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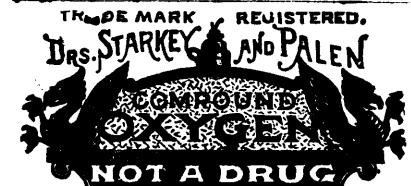
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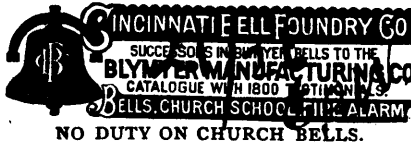
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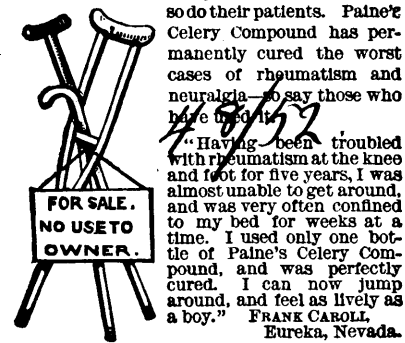
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FOR cleaning, polishing and preserving silverware, use Lowe's Polishing Fluid. For sale by all grocers.

SPICED apples, never fail, to make a good impression. Pare, quarter and core the fruit, and for every seven pounds of apples add three pounds of sugar, one quart of vinegar, and one ounce each of cloves and broken cinnamon, and boil all together. These can be kept several days, the only difficulty, being that they are so toothsome.

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

CHICKEN SOUP.—Take all the bones of a chicken, crack them, and add the dark meat cover well with water, and stew for three or four hours. Flavour the broth with some thinly-cut lemon peel; salt to taste, and add a little sage tied in a piece of muslin. All fat must be removed.

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

TO KEEP A WHITE SILK DRESS.—White silk, a wedding dress, for instance, may be kept for years without acquiring the slightest tint of yellow if wrapped in a linen sheet that has been deeply blueed, and over this two or three thicknesses of heavy brown wrapping paper.

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

FRENCH HONEY.—Beat together a quarter of a pound of powdered sugar and a quarter of a pound of butter; when light add one unbeaten egg, and beat again; stir this over the fire until it thickens; then take from the fire and add the grated rind and juice of one lemon; mix and turn out to cool.

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

ROSE JELLY.—One box of gelatine soaked in a pint of cold water, juice of four lemons, two cups of boiling water, beat to a froth the whites of ten eggs, then strain the boiling water and gelatine over the eggs and beat until it congeals; flavour with vanilla; colour half of this mixture with extract of strawberry, put the pink on top and serve with rich cream sweetened and flavoured with vanilla or boiled custard.

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

APPLE FRITTERS.—One cup of flour, one teaspoonful of baking powder, one pinch of salt, two eggs, one cup of milk. Sift the flour, salt and powder together, add the eggs beaten, the milk, one-half pint of chopped apple and a little nutmeg. Mix into a batter as for griddle cakes, and drop spoonful into hot lard. When delicate brown, remove and serve them with powdered sugar.

FOR Jaded Brain Use Horsford's Acid Phosphate. DR. O. J. C. STOUT, Syracuse, New York, says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

POTATO PUDDING.—Three eggs beaten together, two teacupful of sugar, one cupful of butter, two large potatoes while hot, after putting the potatoes through a sieve; mix together the eggs and sugar, then pour into the butter and potatoes; beat all together thoroughly. Season to suit the taste.

FIFTY years' experience have tested the virtues of DR. WISTAR'S BALSAM OF WILD CHERRY, and it is now generally acknowledged to be the best remedy extant for pulmonary and lung diseases, including consumption. Were it not for its merits, it would long since have "died and made no sign."

Our Best Physicians and Chemists certify that Imperial Cream Tartar Baking Powder is made from pure Crystal Cream Tartar and English Soda, and is by far the best known. Sold by all grocers. LEMON PUDDING.—A very good pudding may be made from one small cup of butter, two full cups of sugar, mix very smooth, adding then to the grated rind of two lemons the yolks of six eggs, six small Boston crackers dissolved in one pint of sweet milk. Bake and use the whites of the eggs to make a meringue for the top of the pudding. When the whites are beaten stiff add six table-spoonful of powdered sugar; mix well, spread on top of pudding and brown nicely. Minard's Liniment cures garget in cows.



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Notes of the Week.

MANY people are of opinion that Sunday funerals are far more numerous than there is any necessity for. Ministers of different denominations have sought to discountenance them as much as possible. The ministers and undertakers of London have agreed to restrict the custom of Sunday burial, excepting of course cases where immediate interment is a matter of necessity.

THE *Christian World* says: Lord Tennyson's new poem, "The Throstle," is short and sweet. It is a little burst of spontaneous melody that seeks to express the wild gaiety of the songster at nesting time, when all nature is awakening after the dreariness of winter. Our young-minded laureate of eighty must have dashed off these simple lines, that sing themselves, with all the delight of the thrush in the fulness of life, on some bright day in the open air. We are forbidden to quote from the *New Review*. They appear, however, in another column.

THE *British Weekly* says: Mr. Arthur Guthrie, Ardrossan, whose literary gifts have earned him more than a provincial reputation, has in the press a volume entitled "Robertson of Irvine, Poet-Preacher," a recasting and expansion of his series of papers on "Memorials of Trinity Church, Irvine." His recollections of intimate personal intercourse, and the large number of reports in his possession, of sermons, lectures, speeches, etc., by Dr. Robertson, have enabled him to produce a volume of distinct value, supplying in several respects what has been found defective in the "Life" written by Dr. James Brown.

A MEETING and conference are to be held, under the auspices of the Protestant Alliance, in London, early in November, to protest against any Government endowment of Roman Catholic education in Ireland. Mr. A. H. Guinness, M.A., Secretary of the Alliance, in its "Monthly Letter" for September, shows to what extent the Roman Catholics have already got education in their hands in Ireland, largely at the public expense. By means of Catholic reading-books, hymns, pictures and teachers, the most active propagandism is carried on, in many cases Protestant children having to be sent to the Catholic schools.

MR. SPURGEON, referring to the report of his intended resignation, writes in his magazine: No idea of giving up my beloved work has crossed my mind of late. To whom should I give it up? Who will carry on the orphanage, college, colportage, evangelists, etc.? Who will minister to that tremendous throng which crowds the great house as constantly as the doors are opened? When the Lord sends the manifest successor the original worker will cheerfully give way; but why should he do so while as yet his years are only fifty-five, and he is no worse in health than he has been wont to be, but, on the contrary, has had a better year than usual?

IN the Maritime Provinces of Canada the railways and steamers carry the members of the Presbyterian Synod to and from the meeting-place, which is Pictou this year, for a single fare. Even the wives of the members receive the same privileges on all the routes except two, where a charge of one-third is made for the return journey. So says the *Glasgow Christian Leader*. The practice of giving reduced rates is not confined to the Maritime Provinces. To those attending religious and philanthropic conventions the railway and shipping companies arrange for reduced rates of travel. The same custom prevails over the whole North American Continent.

THE Rev. A. Decoppet, of France, in an article in the *Observer* on the failure of Father Hyacinth's work, attributes that failure to several causes. 1. His work is too exclusively ecclesiastical. He gives too much attention to the Church question and too little to the feeding of his people and the quickening of their hearts. 2. He occupies an equivocal position, claiming to be a Catholic, when he is no longer such in the popular, historical sense. He is Protestant in reality, but he disclaims that appellation. 3. His attitude towards the Protestants alien-

ates them from him. He fails to see that they are his natural allies. "His Church is without hope in the future, and may be said scarcely to have an existence in the present."

THE Rev. Alfred Rowland is the Merchants' Lecturer in London, for October. His subject is "Ecce Homo." In the course of his first lecture Mr. Rowland said: It is the fashion to laugh at Calvinism, and so far as its harsh, stiff setting of religious truth in metaphysical phrases is concerned, I have much sympathy with that feeling, but depend upon it that at the back of all that artificial system lay the eternal truth of the Divine Will recognized and gloried in by men who were ready to live or die as God might appoint. Far nobler, far truer, is that conception of life than the modern theory that we drift about aimlessly on the current of life taking our chance as best we may. Another illustration that thoughtful men who have not been trained in the Shorter Catechism can recognize the strong points of the system of doctrine known as Calvinism.

THE Bankers' Safe Deposit Warehousing and Loan Co., who have secured the most suitable and completely equipped premises possible in the new Bank of Commerce building, make the announcement that they are now ready to commence business. They are prepared to receive applications for space in their main security vault "constructed of consecutive layers of five-ply, drill-proof chrome steel and iron, exceeding in thickness any yet used in Canada," for all kinds of valuables to be kept in safety. The utility of such institutions has been abundantly and successfully tested in large business centres elsewhere, and there is ample room and need for such in Toronto. In the list of officers appear the names of prominent and well-known business men in the city. The management is entrusted to Mr. William Kerr, a gentleman of unimpeachable probity.

PRINCIPAL CAIRD and Professors Edward Caird, Knight and Campbell have signed a letter in which they state that as they were among those who testified to the fitness of Dr. Menzies for the chair of Biblical Criticism in St. Andrew's, they feel bound, from a personal knowledge of him for more than twenty years, to express their conviction that his slight deafness will be no hindrance to the discharge of the duties of his professorship. They also add that Lord Lothian made "the most careful inquiry as to the alleged physical defects of Dr. Menzies." Several of the members of Dr. Menzies' congregation have written to say that they have never had the slightest difficulty in hearing his sermons, and they speak most warmly of his personal qualities. In a lengthy reply to his critics Professor Flint virtually admits that his action in this regrettable incident was prompted by the ignoring of the claims of Rev. W. Hastie to the vacant chair.

THE first of a series of popular concerts was given in the Pavilion last week and in every respect was a most successful affair. The promoters of these concerts evidently have a proper conception of what is the right thing to attempt in this direction. Toronto is becoming a musical city and it is well that the people generally should share the benefits of the refining influences of good music. An effort was made to suit the varied popular tastes, yet all within the limits of strict propriety. There is a wide interval between selections from "Tannhauser" and a comic ditty, but so well managed were matters that there was no apparent incongruity. All was well sustained. The Chautauqua Orchestra produced fine music and made a most favourable impression. The performances of the youthful violinist, George Fox, more than fulfil the expectations entertained years ago. The other contributors to the concert's success amply sustained their individual reputations. This endeavour to popularize good music and minister to healthy and rational enjoyment is deserving of cordial support.

THE Italian nation has had able and comprehensive statesmen since it entered on the modern and progressive phase of its existence. The name of Cavour will long live in history. He has a fitting successor in Premier Crispi, whose firmness bears evidence to the depth of his convictions and clearness of vision. At a banquet given in his honour at

Palermo last week he is reported to have said that it was necessary to combat all persons, high or low, who were seeking to undermine the political edifice of Italy. The temporal power of the Pope, although it had existed for centuries, had been only a transitive period. Rome existed before it and would continue to exist without it. Complaints or threats either from home or abroad would have no effect. He declared unassailable the utterance of King Humbert that Rome forms an integral part of Italy just as law forms a part of the modern world. After asserting that the Pope possessed perfect religious liberty and was only restricted, and less harshly than in other Catholic states, from encroaching upon the sphere of national right, which is the right of reason, Signor Crispi exclaimed: Let the Church now free, endeavour to frighten Prometheus with the thunderbolts of heaven. Our task is to fight in the cause of reason.

THE *London Christian World* says: Mr. John Burns and Mr. Tillett said some hard things about Nonconformists to a representative of the *Baptist* the other day—things harder than we think the truth entirely warranted. They gave the first promise for help and sympathy to Cardinal Manning, to the Salvation Army and to the Christ Church Mission and Mr. Chadburn. "The Nonconformist body as a body have been conspicuous by their lukewarmness and dictatorial manner." Mr. Tillett excepted Dr. Clifford, Dr. Lunn, and Mr. McNeill, and a few others; but described the City Temple meeting as an empty thing, and united with Mr. Burns in protesting against Dr. Parker's dictatorial manner assumed towards the working men as a class. Mr. Tillett's advice to Nonconformists, if they want to win the good-will of such men as dock labourers, was to "identify themselves more with the homes of the people, and be less gushing on the platform." "We can't stand Dr. Parker at any price," he repeated, and rudely described Mr. Spurgeon as "an old autocrat." It is unpleasant to know that such feelings are entertained, whether altogether justified or not. We have reason to know that the Nonconformists did very much in the way of relief work that may not have come under the direct observation of the strike leaders; but it is evident that, as was confessed at the City Temple meeting, the Nonconformists generally were caught napping.

THE *Christian-at-Work* says: Canada has had a very quiet time with the Indians; and among other reasons because she has treated them fairly, and they have not, that we are aware of, been fleeced by villainous traders and "agents," nor has the whiskey trade flourished among the Canadian Indians as it has among the Sioux, Chippewas and Blackfeet. Yet there must be something wrong or we should not have the news of the great numbers of Indians starving in the Mackenzie River basin. As is shown, a missionary, Rev. Mr. Black, who arrived in Winnipeg last week from Fort Simpson, says the provisions gave out there early in January this year, and we would have given \$200 for a bag of flour. We have said there is something wrong in the matter. The explanation is easily had. They and the white hunters have recklessly destroyed the greater part of the herds of reindeer, moose and buffalo of the woods, and now those living near the Hudson Bay Company alone find some relief in the meagre rations of bacon and flour doled out by the Government. "The Indians are doomed," said Dr. Bain before the Senate Committee at Ottawa last year. "They are deteriorating physically, and in fifty years there will be scarcely be any of them left." Missionaries are at work among the Indians, but even they are often reduced to extremities themselves, and have lived for months at a time on a diet of fish and a little barley soup. Mr. Black says there is reason to fear that the mortality among the Indians next winter on account of the scarcity of food will be very great. One thing is very clear, the Canadian Government is doing nothing whatever for most of the Indians of the Mackenzie River basin. They have suffered much from disease brought among them by the whites, who are doing almost nothing to ameliorate their bitter lot. Probably a more hopeless and wretched lot does not live to-day than these Mackenzie River Indians, whose final extinction is rapidly approaching, unless the Canadian Government rises to the high place of its opportunity and its duty.

Our Contributors.

WHAT WOULD BE GAINED BY ORGANIC UNION?

BY KNOXIAN.

It is a very difficult thing to bring an effusive organic unionist down to hard pan and get him to say exactly what he thinks would be gained by union of all the denominations. Like some of the good people who shout "glory," "glory" at camp-meetings, he has an idea that it is a proper thing to shout "union," "union," but he is not very clear as to what union means or what union would do.

There is one kind of organic unionist, however, who comes down to business in a way we can all understand. We mean the economic unionist, who contends that money would be saved by uniting the denominations and shutting up two or three churches here and there throughout the country. This position is unassailable. Money would be saved by shutting them all up. If the main thing is to save money, then the fewer churches we have open the better. The Presbyterians of Montreal might save a large sum annually by turning in with our Jesuit friends. Two or three Presbyterian congregations in Toronto might close their places of worship, pay off their ministers, and find room in St. Michael's. Two or three more might go to the Unitarian Church. There is probably room there. Now we freely admit that these are rather extreme suppositions, but they illustrate splendidly the fact that saving money is not the main thing to be considered in dealing with church questions. Money is one thing, money is an important thing, but it is not the main thing in church matters, and should the day ever come when so-called Christian men are found negotiating church unions in the same secular spirit as business men arrange for the union of banks or insurance companies; railways or loan companies; school sections or cattle-shows, it won't make the difference of a single straw whether the denominations are united or not. The denominations will then be nothing more than poorly-managed business concerns. There are other considerations more important than saving a little money, and if the economical organic unionist does not think so, let him ask any intelligent liberal Presbyterian who gives a tenth part of his income to his Church, why he does not practise economy by taking his family to the Salvation Army or some organization in which there is nothing to pay.

It has often been urged that the money saved by closing up one or two churches here and there might be given to missionary purposes. Yes, it might be, and so might money expended in a dozen other ways, but would it be? That's the question. We shall not discuss this point. If the advocates of organic union can show that the money expended in supporting three churches where two would do would be devoted to missionary purposes, they certainly have this point in their favour. Against this contention it might be urged that the most liberal supporters of missions now are almost invariably strong denominational men, and the loudest talkers about union sometimes belong to a denomination different from that of the collector who is vainly trying to squeeze a few cents out of them for missionary purposes.

The moral impression argument has already been dealt with. It has been shown that it is the quality of men, not their numbers, that makes an impression for good. This moral argument might be called the brass band argument. It has its origin in the vulgar idea so common in America, that the merits of everything depend upon its size. A crowd must always be great, even though composed of imbeciles. It is useless to tell the admirers of the brass band logic that a crowd has not necessarily any moral power. The crowd that used to gather to see a man hanged was always large, always deeply interested, and always united, but we never heard that such crowds impressed the world very much for their good.

By the brass band argument it might be shown that the most influential prayer meeting in Canada is held in the Kingston Penitentiary. This meeting is attended by seven hundred persons every time, and no doubt the largest in the Dominion. Numbers in this case are scarcely a guarantee for moral and spiritual power. Once more let it be said that it is the spirit, the zeal, the self-denial, the self-sacrifice of Christians that impresses sensible men—not their numbers.

It is sometimes contended that Christian unity would be promoted by organic union. The present is rather an unfortunate time for this contention. It so happens that nearly all the church troubles at present existing in Canada are within the denominations—not between them. The Methodists, recently united, have no quarrel with any other denomination, but they make a very troublesome question among themselves, which has stirred up a good deal of strife, and seems no nearer a peaceful solution now than it was years ago.

The Episcopalians have no special quarrel with the Methodists or Presbyterians, but they fight fiercely about high church and low church among themselves. The Presbyterian Church as a whole has no equal at present without or within, but some of our congregations that are on good enough terms with neighbouring congregations of other denominations get up scandalous rows in their own ranks. Everybody knows that organic union does not necessarily promote a spirit of union. There are thousands of Christian men worshipping in different denominations who are far better friends than if they were in closer ecclesiastical relations.

And there are some in every denomination who would love each other much more, or perhaps we should say hate each other less, if they belonged to different denominations.

