even Addison bowed down, forgetful that "glorious John" Dryden had touched the highest point in English satiric verse, by the composition of that great political crusher, entitled "Absalom and Achiophel." Addison, who was not a satirist, although in the *Spectator* he made mild fun of Saccharissa and her tribe in hoop and fan, felt a touch of Pope's lash in the lines to Atticus, but he did not live long enough to read the "Dunciad." The "wicked wasp of Twickenham" enthroned, as Monarch of Dulness, one Theobald, who had edited a rival Shakespeare: but when a new edition of the "Dunciad" came out, Colley Cibber, who had quarrelled with Pope, was exalted to the royal chair. The "Eighteenth Century" was full of satiric scorn. Arbuthnot lashed Marlborough in the "History of John Bull"—Swift put the bitterest essence he could find in the vials of his wrath into that strange mad book "Gulliver." In France Voltaire jibed at everything, holy and unholy; and even gentle shrinking Cowper, rising from his domestic themes to higher levels of thought, trounced the clerical fop, and the trader in slaves with right good will.

Byron had in him, more than any writer of our century, the germ of a great satirist, as no one can doubt who reads his "English Bards and Scotch Reviewers" or his "Vision of Judgment." But the lurid passion that fills his verse so carried him away that he forgot to gibe. One might dwell, did time permit, on the satire of the pencil and the brush, as distinct from that of the pen. Hogarth, Leech, Tenniel, Du Maurier rank among the princes of this craft and we owe many a good laugh, many a wholesome thought to the pages of our old friend *Punch*, whose paper might be labelled, like George Withers' book of old, "Abuses Strip and Whipt."—*Weekly Telegraph*.

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MR. HENDERSON, ex-lord provost of Aberdeen, has given \$20,000 to the Ladies' Society of the Free Church for the endowment of a medical missionary to the women of India, as a memorial of his late wife. It is expected that their daughter, Miss Agnes Elizabeth Henderson, who has taken a full medical degree in Edinburgh, will accept the first appointment.

British and Foreign.

One man in six in the British navy is a total abstainer. IN Glasgow 126,000 people live in houses of but one apartment.

THE Ayrshire Christian Union are sending out eight young men as missionaries to Morocco.

RABINOWITZ, the well known Jewish convert to Christianity, is at present visiting London.

M. PEYROT, of Torre, a member of the Italian Parliament, is a lineal descendant of Henri Arnaud.

DURING the building of the new parish church at Largs the congregation are to meet in the Free Church.

It is necessary to learn three or four thousand different characters in order to read the New Testament in the Chinese.

ARARAI, which is about 5,000 feet higher than Mount Blanc, was ascended this autumn for the first time by a girl.

THE choir of St. John's, Glasgow, under the leadership of Mr. A. Ferguson, gave a fine rendering of Haydn's "Creation."

THE income of the London Missionary Society last year reached \$625,750, the largest ever attained. Of that sum Scotland contributed \$38,505.

THE Edinburgh society for teaching the blind to read at their own homes have 356 under their cognisance with a circulating library of 1,900 volumes.

THE tithes charge in Wales is said to be often a gross misnomer; instead of being a tenth, it is often a fourth, a third, and even a half of what the farm yields.

DR. MOIR PORTEOUS was one of the first to address a letter to the daily press advocating a reprieve for Laurie, the murderer of the young English tourist, Rose.

FROM Lemberg it is reported that the police in their search for seditious literature have seized a Bible, an Anglican Church catechism, and a quantity of Protestant religious tracts.

A GREEK village priest in Hungary exhorted his congregation with a drawn dagger in hand to surprise and exterminate the Jews, but the arrival of the military prevented mischief.

THE Rev. James Hunter, M.A., Newry, has received a call to Dundela, Belfast, to succeed Rev. James Heron, M.A., the new occupant of the Church History chair in the Assembly's college.

MISS RAINY delivered a spirited address at Oban on Zenana missions in India, describing what she saw on her late visit and urging a continued and extended effort on behalf of our fellow-subjects.

THE Rev. R. W. Lawson took leave of his congregation at Airdrie recently, retiring after forty-four years' active service. He goes to live in Glasgow and is succeeded by Rev. John Cook, B.D.

ALL SAINT'S, Clifton, and other fashionable churches were crowded up recently by cotton operatives from Bristol at present on strike. They made a collection at the doors at the close of the service.

DUDDINGSTON Church being lately improved is likely to receive a memorial window bearing the name of Rev. John Thomson, the famous landscape painter, for many years minister of the parish.

THE Rev John Macintosh of Fort-William preached in Gaelic in Whitefield Church, Drury-lane, and it was intimated that a Gaelic service would be held on the second Sabbath of each alternate month.

PROF. KIRKPATRICK, of Edinburgh, contends that history, literature, and the mental sciences, dealing as they do with the mind and soul, are studies more fitted to produce a true man than mere physical science.

STONEHAVEN Free Church congregation have not yet become re-united, although the most of the dissentients seem in favour of going back to the church at once as the assembly commissioners recommend.

A WORKING girls' home has been established at Aberdeen principally at the suggestion of Lady Aberdeen. It can accommodate eighteen orphan girls, and will provide for their training as domestic servants.

THE Edinburgh Y.M.C.A. hold five evangelistic meetings every week and five for prayer; the Bible classes are attended by 300 young men; and in addition there are literary and temperance societies and a shorthand class.

EDINBURGH has engaged Mr. W. Peck, the city astronomer, to deliver a monthly course of free lectures on Saturday evenings in the Freemason's hall. They will be illustrated by lantern views and diagrams.

THE cost of the police in Scotland is \$2,000,000, of which little more than \$750,000 is paid by Government; in Ireland the constabulary costs upwards of \$7,500,000, the whole sum, except a bagatelle, being paid out of British taxes.

AN interesting episode at the Waldensian octenary celebration was when Rev. J. G. Cunningham presented the president of the Synod with splendidly bound volumes of the Bible and hymn-books, in French and Italian, from Dr. J. J. Bonar's Bible class in Greenock.

THE Scottish Seaman's Mission has fifty-two churches and institutes in ports at home and abroad, manned by twenty-four chaplains and fifty-four readers. Last year in outer roadsteads 13,500 ships were boarded in all weathers; Bibles were offered for sale and prayer-meetings held.

INVERNESS Presbytery, having accepted the resignation of Mr. Macdonald, appointed Mr. MacEchern, of the Gaelic Church, to be Moderator of Session. Mr. Gavin Lang, however, claims the post as minister of the second charge, and he has appealed to the Synod for the appointment.

THE Rev. C. A. Salmund, of Rothesay, is unanimously called to Uddington to succeed Mr. Clow, now in Aberdeen. The membership is 346, and the stipend about \$2,250 with a manse. The South Morningside congregation, Edinburgh, have also addressed a second call to Mr. Salmund.

THE Countess of Rosebery attended the first annual meeting in Edinburgh of the Queen Victoria Jubilee Institute for Nurses. Last year 321 cases were treated and 7,515 visits made to all classes of people from actresses to rag-pickers. Besides meeting expenditure, the Institute has \$8,945 set aside as the nucleus of a building fund.

Ministers and Churches.

PRINCIPAL GRANT delivered a four hours' lecture last week at Napanee on "Closer Relations Between Great Britain and Canada."

A RECEPTION was tendered in St. Andrew's Church, Halifax, to Rev. D. M. Gordon, pastor, who has returned from his trip around the world.

THE Rev. Dr. Jardine, Prince Albert, has started a class for the study of the Scripture every Thursday evening in the Manse after prayer-meeting.

REV. JAMES G. PATTERSON, D.D., of Erie, Pennsylvania, during the brief absence of Dr. Parsons, is filling the pulpit of Knox Church, Toronto, with great acceptance.

THE subscription list for the Aged and Infirm Ministers' Fund has now reached \$24,000 in this city. No congregation can afford to hold aloof from the good work.

THE Rev. Dr. Robertson, superintendent of the Presbyterian North-West mission, who has spent some weeks in the Maritime Provinces urging the claims of that work, has gone to Newfoundland.

THE Rev. Mr. Mordy, of Niagara Falls, preached last Sabbath in Wentworth Presbyterian Church, corner of Barton Street and Smith Ave., Hamilton. At both services there were large congregations, and the reverend gentleman delivered able practical addresses.

THE Rev. J. Wilkie, of Indore, Central India, delivered addresses last week at Kincardine, Tiverton, Underwood, North Bruce, Paisley, Walkerton and Port Elgin. The people of the district have had their interest in the Foreign Mission work greatly increased.

THE Rev. Mr. Crombie, of Smith's Falls, preached morning and evening in St. Andrew's Church, Almonte, Sabbath week. At the close of the morning service the new elders were inducted into their office, the ceremony being conducted by Rev. Messrs. Crombie, Grant and Edmonson.

SUNDAY week concluded the fifth year of the ministry of Rev. T. Cumming in the congregation of St. Andrew's Presbyterian Church, Truro. The morning service was one specially appropriate to the occasion. Under Mr. Cumming's ministry the congregation has steadily grown and prospered.

PRINCIPAL GRANT has had a busy time during his visit to Toronto in connection with the Evangelical Alliance meetings. Besides other engagements on Saturday he addressed the students of Knox College, and preached on Sabbath in the morning in St. Andrew's, east, and in the Metropolitan Church in the evening.