John B. Gough used to tell a good story about a husband and wife who indulged in occasional quarrels. One evening after a storm of unusual severity they were sitting silently beside the fire. The old man noticed a tear stealing down the good woman's cheek. "What are you crying about?" he asked in an angry tone. "I was looking," said she, "at the dog and the cat sittin' so peacefully by the fire, and I was thinkin' that if they agreed so well what a shame it was for us to be quarrellin' so." "Humph," said the old man, "tie them together and see what they'll do."

If tied together no doubt they would make things lively. There are thousands of good men living peaceable and useful lives in different Churches, and if tied together ecclesiastically there would be trouble in twenty-four hours. Their education was different, their habits are different, their tastes are different, their ways of thinking and doing things are different, and they are much better separated than they would be if tied together.

Tie up a stalwart Ulster Presbyterian, bred on the Confession and Catechisms, strong on the covenants, with a clear, clean-cut, all-round theology—tie him up with a soft, gushing "Plym" who talks pious platitudes and looks at things with a kind of furtive stare. Nothing short of a miracle of grace would keep the Irishman from punching his head.

Tie up a High'landman who sings nothing but Psalms, who would run out of the church at the sight of a melodeon, who can scarcely be induced to speak on the subject of personal religion—tie him up with an effusive Methodist who shouts "glory hallelujah" every time the minister makes a good point, and who can rattle off his religious experience at a moment's notice. The Highlander would fight for his Master at the cannon's mouth, but he could not stand the amen corner in a Methodist Church five minutes.

Tie Principal Caven and Sam Jones together ecclesiastically, and see what the result will be.

It is not necessary to say that organic union would not make the real, vital work of the Church any easier. The world would remain the world, the flesh would always be the flesh, the devil would continue the same old devil. Sin would always be sin if all the denominations were united to-morrow.

THE GNOSTIC HERESY.—ITS RISE, PROGRESS AND EFFECTS.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. T. HENNING.

On reviewing the whole subject we would remark generally that all the effects of Gnosticism may be classified under one or other of these three divisions, viz., Mysticism, Asceticism, and Licentiousness. On each of these we shall offer a few remarks before we bring this essay to a close, and first a word or two on the effects of their Mysticism:

To this a numerous class of errors may be traced, for mystery, as has been already remarked, was the very soul of Gnosticism. It was opposition to a gross and sensuous conception of divine things, among the Jews and Christians, that gave the strongest impetus to Gnosticism at first, and it furthered its propagation the more, because, as we have seen, "Christianity had awakened also new spiritual wants, which could find no satisfaction in a mere faith founded on authority which despised everything ideal, cast away from it all higher contemplation and intuition, and abruptly rejected all speculation." The elementary tenet, however, of the irreclaimable evil of matter, lay at the foundation of all. It was this that originated the great characteristic of the Oriental systems in general, viz., the exclusion of the Primal Deity from all intercourse with matter. That intercourse in the Gnostic systems had taken place through a derivative and intermediate being more or less remotely proceeding from the sole fountain of Godhead.

This, however, was not the part of Gnosticism which was chiefly obnoxious to the sentiments of the Christian body. Their theories about the malignant nature of the Creator, whom they identified with the God of the Jews; the Docetism which asserted the unreality of the Redeemer; these points excited the most vigorous resistance. But when the wilder theories of Gnosticism began to die away, and when the greater part of the Christian world began to agree in the doctrines of the eternal supremacy of God, the birth, the death, the resurrection of Christ as the Son of God, the effusion of the Holy Spirit—when mysticism or Gnostic feeling had thoroughly pervaded and leavened the Church—questions began to arise as to the peculiar nature and relation between the Father, Son, and Holy Ghost. It was in this way that the Trinitarian Controversy, which led to all the evils of human strife—hatred, persecution, bloodshed—came to be the natural though tardy growth of Gnostic opinions. In studying the history of this controversy it is remarkable to find what an effect mysticism, or Platonism, exercised over the views and opinions of men. This Platonism, too, appears to have gradually absorbed all the more intellectual class; "it hovered over, as it were, and gathered under its wings all the religions of the world." Indeed, it has not yet been fully overcome. Traces of it are still discernible amongst some of the German mystics and minds like those of Thomas Carlyle or S. T. Coleridge. Does not the following sentence from the

latter author indicate the lingering remains of this mysticism in the minds of men? "Who can say," concludes Coleridge, speaking of the Trinity, "who can say, as Christ and the Holy Ghost proceeded from, and are still one with the Father, and, as all the disciples of Christ derive their fulness from Him, and, in spirit, are inviolately united to Him as a branch is to the vine, who can say, but that in one view, what was once mysteriously separated may as mysteriously be recombined, and without interfering with the everlasting Trinity, and the individuality of the spiritual and seraphic orders, the Son, at the consummation of all things, will deliver up his mediatorial kingdom to the Father, and God, in some peculiar infinitely sublime sense, become all in all!"

Farther, these controversies about the Trinity, taken in connection with the doctrine of the æons, those mediators between God and the world of man, tended, indirectly it may be, to the promotion of the worship of angels, saints and martyrs. The earliest images, doubtless, emanated from the Gnostics, who not merely blended the Christian and pagan or Oriental notions on their gems and seals, but likewise consecrated small gold and silver images of all those ancient sages whose doctrines they had adopted, or had fused together in their wild and various theories.

2. Asceticism.—From the Gnostic idea of a deity eternally at war with matter, and abhorring the conditions and resenting the humiliations of animal life, sprung asceticism, which forced its way at a very early period into Christianity, where for many centuries it predominated and subdued even the active and warlike genius of Mahometanism to its dreary and ecstatic influence. "On the cold table-lands of Thibet; in the forests of India, among the busy population of China, on the burning shores of Siam, in Egypt and in Palestine, in Christianized Europe, in Mohametanized Asia, the worshipper of the Lama, the Faquir, the Bouze, the Talapoin, the Essene, the Therapeutist, the Monk and the Dervish, have withdrawn from the society of man, in order to abstract the pure mind from the dominion of foul and corrupting matter." The Gnostic principle was: That the highest order of sanctity attainable on earth is in the possession of those who withdraw themselves as far as possible from the conditions of animal life, and especially who renounce all obedience to the laws of the sexual constitution. Celibacy, which in the ancient Church was but an act of "abstraction of the incarcerated soul from the hyle, the dregs of this lower world" was the offspring of Asceticism. The making of the conditions of animal life, and the common alliances of man in the social system, as directly opposed to the divine perfections, and so to be escaped from by all who sought to excel in virtue, was the Gnostic leaven which finally gained a firm hold of the Christian community, caused many of those superstitions which have continued to oppress Christianity up to the present time, and whose practical operation has deeply influenced the whole history of man.

3. Licentiousness.—As, on the one hand, we observe a tendency of Gnosis to a strict asceticism, which opposes itself to Judaism as to a sensuous and carnal religion, so we remark on the other, that it has also a tendency to a wicked antinomianism, which confusing Christian freedom and unbridled license, set Christianity in opposition to the very "inward nature of the law itself." Such an antinomian Gnosis is shown in the system of Carpocrates and his son Epiphanes. While the early fathers have accused the Gnostics of the most unbridled licentiousness, others have characterized them as imaginative rather than practical fanatics, as indulging a mental rather than a corporeal license. The truth is, their doctrines were calculated to produce the very opposite sentiments and effects, according to the disposition and natural temperament of those who held them. As we have repeatedly seen, the greater part of the Gnostics looked upon it as constituting the unhappiness of the soul to have been associated with a body which they universally held to be malignant, as being terrestrial. They imagined that the more the body was extenuated, the less effect it would have in corrupting and degrading the mind and the nearer they would rise to the Primal Father. But some of them deemed that there was no necessity, as there could be no advantage in attempting to correct the propensities of that nature which was especially evil and malignant. Such of them as were of a voluptuous character considered the actions of the body as having no relation to the state of a soul in communion with God. While it might pursue uncontrolled its own innate and inalienable propensities, "the serene and uncontaminated spirit of the pneumatikoi, who were enlightened by the divine ray, might remain aloof, either unconscious or at least unparticipant in the aberrations of its grovelling consort." The charges brought by some against them may have been rather severe in some instances, still we must see that their whole system had a tendency to produce laxity of morals. The dreamy indolence of mysticism is the most likely to degenerate into voluptuous excess. The excitement of mental has often a very strong effect upon bodily exertion. That this was the case with at least some of these sects and that it is the tendency of the doctrines of all of them, the evidence is too strong to disbelieve—the tendency is undoubtedly such as to justify the language which the heathen philosopher, Plotinus, makes them speak: "Nothing is left for us here, except to give ourselves up to our desires, and to despise all the laws of this world, and all morals, for there is nothing good to be found in this abominable world."

Such, in its leading features, was Gnosticism, a system which was disseminated with the greatest activity by its converts, and which produced so fatal a misapprehension of the divine nature and moral attributes of God, and consequently

gave a wrong direction to everything in theology or worship that came within its reach. It claimed a lofty superiority over the humble Christianity of the common people, and thus proclaimed itself the very opposite of the true Christian spirit. It rested its exclusiveness on the possession of especial knowledge (gnosis) and this was bestowed only on the "enlightened" and the "select." "It was," as Milman appropriately designates it, "the establishment of the Christians as a kind of religious privileged order, a theosophic aristocracy, whose esoteric doctrines soared far above the grasp and comprehension of the vulgar. It was a philosophy rather than a religion; at least the philosophic or speculative part would soon have predominated over the spiritual. They affected a profound and awful mystery and admitted their disciples only by slow and regular gradations." How unlike, in every thing, is Gnosticism to the sound principles and strong sense—the rational piety and wholesome self-denial of Christianity! No mysticism, no asceticism, no licentiousness to be found here. All is simple, rational, real and pure. "In the Christian commonwealth, woman is neither the poor slave of the harem nor the spoilt child of Feudalism, nor yet the Aspasia of Plato's republic, but the help-meet for man, appointed to aid in working out the highest destinies of our race, beginning not in the gymnasia or syssitia of Plato, but in the home of our affections, where must be born, bred and educated a race strong in body, firm in mind and steadfast in principle." The system of the Gnostics was directly hostile to these great objects, tending, as it did, to concubinage instead of marriage, fanaticism instead of piety, asceticism instead of self-command.

Both the precepts and the practice of the founder of Christianity and of His disciples condemned everything that bore the impress of impurity or defilement. There is not a word in the New Testament that would warrant divine contemplation being substituted for holiness of life; whether that contemplation consisted in endless genealogies of divine emanations, or in mystic reveries on the divine perfections, even though these were accompanied with a voluntary humility in the worship of angels, or in fasting and prayer more rigidly ceremonial than those of the Pharisee. In conclusion let us beware of being "puffed up" by pride of intellect. We are still surrounded by many forms of deadly error—Papists, Socinians, philosophizing infidels, rational Christians, and superstitious and enthusiastic deceivers innumerable still seek to "beguile." Let us, therefore, "holding the Head," Christ, who is not only the Head of Government over the Church, but a Head of vital influence to it, not seek to be "wise" above what is written; but in the spirit of true philosophy, let us as little children "receive with meekness the engrafted word which (alone) is able to save our souls."

OUR WATCH TOWER.

This month all congregations begin their winter's work and plans are laid such as are expected to be most helpful for the development of Church life, and the increase of a sound religious interest in all the members. Too great care cannot be taken in the planning, that it be simple, judicious and suitable to the special need of the congregation. Cumbersome and unworkable plans are dead-weights about the neck of a Church. They may look well on paper, and give an air of extensive activity, and yet be of no value to the particular congregation for which they are made. Town and country congregations differ widely in their needs. Let not David try to fight in Saul's armour. But let the fight go on truly and earnestly and grandly. Never slack in that.

* * *

The evangelical interest should be the most prominent. The Church of Christ is a spiritual community seeking the salvation of men. It is not at liberty to turn aside from this. This is its great work. It is to seek it through the regular Sabbath service, the Sunday school, the young people's association, the prayer meeting and every channel of Church life. It is a pleasing feature in the working of congregations to-day, that the literary associations which often degenerated into very questionable meetings, are giving place to Young People's Christian Endeavour Societies. These are well calculated to bind the young people together and to lead them into ways of Christian usefulness, which will be of the greatest possible advantage to the Church. Dr. C. F. Thwing very properly observes in his *Working Church*, "In the organization of young people for Church work, the religious basis must invariably be strongly maintained. No foundation, social, literary, musical, æsthetic, is either worthy or enduring. The young people themselves will accept of a constitution and method which are profoundly religious."

* * *

It is a matter of devout thankfulness that the congregations of our Church are retiring from the means and methods employed for raising money for Christ's work, such as tea-meetings, oyster-suppers, and all that kind of thing, and are embracing the Scriptural plan of giving freely of what God has given them, so that this act becomes a means of grace. God is recognized in the act, God as the giver of everything, and God as he to whom the individual is responsible. In this way the soul is brought into closest relations with God as presiding over every act in life. This mode of raising money leaves the energies of the Church free to pour themselves along the higher lines of Christian endeavour, and also impart to the Church its true character as a purely spiritual institution—the body of Christ upon the earth.

* *

How can every Church service be vitalized? By prayer for the endowment of the Holy Ghost. Let the elders meet for prayer with the pastor before he goes into the pulpit, even though it be but for ten minutes. Let praying souls plead as the service goes on. And at the close of every Sabbath evening service let the young people hold a short prayer meeting and give testimony and exhortation for the benefit of the religiously irresolute; and as a means of stimulating one another in the ways of God. We have not enough of believing prayer. The weekly prayer meeting should be built up by a wise thoughtfulness. Vary the exercises. Make its sweep co-extensive with the work of the Church. Give every interest a place there. Have an evening devoted to the Sunday school, the Band of Hope, the Mission Band and Auxiliary, the Young People's Society, the preaching of the Gospel. Have a prayer meeting, a song service, a Bible reading. Make due announcement of the meeting. Make a stir about it. Proclaim it from the house-tops. Too often religious work is done as though we were ashamed of it. Let us glory in it, and give our strength to it. Our best thought, our best time, our best powers.

* * *

Don't be afraid of printer's ink! Print your programmes of services. In other words, let the people know. Take pains to let them know. It is after all the greatest economy. Place the programmes in the hands of the people at the Church door. Talk about them during the week. By all means let the programme be neat and as beautiful as possible, such as may be preserved. The few dollars spent in this way are returned often ten-fold in money, in the interest awakened in some minds, in the fellowship created in the work of God. In regard to this many a congregation is penny wise and pound foolish.

* * *

Enlist the young people in Church work! The old are in it and will remain till they die, it is a second nature with them. Prepare the coming generation to succeed them. Find a place in every department for them according to their gifts. Be careful not to misplace a man, he will be a cause of disturbance in the wrong place, but of peace and strength in the right place.

* * *

Take time to shake hands! Be brave enough to do it, especially with the stranger, the friendless, the poor, the boys and girls. Great power lies here, and this power is easily lost. In the Church the rich and the poor meet together and the Lord is the Maker of them all. There they are on an equality. They are before God. They are in the presence of Eternity. All stiffness and pride and arrogance are out of place there. The kindly word of recognition and the grasp of the hand is the triumph over them. Let your Christian feeling and thought flow out this way. Touch, and come into touch with all your fellows. We repeat, be brave enough to do it.

SENTINEL.

FRAGMENTARY NOTES.

POINTS OF INTEREST—BANFF—ITS CHURCHES—CLERGYMEN AND SURROUNDINGS.

Accounts of travel and descriptions of scenery in these days fall flat on the public ear, and when the eyes of sensible folks catch these in respectable journals, they are apt to cry out "chestnuts," and Mr. Editor, you will fare well if some keen-eyed reader does not salute you in the same way.

Retracing our steps at Ottawa, we suddenly turn towards the setting of the sun, and with the Fair in full blast at Toronto, a Pullman berth was at a premium. Having remained over there a couple of days, we found ourselves in a homogeneous crowd on the fast express for Owen Sound to catch the *Althabasca*, which we found ready to do battle with the violent waves of Lake Superior.

At the appointed hour the ship left the wharf, and soon the passengers were on deck, viewing with pleasure the beautiful scenery which everywhere met the eye, and on those who saw it for the first time it made a most favourable impression. The "Soo" was reached; but there our troubles began. Those locks, "the largest in the world," yet a fleet of cruising crafts had possession of them before it came our turn to get through, which we did all right, just in time to get the tail end of a severe storm which had raged severely for a day or two. We had about seven hours experience of it, and it was the means of clearing the saloon of the passengers, who with pale faces and tottering steps made for their comfortable staterooms. No more singing and dancing. No more social conversation. The supper table had scarcely a half dozen of guests seated at it. After a storm there comes a calm, and the morning light showed a peaceful sea, and bright and happy faces. People seemed forgetful of the past, and were radiant with the hope of seeing the land of promise—the Pacific coast.

Port Arthur was reached some hours late, but in ample time to catch the through express, which came boldly to the station, apparently regardless of wind or weather. As soon as the immigrants with their children, wives and cousins, were carefully packed away, we resumed our journey, smiling at difficulties, buoyant with hope, and in our minds realizing a fortune in the near future. Other tourists have described the points of interest on the way; and politicians have exaggerated or depreciated the line as it suited their purpose, but we were bent "on getting there," and mountains to us seemed mole-hills; and really sometimes *vice versa*. We

were all happy, but suddenly the thermometer runs down to freezing point, the fire goes out in the Pullman, the "cullud gentleman" gets coal-oil, strikes matches, runs up and down the car, and although he has an endless stock of fine towels, Pears' soap, etc., no use. Ladies are calling for their wraps and fur capes, and gentlemen hustling to the baggage car for their heavy overcoats, while others calmly taking in the situation, asked, What sort of a country is this?

Winnipeg is reached, and we have an hour for lunch. Here we are joined by two distinguished travellers, the Dowager Countess of Shrewsbury and Lady Selkirk, who were "doing Canada." They were escorted to the station by a number of citizens, and seemed to enjoy very much the scenery and democratic life of this land, probably destined to be the Greater Britain.

Lady Selkirk is widow of the late Lord Selkirk, whose grandfathers came out here in 1810, and who has representatives scattered all over the country, and who still remember with gratitude Lord Selkirk's unselfish acts. The Dowager Countess of Shrewsbury is also a widow; and is mother of Lady Londonderry, wife of the late Lord Lieutenant of Ireland. The Dowager is young-looking for her age, and seemed to take an interest in everything going on. Having learned that your correspondent had been over the ground before, they asked a number of questions, some of which would puzzle a philosopher to answer. But my interview with them did not lessen my opinions of the English aristocracy generally, with this exception, that they would learn a great deal by travelling in this country, and mixing with Canadians, whose greatest pride is that they are working people.

BANFF,

of which we hear so much, was reached on Saturday, where we spent Sunday. This is an interesting place. Here the celebrated sulphur springs are in perpetual motion. Even when the thermometer runs down to forty below zero the water from these springs will register as high as eighty. The hotel nestles cosily at the base of the mountains, and is about one thousand miles from Winnipeg.

We have a good, comfortable and convenient church there, built of brick, erected about a year ago. The minister is the Rev. Mr. McLeod, a graduate of Knox College, and of whom a resident said that he was "not only the best preacher in the place, but the best preacher who has ever been there." I was afraid he would go on to say that he was the best who would ever be there.

LET BROTHERLY LOVE CONTINUE.

One of the sure signs of Christian union is given in Banff, where the English Church clergyman sings in the choir at the morning service, and holds his own service in the church in the evening. Mr. McLeod afternoon and evening supplies the outside stations.

The choir contained some splendid voices, one a pupil of Signor D'Auria, who has lately taken charge of the music in St. James Square Church, Toronto. On the whole, the music was a credit to the spirited and energetic congregation which lies hidden from public view, near the summit of the Rockies. The pastor, Rev. Mr. McLeod, was absent on his holidays, but his place was acceptably filled by his brother-in-law, Rev. Mr. Rowan from Manitoba, who will be in charge for some weeks; and if his first sermon which we heard was an index of those which were to follow, the congregation are to be congratulated. When one sees the work which Mr. McLeod has done, and the work he is capable of doing, he can better understand the inducements which were held out to him from the east to labour in more prominent and important fields, and it is not overstating the matter when we say that his removal from Banff would be a serious loss to the Church and neighbourhood.

Banff is a pretty place, and was visited by thousands during the summer, but its trade must largely depend on the trans-continental traffic. It should prosper. It has three clergymen,—Presbyterian, English Church and Methodist. The Roman Catholics have a small church, where service is held once a month. Equal rights are conceded by all, and to all. There are no saloons, no lawyers, no insurance agents, and no real estate agents. I heard that it was threatened with a book agent and lady medical doctor, but later reports do not confirm these rumours. It has a livery stable, post office and drug-store, and a "crutch" suspended from a tree with a card informing the public that the man who came there on the crutch was cured, and did not require it any more.

Banff Springs Hotel, Alberta.

A DYING REQUEST.

"Promise me one thing," said a dying father to his son: "It is my dying request; will you grant it?"

The son, sobbing, gave his assent.

"I want you, for six months after my death, to go quietly and alone to my room for half an hour every day and there think."

"On what subject?" inquired the boy.

"That," replied the father, "I leave solely with yourself—only think!"

He had been a disobedient son, but he felt he would try to make some amends by keeping to his promise, and after his father died he did try. At first his thoughts wandered to all sorts of subjects, till at length conscience began to work, and he was awakened to a sense of his wickedness and evil doings, and he set himself to amend his life and ways.

Pastor and People.

IN ERROR.

"Give me, this day, dear Lord," I cried,
"Some blessed station near Thy side ;

"Some work in very deed for Thee,
That I may know Thy need of me."

Thus pleading, praying, up and down
I wandered, searching field and town.

Intent on task, the very best
Eluding still my eager quest.

And morn to noonday brightened ; night
Drew slowly towards the fading height.

Till I, low kneeling at the throne
Will empty hands, made weary moan :

"Thou hadst not any room for me ?
No work was mine, dear Christ, for thee !"

Then sudden on my blurring sight
Swept majesty and love and light.

The Master stood before me there
In conscious answer to my prayer.

He touched mine eyes. In shame I blushed,
In shame my weak complaining hushed !

For lo ! all day, the swift hours through,
The work, Christ-given, for me to do

In mine own house had slighted been,
And I, convicted so of sin,

Could only lift my look to His,
The grace of pardon ask for this,

That I had wandered far and wide,
Instead of watching at His side ;

That I had yet to learn how sweet
The home tasks at the Master's feet.

—Margaret E. Sangster.

THE REV. DR. WILSON, OF LIMERICK. IRELAND.

From the July number of the *Day-Break*, one of the missionary publications of the Presbyterian Church of Ireland, we take the following brief biographical sketch of Dr. Wilson, of Limerick. Dr. Cochrane, in sending it, says that as Convener of the Colonial Committee of the Irish Church, he has done a great deal for our Home Mission work in Canada, by spreading valuable information and timely grants from their fund. Many of our readers will gladly know more of a man greatly beloved by his own Church, and who has held honourable positions in the General Assembly for many years :

The Rev. David Wilson, D.D, is one of the most respected ministers of the Irish Presbyterian Church.

He was born near Ballymena in the year 1820. His grandfather, after whom he was called, was a leading medical man in the district from Ballymena to Cullybackey. He sympathized with distressed and oppressed Presbyterians and others in troublous times. But his great and kindly influence was always exercised on the side of peace and order. A well-authenticated tradition tells how, in the Rebellion of 1798, he induced the rebels to lay down their arms in the streets of Ballymena, and retire to their homes. But before leaving, the canny County Antrim men inquired, "And, Doctor, wha's tae pye us for a' the trouble we hae had?"

When the Rev. David Wilson was a boy, Sabbath schools, both in town and country, were numerous and well-attended. But Dr. Wilson believes that the teaching power is greatly improved now. The missionary spirit was then only beginning to show itself. Collections for missions were very rare, and the amount given was very small.

Dr. Wilson received his education at the Diocesan School in Ballymena, the Royal Academical Institution in Belfast, and afterwards at the Theological College there. He had a distinguished college course, taking first prize at entrance, and afterwards first prizes in Latin, Greek and Hebrew. He also studied a session at Edinburgh, where Dr. Chalmers was then in the zenith of his power.

In February, 1844, Mr. Wilson was ordained as minister of Carmony, near Belfast. But his pastorate there was a brief one. At the end of the same year he was called to the City of Limerick, where he was installed on the last day of 1844, and where he has lived and laboured for nearly forty-five years. Our young readers who know the history of Ireland will remember that Limerick is famous for the brave exploits of Sarsfield, the Irish general, and as being "the City of the Violated Treaty." There has been a Presbyterian congregation there since the days of Cromwell. When Mr. Wilson became its minister it was not very flourishing, consisting of only nineteen families. Two years after his settlement there a new church was built, capable of holding four times the number of people that the old one contained. Now it is the second largest Presbyterian congregation in the South of Ireland, outside the city and suburbs of Dublin, numbering eighty-eight families, and contributing with great liberality to missions and other religious objects.

Dr. Wilson is not only much beloved by his own people, but is respected by all denominations in Limerick. He has been president, and is now a vice-president, of the Limerick

Protestant Young Men's Association, of which the Bishops of Limerick and Cashel are patrons, and which combines in a pleasant brotherhood members of all Protestant denominations.

His ministry in Limerick has been a faithful and a busy one. For a considerable time he ministered to persons from Nenagh, in the County Tipperary, to Loop Head in Clare, near which he several times preached, his whole district being then about eighty miles in length, and upwards of forty miles in breadth. For years he conducted five services every Sabbath, often journeying long distances to preach to soldiers and others.

The missionary spirit shown by Dr. Wilson led to his being chosen along with Drs. Edgar and Dill to visit the United States as a deputation from the Irish Presbyterian Church. There he helped to raise a large sum to sustain and extend our Home Mission work.

In 1874 his missionary spirit was further recognized by his appointment as Convener of the Colonial Mission. Dr. Wilson has awakened much interest on behalf of mission work in Canada, Australia, and New Zealand, and has exercised great wisdom in selecting missionaries for that important work. At the Assembly in Belfast this year he sought to be relieved of the Convener'ship, but the General Assembly felt that we could not afford to lose the services of so wise and energetic a leader in mission work.

Dr. Wilson had the rare honour of being Moderator of the General Assembly two years in succession. This was in the years 1865 and 1866, an important period in the history of our Church. He headed several deputations to members of the Government, and introduced the business to Gladstone and Disraeli, when each in turn was Chancellor of the Exchequer, and again when each was Prime Minister. In 1868 he was appointed a member of the Royal Commission of Inquiry into Primary Education (Ireland), and took an active part in the proceedings.

Dr. Wilson has been a devoted minister of Christ, a kind and faithful pastor, and a zealous advocate of every good cause. He is looked up to as a prudent counsellor in our Church courts and on our missionary boards. He has made the blue banner of the Presbyterian Church to be known and honoured over a wide district of the south and west of Ireland. May God raise up many of our young readers who will follow fearlessly in the footsteps of this honoured servant of Christ.

CRITICISING THE MINISTER.

Ministers are public teachers, and of course come in for their share of criticism. They are targets for shooters from all quarters. They are pincushions, and not a few think it their right to come round occasionally and stick one in. Some people think it is good for the minister's health—physical and spiritual—to be well punctured. These criticisms are varied. Sometimes they are just, sometimes not. Sometimes they are kindly—oftener hasty—once in a while vicious. Sometimes they are amusing—once in a while painful.

Now they are called peculiar, now not sociable, now ill-tempered ; now too plain of speech, now not plain enough ; now proud, and now affected, which is the same thing ; now they preach too loud, now not loud enough ; now too long, and now too — I was going to say too short ; but I hold, I have not heard that criticism often. Now they are all the time after money ; "all the time going down into a man's pocket book ;" and now, "why don't you have a better choir ?" which means much more money—if not more piety. Now they are too liberal, and now not liberal enough ; now he does not go to see some sick one—especially when he does not know that one is sick—and so the gathering wave rolls on until it becomes a flood. But I stay. I have just turned to a page of personal experience which I have had turned down for some time. I have given the reader one-fourth of it—enough with the mercury in the nineties. Oh, it is easy to criticize. Any one can do that much. What shall the minister do in such a case? Paul, under a far greater burden, said, "None of these things move me." Let us be sure to have the Master's approval, and to maintain a conscience void of offence among men, and go on. Blessed the people who see in their minister, not an angel, but a sincere, earnest servant of the Master, for whom they daily pray, and whose hands they hold up. Such have a right to criticize the minister, and no others have.—*Dr. Rhodes.*

SALVATION.

Salvation—what music there is in that word ; music that never tires, but is always new, that always rouses yet always rests us. It holds in itself all that our hearts would say. It is sweet vigour to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven ; and our eternal Father Himself listens to it with adorable complacency. It is sweet even to Him out of whose mind is the music of a thousand words. To be saved ! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen nor ear heard. It is a rescue from such a shipwreck ! It is a rest, and in such a home. It is to lie down for ever in the bosom of God, in an endless rapture of insatiable contentment.—*F. W. Faber.*

DR. RAINY is expected in Edinburgh about the beginning of November.

GO'S PLANS.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him.

You can tear the rosebud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off and let God weave as He pleases. Do you think you know better than He does what your life ought to be ?

AMBITIOUS PREACHERS.

Is there such a thing as sanctified ambition? If so, why may not preachers be ambitious? The former question may be answered "Yes" or "No," and upon the answer given turns the second question. If ambition is wrong, *per se*, no preacher should indulge the passion, and, as to that matter, no other good man. Emulation in the ministry is certainly right, for the apostle advises his brethren to "covet earnestly the best gifts," not the best places.

The aim of a good minister should be to qualify himself for any position to which he may be called by his brethren ; but he should be willing to take any place, even the hardest and most difficult, if God has called him to it. Soft places in the ministry do not exist, really, if the minister does his whole duty to his people. A pastorate, either great or small, means work, and plenty of it to fill the hands of any man.

While some ministers may be influenced by ambitious motives, doubtless they are the exception, and not the rule. Men of God work for Jesus at a great sacrifice to themselves, and nothing can turn them aside from their chosen pursuit. They feel, "Woe is me if I preach not the Gospel," and so they press forward to the goal, although men of business may regard them as fanatics who would be all the better for a guardian to look after their secular interests. But, anyway, let us thank God for a good and faithful ministry.—*Christian Index.*

DULL PRAYER-MEETINGS.

Why is it that so many of our prayer-meetings are dull and lifeless? The people who attend them are good, indeed, many of them are regarded as more than ordinarily pious, and yet, the prayer-meeting often drags its slow length along and everybody is glad when it is over. Among other reasons, we would say that this state of affairs is due to the fact that we too often rush into the prayer-meeting without any preparation of heart. If every Church member would make it a rule to spend just a few moments upon his knees before going to the prayer-meeting, in order that his mind might be composed he would find an immense improvement in the pleasure and profit which he derives from such a gathering. Try it, brother.—*Central Baptist.*

THE RULES OF ELIZABETH FRY.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day ; but always be in the habit of being employed.
2. Never err the least in truth.
2. Never say an ill thing of a person, when thou canst say a good thing of him. Not only speak charitably, but feel so.
4. Never be irritable or unkind to anybody.
5. Never indulge thyself in luxuries that are not necessary.
6. Do all things with consideration, and when thy path to act right is difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.

FEMALE INFLUENCE.

There is a mystery about the rich, unseen power which woman possesses over the human heart that cannot be penetrated ; and yet it goes on ever working ; influencing the great tide of life and stamping itself upon nations. Young women remember this as you go forward to bless your race. The evils of society can be removed only by the culture of virtue. Let your supreme ambition be to make individual men nobler. All railroads and steamships and telegraphs only hasten the ruin of a nation, unless its citizens are virtuous. Those who ride, not the conveyance ; what the message is, not the wire ; these are of supreme importance. Knowledge alone is indeed power ; so is steam ; and both, without a wise engineer, are ruin to their possessor.

Our Young Folks.

LITTLE BY LITTLE.

Step by step the Alpine climber
Presses upward sure and slow,
Till his feet are firmly planted
In the realms of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch the picture groweth
Into beauty, life and light,
Till a wondrous revelation
Bursts upon the raptured sight.

Stroke by stroke the clock aye ringeth
Welcomes to eternity,
Adding warning unto warning
To the heart in me and thee.

Word by word the book is written
With its tale of woe or weal,
Till the throbbing thoughts like music
Through the trembling spirit steal.

Wave on wave the wide tide creepeth
Further on and up the shore,
Till the stranded boats are floating
Free and buoyant as of yore.

Such is life in all its phases,
Little things make up the great;
Therefore scorn them not, but make them
Stepping-stones to heaven's gate.

AUNT HOPE'S SECRET.

There was a most dismal groaning sound in the kitchen. Aunt Hope passed by the half open door, looked anxiously in, fearing Kitty had cut her finger, or bumped her head; or something.

Neither. Kitty stood by the sink over a pan of potatoes which she was set to wash, and, if she did not expect to wash them with tear drops, why did she send so many splashing down among the rough, brown coated things?

"Why, Kitty Smith!" cried Aunt Hope cheerily, "is the well dry that you must furnish water to wash the potatoes, or do they wash easier in salt water?"

Kitty's only answer was a fresh deluge of tears, half of which Aunt Hope kissed away with a merry laugh.

"Now, dear child," rolling up her own pretty dress sleeves and plunging into the potatoes as if she liked the fun, "let us do these potatoes as quickly and cleanly as we can, and I will give you a secret."

Kitty always liked secrets, and the very idea of one dried up her tears. "I'll tell you one," she said, "but it isn't any secret to you now, you've been here three days; I hate to work."

"Do you?" said Aunt Hope, in as surprised a tone as though she had never dreamed of such a thing.

"Well, I know just how to pity you, for when I was your age I did too."

"Why, Aunt Hope!" and Kitty stared in astonishment. "Fred and I were talking about you last night, and we both thought we never saw so busy a body as you are, always doing something."

"Yes, I love to work now, but I didn't then; I hated it."

"There are some kinds of work I am sure I should like to do," said Kitty. "If mother would only let me wash, or work the butter, or make the pies, I know I should love to; but I hate to wash dishes and potatoes, and sweep down stairs, and do all those things I have to do every day."

"And that is why you hate to do them. Anything you have to do every day you soon tire of, and mothers don't give their little girls the hard and impossible things to do, but the plain and easy ones. Well, my grandma gave me a grand secret to like work, and it worked like a charm. I have never forgotten it, and it helps me even now when I have anything to do I really don't like."

"What is it?" asked Kitty with deep interest.

"It is this. Listen: The more you hate to do anything that must be done, the quicker go at it and do it in the best possible fashion. Now, these potatoes, the longer you stopped to dread them, the worse they would seem to do. Plunge into them at once, and rub and scrape with all your might till they look clean and handsome."

All the while Aunt Hope had been working as briskly as she talked, and Kitty had worked fast too; so by the time the talk was ended the potatoes were done.

STUDY UNSELFISHNESS.

I remember having to advise a man who had fallen into a sad, because morose, life, and had put himself under my counsel; and I said: "Suppose you begin by passing the butter at the table." He needed to be on the lookout, consciously, for little occasions to serve those around him. Take care in the least exercises that you care for others.

"I do not like that man," said a sound observer to me; "I saw him let his wife pick up her own handkerchief." This critic was right in that quick judgment.

"I judge him by the way he treats his dog." That is a wise criticism. And if it is wise in criticism, it is wise in life. Train yourself to unselfishness in what the world pleases to call little things.

PETER'S REWARD.

Peter Redmond went to the village academy and was a studious pupil, but when, near commencement day, his father asked him if he had written a composition for the occasion, he answered promptly: "No, sir! I have not."

"And why not?" inquired the rather puzzled parent.

"Because I could have no chance of the prize. I am only fourteen years old and some of the fellows are as much as twenty; it would be foolish for me to compete with them."

"Of course you will write a composition, my boy. I do not mean to pay schooling for you and have it do no good."