ATTENTION is directed to the circular relating to the collection for Manitoba College. The work being done by this institution is vitally important to the present and future well-being of the great North-West. It merits the fullest confidence of the whole Church, and is fairly entitled to a generous support.

THE Rev. Nevin Woodside conducted the sacramental services held last week in the Carlton Street Reformed Presbyterian Church, Toronto. On Sabbath twenty-one new members were received into Church fellowship. The services throughout have been largely attended. The church is in a flourishing condition and complete harmony prevails.

THE new Presbyterian Church, Dorchester, in the Presbytery of London, was opened on Sabbath week. In the morning and evening Rev. W. Sawyers, of Westminster, preached. His sermons were listened to very attentively. Rev. Mr. Cameron, of Thamesford, preached in the afternoon. The church was filled on each occasion to its utmost. The collections amounted to \$143.

THE Perth Star says: Misses Maggie H. and Tina J. Scott, sisters of Rev. A. H. Scott, who have been in Perth for a few days, will leave Canada by the Pacific route for China early in January. They are expected to sail from Vancouver about the middle of next month, and proceed by way of Yokohama to Shanghai, where they engage in work in connection with the China Inland Mission.

THE Guelph Mercury says: Services preparatory to the communion were conducted with much acceptance and profit to the large congregations present by the Rev. J. B. Mullin, of Fergus. At both services Mr. Mullin read a deliverance from Guelph Presbytery based upon its recent visitation of the congregation which expressed its great satisfaction at the prosperity of the congregation in recent years.

THE Rev. D. McKenzie, who has received a call to Tara, County of Bruce, says the Berlin Telegraph, preached in St. Andrew's Church of this town, on Sabbath last, two able and thoughtful sermons that were highly appreciated. Mr. McKenzie has the reputation of possessing an excellent mind, is a sound thinker, and being of a studious disposition we predict for him a bright and useful future as a minister of the Gospel. The Presbyterians of Tara will be exceedingly fortunate should Mr. McKenzie accept the call tendered to him to become their pastor.

ACKNOWLEDGMENTS.—Dr. Reid lately received from Mr. James Wallace, of Mono, the sum of \$171.00, under the will of the late Miss Sarah Duncan, of Caledon. The amount is divided equally, giving fifty seven dollars to the Home, Foreign, and French Evangelization Schemes. The following legacies have also been recently received, viz., from Mr. John McDermid, Humphrey, executor of the will of the late Mr. Malcolm McDermid, \$500 for Home Missions; and from Messrs W. Mortimer Clark and Hugh Macdonald, executors of the will of the late Mr. John Gordon, of Toronto, \$500 for Knox College Endowment Fund.

In a letter from Dr. Mackay, dated Tamsui, Oct. 24th, 1889, the following passage occurs: During 1888 one native preacher was paid by the native church, one was supported with money from a lady in Manitoba, one by a lover of Zion, in Ottawa, and one by a friend, in Almonte. The latter has sent sufficient means to maintain two native preachers of the Gospel during this year, 1889. Each one wrote thus: "Do what you think best with the money." I thought best to use these gifts as above stated. The man who gives what will support one or two Heralds of the Cross, proclaiming salvation through the blood of Christ—does a work—a great work which only the Great Day will reveal.

THE Young People's Union of the Presbyterian Churches of this city met last week in the Central Presbyterian Church school-room. Dr. Gordon presided, and the students of Knox College led in the musical part of the programme. Besides the conducting of devotional exercises addresses were delivered by Rev. Dr. McTavish, pastor of the church, and Rev. Mr. Patterson, of Cooke's Church. Dr. McTavish referred to the benefits that would be derived from the union, and of the good influence it would have on the work of the Church. The pastor of Cooke's Church spoke of "The Workings of the Christian Endeavour Society," and bore testimony to the good done by it in his own congregation.

ANOTHER of those pleasant musical and social entertainments held under the auspices of the MacNab Street Church Christian Endeavour Society, Hamilton, was held last week, when the school-room was filled by a delighted audience of the members and their friends. The principal attraction was Rev. Robert Haddow, M.A., of Milton, in his lecture entitled "Musical Reminiscences," interspersed with imitations of various street singers heard in Edinburgh and other Scotch cities. He was assisted by his sister, Miss Haddow. After an intermission Mr. Haddow delivered the old but ever acceptable "Mark Twain and European Guides," and his abilities as an locationist are fully equal to his power as a vocalist and lecturer. Miss Gartsshore and Mrs. Weir also assisted very largely toward the enjoyment of the evening by their vocal solos.

A NUMBER of the members of the Presbyterian Church, Griswold, Man., accompanied by the choir, met at the home of Mrs. W. H. Boyd on Thursday evening last to show their appreciation of her services as organist during the past summer and fall, and in a very suitable way conveyed to her their grateful, acknowledgment of her valuable services by presenting her with a purse containing about \$50 and an address which was read to her by Mr. Millar, Miss Hogg presenting her with the purse. Mrs. Boyd was completely taken by surprise, not expecting anything of the kind, as it is always a pleasure to her to render her assistance to advance the interests of the Church as she has always done in the past. Mrs. Boyd made a very suitable reply, and was invited to a lunch, after which a very pleasant and enjoyable evening was spent.

THE Rev. Andrew Dowsley, a Canadian who received his theological training at Knox College, was for a number of years a most efficient and devoted missionary in connection with the Church of Scotland in India. He returned to Canada recently and has settled meanwhile at Campellford, Ont., where correspondence concerning appointments will reach him. Dr. Snodgrass, formerly Principal of Queen's University, now of Canobie, Scotland, says of Mr. Dowsley: "He has been for twelve years in the service of the Church of Scotland in connection with its missions in India and China. During the period and in the countries I have mentioned, he has laboured with vigilance, zeal, and success. Having recently resigned his position under the Foreign Mission Committee of the Church of Scotland he carries with him their best wishes for his welfare and work in any other field to which by Providence he may be led.

ON Monday afternoon the 4th inst, the auxiliary to the Woman's Foreign Mission Society of Melville Church, Fergus, held a most interesting thanksgiving meeting. The attendance was very large. Mrs. Dr. Smellie, who has been president of the society since its organization thirteen years ago, presided, and was assisted in conducting the devotional exercises by Mrs. R. M. Craig, Mrs. P. Dow and Mrs. Nelson. The programme consisted of a thanksgiving paper by Miss McQueen, a solo by Miss Argo, and an interesting retrospect of mission fields by Mrs. Drainie. The thanksgiving offering was a new feature in the work here. The members of the society had been asked to place a thanksgiving offering accompanied with a passage of Scripture, in an envelope without signature, and the reading of these passages formed a pleasing and profitable part of the proceedings, but the expectations of even the most sanguine were surpassed when it was announced that the thanksgiving offerings of the day amounted to upwards of \$95.

THE anniversary services of the Erskine Church, Milton, were conducted by Rev. Prof. McLaren, of Knox College, Toronto. In the evening the reverend gentleman delivered an instructive address from the text "Every one that seeth the Son and believeth on Him shall have everlasting life." The first part of this blessing is everlasting life, and the second, a glorious resurrection. The justified sinner is not only pardoned, but is also restored to the divine favour. It is this glorious doctrine which gives a man a sure and certain hope of salvation. A man who has once tried this kind of faith can never go back to the full measure of his sinful life. Christ gives us to understand that He came unto this world to save sinners, with the concurrence of a covenant-keeping God and that His purpose was backed by the power and stability of God's will. Notwithstanding the doubts expressed by those professing atheism we must remain firm in the faith that God will surely keep His promise and that no matter what our trials may be we will live in the hope of the blessing of resurrection and eternal life.

THE Presbyterian Church in Port Elgin was re-opened on Sunday, November 24th, when the Rev. D. J. Macdonnell, of Toronto, preached to crowded congregations both morning and evening. The church has been enlarged so as to provide for the growing needs of the congregation and Sunday school. The seating accommodation is now about 450 and the building has been re-roofed, painted, papered and kalsomed and made most attractive and comfortable. Mr. Macdonnell's fervent, practical and eloquent sermons at the opening made a very powerful impression. On Monday evening following the opening exercises a social meeting was held. Tea was served in the basement. The pastor, Rev. James Gourlay, occupied the chair at the after meeting in the body of the church, and addresses were given by the Revs. D. J. Macdonnell, Toronto; Tolmie, Southampton; Johnston, of Paisley, and the resident ministers. Including the subscriptions for the new organ, which were taken the week of the opening, the receipts of the services amounted to \$355. On Sunday, December 1st, the services were continued by the pastor in the forenoon and the Rev. James Little, of Underwood, in the evening. Mr. Gourlay recalled some of the changes that took place during his pastorate of 15 years, there being only twenty six members left who were on the roll when he became minister at Port Elgin. The congregation was never more prosperous than at present. The regular services are well attended, harmony and mutual esteem prevail between pastor and people, and the earnest and unceasing labours of the former are held in growing appreciation by the whole community. The expense of the recent extension and improvements has all been provided for.