"But, papa, Commencement Day is only the day after tomorrow. How can I write one now?"

"Well, Peter," said the father, "it is my wish that you should do it. Can you not try to please your father?"

"Yes, papa, I will try, though I know I cannot do it very well."

"Do the best you can, and I will not blame you, dear boy."

Peter went to bed troubled over the matter, and all night it was upon his mind, so much so that before daylight he sprang from his couch exclaiming, "I have a subject! I have a subject!"

His father, awakened by the noise, asked from an adjoining room what the matter was.

"Oh! I am going to write my composition," called out Peter.

"A rather strange hour for such work as that," said the father; "but go ahead."

Peter wrote rapidly, having thought the theme all over in his bed, his subject being "Reputation," and he wrote well, for a sort of inspiration had come over him for the time.

When morning dawned the composition was read to his father, who pronounced it fairly well done, and Peter took it with him to school.

When called upon to read it Peter felt some trepidation, but read in clear, distinct tones, that could be heard by all. He felt when he sat down once more that he had obeyed his father, and that was reward enough; all he could expect when so many were older and wiser than himself. Presently the prizes were distributed, and every boy was on the alert.

"Peter Redmond!"

Peter started in surprise, and did not stir until the teacher said: "Come, Peter, the prize is really yours, and well earned, too."

At this the boy rose slowly, and with a dazed manner went forward for the beautifully-bound book waiting for him. He could scarcely believe his own senses; but when he told his father the news and showed him the prize, the latter said: "Of course! of course!" as if it might have been all expected.

Peter is an elderly man now, but remembers with great pleasure the prize he won by obeying his father.

This is a true story, and reminds us of the promise of the Fifth Commandment as we find it in Deuteronomy: Honour thy father and thy mother—that it may go well with thee.

SKIPPING THE HARD POINTS.

Boys, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue, and whenever he found a fort hard to take left it alone? Don't you think the enemy would buzz wild there like bees in a hive, and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you; if you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over and one of those I was asked to do on the black-board."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve when you take up a new study that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.

It is ungentlemanly. A gentleman, according to Webster, is a genteel man—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.

THE ART OF QUARRELLING.

The first words of a quarrel, which are generally too trifling to be remembered, are like the few sparks that fall upon the dry leaves of the forest. The angry retort is the puff of wind that blows them into a flame. Then the mischief is done, past recall. Then two hearts, friendly a few moments before, are full of anger. Then words are spoken which may be forgiven, but hardly forgotten, and the friendship is seldom quite as it was before. Hence the old saying, "It is the second word that makes the quarrel." That second word usually wounds the pride or the self-love of him to whom it is addressed. It may take a form that implies a doubt of the other's veracity—a dire offence to any one not wholly debased. Often it insinuates a low, small, unworthy motive. Sometimes the maddened word is a truth, as when Brutus told Cassius he had an "itching palm to sell his offices for gold." Cassius was so enraged that he cried:

I an itching palm!
You know that you are Brutus that speaks this,
Or, by the gods, this speech were else your last.

Ugly thoughts must sometimes be spoken, but not when two persons are quarrelling. Another most irritating retort is one which attributes cowardice. Courage and truthfulness being the very foundation of respectable character, a remark which conveys an intimation of a want of either, is a sure provocation of quarrel. There are tones in the voice that cannot be described, but every reader, unless he is a high-class saint, has used them in the early moments of a quarrel. The most innocent thing in the world may be said in such a way as to rasp and humiliate, particularly if it is accompanied by a certain look out of the eyes.

Human beings, old or young, never appear in so poor and mean a light as when they are quarrelling. A family quarrel is among the most sorrowful and vulgar displays of human infirmity. Among people living in the same house, sitting three times a day at the same table, being together in the evening, working together in the day time, all possessing a nervous system and a tender self-love, it must needs be that offences come. Irritating words will be unintentionally spoken, expected attentions will be omitted, the materials of a quarrel will frequently be created. Two things should be borne in mind by every inmate; one is that it takes two persons to make a quarrel; the other, that the quarrel usually dates from the second word.

Tom: "What did you take my bat for?"

Charles: "I didn't take your bat, and you know it."

Tom: "You are a liar."

In this way Charles made the quarrel, because he met the merely irritating word with a grossly insulting second. Put down the brakes hard upon the second word.

MY LAST CIGAR.

One Christmas my mother invited her children to her home to spend the day. I went, and enjoyed the last Christmas I ever spent with her. After enjoying a real good, old-fashioned Christmas dinner I went out doors to smoke an extra large and fine Havana, which a friend had given me a few days before for a "Christmas Day smoke." I found the flavour fine, but the tobacco was much stronger than I was accustomed to, so that when only a third of it was smoked I found myself quite dizzy, and compelled to cease operations, though I had used the weed for ten years.

So I let the fire go out, and after the dizziness passed off I went back into mother's presence, with the unlit cigar between my teeth. As I entered mother looked up, and said:

"My son, I wish you would do something to-day that you will in the future always be glad you did do upon this Christmas day, which will be of permanent good to you through your remaining life, and make your mother happy as well."

"Name it, mother," I replied.

"Throw that cigar into the stove, and never smoke another, or use the vile weed in any way; it is a slow but sure poison, besides being an expensive habit."

I took out the cigar from my mouth, looked at it, asked myself, Can I leave off smoking?—then I looked over to mother's chair; her eyes were closed, but her lips moved, and I felt that mother was lifting up her heart to God for me, and the words came to me, "My grace is sufficient," and instantly I raised the stove lid and threw in my Havana, and said:

"Mother, I will do it."

"You will never regret it," she said, and tears of joy rolled down her cheeks. And I am happy to say I never have regretted it. The great wonder to me to-day is how I could ever consent to have endured the slavery of tobacco ten years. Having been a free man fifteen years I have come to despise tobacco in every form in which men use it. And how a father can use the vile weed, and encourage his children to use it, as thousands do in our State, is one of the most astonishing things to me, and one of the saddest things I encounter. And I hope Christian women will wage their war upon tobacco as well as upon rum until it is banished from every home. Mothers, do your duty! Fathers, do it by examples as well as by precept, and then the evil will be stamped out, because there is no influence so powerful with a son as a father's and mother's.

LADY VICTORIA CAMPBELL, a daughter of the Duke of Argyll, is addressing meetings of young women during her annual visitation of the Western Islands, and is everywhere received with much enthusiasm.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 23rd, 1889.

FROM time to time we find our United States religious contemporaries deploring the small number of young men who devote themselves to the work of the holy ministry. In New England leading universities are to be found, yet it is a subject of remark how few comparatively of the students indicate their intention to study theology. From several institutions young men in promising numbers have come forward avowing their intention of becoming missionaries to the heathen, but few of their number come from Yale or Harvard. Has the higher criticism had anything to do with repressing the desire of educated men for the work of the Gospel at home or abroad? Here in Canada, happily, students for the ministry are abundant.

AS an illustration of how the best of men may draw different, even contradictory, conclusions from the same facts, take the following. Dr. Van-Dyke says the Presbyterian Church of the United States "was never more sound in the faith, nor more loyal in adhering to her Standards than she is today," therefore this is a good time to revise the Standards. Dr. Shedd adds his hearty amen to all that Dr. Van-Dyke says about the orthodoxy of the Church and adds in effect, therefore this is a good time to let the Standards alone. There is a good deal to be said in favour of both conclusions. Dr. Van-Dyke might well ask if a time of preaching heterodoxy would be a good time to revise Standards. Any creed will bear traces of the time at which it was drawn up or revised, and a revision made in a time of doctrinal laxity would be almost certain to shew the laxity in a good many places. If the Confession is to be revised at all, by all means let it be revised when the Church is alive and loyal to the Pauline theology.

REFERRING to the law suit at present going on between the town of Cobourg and the men who are loyally trying to carry out the deliverance of the General Conference, the *Christian Guardian* says:

We have always believed that if the people of Cobourg had been left to themselves, uninfluenced by some of those gentlemen who are so bitterly opposed to Federation, we would have had no serious difficulty in arriving at an amicable settlement with them.

And we have always believed and do now believe that if the people of Cobourg or any other place are left to themselves they as a rule may be trusted to do what is right and reasonable in regard to any matter they understand. Ninety-nine times out of a hundred when a body of people appear to be doing anything wrong, or even unreasonable, they are led into it by plausible schemers who keep more or less in the background. This is pre-eminently true of Church quarrels, many of which can be traced to one or two individuals who led the others astray. People who embark in that business are often punished in this life, even if they should escape punishment in the life to come.

ON the question of tax exemption our Baptist brethren occupy the most advanced ground of any religious body in the country. Possibly the Congregationalists are abreast of them. In the Presbyterian Church there are minor differences of opinion. Some think that in exempting ecclesiastical property and permitting ministers of the Gospel a degree of immunity from taxation the State is doing a wise and meritorious thing. Others are just as radical on this question as are the Baptists, and hold that the separation of Church and State should be complete. They argue that religion would not lose but gain in influence were no special favours granted by the civil authorities to ministers and churches. The burdens of taxation should be made

to bear on the community as equably as possible, and this cannot be while certain classes and institutions are accorded special exemption privileges. The principle for which the Baptist brethren contend is clear and definite. Recent events, the state of things in the province of Quebec, obviously point to the abolition of all special privileges to churches and ecclesiastical institutions as the most effective solution of some of the most serious of existing difficulties. A Free Church in a Free State is what the Canadian people believe in.

DR. McLAREN deserves the thanks of all men who have minds of their own, and who do a little reading and thinking on their own account, for the effective manner in which he exploded several organic union fallacies. Of late years nothing is more common at meetings of a certain kind than for orators of a well-known class to try to make a little personal or denominational capital by dragging in the union question. One of the sure ways of getting applause from the ignorant and thoughtless is to refer in grandiloquent terms to the timeworn "there shall be no more Episcopalians, no more Presbyterians, no more Methodists, but all shall be Christians." This platform rubbish of course implies, though the orator may not have intellect enough to see it, that Episcopalians, Presbyterians and Methodists are not Christians. At such gatherings a man who does not sympathize with such talk is always put down as a bigot. Denominational distinctions are assumed to be sinful, and it is taken for granted that a large measure of grace will lead men to hold the same views on all questions connected with the Church. It is something to be thankful for that this kind of talk has been effectively dealt with by one who punctures fallacies with a sure hand.

IS the state of things in Catholic Spain the ideal which our Quebec Ultramontanes seek to realize? Here is an extract which appears in *La Cruz*, a Jesuit paper published in Seville, from the opening of a charge delivered by the Bishop of Cadiz:

The enemy of mankind desists not from his infernal task of sowing tares in the field of the great Husbandman; and to us it belongs, as sentinels of the advanced post of the House of Israel, to sound the alarm, lest his frauds and machinations should prevail. We say this, because we have lately read, with profound grief, in a certain periodical recently published, that the Protestant Bible Societies and Associations for the distribution of bad books are redoubling their efforts for inoculating our Catholic Spain with the venom of their errors and destructive doctrines, selecting, in particular, our religious Andalusia as the field of their operations. The Bishop goes on to warn his clergy to exercise the utmost vigilance in preventing the circulation of the Scriptures and Protestant religious literature generally, which in his estimation comes under the category of "bad books." The ecclesiastical dignity of Cadiz urges the collection of all such literature so that it may be publicly burned. No wonder that Spain has receded to the wake of modern nations when her religious leaders cling so tenaciously to the absurd customs discovered to be out of place three centuries ago. But then Rome is infallible and declares it cannot change.

IN his admirable opening lecture Dr. McLaren says:

Certain it is that no measure of grace which has ever yet descended upon the Church of God has led even its most devoted members to think alike on matters of Christian doctrine, and we can scarcely assume that the government of the Church is likely in the future to prove an exception. Would any measure of grace lead all Protestants to prefer one form of Church government? Is it lack of grace that makes a Presbyterian prefer to call his minister, an Episcopalian prefer to leave that matter in the hands of the bishop, and a Methodist prefer to entrust the duty to the Conference? Is it lack of grace that makes Congregationalists put the government of the Church entirely in the hands of the people, while Presbyterians prefer a system of courts whose members are elected by the people? You might as well say that it is a lack of grace that makes Gladstone prefer a monarchy while President Harrison prefers a republic. As Professor Young used to say, "Grace sanctifies what it finds," and if it finds some men with a liking for the Presbyterian system, some with a liking for the Methodist system, and some with a strong hankering after bishops, it sanctifies them as they are. In the matter of grace Paul would perhaps compare favourably with any modern organic unionist, and among the last things he wrote were directions to Timothy and Titus about elders.

THE opening of the regular session at Queen's University is usually accompanied with more elaborate and imposing services than the sister institutions see fit to adopt. This year has seen no exception, unless it be that the opening ceremonies of the present session were more than usually attractive. Not the least interesting feature of the occasion was the presence of the Principal, who delivered an address containing many suggestive thoughts. This year he was able to tell of great advances made, indicating a degree of prosperity and a perception of the higher educational needs of the country on the part of the faculty that places Queen's in the front rank of educational institutions. Principal Grant was able to report a large increase in the attendance of students, the high place accorded its graduates at home and abroad, and the engagement of distinguished scholars to fill the chairs of Philosophy and Greek respectively. He was also able to announce that as they were first in the field in providing medical education for the women of Canada, they were now in a position to offer more advantages in this department than could be found elsewhere. A permanent demonstrator of anatomy has been appointed. In his address the learned Principal had a few kindly references to the other Ontario universities and the successful work they are accomplishing.

COMMENTING on the proposal to refer all differences between Canada and the United States to arbitration, the *Interior* says:

There are some things which must be put upon a different basis, and the sooner the better. These lines of custom-houses from Nova Scotia to Puget Sound are annoyances and sources of irritation to Americans which the geographically little European States cannot appreciate. An American feels insulted when called to account for the contents of his baggage anywhere in North America. He regards it as an intrusion of a foreign power which has no business here. And so it must seem to a Canadian or British Columbian when he runs against the line of the United States. This cannot continue. It might last a long time without change east of the great lakes, but it is intolerable in the North-West. An arbitrary national boundary across the prairies will not remain without something to support it—and there is absolutely nothing—race, religion, institutions, traditions, nor differences of any kind, while the interests of both sides are all against it. We do not want the French-Canadians.

Don't want the French-Canadians? Why, the French-Canadians go over in hundreds to the manufacturing centres of New England now. And when the French-Canadian woman's ten boys meet the New England woman's one thin boy at the polling-booth, the vote will stand ten to one in favour of the French-Canadian. If our esteemed contemporary does not want the French-Canadians, we may reply that there are several kinds of people over there that Canadians do not want any nearer than they are at present. We don't want the Anarchists of Chicago, nor have we any special liking for the citizens who murdered Cronin. We would rather do without the Cincinnati beer men, and we have no use for the New York citizens who indulge in stuffing ballot-boxes, bribing aldermen and other municipal industries of that kind. Our French-Canadians are quiet, industrious, frugal people, and would make excellent citizens if the priests would let them alone.

BY a majority of more than two to one the Presbytery of New Brunswick, N. J., which includes Princeton, voted against Revision. Dr. McCosh voted with the minority, and gave the following as some of the reasons why he favours Revision.

There are some passages in the Confession of Faith and in the Larger Catechism, of which it may be doubted whether they are founded on the Word of God, and which are offensive in their expression. Farther, there is a want of a clear and prominent utterance, such as we have in the Scriptures, of the love of God as shown in the redemption of Christ, which is sufficient for all men, and in the free and honest offer of salvation to all men, non-elect as well as elect. For the last thirty-nine years of my life, my intercourse has been chiefly with young men, who are apt to open their hearts to me as knowing that I sympathize with them. Most of our young men have not paid much attention to the Confession, but they will now do so; and as they do so, they will find certain passages knotty, crabbed and hard to digest. I do fear that some of our best young men who meant to become ministers may be allured away to other professions, and that those who go on to preach the Gospel will find themselves annoyed and hindered by unwarranted expressions staring them in the face. In these circumstances, I am of opinion that the Church should as speedily as possible leave out a few obnoxious passages not at all needful to the completeness of the expression of the system of doctrine, and put in the very front a full declaration of God's love to men, and a free offer of salvation.

It is reasonably clear from his speech that Dr. McCosh desires two things—a slight change in some of the statements of the Confession, and a tightening of the terms of subscription. He says:

I am not sure whether the present terms of subscription to the Standards will be sufficient in the distant or even in the near future. Some of our younger men are saying, "Nobody believes all the Confession; everybody rejects some parts; I may reject what displeases me." At this present time we get

more than half our erudition from Germany, but also more than one-half of our heresies. Our Confession meets the heresies of the seventeenth, but not the more insidious ones of the nineteenth, century. The Church has now to see that it has professors in our seminaries equal in learning to those in Germany.

Ever since the Reformation the Church has been amending its Confession. I confess that I should like to have in the Presbyterian Church a shorter and simpler creed than the Westminster Confession. At the same time our creed, be it shorter or be it longer, must contain all the saving truths embraced in the consensus of the Churches. I believe that in the age on which we have now entered, the Church will have to engage in a fight for "the faith once delivered to the saints." I hold that the Presbyterian Church is quite fit for that work.

It is a suggestive fact that while Dr. McCosh, whose name is a very bulwark of orthodoxy, favours Revision, Dr. Briggs, whose orthodoxy has many a time been challenged, is opposed to any changes. Perhaps Dr. Briggs fears the terms of subscription that would be almost certain to come with Revision.

PRINCIPAL RAINY

ON his way home from his visit to the Australian Churches, the distinguished Principal of the New College, Edinburgh, the wise and able ecclesiastical leader in the Free Church of Scotland, like a bird of passage, alighted in Toronto last week. Much as he needed rest from the fatigue of long travel he was unable to resist the appeal to address the students of Knox College, and those who were fortunate enough to learn that such a meeting was to be held. Principal Rainy is a man of rare and wise comprehension. Unlike some whose insular prepossessions are so strong that, go where they may, they can see nothing favourable anywhere save in the land of their birth, he looks around him wherever he is with calm, clear, penetrating and impartial eyes. Neither does he belong to the class that view a country other than their own from the window of a railway car, meet in a club-room or fashionable assembly certain classes of a people, and go home with the stolid assurance that they know everything worth knowing, and henceforth claim to be infallible authorities on all that pertains to the land they have visited. Dr. Rainy is a fervid Scotchman but he does not imagine that the destinies of mankind are bound up with its history. He is far too solid a man to be a visionary, but he forecasts the splendid future that appears in store for this continent and the Australian colonies. He remarked in his address that in the older lands the sphere of Presbyterianism has its comparative limits, while in America it has room for great and vigorous expansion. Valuable, inspiring and sacred as were the memories of Scottish and Ulster Presbyterianism, that of this Western continent would soon reach a vaster and more commanding influence.

Another point made by the learned Principal deserves to be remembered. There is a vague impression,—fostered too by those who desire its permanence—that Presbyterianism is best, if not exclusively fitted to the genius of Scotchmen and the people of the north of Ireland. This he showed was historically incorrect, since the Presbyterian system was one of the great branches of the Reformation. Recent events in Europe, in the various mission fields, notably Japan, show that Presbyterianism, unlike certain plants for which Scotchmen have an affection, is not indigenous to Caledonian soil. It knows no geographical boundaries, national or race restrictions. Whenever opportunity offers it takes root, and springs up to be a vigorous and hardy tree under whose wide-spreading branches people of all climes and tongues can find kindly shelter.

In his unconventional lecture Dr. Rainy gave much information concerning the churches he has been visiting, their numerical strength, the prospects of corporate union, the provision made for the training of the ministry and the kind of men best fitted and most needed for the work of the Gospel in the Australian field. Reference was also made to the kind of emigration most likely to be successful there. From the severe droughts to which certain parts of Australia are subject it is not altogether fitted for successful agriculture, and therefore not likely to come into competition with Canada and the United States in this respect. It nevertheless has a great future before it. The social and political questions affording subjects of discussion among the Australian colonists, are much the same as interest Canadians, such as Free Trade and Protection, higher and elementary education; the Bible in the schools, and similar matters. Dr. Rainy made a playful reference to the fragmentary character of his address, but one could not resist the passing thought that if such a lucid and connected presentation of facts and observations could be designated fragmentary what would an elaborate and carefully prepared

essay have been like. The Principal is a calm, deliberate yet most forceful speaker. He impresses his hearers with the fact that he is a man of deep convictions, and thoroughly in earnest, also that he has vast resources of reserve power which can be brought into action when needful. All who heard him were grateful for the opportunity of listening to one who in the councils of his own Church, in the wider field of Presbyterianism, and in the yet larger sphere of Evangelical Christianity, has been enabled to occupy worthily a position of commanding influence. Many besides those present will join in the hope expressed by Principal Caven that Principal Rainy may again visit Toronto three years hence as a delegate to the Pan-Presbyterian Council.

QUACKERY.

THE law that excludes cases under adjudication from comment and criticism is generally recognized as just, and is for the most part respected. While this is so, matters arising out of such cases may occasionally present themselves for legitimate consideration without leading to an infringement of a rule which is universally regarded as fair and salutary. At present several cases are pending before a committee of the Council of the Ontario College of Physicians and Surgeons, in which certain members are charged with unprofessional conduct. With the code which that body maintains we are not now concerned. Whether the rules relating to advertising adopted by the medical profession are sensible or otherwise, it is unnecessary here to pronounce. Nor is there room for contention whether an honourable corporate body should have the power to expel, after due and fair investigation, those members whose conduct and practice are unbecoming, and thereby calculated to bring the good name of a worthy profession into disrepute. That is a right belonging to every organized association, and there has been in recent times no manifest tendency to apply the expulsive power hastily or with undue severity. For taking cognizance of the cases now before the committee of the Council, few besides the parties accused and their immediate friends will be found to blame the executive. It is more than a question concerning the ethics of a close corporation; there ought to be some protection to the people, and in affording or withholding such protection the Executive of the College are to a certain degree responsible.

There are certain lines of medical practice that the public conscience unhesitatingly condemns, and in seeking their suppression the Medical Council cannot justly be blamed either for too much vigilance or harsh action. It is another phase of the exercise of the healing art brought into prominence by the present investigation that is suggestive. What is known by the general name of quackery in medicine is even in these enlightened days by no means uncommon. Neither is it altogether eschewed by those who in most respects conform to the regulations imposed upon them by the wisdom and experience of their elders.

The worst of it is that artifices of various descriptions are not unknown in other professions, and in every occupation in which people can possibly engage. On the mart and the exchange prices fluctuate, fortunes are made and lost, but it cannot be maintained that the dealings are all square and above board. It is not always the abundance or scarcity of commodities that regulate the rise and fall of prices. Men high up in the financial world have been known before this to hire draymen to drive between monetary institutions and the wharves with kegs of imaginary gold, for no other purpose than to impose on the credulous the idea that the precious metal was being exported in large quantities, and thereby raise the prices of stocks. Endless are the rumours and diversified are the canards put in circulation by means of the telegraph for the inflation and depression of stocks and all kinds of merchandise, and many are to be found who, instead of condemning the duplicity and falsehood of such methods, are ready to praise the astuteness and enterprise of the operators. Why is it that adulteration is so extensively practised? The aim of certain manufacturers seems to be to make their wares as speciously pleasing to the eye, yet as unsubstantial as possible, with the twofold object that the maximum amount of money and the minimum of service may be secured. Certain vendors of goods are hardly ever tired of making tremendous sacrifices, selling even below cost, as they ingenuously declare. But why specify? The same spirit of arrant humbug permeates every department of human activity. Political parties, however anxious they may be for the good of the country, are not indifferent to the sweets of office and the power it confers. They are not, to

all appearance, so solicitous in formulating a beneficial policy as they are in the selection of a "good cry" that will take the popular ear and beguile the independent elector of his vote.

Is there no quackery in the ecclesiastical world? Alas, here it shows itself at its very worst. What are the devices too often resorted to for the purpose of drawing the crowd but a species of quackery altogether incompatible with the pure and lofty spirit of Christianity? Even David in his remote day could say, "I hate every false and wicked way," and that is more than some professors of a more exalted and spiritual system than that under which David lived, can say at the present time.

The empiric who claims miraculous powers of healing the sick is not entitled to respect. He is simply trading on the credulity of the weak-minded and superstitious, who, with all our schools, churches, and boasted advancement, seem to be as numerous as ever. The victims of disease, real and imaginary, though themselves not free from blame, ought to be protected from the schemers that live by their folly.

Unhappily, the notion expressed in Carlyle's sardonic witticism, "England has a population of twenty-five million—mostly fools"—is too generally taken for granted. It is supposed that success is only possible in any sphere by treating the community generally as if the mass had never emerged from childhood. If this is true, then those who act upon it are confessed knaves. Deception is common, by far too common, but it is seen through much more readily than many astute manipulators of poor human nature imagine. Manly honesty and straightforwardness are pressing needs of this complex time. At all events every professing Christian ought not to forget the Psalmist's statement, "Thou requirest truth in the inward parts."

Books and Magazines.

AN HONEST HYPOCRITE. By Edward Staats de Grote Tompkins. (New York: Cassell & Co.)—From the anomalous title of this work the reader at first glance hardly knows what to expect. It is, however, a powerfully written work of fiction in which certain modern problems are ably discussed; whether the thoughtful reader agrees or not with some of the sentiments and opinions expressed he will not regret the time spent on its perusal.

KORNO SIGU, the Mountain Chief: or life in Assam. By Mrs. Mildren Marston. With an introduction by the Hon. James M. Hoyt. (Philadelphia: The American Sunday-school Union.)—A sentence or two from Mr. Hoyt's preface to this excellent and most useful little work will be the best means of bringing it to the favourable notice of the reader: A personal acquaintance for many years with the author of this book gives me a full warrant to assure its readers that its recitals of missionary life and experience may be implicitly accepted as true. The volume is not an imaginative portraiture of characters and events, said—in the ordinary phrase—to be "founded on fact," but it portrays from actual life the facts of missionary life and experience as they occurred. The sole exception to strict veracity is that the persons acting appear under assumed instead of their real names.

THE SUNDAY-SCHOOL MAN OF THE SOUTH. A Sketch of the Life and Labours of the Rev. John McCullagh. By the Rev. Joseph H. McCullagh. With an Introduction by the Rev. Edwin W. Rice, D.D. (Philadelphia: The American Sunday-School Union.)—This is a very unpretending but admirable piece of biography. It is not a bulky volume but it is a most interesting one. It is written by the affectionate hand of a son who revered his father and appreciated his worth and work. Mr. McCullagh, as a Scotch boy came under the magnetic influence of Dr. Chalmers, studied for the ministry, and was a most admirable missionary and eventually an energetic officer and promoter of Sunday school work in the south. The following brief extract from Dr. Rice's graceful and cordial introduction will give an idea of how he estimates the little book: It is a difficult task to write a just and interesting biography; but this delicate work has been performed with rare discrimination, excellent taste and graphic conciseness by the son, the Rev. Joseph H. McCullagh, now gracefully wearing the mantle and vigorously carrying forward the work dear to his father's heart. The fragrance of such a consecrated life as John McCullagh's is sweet; it deserves to be held in remembrance, as it long will, be south and north, and may cheer many a discouraged soul, by the help of God, to do a heroic work for the Master, in the face of adverse fortune and in a strange land.

Choice Literature.

LABOURER YEMELYAN AND THE EMPTY DRUM.

BY COUNT LYOF N. TOLSTOI.

Yemelyan lived as a labourer under a master. One day, as Yemelyan is walking across the fields to his work, behold, a frog leaps along in front of him, and he comes near treading upon it. Yemelyan steps over it. All at once he hears some one calling him. Yemelyan glances around and sees a beautiful maiden standing near by, who says to him:

"Why dost thou not marry, Yemelyan?"

"How am I to marry, fair maid? Here is all there is to me. I have nothing; no one would wed me."

And the maiden says: "Marry me."

Yemelyan was smitten with love for the maid.

"I will," says he, "with pleasure; but where are we to live?"

"That is a point to be considered," says the maiden. "All that is necessary is to work more and sleep less, and then we shall always have plenty to wear and to eat."

"Very good," says he; "agreed. Let us marry. But whither shall we go?"

"Let us go to the city."

Yemelyan and the maiden went to the city. The maiden led him to a small cottage in the suburbs: he married her, and they began to live together.

One day the Czar rode out of town. He passed Yemelyan's house, and Yemelyan's wife came out to look at the Czar. The Czar saw her and was struck with amazement—where could such a beauty have been born? The Czar stopped his coach, called Yemelyan's wife to him and began to question her:

"Who art thou?" says he.

"The wife of Yemelyan the *mushik*," says she.

"Why," says he, "did such a beauty as thou art marry a *mushik*—thou shouldst be a Czarina."

"Thanks," says she, "for thy flattering words. I am happy with my husband."

After conversing with her, the Czar went his way. He returned to the palace. He could not get Yemelyan's wife out of his head. All night long he did not sleep, but meditated how he might get Yemelyan's wife away from him. He could devise no means of accomplishing this. He summoned his servants, and commanded them to think it out. And the Imperial servants said to the Czar:

"Do thou take Yemelyan to thyself in the palace as a labourer. And we will torture him to death with toil, his wife will be left a widow, and then thou canst take her."

And the Czar did so. Sent for Yemelyan to come to him, in the Imperial palace, as house-porter, and ordered him to live in the palace with his wife.

The emissaries came and told Yemelyan. And his wife says to her husband: "Never mind," says she, "go; work during the day but return to me at night."

Yemelyan went. He comes to the palace and the Imperial steward says to him: "Why hast thou come alone and without thy wife?"

"Why should I bring her along?" says he; "she has a house."

They gave Yemelyan such work in the Imperial palace as two men should have done. Yemelyan bent himself to the work, though he had no expectation of completing it. But behold! All was done before the evening. The steward, perceiving that he had finished it, assigned him four times as much for the morrow.

Yemelyan went home. At home everything was swept out and set in order, the stove was heated and everything baked and roasted. His wife was sitting by the table sewing, and watching for her husband. The wife welcomed her husband and prepared supper, fed him, gave him drink, and began to question him about his work.

"Well," says he, "things are going badly. They set me tasks beyond my strength. They will torture me to death with toil."

"Don't think about thy work," says she, "and look neither behind thee nor before thee, to see whether thou hast done much and whether much still remains to be done. Only work. Thou will complete it all ere the evening." Yemelyan laid down to sleep. In the morning he went again. He set to work and never looked round once. And behold, by the evening all was ready, and he went home for the night while it was still light.

They continued to increase Yemelyan's tasks more and more, and Yemelyan accomplished them all in good season and went home for the night. The Imperial servants saw that they would not be able to kill the *mushik* with hard labour.

So they began to set him cunning tasks. And neither by these could they accomplish their end. And whatever work they gave him—carpentering or stone-cutting or roofing, Yemelyan finished it all in time and went back to his wife.

A second week passed. The Czar summoned his servants and said: "It seemeth to me that I feed ye in vain. Two weeks have passed and I see nothing from you. You undertook to kill Yemelyan with hard labour; but from my window I behold him going home every day singing songs. Perchance ye have thought to jibe at me?"

The Imperial servants began to justify themselves: "We have sought," they say, "with all our might to torment him to death, first with the common drudgery of sweeping; but we can do nothing with him. He does everything with the swiftness of thought, and there is no such thing as tiring him. So we began to set him tasks of skill; we thought he had not the wit for them, and even thus we could not attain our end. How is one to get about it? He succeeds in all, he accomplishes everything. It must be that there is witchcraft in himself or in his wife. We have had enough of him. Now we wish to assign him such a task as he cannot possibly fulfill. We have hit upon the thought of ordering him to build a cathedral in one day. Summon Yemelyan and command him to erect a cathedral opposite the palace in one day. And if he does not do this, then his head can be cut off for his disobedience."

The Czar sent for Yemelyan. "Look here," says he, "this is my command to thee; build me a cathedral opposite the palace on the square, and let it be done by to-morrow evening. If thou shalt build it I shall reward thee, but if thou build it not, thy head shall pay the penalty."

Yemelyan hearkened to the Czar's command, turned about and went home. "Well," he said to himself, "my end approacheth now;" and he came to his wife and said:

"Come" says he, "make ready, wife, we must flee wherever we may, or we are lost."

"Why," says she, "hast thou become so fearful; why dost thou wish to flee?"

"How can I help my fears?" says he. "The Czar hath ordered me to build a cathedral to-morrow in one day. And if I build it not, he threatens to cut off my head. All that is left to us is to flee, while there is yet time."

His wife did not agree with this, saying, "The Czar has many soldiers; they can catch us anywhere. We cannot escape from him, and we must obey him so long as it is in our power."

"But how can we obey him when it is not within our power?"

"Eh, my dear man, don't be obstinate, but eat thy supper and go to bed. Rise earlier in the morning, and all will be well."

Yemelyan lay down to sleep. His wife roused him.

"Go quickly," says she; "finish building thy cathedral; here are nails and a hammer for thee; enough work still remaineth there for thee to-day."

Yemelyan went into the city, and when he arrived there, there actually stood a new cathedral in the centre of the square, but not quite finished. Yemelyan began to put the finishing touches where they were required, and by the evening all was in order.

The Czar woke up, looked from the palace, and beheld the cathedral standing there. Yemelyan was walking about, driving in a nail here and there. And the Czar was not pleased to see the Cathedral but vexed, for now there was no excuse for executing Yemelyan, and it was impossible to get rid of him. Again the Czar summoned his servants to him.

"Yemelyan hath accomplished this task also and there is no pretext for beheading him. And even this task is but a trifle to him," says he. "You must devise something more difficult. Do ye devise such a thing, or I will behead you before I behead him."

And what his servants devised was this: That Yemelyan should be commanded to make a river, and that the river should flow around the palace, and that ships should float thereon. And the Czar summoned Yemelyan and commanded a new thing from him.

"If thou," says he, "hast been able to build a cathedral in one day, thou canst also accomplish this task. Let all be in readiness to-morrow, according to my command. And if it be not ready, I will cut off thy head."

Yemelyan was still more troubled, and went home to his wife in a gloomy mood.

"Why art thou so troubled?" "Hath the Czar laid upon thee some fresh command?"

Yemelyan told her. "We must flee," says he.

But his wife says; "We cannot flee from the soldiers. They can catch us anywhere. We must obey."

"And how are we to obey?"

"Eh, my dear man," says she, "fret thyself not. Sup and lay thyself down to sleep, and rise early, and all will be in readiness."

Yemelyan lay down to sleep. In the morning his wife awoke him.

"Go," says she, "to the palace. All is ready. Only, beside the wharf, opposite the palace, a small mound remaineth. Take thy spade and level it."

Yemelyan set out and came to the city, and round about the palace was a river, with vessels floating upon it. Yemelyan went to the wharf opposite the palace, perceived an uneven spot, and began to level it.

The Czar woke up, saw the river where none had been before, and on the river vessels sailing, and Yemelyan levelling off the mound. The Czar was terrified, and rejoiced not at river and the ships, but was vexed because he could not behead Yemelyan; and he said to himself. "There is no task which he cannot perform, and what is to be done now?" And he called his servants and began to consult with them.

"Devise for me," says he, "such a task as shall be beyond Yemelyan's powers. For he hath accomplished all that we have devised, and I cannot get his wife away from him."

And they thought and thought, and devised and devised. And they came to the Czar and said:

"Thou must summon Yemelyan and say to him: 'Go thou thither, thou knowest not whither, and fetch me that thou knowest not what.' And then it will be impossible for him to extricate himself. Wherever he may go thou canst say that it is not the place, and whatever he may fetch thou canst say that he has brought the wrong thing. And then thou canst behead him and take his wife."

And the Czar rejoiced. "Ye have cleverly devised this," says he. The Czar sent for Yemelyan and said to him: "Go thou thither thou knowest not whither, and fetch me that thou knowest not what. And if thou fetch it not I will cut off thy head."

Yemelyan came to his wife, and told her all that the Czar had said. His wife fell into thought.