THE Hespeler correspondent of the Galt Reporter says: After being closed for two weeks for renovation, the Presbyterian Church, Hespeler, was re-opened on Sunday week with appropriate services. The church presents a beautiful appearance, being nicely papered on both walls and ceiling; the floor carpeted and the old pews replaced by handsome opera chairs. This together with the new Sunday school, built last summer, makes one of the best equipped church buildings in the neighbourhood. In the morning the services were conducted by the Rev. Mr. Jackson of Galt, who preached a very able and eloquent sermon. The building was crowded to the doors. In the afternoon the Rev. Mr. Beattie, of Guelph, officiated. He also preached a very able sermon. But the evening service was the one of the day; Mr. Jackson conducted this one also. Every available space was occupied; where a chair could be placed in the aisles in front of the pulpit, there they were placed. People sat on the edge of the pulpit platform, out in the vestry, the ante room, stood in the lobby, and at the door; and yet crowds turned away from the door unable to gain admission. Such a jam has never been seen at any meeting of any kind in Hespeler. Mr. Jackson spoke for over an hour, yet his hearers were not tired listening to him, and could have sat another hour, so interesting was the speaker. On the following Monday evening a 7 and tea-meeting was held. Like the previous evening crowds were turned away; being unable to gain admission. Speeches were delivered by the Rev. Messrs. Smith, of Guelph; Jackson, of Galt and Cornish, Haist and Haigh, Hespeler. Rev. Mr. Mullen, of Fergus, occupied the chair. Two beautiful solos were given by Miss Johnson of Woodstock. The choir of the church also furnished excellent music. The collections on Sunday and the proceeds of Monday evening amounted to nearly \$200.

THE Smith's Falls News says: During the past three years, among the many other extensive improvements which have been going on in our midst, the least noticeable has been that of church edifice improvements. Owing to the rapid and permanent growth in population and wealth, a broader freedom of thought, and a desire to keep pace with the spirit of the times, one after another of the several denominational bodies have been enlarging and improving their places of worship. St. Andrew's Church, which fifty-three years ago was built by the pioneers of the town and surrounding district and which till the year 1878, or forty-two years later, remained the simple wooden edifice it was when first erected, on Sunday week presented an appearance second to no other building of its size belonging to Scotland's Kirk, in the province. In the year 1878 St. Andrew's Church woke up from its forty two years' sleep, added thirteen feet to its length and was brick veneered and otherwise improved. Ten years later it was found necessary to again enlarge it to meet the demand of an

ever-increasing congregation. The church proper has been thoroughly overhauled, the ceiling re-painted and decorated, the walls re-plastered and re-painted, the old stall pews have given place to the latest opera chair, so constructed as to make a very comfortable seat and at the same time not occupy much space, having iron supports, and can be folded up when not in use. The floor is on an incline towards the pulpit and the building as now furnished will seat over three hundred and fifty persons—nine in a row down the centre and four in a row down each side. At the end of the building and just back of the pulpit has been built a choir, in which has been placed a new and very handsome Bell organ. The forty-eight feet added to the building this year has lengthened the body of the church by seven feet and provided for a well designed and very convenient Sabbath school room, with two adult and one infant class rooms and a library—also a comfortable vestry. The windows are made of frosted glass with coloured borders which give a pretty effect. The heating by registers is perfect and the lighting is with the incandescent lamp, of which there are twenty-five. The outside premises have also been improved, and altogether the work done will make a cosy and attractive church and school.

THE handsome and commodious building erected by the congregation of St. Andrew's Church, Tamworth, of which the Rev. W. S. F. Smith is pastor was opened on Sabbath week: To Rev. M. W. McLean, M.A., of Belleville, was accorded the honour of preaching the first discourse in the new church. The selection was a wise one, as was proved by the admirable sermon which the occasion called forth. He took occasion to offer some practical advice, admonition and counsel, couched in such terms as cannot fail to make a lasting impression for good upon the congregation. He based his remarks on the first verse of the 6th chapter, 11 Corinthians: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." His theme was "being co-workers with Christ." He pointed out the practical work of the congregation was but begun. To-day they were to begin making a history of this church, and it depended upon themselves wh. the records should contain. He recalled that as Christians, as members of the church Christ established, they were co-workers with God in saving the world. The numbers or wealth of the congregation mattered not so long as they were filled with zeal for the cause. He urged upon the congregation faithful devotion to God and his work through every trial and tribulation, maintaining a reputation that will be a living testimony of the principles professed. At 2.30 P.M. the church was again filled to overflowing, indeed, many were not able to gain admittance. Rev. W. F. Allen, of Newburgh, preached from the last clause of Judges viii. 18—"Each one resembled the children of a king." At the evening service the church was even more densely packed than during the day, while scores turned away from the door unable to gain an entrance. Rev. T. G. Smith, D.D., Secretary of Queen's University, occupied the pulpit, and preached an able, eloquent and effective sermon from the text: "The express image of His person." The large congregation listened for an hour held in rapt attention by the unusual line of the discourse, the depth of thought and research manifested in its plan, the eloquent language and impressive manner of the speaker, and the perfect logic of his reasoning. It was a sermon which will cause the learned Secretary of Queen's to be long remembered by those who heard it. On Monday evening the feast of dedication, or the tea-meeting, as it was called was held in the Town Hall, and proved to be one of the most successful enterprises of the kind ever held in the village. All denominations apparently were anxious to demonstrate an interest in the work in which Mr. Smith and his people have been engaged, and their satisfaction and approval of the successful completion of their labours. The ladies served refreshments of excellent quality and in lavish abundance. The chair was taken by Mr. W. C. Scott. There was a good practical address from Rev. Mr. Allen, a happy speech from Rev. R. J. Craig, Deseronto; an earnest address on the influence of Christ in the world by Rev. Mr. Depew, of Yarker; by Rev. A. Young, of Napanee, a historical review of Presbyterian effort in the outlying townships of the country, a rousing appeal for a continued effort in placing the parish on the footing it should occupy, closing with deserved congratulations to Mr. Smith on the success of his labours: a very humorous speech by Dr. Smith in which he kept the audience by turns convulsed with laughter or rapt with stirring words of eloquence. Messrs. J. W. Bell, M. P. and J. S. Miller, M.P.P., each made a happy and appropriate address, while Mr. Russell, editor of the Deseronto Tribuna, delivered a neat, timely and interesting speech. Misses Reid and Stratton gave recitations, both of which were admirable rendering, touching a responsive cord in the hearts of those who listened. Mr. J. F. Ferguson also gave a reading, and being happy in his selection and delivery, made a decided hit. The dedication services will net considerably over \$100, and this will leave only \$550 above the subscriptions already obtained to provide for the cost of the church, which is estimated at \$2,500. This of itself is a grand testimonial to the energy, zeal, perseverance, and popularity of the pastor of the congregation.

PRESBYTERY OF STRATFORD.—An adjourned meeting was held in Knox Church, Stratford, on the 3rd inst. The call to Mr. Gordon was taken up. After hearing all the commissioners it was agreed that in view of the serious illness of Mr. Gordon, the matter be left open for three months. The Presbytery, led by Mr. Pantou, engaged in prayer on Mr. Gordon's behalf, seeking that he might soon be restored to his usual health. Mr. Chas. Gordon, who represented his father, thanked the Presbytery for their sympathy thus shown. The remittent the constitution of the General Assembly was considered. It was agreed to recommend that the representation of the Assembly be reduced to one sixth; that a central place of meeting be chosen and a fund provided for the payment of the expenses of delegates to the Assembly. Rev. A. Henderson was appointed to prepare and read a paper at the next meeting of Presbytery. The Presbytery then adjourned to meet in St. Andrew's church, Stratford, on Monday, January 13th, 1890, at 7.30 p. m.—A. F. TULLY, Pres. Clerk.

THE EVANGELICAL ALLIANCE.

The second annual Conference of the Dominion Evangelical Alliance was held in St. James Square Church, Toronto, on Tuesday, Wednesday and Thursday of last week. Mr. W. H. Howland, president of the Alliance, presided. The opening prayer was led by Rev. Charles Chiniquy.

Mr. Howland delivered the opening address. He was confident that the country would not have been so awakened on the Jesuit matter if it had not been for the action of the Dominion Alliance. He believed that, by having accomplished that much, the Dominion Alliance had really won a place in the affections of the people, and he felt that must not be the end of the matter. Not that they had further political duty before them, but they should face their danger in this matter as Christians should. They, as Christians, had never taken hold of the work of French Evangelization as they ought, and he urged that this now be done. He spoke of the efforts of the Irish Church to evangelize the Irish people, which were stopped by the Church itself. If it had not been for this, Ireland would be in a different position to-day. The late Hon. Mr. Ross, who died in Quebec the other day, left a portion of his fortune for French Evangelization. He thought that this action indicated the direction that their future labours should take, and that they should build up a glorious French Protestant Church. Among themselves, too, he thought they should preach a more earnest evangel than they had in the past. Many people are now outside of the Church, and they must send out a spirit of evangelization that shall bring these into the Church.

He saw the other day a man proclaiming against the presence of lay men in the pulpit. As for himself, he would stay out of the pulpit in the future if it gave any one any uneasiness, but he claimed that there must be no monopoly of the Gospel. They must go out and bring in the masses now out of the Churches, and push the work among the French Canadians.

Dr. Potts delivered the address of welcome. The delegates were welcome for their own sakes, because of the Churches represented by them, because of the platform of the Evangelical Alliance, and because of the good their visit would do to the city in which they were met.