"Well," says she, "they have put this thing into the Czar's head. Now, it behooveth us to act wisely."

His wife sat and meditated, and began to say to her husband:

"Thou must journey far, to our grandam, to the aged peasant soldier's mother, and must crave her favour. And having received an article from her, go thou straight to the palace, and I shall be there. For now I cannot escape their hands. They will take me by force, but not for long. If thou dost all things as the grandam shall instruct thee, thou shalt speedily rescue me."

The wife made her husband ready, gave him a wallet for the journey, and a spindle. "Here," says she, "give her this. By this token she will know that thou art my husband."

His wife pointed out to him the road. Yemelyan set out. He got outside the town and saw some soldiers drilling. Yemelyan stood still and looked on. When the soldiers had finished their drill, they sat down to rest. Yemelyan approached them and inquired:

"Know ye, my brethren, how one may go thither he knoweth not whither, and how he may fetch that he knoweth not what?"

The soldiers listened to him in amazement.

"Who," say they, "sent thee on that quest?"

"The Czar," says he.

"We," say they, "have been going thither we know not whither during the whole period of our military service, and we cannot arrive there, and we have been seeking that we know not what, but we cannot find it. We cannot give thee counsel."

Yemelyan sat for a while with the soldiers, then pursued his way. He walked and walked and came to a forest; in the forest was a tiny hut. In the hut sat an aged crone, a peasant soldier's mother, spinning a distaff full of flax, and weeping and wetting her fingers, not with spittle from her mouth, but with tears from her eyes. The crone on catching sight of Yemelyan, began to shriek:

"What hast thou come for?"

Yemelyan gave her the spindle and said that his wife had sent him. The crone held her peace instantly, and began to question him. And Yemelyan began to tell her all the history of his life—how he had wedded the maiden, how he had removed to the city to live, how he had been appointed house-porter, how he had served in the palace, how he had built a cathedral, and had made a river with ships, and how the Czar had now ordered him to go thither he knew not whither, and to fetch that he knew not what.

The old woman heard him out, ceased to weep, and began to mumble to herself.

"'Tis plain, the hour has come. Well, good," says she. "Sit down, my son, and eat." So Yemelyan ate, and the crone began to say to him: "Here," says she, "is a clew of thread for thee; roll it along in front of thee and follow it whithersoever it shall roll. Thou must journey far, even to the sea. When thou comest to the sea, thou wilt behold a great city. Enter into the city, seek permission to pass the night in the outermost house. And then seek that of which thou art in need."

"How shall I recognize it, grandmother?"

"When thou seest that which is obeyed better than father and mother, that is it; seize it and bear it to the Czar. When thou bringest it to the Czar, he will say to thee that it is not that which thou shouldst have fetched, and then do thou say: 'If it is not that thing, then it must be broken,' and do thou strike upon it, and then bear it to the river, break it in pieces and fling it into the water; and then thou shalt receive thy wife back again, and my tears shall be dried."

Yemelyan took leave of the grandam, and then threw down his clew. It rolled and rolled, and led him to the sea. Beside the sea stood a vast city. On its edge was a lofty house. Yemelyan begged leave to pass the night in the house, and he was admitted. He lay down to sleep; in the morning he awoke early, heard the father rise to awaken the son, and send him to split the wood. And the son did not obey: "'Tis early yet," says he, "I am tired."

The mother crawls down from the oven, and says: "Go, my son, thy father's bones ache; must he go himself? 'Tis time."

But the son only smacked his lips and went to sleep again. No sooner had he fallen asleep, than, all at once, there was a thunderous sound and a rattling in the street. The son rose, dressed himself and ran out into the street. And Yemelyan also ran after him, to see what the thing might be which the son obeyed better than father or mother. Yemelyan ran out and beheld a man marching along the street, bearing on his breast a big thing, and beating upon it with sticks, and it was that which was thundering, and it was that which the son was obeying. And Yemelyan began to consider the thing.

He saw that it was as large as a cask, with skin stretched across both sides. And he began to ask what it was called.

"A drum," they told him.

"And is it empty?"

"Yes," they answer.

Yemelyan was in amaze, and began to entreat them to give him that thing, and they would not. Yemelyan ceased to entreat them, and began to follow the drummer. A whole day he followed, and when the drummer lay down to sleep, Yemelyan seized his drum and ran away with it. He ran and ran, and came home to his own city. He thought to see his wife, but she was no longer at home. They had carried her to the Czar on the day after his departure.

Yemelyan betook himself to the palace and commanded them to announce him thus: "He hath arrived who went thither he knew not whither, and he hath fetched that he knew what." They announced him to the Czar. The Czar ordered him to return on the morrow.

Yemelyan began to entreat them to announce him once again.

"I," says he, "have now arrived; I have fetched that which was commanded; let the Czar come out to me, otherwise I will go in to him."

The Czar came out, "Where," says he, "hast thou been?"

He told him.

"That's not the place," says he. "And what hast thou brought?"

Yemelyan tried to show the Czar, but the Czar would not look.

"That's wrong," says he.

"If it's wrong," said Yemelyan, "then it must be broken."

Yemelyan went forth from the palace with the drum, and beat upon it. When he beat, all the Czar's army assembled round Yemelyan, and gave him the salute and awaited his commands.

The Czar began to shout to his army from the palace window that they were not to follow Yemelyan. They did not heed the Czar, but all followed Yemelyan. The Czar saw this and ordered Yemelyan's wife to be led out to him, and began to entreat him to give him the drum.

"I cannot," says Yemelyan. "I am commanded to break it in pieces and to fling the bits into the river."

Yemelyan marched to the river with his drum, and the soldiers followed him. Yemelyan broke up his drum beside the river, into splinters, and flung it into the stream. And all the soldiers scattered. And Yemelyan ran to his wife and led her home. And from that time forth the Czar ceased to trouble him, and he began to live his life and to acquire good and to outlive evil.

THE Jewish poetess and novelist, Miss Amy Levy, who has died at the age of twenty-seven, was cremated at Woking, in accordance with her own request.

Hints on Art Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information, valuable and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Belding, Paul & Co., Silk Manufacturers, Montreal.

JEWELS AND TALISMANS OF THE SHAH.

More priceless in the eyes of the superstitious Persian than the incomparable jewels stored in the Royal Palace at Teheran are the 200 talismans possessed by the Shah. Some of these belong to the Crown Treasury, and are part of the spiritual attributes handed down to the "Lord of Lords." There is the amber cube, believed to have fallen from heaven, a special gift of Allah to his prophet Mahomet, which makes its owner invulnerable. The Shah always wears this talisman round his neck. There is the jewelled star, worn by Roostum, which has the virtue of forcing conspirators at once to confess their crimes. Most marvellous of all is the cachet studded with emeralds, which confers invisibility on its possessor so long as he remains a celibate and resists the temptation of feminine wiles. The Shah's strong box is a small room 20 feet by 14 feet, reached by a steep stair. In it are heaped gems, the splendour of which is equalled only by the jewels described in the "Arabian Nights." The crown, shaped like a flower-pot, is topped by an uncut ruby large as a hen's egg. A peerless emerald, of the size of a walnut, on the flawless surface of which are the names of the monarchs who have possessed it, is only less precious than the great pearl worth £60,000. The turquoises are the most perfect of the native gems. The Shah possesses the finest in the world, an incomparable stone, three or four inches long. In varied shades of blue, the turquoises lie heaped in the Royal Treasury. Those of darker tint are the most precious. The paler stones are found in alluvial deposits. The Greeks in the days of Darius described the golden armour of the king and his generals, studded with blue stones from the mines of Nishapoor. The beautiful native gem is specially protected, the Shah inspecting all turquoises before they can be sold. Necklaces and rings of diamonds, rubies, emeralds and sapphires lie piled on trays; aigrettes, belts, gauntlets are spread upon the carpet of the treasure room. The Kaianian belt, about a foot deep, is a radiant mass of pearls, diamonds, emeralds and rubies. One or two jewelled scabbards are reported to be worth a quarter of a million each. On the great festival of the year, the No-Roos, or opening of the new year, which takes place at the spring equinox, the crown jewels are brought out and placed in the Audience Chamber, where stands the celebrated peacock throne, brought by Nadir Shah from Delhi, worth at the lowest computation three millions sterling. The silk carpet placed at the foot of the throne is embroidered with diamonds and pearls. The ceremonies of the No-Roos culminate in the day when the sun passes the line. The Shah resplendent with jewels, the great officials of the realm covered with gems, gathered around him according to rank, assemble in the Audience Chamber as the hour for the sun's passage draws near. The chief of the Khagars, followed by slaves carrying trays loaded with coins, presents each courtier with some money, a form of wishing good luck to him in his transactions during the coming year. Salvagers of fruit and of the gold and silver coins of Persia are laid before the Shah. The King of Kings burns incense in a brazier until the sound of cannon and blare of trumpets announce that the sun has crossed the equator. The Shah then presses to his forehead, his lips and bosom a copy of the Koran, and wishes happiness to all present. After an invocation, pronounced by one of the Mollahs, each person present kneels before the Shah, who presents to each a gift of coin.—*The Queen.*

FEMALE SUFFRAGE.

It does not follow that because some women, or even many women, favour female suffrage, women should have the right of voting. There are some things, perhaps some causes, whose weakness is their strength, but they are such as appeal wholly to the tender and sentimental side of humanity. Charity, the care and protection of children and invalids and other helpless beings, the deference rendered in the highest state of civilization to the female sex, all these are instances of concessions made by conscious strength to weakness; but no such consideration is proper when a matter like the right of suffrage is under discussion. The extension of the ballot is purely a business proposition, and one of the strongest arguments against extending this privilege to women is that a majority of women do not want it. We cannot be mistaken in this, for it is conclusively demonstrated by the fact that the majority of women have not asked for it, the corollary to this proposition being that in certain definite localities, where a majority of the women have asked—or demanded, if the term be preferred—that they be allowed to vote, they have obtained the ballot. One good reason, then, why women should not be allowed to vote is that they are not united on the proposition. Perhaps it might be admitted, at least for the purpose of argument, that were they so united they would be abundantly strong to get what they wanted; but since they are not, the negative testimony must go against the extension of the suffrage to women. But, assuming that a majority of women should demand the right to vote, and that the question could be considered purely in the abstract, what should be the ultimate decision? Should women, on general principles, be allowed to vote or not? Is the right of suffrage an inherent and inalienable right of humanity, or is it something which has been fashioned by men for their own use, and in which women have not and should not have any share or part? To put it in a little different form, are women, as a rule, fitted to govern a nation or a state, and to carry on and administer public affairs as well as men do, and that is badly enough, as we are willing to admit? There is but one answer to this question, and

it must be in the negative. There are a few notable exceptions in the history of the world—Semiramis, Catherine of Russia, Elizabeth of England, possibly Maria Theresa of Austria—but, all told, they are not numerous enough to detract from the force of the general declaration that women are not as capable of ruling as men. The reason is, to begin with, a physical one. Much as we may talk of the reign of intellect and the sway of civilization and education, all government is only a modification of the rule of the stronger over the weaker, and this is so in a republic as well as in a monarchy, only a majority rules instead of a single person. It is because men, not women, have hewn out the fabric of government; have wrested law and social order from the grasp of anarchy, have met force with force and have opposed strength to strength, that they have the right to rule; and it is because women have not done these things that they should not be endowed with the privilege of ruling. Of course it is obvious that in a representative government voting and ruling are correlative terms, at least in theory.—*Ex.*

THE THROSTLE.

"Summer is coming, Summer is coming,"
I know it, I know it, I know it.
Light again, leaf again, life again, love again,
Yes, my wild little poet.

Sing the New Year in under the blue,
Last year you sang it as gladly.
"New, new, new, new!" Is it then so new
That you should carol so madly?

"Love again, song again, nest again, young again!"
Never a prophet so crazy.
And hardly a daisy as yet, little friend,
See, there is hardly a daisy.

"Here again, here, here, here, happy year,"
O warble, unbidden, unbidden.
Summer is coming, is coming, my dear,
And all the Winters are hidden.

—Lord Tennyson, in *New Review for October.*

AFFAIRS IN EAST AFRICA.

The most favourable view that can be taken of the results of Stanley's expedition is that something has been done at the closing stage to promote the ends of civilization. As an organized process of rescue it was a signal failure; but as a diplomatic expedient for extending the influence of the British East Africa Company in the interior it may have accomplished some useful purpose. That company is rapidly acquiring a great African Empire. To its original concessions has recently been added the occupation of a coast-line 700 miles in length from the Umla to the port of Warsheikh. Stanley's chief patron, Sir William Mackinnon, is the president of the company, and his financial investment for the relief of Emin will prove a remunerative one if the explorer by diplomatic negotiations has contrived to enlarge the jurisdiction of the directors, and to open trade routes inland to the borders of Emin's province. This would be a distinct gain for African civilization, and it is to be hoped that Stanley has succeeded in promoting the material interests of the company. Otherwise, his costly expedition has been a miscalculated failure from beginning to end. Emin, when found, was not in need of re-enforcements and relief, and the shattered column that emerged on the shores of the Albert Nyanza from the uninhabitable wilderness was not in a position to help him. The rescuers themselves were in the worst possible plight, and have only been enabled to return to the coast by Emin's hearty co-operation and organized aid.—*New York Tribune.*

THE MAN IN THE MOON.

Most persons are under the impression that this familiar expression refers only to the faint appearance of a face which the moon presents when full. But those better acquainted with folk-lore are aware that the object referred to under the name of the Man in the Moon is a dusky resemblance to a human figure which appears on the western side of the luminary when eight days old. The figure is something like that of a man in the act of climbing, and carrying a thorn-bush upon his back. There is a detached object before him which looks like a dog. Among various nations it is a popular notion that this figure is the man referred to in the book of Numbers (xv. 32 *et seq.*) as having been detected by the children of Israel in the wilderness in the act of gathering sticks on the Sabbath day, and whom the Lord directed to be stoned to death without the camp. Our poets make clear to us how old is the notion. When moonshine is to be represented in "Pyramus and Thisbe" (Shakespeare's "A Midsummer Night's Dream"), Quince gives due directions as follows: "One must come in with a bush of thorns and a lantern, and say he comes in to disfigure, or to present, the person of moonshine." This order is realized: "All I have to say," concludes the performer of this part, "is to tell you that the lantern is the moon; I the man in the moon; this thorn-bush my thorn-bush; and this dog my dog!" Chaucer thus adverts to the Man in the Moon:

On her brest a chorle painted ful even,
Bearing a bush of thorns on his backe,
Which for his theft might clime so ner the heaven.

Dante, in his "Inferno," makes a reference to the Man in the Moon, but calls him Cain, a variation from the popular English idea.—*Lippincott's.*

British and Foreign.

PROF. J. LAIDLAW has a volume in the press on "The Miracles of Our Lord."

MR. P. R. MACKAY, of Prestonpans, has received a call from a Bombay congregation.

A FOURTH edition of Dr. James Brown's "Life of Robertson, of Irvine," is on the eve of publication.

DR. BONAR'S hymn, "A pilgrim through this lonely world," has been translated into Hebrew by Mr. Rabinowitz.

PROF. MARCUS DODS preached in St. Giles on a recent Sunday afternoon in connection with the university gathering.

THE Primate of Ireland having reached his eighty-third birthday, the event was celebrated by the ringing of his cathedral bells.

THE second part of the autobiography of John G. Paton of the New Hebrides is on the eve of publication by Messrs. Hodder and Stoughton.

DR. NORMAN KERR'S work on "Inebriety" has been translated into Russian by Professor Kovalevsky, of Kharkoff, and published in Moscow.

A MAGNIFICENT organ built for Park Church, Glasgow, has been transferred to New Greyfriars Church, Edinburgh. It contains a total of 2,290 pipes.

THE Free South congregation, Aberdeen, have resolved to build a new church at a cost of between \$35,000 and \$40,000. One member gives \$17,000.

A REVIVAL in Aintab seems to be a work of grace, the like of which has not been seen in Turkey for many years; nearly four hundred new communicants were admitted last month.

DR. MARSHALL LANG is to be preacher this year at the great Sunday school at Stockport. Dr. Chalmers, Norman Macleod and Dr. Donald Fraser are on the roll of the past preachers.

IT has been resolved to proceed with the restoration of King's College Chapel, Aberdeen, from designs by Dr. Row and Anderson; the \$15,000 required is to be raised by subscription.

NO fewer than one hundred and ten members and fifteen adherents of St. Stephen's, Perth, signed the protest against the resolution of the Presbytery sustaining the call to Mr. W. Ewing, North Leith.

AN animated discussion took place recently in the Dundee Y. M. C. A. regarding the introduction of games. Ex-Provost Moncur stated that he for one would protest against the introduction of billiards and cards.

IN the New Hebrides there is a Babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries labouring on the group are all busy with the work of translation.

BISHOP GRANT, the new Roman Catholic Bishop of Aberdeen, has died within six weeks of his appointment. He translated the New Testament into Gaelic, and the work is the only one in that language in use in the Roman Catholic Church.

THE churches find it difficult to interest young Australia in church matters, as the theatres and places of amusement are open for "sacred concerts" on Sunday evenings, and those who are not very eager for church-going find their way to them.

AYR Free Church Presbytery resolved to entertain the members of Synod to lunch. The Presbytery feel thankful that the Synod has agreed to have its autumn meetings in the large towns within the bounds and not as heretofore in Glasgow.

CHURCH and stage seem to be getting closer in some places. In connection with Christ Church, Melbourne, where the Governor of Victoria has his pew, a social evening is announced, the entertainment to consist of a couple of comedies.

A PROPOSAL has been seriously made to found an order of monks who would take the threefold vow of purity, celibacy, and obedience, but who could stop work whenever they pleased. Lord Kinross is not far wrong when he says that "the condemnation of the monastic system has been written in its own history."

THE statement that Rev. W. G. Macfee had, after a ministry of four months, resigned the pastorate of Wilton Church, Hawick, was incorrect. Mr. Macfee, who is a probationer, has had charge of the Church since May, and has declined to entertain a call to become the pastor, which the congregation were unanimously prepared to give him.

THE Rev. D. B. Spence, missionary to the Jews at Constantinople, preaching in Strathbungo Parish Church paid a cordial tribute to the late Dr. Somerville and testified to the remarkable manner in which the words of the venerable evangelist had gone home to the hearts of the Jews whom he addressed in the Turkish capital.

THE Rev. George A. Smith, of Aberdeen, has been unanimously called to succeed Dr. Dods in Renfield Church, Glasgow. An Aberdeen correspondent states that Mr. Smith had requested the Renfield congregation not to proceed with the call, as he believed nothing he had yet to learn would change his decision to remain in Aberdeen.

THE recent gathering of German Anti-Semites, held in Westphalia, resolved on a programme which seeks to deprive all Jews, including those converted to Christianity, of their rights as citizens, and to place them under alien laws. They are not even to be allowed to practise medicine, except in Jewish families; nor to be teachers of any kind, except among their own brethren.

MR. J. C. MURRAY, representing the seven petitioners in Lochgilphead Church against the decision of the kirk-session refusing to allow the introduction of instrumental music, has appealed to the Synod. On being told that the Synod met in Rothesay, and that it would mean expense to go there, he replied, "I don't care if it met in Hong-Kong, the English congregation must have justice."

THE Rev. J. Faulkner Potts, B.A., a pastor of the New Jerusalem Church in Glasgow, has issued the first volume of his Swedenborg Concordance; it has taken him fourteen years to write it, and it will take him eight more to get the three remaining volumes before the world. The whole of the seer's voluminous works have been specially translated by Mr. Potts, whose patience is simply a marvel.

Ministers and Churches.

FOURTY new members were received by West Presbyterian Church, Toronto, at last communion, September 29—the majority being by profession.

THREE was a religious service harvest home in Mount Carmel Presbyterian Church, Cumberland, on the 5th inst. The minister, Mr. Beatt, officiated, assisted by the Rev. Mr. Meikle. The church was beautifully and tastefully decorated by the young people with both fruit, farm produce and flowers.

THE first communion in the enlarged Presbyterian Icelandic Church, corner of Kate and McDermott street, Winnipeg, was held last week. Messrs. Jonas and Larus Johannsen conducted the services in Icelandic, and Rev. Dr. Bryce dispensed the communion to forty communicants. The large audience present witnessed the scene with much interest.

ON Tuesday, the 5th inst., the young people of St. Andrew's Church, Sarnia, met and formed a Young People's Society of Christian Endeavour with the following officers: Rev. John Thompson, D.D., honorary president; W. A. Maclean, president; Miss Porteous, vice-president; Miss M. Mackenzie, sec.-secretary; Miss J. D. Brebner, cor.-secretary; Wm. Y. King, Treasurer. The society started with thirty-one members, fifteen active and sixteen associate.

AT the prize distribution of Upper Canada College, Friday, the highest aggregate of prizes was carried off by George F. Macdonell, son of Rev. D. J. Macdonell of St. Andrew's Presbyterian Church of this city. Among his chief honours were his Excellency the Governor General's medal, the classical and mathematical prizes, the Mayor's prize and the J. Herbert Mason gold medal. He also received with a few other of the pupils the John Ross Robertson prize valued at \$150.

It is not often that the attendance on lectures of an intellectual nature is particularly large in Brandon. However, the gathering in the Presbyterian Church, Friday evening, to hear Rev. George Bryce, LL.D., hold forth on the topic, "The Story of the Earth" was an exception, as the church was comfortably crowded. Those who were able to attend seemed to have enjoyed a treat at the hands of the talented professor of Manitoba College. The Rev. Alex. Urquhart presided.

THE annual meeting of the Young People's Association of Melville Church, Brussels, was held on the 14th inst. The following officers were elected: Rev. John Ross, B.A., Hon. President; S. V. Taylor, President; A. M. McKay, 1st Vice-President; R. Malcolm, 2nd Vice-President; Miss K. Richardson, Secretary; Miss A. C. Taylor, Assistant Secretary; Miss Dolly Shaw, Treasurer; J. B. McLaughlin, A. Stewart, Miss M. McBain, Miss L. Wilson, Committee; Miss M. Stewart, Editor; A. Stewart, Choir-leader; Miss L. Wilson, Organist.

THE Y. P. A. of St. Paul's Church, Daly Avenue, Ottawa, held their annual meeting last week in the church. There was a very good attendance. The report of the treasurer showed the Association to be in a very good financial condition. The following officers were elected: Mr. J. Dunro, president; Mr. T. W. Anderson, first vice-president; Miss Ross, second vice-president; Mr. I. M. Graham, secretary; Miss Lindsay, treasurer; Misses Nicholson, L. Nicholson, Cameron and A. Cummings, and Messrs. A. Whillans, C. H. Thorburn, G. Lindsay and Dr. J. Anson, committee.

ON the eve of the departure of Mr. Malcolm Macleannan, student of Knox College, from Price, where he had been labouring all summer as a missionary, the Young People's Association of the congregation entertained him to a farewell social, where they had eatables, music, dialogues and addresses. Just before the close of the meeting one of the young people asked for the privilege of making a short address, when, in the name of the Young People's Association of the congregation, he presented him with an address and purse of money, to which Mr. Macleannan made a fitting reply, making mention of the respect and sympathy received from them while engaged in the Master's work.

THE corner-stone of the South Side Presbyterian Church, Parliament Street, Toronto, was laid on Saturday afternoon last. Mr. M. A. Harper presided. Those who took part in the services were the pastor, Rev. George Burnfield, Professors Gregg and McLaren, Revs. Dr. Moffatt, A. Wilson, C. Campbell, T. Pullar, W. Andrews, G. Simpson, Aldermen John McMillan, T. Davis, P. Macdonald, J. Bain and others. In the cavity of the corner-stone were placed current coins, copies of the Toronto papers and a historical sketch of the congregation. Mr. Burnfield performed the ceremony of laying the corner-stone. The new church, situated in a populous district, has begun its career with encouraging prospects of abundant success.

THE Christian Endeavour movement has been spreading throughout this Province, and at the generally-expressed wish of the societies, a Provincial Committee has been called, to meet in Toronto on Monday and Tuesday, November 18 and 19. At this convention the aims and methods of the Society will be fully placed before the public, the delegates will receive valuable information from the addresses and discussions on practical topics, and probably a Provincial Union will be formed, on similar lines to the Sabbath School Union. Among the speakers will be the Rev. F. E. Clark, D.D., of Boston, the "father" of Christian Endeavour. Societies and churches wishing to obtain information may do so by addressing Mr. M. A. Pennington, Hamilton, or Mr. A. F. Wickson, 36 Toronto St., Toronto, president of the Local Union.

PRINCIPAL RAINY, who was appointed by the Free Church of Scotland a delegate to visit the Australasian Churches, returns home via the American continent, reached Toronto on Thursday night. On the following evening he addressed the students of Knox College and a number of representative Presbyterians who had learned of his presence in the city. Principal Raven presided, and in neat and appropriate terms introduced Dr. Rainy, a gentleman favourably known throughout Christendom, who gave a clear and succinct account of his observations on the life and work of Presbyterianism in Australia and New Zealand. The address was listened to with close and appreciative attention from beginning to end. Professor McLaren proposed a vote of thanks to the speaker, which was seconded by Dr. Reid, and supported by Professor Gregg, the latter a fellow-student of Dr. Rainy. The distinguished divine left for Montreal on Saturday morning.

PRINCIPAL MACVICAR began a course of lectures Sunday afternoon week in Crescent Church, Montreal, on the "Structure of the Bible." He first dealt with the names of the books, and then of the people from whom we received the books. He next dealt with the languages of the books, showing that the Old Testament was first rendered into non-classical Greek, to correspond with the New Testament, in the year 250 B.A., in the north of Africa. The entire Bible was Jewish; it was also Oriental, and therefore concrete, vivid and illustrative in its style. Attention was called to the structure of the Bible, its poetry, laws, philosophies, prophecies and public and private letters. Unlike the Koran, there was no monotony in the Bible, yet the unity of the book was marvellous. This was not accidental. Revelation was next touched upon. Revelation was what God communicated, and what was beyond the power of man to discover. Revelation touched the nature of God and man, good and cruel angels, and finally the entire universe. The Bible, however, must not be regarded as a scientific text-book.

TAYLOR Presbyterian Church was crowded to the doors last week by an enthusiastic audience to hear Mr. John A. Nicholas in his lecture, "Shadows of a Great City," and see the lime light illustrations. London, the great British metropolis, with its wealth and poverty, its palaces and hovels, its lovely breathing places and

dingy alleys, passed in review before the delighted gaze of the audience. Interior and exterior views of some of the principal buildings of the city, with copious information and explanations, kept the lecturer hard at work for an hour and a half. The pictures of the Queen and Lord Salisbury were loudly cheered, but Mr. Joseph Chamberlain's, which came next, was received in absolute silence. Then came Mr. Gladstone and Mr. Parnell, both of whom received a hearty welcome. The drinking customs of the cockneys, the taverns and the police courts, were all vividly brought out on the sheet, and commented on in a powerful and able manner by the lecturer. Messrs. Spicer and Deacon represented and spoke in behalf of the Orient Council. The evening closed by the singing of "God save the Queen."

THE Rev. Mr. Todd preached his farewell sermon at Minnedosa recently. The church was crowded to the door. The Methodist and Episcopal Churches gracefully gave up their evening service and their congregations worshipped with the Presbyterians to show their friendship for Mr. Todd, and many came long distances from the country districts. The subject of discourse was Paul's address to the Ephesian elders, and the sermon was a most eloquent one, and full of incisive thought and spiritual power. Many were melted into tears during its delivery and the preacher himself was often visibly affected. In speaking of his work here Mr. Todd said the membership had increased 100 per cent., and with the aid of his friend the congregation had reduced its debt from \$3,000 to \$1,275 during the three years of his pastorate. Mr. Todd leaves here for Wisconsin on Friday morning, and will spend a few days with his friends in Winnipeg. The great loss which Mr. Todd's departure is to this town, to Presbyterianism and the country is generally acknowledged and Minnesotans think it really to be that such an able young minister should leave Manitoba to go to the States.

THE Rev. D. Laing, says the *Dundas Banner*, gave an interesting address in the basement of Knox Church on Friday evening, under the auspices of the Christian Endeavour Society in connection with that Church. The title of the address was the old one, "Was the Garden of Eden at the North Pole." The lecturer did not prove conclusively that the Garden of Eden was so situated, but he said enough to set people thinking, by giving them the essence of the theory put forward in a book of 500 pages, by Rev. Dr. Warren of the Boston Theological Institute, setting forth that there many probabilities showing that the Garden of Eden might really have been at the north pole. This was the spot where the earth's crust first began to cool. It was therefore the place where vegetation would follow down. Dr. Laing spoke of the other theories that had been put forward, saying that the commonly accepted idea was that the garden of Eden was in the valley of the Euphrates, but that Dr. Warren's theory was even more probable. One would not think of the north pole at the present time as likely to be the site of the Garden of Eden, but the North Pole was not always a land of perpetual ice and snow, as there was a time in the first history of the world, when it was a land of vegetation similar to that which exists in the tropics of the present day. Dr. Laing's address was listened to with pleasure and interest, and the chairman, Mr. Robert Burton, returned him a vote of thanks on the part of the society.

THE Rev. Alexander Jackson commenced the second year of his pastorate on Sabbath week, and the sermon was appropriate to the occasion. Taking as his text a clause of Matthew xxiv. 14, "Thee shall the end come," he spoke, in effect, as follows: "We have come to the end of the first year of our pastoral relation. Of what use may we make the past? God 'requireth the past.' We may so study it that we shall be better men and better Christians; that our faith in and gratitude to God may be increased, and that our courage and consecration may be evoked as we brace ourselves for the future. During the past year your minister has delivered 165 sermons or lectures, and sixty-one addresses; conducted twenty-four funerals and nine marriages; baptized forty-four children and four adults; moderated thirty-five meetings of session or congregation; mailed over 2,000 letters; spent 118 (whole or half) days in parish visiting; made 1080 pastoral visits and conducted devotional exercises in 600 houses; spent twenty-two days in attendance on Presbytery, Synod and General Assembly; and travelled over 12,000 miles by rail and steamer. During the year we have received seventy-four new members by profession of their faith in Christ, and twenty-three by certificate from other churches, while not a few who had ceased to observe the Lord's supper have renewed their covenant with Him and His people. Eight new elders have been added to the session, while one has been dismissed to the Church above. I would also like to make some approximate report of the great and good work done by our faithful elders and other officers and workers in district visiting or prayer meetings and the other activities of our church, and I hope some approximate data may be found in our next annual report. I believe in ecclesiastical mathematics. They are the indices of work for Christ and of the Divine fruit-giving blessing. The above show that God has been in our midst and in spite of evil and opposing influences, Knox Church has made marked advance. It shows the largest growth of any year in the history of the church, with two exceptions, and in both of these evangelists were employed for lengthy periods in revival meetings, while the minister and session have endeavoured to honour the Master's ordinance of baptism by declining to administer it in private, except where providential causes prevented its public observance. The number of baptisms is more than double that of any previous year. "Them that honour Me I will honour."

THE *Algona Pioneer* says: St. Andrew's Presbyterian Church, Sault Ste. Marie, having been enlarged and improved, was opened for public worship on a recent Sunday. The addition made has more than doubled the seating capacity of the building, and an audience of 350 can now be comfortably accommodated. The size of the addition is 26 x 48. It is built as a transept across the north end of the old building, and has a recess for the choir behind the pulpit. The interior is finished in wood neatly painted, and presents a very handsome appearance. The cost of the improvements, it is said, will not be less than \$1700. Of this sum only about one half is at present subscribed. The weather was remarkably fine, and at the forenoon service there was a large audience present. The Rev. J. Kennie, pastor of the church, conducted the opening exercises, after which the Rev. H. P. Corey of the Presbyterian Church, Sault, Mich., preached an appropriate and thoughtful sermon from 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth." The preacher set forth in clear terms the divine origin and the great work of the Church, and, towards the close, urged his hearers not to rest satisfied with what they had done, but to use well their increased facilities for accomplishing the work given to them by their Master. In the evening the audience was unquestionably the largest that ever assembled at any church at the Sault. The spacious edifice was filled to the doors. A noticeable feature of the gathering was the presence of large numbers of the members of the Methodist Church, whose service for that evening had been cancelled as an act of courtesy towards their Presbyterian neighbours. The Rev. R. Cade preached an eloquent sermon from the text "Awake, awake, put on thy strength; O Zion," Isa. lii. 2. The topic was the Church's strength which was shown to lie in her doctrines, her purity, her activeness, her divine help. The service of song was led by the choir under the leadership of Mr. Hallam; Miss Ironside presided at the organ. Appropriate anthems were also sung by the choir both at the forenoon and evening services. The collections for the day amounted to \$65. The social entertainment on Monday evening was well attended, notwithstanding the heavy rainfall which prevailed all day and continued through the night. Refreshments were served in excellent style by the ladies. Appropriate addresses were given by the Rev. J. G. Calder of the Baptist Church, Rev. F. W. Green of the Anglican

Church and Rev. G. C. Empson of the Congregational Church. A number of appropriate songs were beautifully rendered by the Glee Club, as was also a duet by Mrs. Thompson and Mr. Hallam. Miss Randall, of the Michigan Sault, sang with fine effect, "Only in Dreams," and received an encore. The entertainment all through was a most enjoyable one. The congregation of St. Andrew's has made decided progress during the past year, and its people deserve credit for the push and enterprise and hopeful spirit which they have shown. Their church is now the largest in seating capacity of any in town, and we anticipate that not a few of those who have hitherto been non-church-goers will seek and obtain accommodation within its walls.

A VERY large gathering of the three Presbyterian congregations and other friends assembled in Knox Church, Guelph, last week to say farewell to Rev. John Wilkie, who is about to return to his mission field in India to take special charge of the educational work at Indore. Tea was served in the basement by the ladies of Knox Church to any special friends of Mr. Wilkie who might wish to meet him. His mother, Mrs. Wm. Wilkie, was also present. After partaking of the tea provided, the people filled the church to hear Mr. Wilkie's address on the work in India; Rev. R. J. Beattie, pastor of the church, occupied the chair, and the platform was nicely set off with a collection of house plants. Mr. Wilkie, in a very clear and forcible manner, spoke of the urgent need of the church to put forth a mighty effort at the present crisis in the history of that vast and important country, India. By virtue of their intellectual power and commercial enterprise they were worthy of our best efforts. The zeal of the native priests and of infidel workers and of the Jesuits to retain or gain power over the masses of the population should arouse Christians to work in the power of God to save that nation, which is now ready for the Gospel. The audience was greatly interested in the striking illustrations of the progress of Christian truth among the higher classes, and in the history of the Indore High School and College work. To carry on this important work the Church must have a building, the cost of which will be \$20,000. The General Assembly commends the work to the liberality of the Church and hopes Mr. Wilkie will soon receive the guarantee of the \$10,000 required from the Canadian Church. The balance of the \$20,000 will then be paid in India. His earnest appeal produced a marked impression on the people. The chairman asked Prof. Pantou to say a few words. The people of Guelph were always glad to hear Prof. Pantou and he was especially qualified to give advice on educational work. He referred to his intimate acquaintance with Mr. Wilkie in boyhood and at Toronto University, where they both took the Science course. He spoke of Mr. Wilkie's remarkable ability as a student and urged the people of Guelph heartily to support this representative of their own in the Home Mission work. This support should be given by sympathy, prayer and money. Mr. Thomas Goldie was next called on, and in a few happy sentences expressed his pleasure in again hearing the old friend of his school and college life, and was sure Guelph would easily and gladly raise one tenth of the sum required for an old Guelph boy. He suggested that a committee from each church be appointed to solicit subscriptions with a view to raise \$1,000. The chairman spoke of Mr. Charles Davidson's active work for many years in the cause of Foreign Missions and asked him to give his advice in the matter. Mr. Davidson emphasized what Professor Pantou and Mr. Goldie had said, and thought Mr. Wilkie's appeal would assuredly meet with a hearty response. Dr. Wardrop suggested that subscriptions should be taken that night from those present, and the committee appointed to see the members not at the meeting. Committees were appointed for these purposes. From Knox Church—Messrs. Goldie, W. Anderson and Millar; from St. Andrew's—Messrs. Davidson, Higinbotham and K. Maclean; from Chalmers—Messrs. Pantou, Watson and Little. Rev. Mr. Ball was then introduced. The people were delighted to hear his familiar voice. His earnest and eloquent address was listened to with great interest by every one. He felt a special interest in Mr. Wilkie who had attended his Sunday school class, and was then a teacher in his school. He had also the privilege of being Moderator of Presbytery in Knox Church when Mr. Wilkie was ordained for the ministry in the mission field nine years ago. After "the singing of the hymn 'Blest be the tie that binds,'" Mr. Ball led in prayer, especially for God's blessing on Mr. Wilkie and his work, after which Mr. Wilkie pronounced the benediction. Many liberal subscriptions were given as the people left the church.