Rev. J. A. Murray, of St. Andrew's Church, London, responded in an able and eloquent speech on behalf of the delegates. He defined the work of the Alliance as the removal of differences between the Christian Churches represented, and to do this work well they must all feel at home. The welcome to them must have come from one of a large heart who had pulled out the stop "humana" and many other good stops, and given them the full diapason of a warm welcome. He was sure that the delegates could not but feel welcome. As these words were stealing into others' hearts, they were all getting up to concert pitch. Many kind things followed as to the merits and virtues of our oft praised city of Toronto. Other conferences had been held here from which waves had gone out to all points in the Dominion, but none would touch such wide circles as the present. Here there were men whose names are battle cries among the hosts of the Lord, and here were young men who would do valiant work in the future. Their work had already been commended by Him who said, "One is your Master, even Christ, and all ye are brethren." This was the sacred spirit that drew from the heathen the encomium, "Behold, how these Christians love one another!" and which was put in the kindly dogma: "In essentials, unity; in non-essentials, liberty; in all things, charity." No man could estimate the hopes and sorrows of the world from the summit of his own parish church. He asked if the work of this world-wide Alliance was finished, and answered his question with an emphatic negative. There are storms coming; wise men have hung out the storm signals, and it was their duty to prepare to meet them. The enemies of God and men are more skilled than ever. There are symptoms abroad of the secularization of public worship; curious texts are selected and strange advertisements are put into the newspapers, and when the masses come they are given something else than the Gospel. To these evils must be added the lapsed and the unchurched masses. But the forces of good, too, are increasing, and he believed that there was a good time coming when every knee shall bow to Christ.

Rev. R. G. Boville, of Hamilton, also responded to the address of welcome.

At the meeting on Wednesday morning the following officers were elected: Mr. W. H. Howland, Toronto, president; Sir William Dawson, C.M.G., F.R.S., LL.D., Montreal; The Right Rev. Bishop of Montreal; the Venerable Archdeacon Evans, of Montreal; Rev. A. B. Mackay, Montreal; Rev. George H. Wells, D.D., Montreal; Rev. W. I. Shaw, LL.D., Montreal; Rev. D. H. MacVicar, D.D., LL.D., Montreal; Rev. S. M. Jackson, Kingston; Mr. Jas. A. Matthewson, Montreal; Rev. Edward J. Stobo, Quebec; Rev. John A. Williams, D.D., Toronto; Hon. Oliver Mowat, Toronto; Sir Daniel Wilson, LL.D., Toronto; Rev. Dr. Reid, Toronto; Rev. John Potts, D.D., Toronto; Rev. Malcolm MacVicar, Ph.D., LL.D., Toronto; Hon. S. H. Blake, Toronto; Mr. H. J. Clark, Toronto; Mr. S. C. Duncan-Clark, Toronto; the Right Rev. Bishop of Huron, London; Rev. E. B. Ryckman, D.D., Ottawa; Rev. R. F. Burns, D.D., Halifax, N.S.; Hon. S. H. Shannon, Halifax, N.S.; Rev. Dr. Macrae, St. John, N.B.; Rev. Dr. Laidlaw, Hamilton; Rev. C. H. Hole, D.D., Halifax; Mr. C. H. Fairweather, Halifax; Mr. T. C. James, Charlottetown; Rev. J. M. King, D.D., Winnipeg; Hon. James A. Smart, Brandon; Right Rev. Bishop Cridge-Victoria, B.C.; Mr. Noah Shakespeare, Victoria, B.C.; Rev. Dr. Wardrope, Guelph; Sir Leonard Tilley, St. John, N.B.; Rev. D. H. Fletcher, Hamilton; Rev. Dr. Cochrane, Brantford; Rev. Principal Grant, Kingston; Rev. Alexander McGillivray, Brockville, vice-presidents; Mr. J. J. Woodhouse, Toronto; Mr. Robert Murray, Halifax; Rev. R. B. Saer, B.D., St. John; Rev. P. McF. McLeod, Victoria, B.C.; Mr. J. A. M. Aikens, Winnipeg, Man.; Mr. W. Brown, Quebec, honorary secretaries. Rev. W. Jackson, Cornwall, Ont., recording secretary and acting treasurer. Mr. George Hague, Montreal, honorary treasurer.

The reports of the Executive Committee and the secretary were presented, and considerable discussion took place as to whether Toronto or Montreal should be made the headquarters of the Alliance, resulting in favour of Montreal.

At the afternoon meeting Principal Caven presided. None had any doubt, he said, that the Evangelical Alliance was a very important Association, with a great work ahead of it and a grand history in the past. The subject of the day was that of the Sabbath, which was in Canada and Great Britain, as well as in the United States, of great practical interest. The Sabbath question is a very large one, and they would hardly attempt its discussion in all its phases. Reviewing some of these aspects, he hoped that none at least would view its observance as a purely ecclesiastical matter—a view too widely received in Britain. Its protection from violation was the practical question in Canada to day. Some here seemed to think that the necessities of modern commerce demanded more or less violation of the Sabbath, but he held that if claims were admitted they had given up the whole case. Introducing Col. Shepard, of New York, in kindly terms, he found the audience ready to applaud his warmest words, and he wished to say before Col. Shepard that if we in Canada are to do anything with the railways and canals on this question, we must have the assistance of our neighbours across the border.

Col. Shepard, after a few general introductory remarks, proceeded to show that the Sabbath is founded on the revealed will of God as expressed in the Old and New Testaments, that it was necessary to make the earth fruitful. Concerning Sabbath railway traffic, he held that religion was nothing if not practical. They must obey their consciences, no matter what apparent necessities may lie in the way. This word necessity, he thought, was much abused. There was no necessity for Sabbath traffic. He produced in support of this the result of examination of many statistics to the effect that, while by working on the Sabbath the railways may lose 14 per cent. in receipts, that they will gain 50 per cent. in the increased life of their rolling stock, better care on the part of their men, fewer accidents and less wear on animal life. In closing he said he would be pleased if they would form, at an appropriate time, a Sabbath Union that would affiliate itself with the American Union.

Rev. Dr. Laidlaw read a paper on the individual obligation of the Sabbath. He said that the man who consents to make profit out of the labour of others on the Lord's day is very far from keeping the fourth commandment. The breaking of this commandment is as bad as the breaking of any other, and corporations in Christian countries that compel their men to break the fourth commandment must not complain if these men break the eighth commandment.

At the Wednesday evening meeting the Hon. S. H. Blake presided.

Principal Grant delivered a masterly and comprehensive address on the question "Is Christian unity possible?" "This question," he said, "refers not only to the invisible but to the visible Church. In the case of the invisible Church, union is not only possible but exists. It exists, too, independently of us or anything we can desire or do. The question is a practical one. It is concerned with human effort, human duty, human responsibility. It asks whether the present evident state of Christendom is the normal and only possible condition, whether Churches, now divided, rival and even hostile, could not and should not meet on common ground, and also by what

methods and along what lines and to what extent efforts should be made. The Old Testament Church was one, and during the apostolic and sub-apostolic age it was one. He held that the Church was virtually one up to the time of the Reformation. That movement had vindicated the freedom of conscience and secured religious liberty. The present conditions of European thought and activity made the need for Christian Unity urgent. The possibility of unity was demonstrated by the fact that in Canada its spirit was abroad, organic unions had already taken place. Where is the impossibility? It is not, he concluded, in the nature of the case, as three thousand years of history prove. It is not in the will of the Lord, who prays that his disciples may be one, that the world may believe that He is the sent of the Father. Not in the minds of the apostles, who preserved unity in spite of a middle wall of partition between them and the Gentiles that had stood for ages. Where, then, is the impossibility? In us, if anywhere.

Principal Austin, St. Thomas, and Principal Sheraton of Wycliffe College, Toronto, also delivered impressive and eloquent addresses on the subject of Unity.

On Thursday, the Rev. Dr. Antliff presiding, Dr. Parsons spoke earnestly on the "Relation of Christian Unity to Missions." He was followed by Rev. E. K. Cressy of Montreal, who read a vigorous paper on the "Relation of Christian Unity to Temperance."

The following Executive Committee, all resident in Montreal, was named: Revs. Dr. Antliff, T. E. Williams, Dr. MacVicar, Archdeacon Evans, Rural Dean Lindsay, Principal Barbour, T. Lafleur and Dr. Wells, and Messrs. Warden King and Walter Paul. It was recommended that the appointment of a General Secretary be left to the Executive Committee, and that he be guaranteed a salary. The report was adopted with a slight alteration to the effect that the Executive take steps to guarantee the Secretary's salary. The next meeting was fixed for Ottawa during October next. The following General Committee was appointed:—Rev. T. W. Campbell, Toronto; Rev. R. G. Boville, Hamilton; Rev. Dr. Thomas, R-v. John Bur-ton, Toronto; Rev. Dyson Hague, Brockville; Rev. J. A. New-ham, M.A., Rev. Dr. Moore, Ottawa; Rev. S. Huston, Kingston; T. J. Bell, Brockville; Rev. J. A. Gurney, London; Rev. J. Lafleur, Montreal; Rev. Q. Randeau, Ottawa; Warden King, Rev. James Henderson, Rev. L. H. Jordan, B.D., Rev. Thomas G. Williams, Rev. A. G. Upham, Rev. J. C. Antliff, D.D., A. F. Gault, J. C. Holden, Montreal; Rev. W. Scott, Ottawa; Arthur Chowan, Kingston, Rev. E. F. Torrance, Peterborough, R. S. Gard, Strina; Rev. R. Torrance, D.D., Guelph.

A communication from the Salvation Army in Quebec, setting forth their legal grievances in that city, was referred to a committee to report next year.

Rev. Dr. Suhrland presided at the afternoon meeting, at which "Christian Unity" still formed the chief subject of consideration. The Rev. A. B. Cruchet, D.D., Montreal, read an exceedingly calm and able paper on the relation of the union of the French Protestant Churches to Papal aggression. Professor McLaren followed, and spoke of the obligations of Christian unity, maintaining that no one was obliged to work for such unity, but that each one must act as if that unity existed already. Christ undoubtedly preached Christian unity. The Church of Rome is right in claiming that there is only one Church, but wrong in claiming that one Church to be the Church of Rome or any other visible Church whatsoever. Their first duty in the matter was to recognize the existence of that unity—not, indeed, an external conglomeration. This unity not only exists, but will grow. He did not believe what he was told about the quarrels and hickerings among Evangelical Christians. He felt that they were learning to love each other more and more, but if they lost sight of the binding together of all in Christ's mystical body and aspire to a great ecclesiastical agglomeration like the Church of Rome, they would probably fail to attain their desire.

These remarks gave rise to an animated discussion, in which Principal Grant, Principal Sheraton, Dr. Antliff, Rev. G. M. Miligan, Principal MacVicar, of McMaster Hall, Rev. Leroy Hooker and Rev. D. J. Macdonnell took part.

Archdeacon Evans presided at the closing meeting, at which the principal speakers were Dr. Stafford and Rev. William Cuthbertson, of Woodstock, reviewing the work done at the Convention.

Rev. Principal Grant, Rev. Dr. Jackson, Kingston; J. J. Bell, Rev. Dyson Hague and Rev. T. C. Brown, Brockville, were appointed a committee to deal with the petition from the Salvation Army in Quebec City.

After the customary votes of thanks a most interesting and profitable series of resolutions was concluded.

MANITOBA COLLEGE.

Permit me to remind you of the annual collection appointed by the General assembly to be taken up on the third Sabbath of December, on behalf of Manitoba College in all the congregations not contributing otherwise to this institution.

Nearly all that could have been expected by the Church in instituting the college, and in subsequently adding a theological department, has been realized. It has been an important factor in the higher education of the province, and has done something to give to it a Christian character. Its growing importance as a theological institution, both as furnishing a near and therefore less expensive supply of student labourers for our wide mission field, and as supplying permanent pastors more or less acquainted with and interested in the country, is now undeniable. The attendance this year is over one hundred. The number is somewhat in advance of last year. Twenty-two are in attendance on theology, while of the whole number at present receiving instruction in the college nearly, if not indeed quite, forty have the ministry of the Presbyterian Church in view.

The income of the institution has been reduced this year by a little over \$300, through a diminution of the amount coming from the marriage license fund.

The debt resting on the college at the date of last Assembly was about \$10,000; the larger portion of it due at Dr. Reid's office for advances on salaries made in the earlier periods of its history. This has since been reduced by nearly \$4,000, and if the collection or allocation for the present year were made somewhat more liberal, and especially, if the Assembly's appointment of a collection were still more generally honoured, the result, along with other efforts that are being made, would go far towards extinguishing the debt.

The Board is deeply sensible of and very thankful for the generous contributions given by many congregations during these last years, towards its support.

Yours truly, JOHN M. KING.

Winnipeg, Nov. 20, 1889.

OBITUARY.

MRS. DRUMM.

There is sincere sympathy, says the Georgetown *Herald*, in this locality with Rev. A. H. Drumm, whose faithful helpmate died but recently. Some two months ago Mr. and Mrs. Drumm went to Denver in the hope that the change of climate might restore Mrs. Drumm's health. The doctors there found that they could do nothing for her and advised them to return to Ontario. They arrived at Chatham on the 16th ult., and after Mr. Drumm had seen that Mrs. Drumm was in charge of her relatives, he went to Clinton where his mother resides. Wednesday morning he received a telegram that Mrs. Drumm was dead. The funeral took place at Chatham, Friday, 22nd ult.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Dec. 22, 1889.

GLOSE OF SOLOMON'S REIGN.

1 Kings xi: 26-43.

GOLDEN TEXT.—Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.—Ecc. vii. 13.

SHORTER CATECHISM.

Questions 78.—We have a right to truth concerning and toward ourselves and others. 1. Truth is one of the essential characteristics of God, to whose likeness we must be conformed, Psa. xxxi. 5; lvii. 10; John xv. 6; Rom. iii. 4. 2. God gives and demands it, Psa. xii. 6; Eph. iv. 15. 25. 3. Our security under God's government depends on the truth of its principles and the certainty of its execution, Psa. lxxxix. 34; Jer. xxxiii. 20; Ex. xx. 5. 4. Truth is essential in all our dealings with men, Jer. xx. 10; Prov. xxix. 2; Rom. i. 29. 32. Therefore a liar is a rebel against God and must be excluded from heaven, Rev. xxi. 8; and an enemy of mankind and unfit to associate with men, Dea. xxxiii. 29. The term "liar" is regarded by all as the most fearful accusation and insult. We are required to 1. Maintain the truth of God, the glorious Gospel, as He has revealed it, John ii. 22; v. 10. 2. To be regulated by truth in all our mutual transactions, Prov. xxvi. 24, 25; Col. iii. 9; 1 Cor. xiii. 5, 7. 3. To preserve our own good name, Neh. vi. 6-8; Rom. iii. 8; 2 Cor. x. 1, 4, avoiding hypocrisy, Luke xii. 1; 1 Tim. iv. 2, and false humility, Col. i. 18, 23. 4. To defend the reputation of others by truth, Job xvii. 11, and in love, 1 Cor. xiii. 4, 5, 7. 5. And to do so especially in witness-bearing; this may be (a) in private, repelling slander and testifying to good character, Psa. lxxxiii. 3; 1 Tim. xvii. 14; (b) in public, as in Church or State Courts, where judges, jurors, lawyers and witnesses are under oath to maintain truth. Under the third Commandment we considered fidelity to the oath in relation to God, here in relation to man. Perjury is therefore a sin against God and man, Deut. xix. 16. 19. We are forbidden 1. To deny, distort, neglect or withhold God's truth, 1 Tim. i. 10, 20; iv. 1-3; 1 Cor. xvi. 22; Rev. xxii. 18, 19. 2. To falsify. A falsehood is the utterance, in word or deed, of what is known to be untrue, with an intention to deceive and in violation of some right. These three things are important. If we state what we have reason to believe is true, we may be mistaken, but cannot be false. If we utter an untrue word with no intention to deceive, we may be jocose or ironical. If we intend to deceive those who have no right to expect information, as thieves or personal or national enemies, we are justifiable and skillful, and they expect us to conceal our movements and to mislead them if possible, Josh. viii. 4-8; Jud. vii. 16-22. But when we intend to deceive those who have a right to expect truth from us, we break this commandment. 3. To deceive by social lies, by exaggerations, half statements, mental reservations, "pious frauds," misrepresentations, etc. The object to be obtained, our convenience, amusement of others, the advance of the Church, or the good of the public or of the individual, is no justification, Rom. iii. 8. 4. To fail in fulfilling promises, even where it is to our own hurt, Psa. xv. 4. A promise cannot bind us to do wrong to man or against God. If the promised action would defeat the result intended by both parties, the desired end should be secured in some other way. 5. To be guilty of tale-bearing, detraction, slander, throwing suspicion on the innocent or clearing the wrong-doer, or anything prejudicial or injurious to our own or our neighbour's good name.—A. A. Hodge, D.D.

I. Solomon's Rival.—From the tribe of Ephraim, which maintained a rivalry with Judah, came the rival who aspired to the possession of Solomon's throne. Jeroboam was the son of Nebat, an inhabitant of the town of Zarephath, and Scripture also recognizes maternal influence in the formation of character by giving the name of his mother Zeruah, a widow. Jeroboam had for some time entertained the idea of rebelling against Solomon. He had risen from a humble position to one of great importance and influence. He was made ruler over all the charge of the house of Joseph, that is, the tribe of Ephraim. Those of that tribe employed in the service of the king grumbled at the severity and exactions imposed upon them. This growing disaffection no doubt had ministered to Jeroboam's ambition. As Jeroboam is departing from Jerusalem he meets with the prophet Ahijah, belonging to Shiloh, in the same tribe with himself. In accordance with the symbolical character of much of the Hebrew prophecy, this seer impressed on the mind of his hearer the communication he had to make with a significant action. The prophet was clothed with a new outer garment, which he took off and tore into twelve pieces, telling Jeroboam to take ten of them, explaining the action with "Thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon and will give ten tribes to thee." In faithfulness to His promise, God reserved Judah and the tribe of Benjamin, reckoning both as one tribe in the divine line. The reason for the divine purpose in this disruption of the kingdom is again clearly told in order that we may understand the leading principles according to which God's government proceeds. All power and authority is from Him. Obedience to His revealed will is the condition of prosperity and blessedness. Disobedience causes the withdrawal of the divine favour, and that is followed by defeat and disaster. This great principle was clearly set before Jeroboam, when the announcement was made to him that he should be king over Israel. If he was faithful in the exalted station to which he was called, then "thou shalt reign according to all that thy soul desireth," was the promise made to him. Again it is clearly explained to Jeroboam that God's commands were to be the rule for his conduct in the management of national affairs. David's rule, not Solomon's, is taken as the model for Jeroboam, and conditionally a promise is made, "I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

II. David's Death.—Solomon had come to know that Jeroboam was entertaining designs to occupy the throne of Israel. The king, although he knew that he had incurred the divine displeasure, did not readily acquiesce in the change that had been announced. His jealousy was aroused, and he sought to kill one whom he dreaded as a formidable rival. It was a poor way for so wise a man as Solomon to think that he could frustrate God's plans by still further incurring the guilt of a murderer. Jeroboam sought and found an asylum beyond the confines of the kingdom. He fled to Egypt, where he remained until he heard of Solomon's death. Solomon did not live to an advanced age, though that had been promised to him on condition of his obedience to the divine will. There he failed, and as a consequence he died when he was about sixty years of age. Like his father, and like Saul, he reigned for about forty years. When he died he was buried, no doubt, with the pomp and splendour befitting his rank and renown in the sepulchre of the kings. Rehoboam, his foolish son, ascended the throne, but it was not long before Ahijah's prophecy was fulfilled.

PRACTICAL SUGGESTIONS.

Eminent talents may enable one to rise to important positions in life, but they can only be retained by excellence of character and faithful discharge of the duties required.

The kingdom of Israel had to endure the consequences of Solomon's unfaithfulness to God.

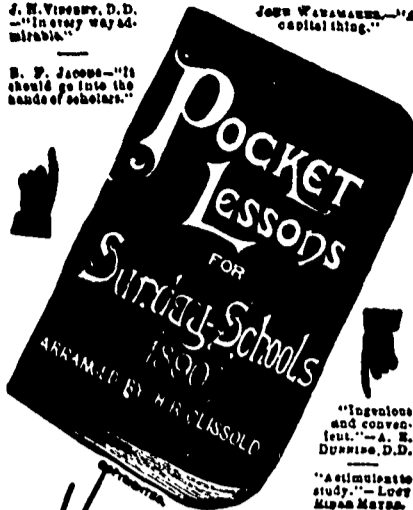
The question is sometimes discussed, Did Solomon repent of his sins before he died? Scripture does not say. A question, however, of more importance to us is, Have we repented of our sins and obtained their forgiveness?

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Having recently purchased the entire stock of watches of the bankrupt firm of Welden, Richards & Co. consisting of solid gold, silver, and gold filled cases, we shall offer a portion of the entire lot at prices never before heard of in the watch trade. Among the stock are 100 American Make stem-winders, in solid gold-filled cases, which we shall sell singly or by the dozen to bring the value of the trade at the unheard-of low price of \$3.50. Each watch and every watch is guaranteed a perfect time-keeper, and each watch is accompanied with our written guarantee for five years. Think of it! A genuine, stem-winding, American Movement watch, in solid, gold-filled cases and guaranteed for five years for \$3.50. Those wanting a perfect, reliable time-keeper, at just one-third retail price, should order at once. Watch speculators can make money by buying by the dozen in sell again.

Solid Gold Watches at \$3.50. These watches must be sold, and at a discount for you to order quickly. We will send in one of the first one hundred orders from this advertisement, a solid 14k Gold Watch worth \$10.00, provided you send \$3.50. In order. Request 100 14K SOLID GOLD CHAINS of the latest patterns, for \$1.00, \$2.00, \$3.00, and up to \$10.00 AT ONCE. Be one of the first and get a solid gold watch for \$3.50. All are stem-winding, elegantly finished, and guaranteed perfectly satisfactory in every way. Send money by registered letter or P. O. order at our risk. Watches and chains sent safely by registered mail to any address, provided 40 cents extra is sent to pay post-ages. EUROPEAN WATCH CO., 47 College Place, New York.

Advertisement for watches and jewelry: '\$225.00 CASH, 70 Diamond Rings, 50 PAIRS GENUINE DIAMOND SCREW EAR RINGS, 26 Solid Gold and Silver Watches GIVEN AWAY'.

Advertisement for a contest: 'In our January, 1889, issue we published the first 100 names received in reply to our last Bible verse contest, in which we gave away \$225 in cash, a Solid Gold Watch worth \$10.00, 25 Solid Silver Watches, and 51 Solid Gold and Genuine Diamond Rings. MORE TO BE GIVEN AWAY. We will give to the First 150 PERSONS telling us where the word LIFE is first found in the Bible, the following valuable prizes: To the 1st person giving the correct answer, \$1000; 2d, \$500; 3d, \$250; 4th, \$100; 5th, \$50; 6th, \$25; 7th, \$10; 8th, \$5; 9th, \$3; 10th, \$2. A Beautiful Diamond Ring worth \$25.00; a Beautiful Diamond Ring worth \$10.00; a Beautiful Diamond Ring worth \$5.00; a Beautiful Diamond Ring worth \$3.00; a Beautiful Diamond Ring worth \$2.00; a Beautiful Diamond Ring worth \$1.00. With your answer send \$2.00 to help cover the expense of this advertisement. We will send you our Illustrated Catalogue of Watches, Diamonds, &c. Our first Monthly of March issue will announce the result of the contest, with names and addresses of the winners. This offer is made solely to introduce our publications into new homes. We, as publishers, are thoroughly known. "Honesty and Square Dealing" is our motto. Our Monthly was established in 1877. Give full name and address. (Stamps taken.) Address: BLANCHARD'S ILLUSTRATED JOURNAL, 2 & 7 Warren Street, New York.

Large advertisement for 'Good Morning PEAR'S SOAP'. Text includes 'HAVE YOU USED PEAR'S SOAP?' and '24/5'.

PREMIUM MUSIC FOR THE MILLION.

SPECIAL MUSICAL PREMIUMS TO SUBSCRIBERS OF "FOREST AND FARM," TO HELP WHILE AWAY THE COMING LONG WINTER EVENINGS.

Compare our prices with prices asked for the same goods, and you will see you get the Musical Instruments for less than half the ordinary retail price, and "FOREST AND FARM" Free for One Year. N.B.—These goods are sold only with "FOREST AND FARM." A good VIOLIN and BOW, Fine Tone, Red Shaded Finish, by express including "FOREST AND FARM" for one year, \$2.00. Eight Key ACCORDEON, Good Finish and Tune, per mail, prepaid, \$1.50; Ten Keys, Extra Fine, and "FOREST AND FARM," \$2.00. Something new, and a great novelty, Blow ACCORDEON, that is, you blow with the Cornopoon, leaving both hands free to manipulate the keys, ten keys, and "FOREST AND FARM," only \$2.00. Harmonica, BANJO Professional, \$1.25; Ten Horns, Single, 40 Reeds, Full Concert Tune, Organ Made, and "FOREST AND FARM," \$1.50. FLUTE, German Silver Key, Cocoa Wood and Slide, and "FOREST AND FARM," \$2.50. PICCOLO, German Silver Key and Slide, and Cocoa Wood and Slide, and "FOREST AND FARM," \$1.50.

PREMIUM CHINA DINNER AND GLASS SETS.

GRAND PREMIUM No. 339—Our Latest and Greatest Premium—consists of the following pieces (in dishes, each piece counts one—for instance—Teapot and Cover count two pieces): 1 Covered Vegetable Dish (two pieces), 1 Scalloped Vegetable Dish, 12 Breakfast Plates, 1 Bowl, 12 Individual Butters, 1 Teapot and Cover (two pieces), 2 Butter Plates, 5 in., 1 Pickle Plate, 12 Teacups, 2 Bread Plates, 8 in., 1 Sugar Bowl and Cover (two pieces), 1 Meat Plate, 12 in., 12 Fruit Plates, 12 Saucers, 1 Cream Pitcher. "FOREST AND FARM," 75-piece China Dinner Set, and Tea Set complete for \$7.50. 27 Just 10c. apiece, less than HALF THE ORDINARY RETAIL PRICE. Each set carefully packed at the factory and guaranteed to give satisfaction. Or the choice of 100 pieces, as follows, together with "FOREST AND FARM" for one year and DICKENS' WORKS, 12 volumes (as described in "FOREST AND FARM") for \$9. 12 8-inch deep Plates 12, 12 8-inch flat Plates 12, 1 16-inch flat Dish 1, 12 4 x 4 Saucers 12, 12 6-inch flat Plates 12, 1 Teapot 2, 2 Sauce Tureen Cpt 4, 12 Cups and Saucers 24, 1 Sugar 2, 1 Cream 1, 12 Patties 12, 1 Slop 1, 12 inch flat Dish 12, 2 End Dishes 4, 100. Or the following elegant complete Glass Set, with "FOREST AND FARM" for one year, and DICKENS' WORKS, 12 volumes, for \$5.—One Butter Dish, 1 Sugar Bowl, 1 Cream Jug, 1 Spoon-holder, half-gallon Water Pitcher, 1 Bread Plate, 1 Berry Set, consisting of 1 large Fruit or Berry Dish and 12 small ones, 1 Celery Holder, 1 Footed Cake Stand, 1 doz. Water Tumblers, 1 doz. Double Glass Egg Cups, 3 plated Top Salt Shakers, 2 Plated Pepper Shakers, 2 Coloured Glass Lamps, with burners and chimneys complete, 1 Coloured Butter or Cheese Plate. Order quickly or you may be too late. These are Special Premiums, and we cannot undertake to supply them continually.

CHARLES STARK & CO., 52 Church Street, Toronto.

N.B.—Send for our 320-page Catalogue. Contains nearly 3,000 Illustrations of every description of merchandise, Jewellery, Firearms, Dry-Goods, Clothing, Groceries, Hardware, etc., etc. Price, 25 cts. Free to intending purchasers.

FEDERAL LIFE ASSURANCE COMPANY.

Assets, exclusive of over \$600,000 uncalled Guarantee Capital, over \$200 to every \$100 of liabilities to policyholders. Insurance in force, over \$10,000,000; Increase in last three years, over \$7,000,000. Policies on the HOMAN'S PLAN of pure insurance, and on other popular plans. Head Office - Hamilton, Ont. Reliable Agents Wanted. DAVID DEXTER, Managing Director.

Advertisement for 'HOLLOWAY'S PILLS'. Text includes 'HEALTH FOR ALL!! HOLLOWAY'S PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 6, or by letter.'

THE MISSIONARY WORLD.

THE QUESTION OF THE HOUR.

For years Brazilian missionaries have been calling attention to the need of Christian schools and colleges for Brazil. New Brazil is not Roman Catholic. Shall nineteenth century infidelity, or nineteenth century Christianity rule Brazil of the twentieth century? This is the burning question of the hour; and its answer under God seems to lie at the door of North American Christians. Already a fully equipped academy in Campinas called "Culto a' Sciencia" is under notoriously infidel direction. The law, and medical, and technological schools have long been hot-beds of positivism and unbelief. Materialism is already entrenched in the redoubts. Left to itself, ere 1900 dawns on Brazil, it will have routed completely the spurious Christianity which now prevails. Can we, followers of the Saviour of mankind, stand by listless, and see this fair land conquered without a struggle?

The Diario Mercantil of Sao Paulo is the literary organ of the province, if not of the Empire. We translate a few significant paragraphs from a recent editorial. The public well know how the majority of school principals in Brazil interpret their noble mission of preparing the child, strengthening its muscles, and its morals, arming it for the struggle for existence, so complicated and difficult, with a stock of clear ideas, suggested methodically by a gradual and critical development of its faculties employing practical positive lessons, illustrated by experiments, in which free examination directs observation and efficient proof. The majority of Brazilian principals occupy themselves largely with the institution's finances, and while making it commercially profitable, concern themselves little with pedagogics, or the true functions of the educator. We have before us the new programme of the "Culto a' Sciencia." It reveals the proficiency of the illustrious professor who conceived and drew it up. The scholars will receive a complete education, which comprises their becoming strong, worthy, and thoughtful—physical, moral, and intellectual education. To render them agile, quick, courageous, by means of gymnastic and hygienic regulations, military evolutions, athletic games, and muscular exercises in the open air, is the first aim of the new school organization. The child, first of all, must be healthy, practised in running, in movements of dexterity, confident in his muscles, in his energies. He must lose the thousand fears and terrors learned in the nurse's lap, and in servants' society. He must have strength, assurance and health. We have often seen a child of ten or twelve years of age insulted by another of his own age and size keep still and not rebel the affront. This is a sad sign of lack of education, and such weakness ought to be more severely punished than disobedience or mischief. It is better that a boy jump about, climb trees, play cricket, leap ravines, put the shot, and bathe every morning in water of the river, than to live constantly protected under the tender care of his teachers, wrapped up in woollens, in continual fear of falling down, or catching cold, bathing in warm water, and at any moment, on hearing an insult, ready to go off crying, instead of boldly clenching his fist. After organic development comes the formation of character. After gymnastics, morals. In a body supplied with good muscles, healthy, and valiant, there should beat a heart supplied with strong virtues, loving justice, and its own dignity. To know how to fulfil duties, and to make one's rights respected—this is the logical and positive principle of ethics. The child of to-day will be to-morrow the man of strife, the man of action, the man of thought. Ethics should give him civility, love for work, subjection to law, respect for the family, the consciousness of the good as the absolute ideal, zeal of honour as the definite norm. To know how to wish, to know how to feel—is of little account without knowing how to think. Intellectual education, imparted by the intuitive and rational method of which Sr. Pujol (the Principal) is an apostle, will give the scholar the perfection of this last factor. His brain will be illuminated little by little, by a process of practical orientation; ideas will not form themselves conventionally by the professor's dictum. Sensational objectivity will always be at hand to supply and elucidate ideas. The scholar will proceed from concrete to abstract, from simple to compound, from the thing to the definition, from practice to theory. Froebel's practical methods go hand in hand with Herbert Spencer's syntehtic philosophy.

DR. HUNTER'S LETTER ON THE LUNGS—NO. V.

WHY CONSUMPTIVES LOSE FLESH.

The nutrition of the body depends on something more than proper food and good digestion. No amount of food, however nutritious, or carefully prepared, can add the weight of a grain to the body, beyond its organic power of assimilation. The stomach may digest it perfectly, and yet the patient lose flesh from day to day. It is surprising how few understand why this is. They suppose assimilation takes place in the stomach, and that if the food be good and the digestion perfect the patient ought either to gain flesh or at least hold his own. But the stomach has nothing to do with the making of new blood from the food eaten. It is simply a mill to grind and dissolve the food so that its nutritious elements may be separated from the crude mass and absorbed. These elements are taken up as a milky liquid and carried to the lungs to be there transformed into red blood, endowed with life and made capable of repairing the wastes of the body. This change is what is meant by the term assimilation. It depends on the lungs and can only take place in proportion to the volume of air breathed. With large lungs a man is fleshy and strong because he can assimilate, i. e., transform into blood a large quantity of food. With small lungs a man is thin and weak, because he can only assimilate a small quantity.

Our standard weight is fixed by the volume of air we habitually take in at a breath. This we call the vital capacity. Poor blood and bad digestion may keep us below this standard, but nothing can ever make us rise above it.

When the lungs become diseased their capacity for air is diminished, and to exactly the same extent the power to make new blood from food is reduced, and a corresponding loss of flesh and strength must take place. If the disease increases the obstruction to breathing also increases and the body keeps on wasting or consuming away, and no diet can prevent it.

This is a law of our being, fixed upon it by the God of nature, and there can be no exception to its operation. You cannot find in all the world a strong, muscular man who has not large lungs and great breathing power, or a man with small lungs, and feeble breathing power, who is not thin and weak.

How absurd, then, in the light of science, appears the hackneyed promise, so often made by physicians in lung cases, to build up the wasting body by food. They have no more power to stop the loss of flesh, by food, than they have to stop the revolutions of the earth upon its axis. The only way the body can be built up is to stop the disease and improve the breathing. Accomplish this and nature will do the building up. ROBT. HUNTER, M. D.

71 Bay St., Toronto, Nov. 28.

R. R. R. — RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN REMEDY That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all Internal Pains.

MA LARIA Cured in its Worst Forms. CHILLS AND FEVER.

FEVER AND AGUE cured or 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF.

Price 25 cents a bottle. Sold by all Druggists.

RADWAY & CO., 419 St. James Street, Montreal.

Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors. Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

Ayer's Sarsaparilla

sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

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

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion St., Boston, Mass.

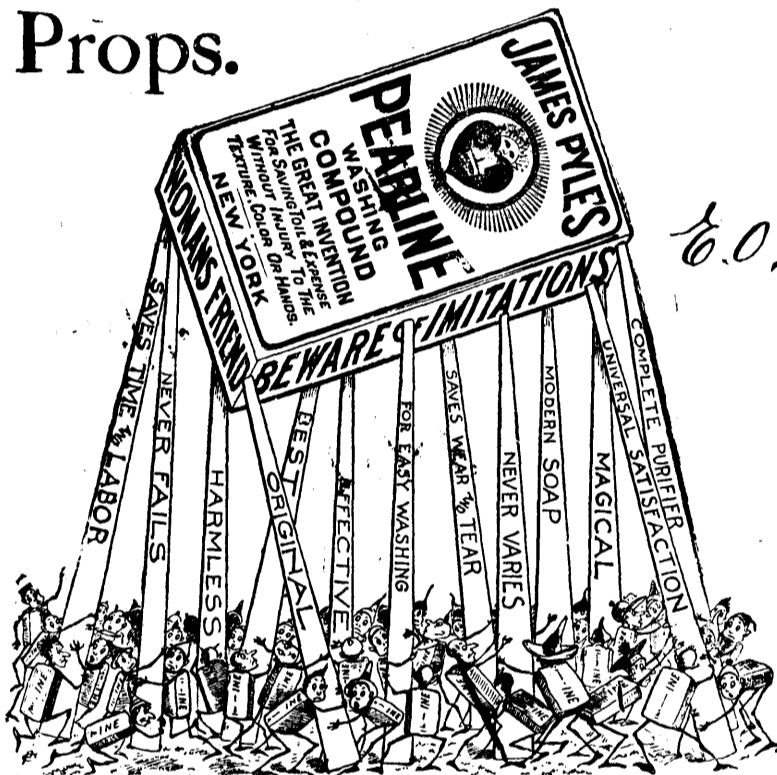
The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

saparilla

are speedy and permanent. It is the most economical blood purifier in the world.

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

Props.

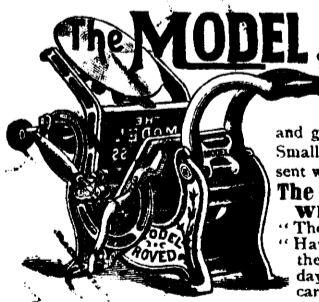


Hundreds of imitations—dangerous to fabric and hands—are tugging away at the props, which have put and still hold Pyle's Pearline in its present enviable position. It's the standard—pure—effective—harmless—a necessity in millions of homes. These imitators take names ending in INE—to deceive—peddle their goods from house to house—claim them to be "Pearline"—"same as Pearl-ine," or "good as Pearl-ine." Beware of them—one wash may ruin your clothes. Their methods alone should denounce them—evidently they do—for the consumption of Pearl-ine increases each day. It does away with the drudgery of woman's hardest work.

Every grocer sells Pearl-ine.

145

JAMES PYLE, New York.



The MODEL PRESS is a real money-maker. With it you can do easily the finest printing. You can do all your church and Sunday-school printing. You can print for your friends. You can do all the printing needed for your office, store, club, lodge, association, library or school. You can flood the country with advertising for almost nothing. 30,000 Model Presses are in use. Plain instructions and guarantee with every press. New 5 x 8 Self-Inker. \$16.50. Smaller and larger sizes from \$5.00. Full particulars in "How to Print," sent with specimens of Model Press work, for a 2-cent stamp. Address: THE MODEL PRESS CO., 612 Arch St., Philadelphia. What Customers Say about the MODEL PRESS. "The best investment I ever made." "Saved me \$20. the first week." "Have used the Model Press for ten years—no fault." "Netted me \$300. the first three months." "Find uses for it in my ministerial work every day." "Three hours after its arrival my 11-year-old boy printed 50 cards beautifully." "Of great advantage in my business."

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General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18. Uptown Office, No. 10 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 3623. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, 217 Subway

A WARMING, NUTRITIOUS BEVERAGE



Made in a minute by merely adding boiling water. There is nothing better on a cold day to warm you and keep you warm than a steaming hot cup of JOHNSTON'S FLUID BEEF.

Kept on draught at all Leading Hotels and Restaurants. ASK FOR IT.

TEXAS AND IRON MOUNTAIN ROUTE. WINTER RESORTS. MEXICO. Mild Climate, Summer Breezes, pure Air, Ancient Ruins, Grand Scenery. LESS THAN 4 DAYS ST. LOUIS TO THE CITY OF MEXICO VIA N. TOWNSEND, G.P. & T. AGT, ST. LOUIS, MO.

SOLID GOLD PLATED. To introduce our Watches, Jewelry, etc., etc., for 30 days we will send this fine, heavy gold-plated Ring to any address on receipt of 25 cents in postage stamps; and will also send free one mammoth Catalogue of Watches, Jewelry, etc., with special terms and inducements for years, and to stand only one cent for 60 days to introduce our goods. Order immediately, and get a \$2.00 Ring for 25 cents. CANADIAN WATCH AND JEWELRY CO., 57 & 59 Adelaide St. East, Toronto, Ont.

CROSSLEY & HUNTER. Secure for your Home, Choir and School 'Songs of Salvation.' Containing "My Mother's Prayer," "Papa, Come this Way," and the Songs of the Quartets and Choruses sung in C. & H. Evangelistic Meetings. Prices: Music, 25c. and 50c. per order only. SOLO BY ALL BOOKSELLERS. WILLIAM BRIGGS, PUBLISHER, TORONTO.

TAR & TOLU. FOR ASTHMA BRONCHITIS HOARSENESS AND PNEUMONIA WHOOPING COUGH. 25 CENTS.

FREE. WILL PLAY 100 TUNES. To introduce them, one in every County or Town, furnished reliable persons (either sex) who will promise to show it. Horden Music Box Co., 7 Murray St., N. Y.

Miscellaneous.

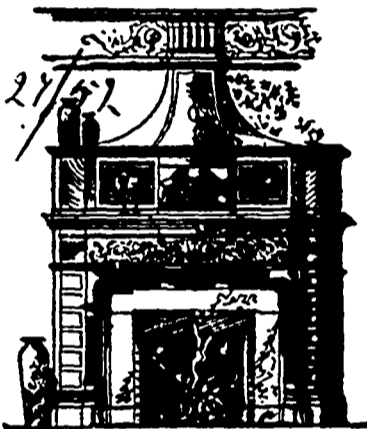
McLAREN'S
BOOKS FRIEND
BAKING POWDER.

Equal in purity to the purest, and best value in the market. Thirty years' experience. None better than ever. One trial will secure your continued patronage.

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M'MASTER & CO.,
WHOLESALE
Woollen and General Dry Goods Merchants,
4 TO 12 FRONT ST. WEST, TORONTO.
OFFICES—34 Clement's Lane, Lombard Street London, E.C.

Fine Art Woodwork of Every Description.



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64 High Street - Toronto.

FOR LIGHTING CHURCHES, HALLS, ETC.

CRYSTAL CARBON GAS FIXTURES

Wright & Co.,
64 High Street - Toronto.

For particulars, address **KEITH & FITZSIMMONS,**
109 King Street West, Toronto

Burdock BLOOD BITTERS

REGULATES The Bowels, Bile, and Blood.
CURES Constipation, Biliousness, Headache, Indigestion, Stomach Pain, and all Broken Down Conditions of the System.

WATFORD, ONT.
My daughter, after a severe attack of Scarlet Fever, was completely broken down. I spent hundreds of dollars in doctors' bills, with but little satisfaction. Before she had taken one bottle of Burdock Blood Bitters there was a remarkable change, and now she is entirely cured.
Mrs. HORTON.

Leonard A. Inwood,
(Late of Jas. Park & Co. of the Market)
PROVISION MERCHANT
Hams, Bacon, Butter, Cheese, Etc.
Choice Stock always on hand.
305 YONGE ST., - TORO. O.

TO INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

Miscellaneous.

MEETINGS OF PRESBYTERY.

GURLEIGH—St Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools.
HAMILTON—Meetings for conference on the State of Religion, etc., will be held in Hamilton on the 10th and 11th December; and in St. Catharines on the 17th and 18th December.
HURON—At Seaford, on the 21st January, at 10.30 a.m.
KINGSTON—At Belleville, in St Andrew's Church, on Tuesday, December 17, at 7.30 p.m.
MONTREAL—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.
OWEN SOUND—In Division Street Hall, Owen Sound, December 16th, at 7.30 p.m.
PARIS—In Zion Church, Brantford, December 17th, at 11 a.m.
WHITBY—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

NATIONAL PLEASANT—a mild purgative, acting on the stomach, liver and bowels, removing all obstructions.

WHIRLWIND Carpet and Church CLEANING
According to the American Plan.
No. 875 QUEEN ST. WEST, TORONTO.
Home Economists, Sole Proprietors.

BOY'S CLOTHING
Cut and Made to Order. Also Made over. DRESSMAKING done in the Latest Style.
M. E. FINNIGAN,
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KNOX LAUNDRY,
409 Spadina Avenue.
All work done by hand. Goods called for and delivered.
W. LARTER, Prop.

R. J. LLOYD,
CATERER AND CONFECTIONER,
247 YONGE STREET,
TORONTO.

DRESSMAKERS' MAGIC SCALE.
The best Tailor System of cutting. Improved and simplified. Taught by
MISS E. J. CHUBB,
Gen. Ag't for Ontario
426 1/2 Yonge St.

HANDSOME DRIVING SET.
Trumpet, Whip & Rein.
For a Present for a Boy it Cannot be Excelled.

NOBBY! DURABLE! PRETTY!
Neatly packed and sent express paid for ONE DOLLAR. Address,
SAMUEL KIRBY,
Manufacturer of Bells, Toys, etc.
MIDDLETOWN, CONN.

THE BEST WATCH PREMIUM EVER OFFERED.
\$6.25 Send us \$6.25 and we will send you by mail prepaid to any part of the world
A 3 oz. Coin Silver Open-face Watch
Key wind, beautifully engraved, excellent time-keeper, seven jewelled, Waltham style (not silver or silver-toned, but genuine coin silver, warranted), together with a handsome gold plated VEST CHAIN and
FOREST & FARM FOR ONE YEAR
Ordinary retail price of watch and chain, \$10.00. This is a special bargain and must not be confused with the trashy brass watches advertised by so-called Watch Companies, who change their name and address every few weeks. Address—
THE CHARLES STARK CO., LIMITED,
62 Church St., Toronto.

N.B.—Send for our 320 page catalogue. Contains nearly 3,000 illustrations of every description of merchandise—Jewellery, Firearms, Dry Goods, Clothing, Groceries, Hardware, etc., etc.
EXPULSIVE FOR WOMEN by using the safe and reliable anthelmintic Freeman's Worm Powders.

Burdock BLOOD BITTERS

REGULATES The Bowels, Bile, and Blood.
CURES Constipation, Biliousness, Headache, Indigestion, Stomach Pain, and all Broken Down Conditions of the System.

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My daughter, after a severe attack of Scarlet Fever, was completely broken down. I spent hundreds of dollars in doctors' bills, with but little satisfaction. Before she had taken one bottle of Burdock Blood Bitters there was a remarkable change, and now she is entirely cured.
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PROVISION MERCHANT
Hams, Bacon, Butter, Cheese, Etc.
Choice Stock always on hand.
305 YONGE ST., - TORO. O.

Miscellaneous.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

C. C. RICHARDS & Co.,
Gents.—We consider MINARD'S LINIMENT the best in the market, and cheerfully recommend its use.

J. H. HARRIS, M.D., Bellevue Hospital.
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M. R. C.S., England.
H. D. WILSON, M.D., Uni. of Penn.

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YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Church St.; Bathurst St., nearly opposite Front St.

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