PRESBYTERY OF PARIS.—A special meeting of Paris Presbytery was held in St. Andrew's Church, Ingersoll, October 15th. Representatives of the Session and congregation were heard in reference to Mr. Ross' resignation of the pastoral charge of St. Andrew's Church, stating that by unanimous vote of a large congregational meeting they were instructed to oppose the resignation and urge that Mr. Ross be retained. Mr. Ross adhered to his resignation and pressed its acceptance in the interests of union. On motion of Dr. Cochrane the resignation was accepted, the pulpit to be declared vacant on the second Sabbath of November and Mr. W. A. McKay to be Moderator of Session. The brethren expressed deep regret at parting with Mr. Ross, and a minute was adopted bearing testimony to his zeal, faithfulness and success as a minister of the Gospel. The Session of Norwich and Windham were asked to give their views at next meeting on the Hamilton Presbytery's proposal to organize a station at Windham Centre, and Mr. Myers was appointed to visit the neighbouring district and report. Next meeting is to be held in Zion Church, Brantford, December 17th at 11 a.m.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF MONTREAL.—The Presbytery of Montreal met on the 1st inst., in the David Morrice Hall, Rev. Mr. Rowan, of Athelstane, Moderator. In addition to routine business, an animated discussion was precipitated by a motion by the Rev. G. C. Heise, that the hour of meeting of the Presbytery be changed from ten o'clock in the morning to three in the afternoon, the more formal and clerical business to be taken up in the afternoon, and matters of more general interest be considered at an evening meeting at which the families of the various congregations be invited to attend. The motion was seconded by the Rev. Mr. Patterson. The mover held that night meetings would be a means of grace, that many members of congregations were ignorant of Presbyterian Church government, and that many reports of great interest were almost lost owing to the small number actually attending. Several members from the country opposed the change, alluding to the great difficulty in many instances of attending Presbytery. The Rev. Dr. Smythe spoke of a night session of Presbytery which he attended in Dayton, Ohio, where the members had to give reasons for absence at the previous meeting. As it became apparent that the country members would not assent to the change the motion was withdrawn. The report of the committee on church extension and augmentation in the city, presented by the Rev. James Barclay, recommended that the congregation of Taylor Church be assisted so that it might be enabled to secure a new building, as the congregation has outgrown the present building. The Rev. James Fleck moved that the Church Extension Committee take immediate steps, together with the congregation of Taylor Church, to carry the recommendations into effect. This was seconded by the Rev. Dr. Mackay and agreed to. The Rev. Dr. Mackay said he thought that the committee should give similar aid to the charge at Point St. Charles. The Rev. W. R. Cruikshank reported that the congregation were making active efforts to raise sufficient funds to complete the Church there. The Presbytery was unanimously of the opinion that one of the several churches grouped in the vicinity of Dominion Square should move to the new field demanding ordination west of Crescent Street Church. The Church Extension Committee will confer with the congregations interested to take action. The

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 30 } DAVID'S REBELLIOUS SON. } Sam. 1 1-2. 1889. } GOLDEN TEXT—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus xx. 12.

SHORTER CATECHISM.

Questions 49-52.—This commandment prescribes the manner or form of worship. It requires: 1. That it be spiritual. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," John iv. 24; Deut. iv. 15-18. 2. And external, for we are in the flesh and in a material world, Joel ii. 12, 13; 1 Cor. xiv. 23-40. 3. The outward acts must be expressive of feelings, and especially of faith, Isa. xxix. 13; Matt. xv. 8; Heb. xi. 4. God has prescribed the form of worship. It must always consist of praise, prayer and instruction. Under the Old Testament dispensation public worship was ceremonial, sacrificial and spectacular, but always typical of Christ and expressive of faith in Him, Gen. iv. 4, 5 (see ceremonial law). In the New Testament it is very simple, free and under the direction of the Spirit, and to this we are required to adhere. (See Acts; Col. ii. 13-24.) It forbids: 1. The worship of false gods and everything that represents them, Acts xvii. 29; Rom. i. 23-25. 2. The worship of God by images. Pictures and other representations of created things are allowed us in works of art or for ornamentation. God ordered the making of the serpent of brass and the figures in the temple. But they are not to be used in worship, Deut. iv. 15-19; Exodus xxxii. 5; Num. xxi. 9; 2 Kings xviii. 4. This was the sin of Israel until the Babylonish captivity. Pictures and images were first introduced into the Christian Church for instruction, then as helps in worship, and finally as objects of reverence. 3. A ceremonial or ritual service, after the more spiritual form, has been enjoined, Acts xv. 20-29; Rom. xiv. 17; Gal. ii. 11-14; iii. 3; iv. 1-11. 4. The neglect of God's ordinances, public worship and the sacraments, Heb. x. 25; Acts ii. 42; Matt. xxvi. 26, 27; John vi. 53. This commandment is enforced by: 1. God's authority over us. 2. His right to determine how He shall be worshipped. 3. A curse to the third and fourth generations. 4. A blessing which is unending in duration and extent.—A. A. Hodge, D.D.

INTRODUCTORY.

Though David obtained forgiveness of his great transgression, many of its evil consequences remained, and produced most deplorable results. His latter years were darkened by the disobedience, waywardness and crimes of some of his children. Absalom, a youth of handsome proportions and great physical beauty, had been instrumental in directly procuring the assassination of a brother who had been guilty of a great crime, and had to flee for his life. After a time he was permitted to return to Jerusalem, and eventually was reconciled to the king his father and restored to freedom. How he employed himself there is told in to-day's lesson.

I. Preparing for Rebellion.—It may be that while Absalom was an exile he brooded over his adverse fortune and formed the intention of usurping his father's throne, or it may be that when reconciled to the king and restored to his place at his father's court, that he formed the ambitious design which led to such disastrous consequences. At all events he laid the plans that appeared to him best fitted to bring about the result he so much desired. He arranged that his public appearances should be as imposing as possible, and such as would impress the people and commend him to their attention and admiration. He set up his chariot and went abroad with a large retinue. His scheme had a darker complexion than mere popularity hunting. He put himself in the way to intercept all who desired to come to the king with their grievances. As was and is the custom in the East, justice was usually dispensed at the gate of the palace. Hence the title Sublime Porte, as applied to the Turkish Government, takes its rise from this ancient custom. Early in the morning Absalom stood beside the way of the gate, and made himself exceedingly gracious to all approaching suitors, flattering them with the notion that he regarded their claims as just, and throwing out the hint that if he were invested with power every man would obtain the justice he sought. A large measure of success attended these cunning endeavours of the treacherous son. "So Absalom stole the hearts of the men of Israel."

II. Rebellion Begun.—The term "after forty years" is generally supposed to be a mistake made by some ancient copyist. Josephus and several old versions read four years. That is, four years from the time of Absalom's return from exile, or from the time of his reconciliation with his father. The beauty of Absalom's physique was no real index to his mind and character. His ambition, and the methods he employed to gain its object, show him to have been untruthful, crafty and cunning. Little can be hoped for from one who begins his wicked enterprise by deceiving his own father. To prevent David from suspecting his designs, Absalom asks leave of his father to go to Hebron, pretending that when in exile, should he be permitted to return, he vowed that he would serve God. He now desires to pay this vow. That is his pretence. He incurs the guilt of conscious hypocrisy, itself a grievous sin. To put on the cloak of religion to promote selfish ends is bad, but to make it a pretext for covering the basest kind of treachery is about as bad as bad can be. His father, not suspecting his designs, bids him go in peace. David did not suppose that his own son could be traitor. He confided in him, and was only convinced when concealment was no longer possible, that the most treacherous of his foes was his own son. Instead of attending religious services at Hebron, Absalom busied himself with arranging the details that he thought would make his rebellion a success. He sent spies throughout the land announcing that at a definite time they should hear a trumpet blast, the meaning of which was that Absalom had set up his rule in Hebron. The people would be taken by surprise, but he had for years been endeavouring to make himself popular, and he might expect that without thinking they might accept what would appear to be an accomplished fact. When Absalom set out for Hebron he secured the attendance of two hundred men, probably of distinction, from Jerusalem. Of course in those days there were no telegraphs, no newspapers, and it is not strange that even prominent citizens of Jerusalem were still in ignorance of Absalom's design. "They knew not anything," but Absalom made use of them. They would give importance in the eyes of his followers to the enterprise, and they would themselves be so compromised that they would endeavour to secure the success of the movement. It grew with remarkable rapidity. Absalom secured the adherence of David's most sage counsellor, Ahitophel, who may have been disaffected to David, or he may have supposed from appearances and from what he knew that the rebellion would be successful.

PRACTICAL SUGGESTIONS.

The sinner may be forgiven, but sin always produces disastrous results, but for David's great sin it is possible that Absalom's rebellion would not have taken place.

Absalom's heart treachery to his father was, if possible, a greater crime than his open rebellion.

Hypocrisy and scheming may for a time have the appearance of success, but they lead to a terrible end.

It is only those who honour God that God honours.

Christ, must protest against wrong-doing. He drew lessons from Scottish history on the importance of union.

Mr. J. F. Forbes gave an account of the New Brunswick School Act, and how the Roman Catholic Church wanted that Act disallowed but failed, the Government refusing to disallow. He warned the Church to keep clear of this agitation. Mr. Duran spoke against the resolution, claiming that it is useless. We are a spiritual body, and our power lies in that line.

Dr. McKnight proposed to amend the amendment, by prefixing a portion of it to Dr. Burns' motion. He wanted to warn against the repetition of the transaction with the Jesuits. He disclaimed party politics. We should for all time to come carefully select as our representatives men who are faithful and dauntless in maintaining civil and religious liberty and equality. He would have no objection to incorporate Jesuit fathers to conduct, say, a college. But it would not do to endow them and let them draw upon the public money.

Mr. James, Charlottetown, thought this movement arose a little too late. He opposed the motion. We are strengthening the Jesuits and unifying the Roman Catholic Church under them. We have no need to fear the Jesuit body—there never was a statesman among them.

Rev. T. C. Jack opposed Dr. Burns' motion. It will not affect the Jesuits. It is too late; altogether too late. You might as well pass a motion against the expulsion of the Acadians. It is a political question—a vote of want of confidence in our representatives. Rev. A. Simpson thought the country and the church have not taken hold of the movement. The agitation is dying out. The question is purely a provincial and political question. Authorities in this case are all on one side against Dr. Burns. What right has any ecclesiastical body to deal with such a question? What would we say if Quebec people would meddle with us?

Rev. R. Lung had no liking for the Jesuits or the Jesuit Act. He was as much attached as any one to Protestant principles and equal rights. But the motion greatly exaggerates existing evils. We need not be an I are not afraid of any power of the Pope or even the Jesuits.

Dr. Burns spoke in reply. The Jesuits have been the aggressors, they have forced the whole trouble on the country. He thought that the precedent set in the case of New Brunswick ought in a large measure to have been followed in this case also. He briefly reviewed the question, point by point, with great power.

The following is the motion of Dr. Burns: The Synod desires in harmony with the finding of last General Assembly, 1. To express emphatic disapproval of the acts passed by the Province of Quebec incorporating the order of the Society of Jesus, commonly known as the Jesuits, particularly on these grounds that the body thus incorporated is an alien one, and under ban throughout the Empire, and that its influences, as might be expected from its teachings and as is fully confirmed by its history, is hurtful to the public welfare and ever dangerous to the public peace. 2. To express like emphatic disapproval of the Jesuits' Estates Act passed more recently by the same province on the ground that besides carrying with it a recognition of the authority of the Pope and a consequent invasion of the supremacy of the Queen, it diverts public funds and funds held in trust for educational purposes to ecclesiastical and sectarian uses, and is thus subversive of well understood civil and religious rights. 3. The Synod desires to call special attention to these legislative enactments as along with other occurrences affording evidences of the growing influence and aggressive spirit of ultramontaniam in our country and of its persistent aim to gain ascendancy within the Dominion; and to urge on the members of the Church in the interests alike of scriptural evangelical religion, and of those civil and religious rights so dear to us, and once more imperilled, to have prayerful regard to the situation in all its bearings and to employ all legitimate efforts to secure the removal of existing and the prevention of threatened abuses. 4. The Synod further agrees to appoint a committee to watch over this matter and to take such measures in the premises as circumstances may render advisable in line with the action of our General Assembly and any other bodies whose co-operation the Assembly's Committee may secure.

Dr. McKnight's amendment was to the effect that the first half of Mr. Sedgwick's motion be adopted and the conclusion rejected. Dr. McKnight's amendment was preferred to Mr. Sedgwick's amendment. Rev. L. G. McNeil then moved an amendment, which was lost. Then the motion was carried by a very large majority. The discussion was carried on with great ability. Lack of time probably prevented many from speaking.

OBITUARY.

REV. JOHN J. RICHARDS.

It is a painful duty to record the loss which the church has recently sustained by the death of Rev. John J. Richards, minister of Lyn, and Caintown in the Presbytery of Brockville, who departed this life on Sabbath morning—15th ult.

Mr. Richards was born in Pictou County, Nova Scotia, August 4th, 1840. He took his Arts course in Dalhousie College, Halifax, and his theology at Princeton, New Jersey, graduating in 1874. At the invitation of Rev. A. Glendinning he came to North Augusta, was received and licensed by the Brockville Presbytery, and sent out to Westport and Newboro as a missionary, where he was ordained August 10th, 1874. He laboured there with such success that in 1877 the Stations were erected into a Supplemented Congregation and extended to him a regular gospel call. In the year 1880 he was inducted into the pastoral charge of Lyn and Caintown, where he has since laboured.

About a year ago he had an attack of fever. He only lost one Sabbath from his work, but it left an affection of the heart. He took a trip to Manitoba last winter for the benefit of his health and was just on the eve of accepting an appointment to that province when he was again seized with fever.

He went out to Westport—his old charge—and preached for Rev. D. T. Ross on August 11th, the only time since he left the congregation in 1880. Never confined to bed an entire day he purposed preaching in two of his three stations on Sabbath—15th ult., but God had otherwise ordained. At midnight the cry was raised, "Behold the bridegroom cometh, go ye out to meet him," and he, being ready, passed peacefully away just as the bells rang for morning service. His brethren of the Presbytery assembled at the manse on Tuesday—17th ult., and committed his body to the grave amidst a sorrow-stricken congregation. Thus closed a ministry of great earnestness and fidelity. Those who knew the deceased, and especially those who knew him best, can bear witness to the fact that until the sad hour came when he was no longer able, he maintained, with unflinching fidelity, his ministerial labours. Whatever task he undertook, and whatever responsibility he consented to have laid upon him, he sought to fulfil with scrupulous carefulness. Any duty and every duty which devolved upon him in his public character he discharged with beautiful and consistent conscientiousness—all as in the eye of God. His pulpit appearances were ever worthy of his piety and scholarly care. His expositions of God's word were singularly lucid and exhaustive, and he ever delighted to proclaim from the pulpit the grand fundamental doctrine of free grace. For him to live was—Christ; and to die—peace. He fell asleep, so sweetly and gently—the outward expression, shall we not believe, of that peace with God which was his through faith in Jesus Christ.

His last public act was to reply to an address accompanied by a purse, presented to his wife by the W. C. T. U. Society of Lyn. He leaves a wife and two young sons to mourn the loss of a gentle, loving, and devoted husband and father. Dr. KELLICK.

Rev. T. Benson, on behalf of the Committee on Sabbath Observance, moved that the Presbytery petition the House of Commons and the Senate in the terms of the Lord's Day Alliance. The Rev. J. Nichols seconded the motion and referred to the direct contradiction between the assertions of Messrs. Van Horne and Hickson for their respective lines, that they were desirous of restricting the Sunday traffic, and the fact that the companies are running excursion trains which start on Sundays. It was moved by Mr. Bennett and adopted, "that this body protests against the drunken men that issue from Sohmer Park, its obstruction of the street, its balloon ascensions, forcing temptations upon us; and, in short, against its being open at all on the Sabbath."

PRESBYTERY OF BRANDON.—This Presbytery met in the church at High Bluff according to adjournment, on Tuesday, October 8, and was constituted by Rev. P. Wright, B.D., Moderator pro tem., with whom were present Revs. T. C. Court, T. R. Shearer and John Beeton, elder. Revs. A. J. McLeod and J. A. F. Sutherland being present were invited to sit as corresponding members. Mr. Sutherland, in the absence of the stated Clerk, was appointed Clerk pro tem. The principal business before the Presbytery was the ordination of Mr. M. C. Kimball, and his induction into the congregation of High Bluff and Prospect. Sufficient evidence having been produced that the edict had been served on two successive Sabbaths, and the usual proclamation before the assembled people being made, the Rev. Mr. Shearer proceeded to the pulpit and preached from Heb. xii. 14. At the conclusion of the pulpit services the Moderator narrated the steps taken in connection with the call, and put the questions prescribed by the Church, which were duly answered by Mr. Kimball. Thereupon by prayer and the laying on of hands of the Presbytery, Mr. C. Kimball was ordained to the office of the Gospel ministry and inducted into the pastoral charge of High Bluff and Prospect. Rev. Mr. Kimball then, in appropriate words, was addressed by the Moderator, and the people were addressed in equally suitable terms by M. T. C. Court. The newly-ordained minister having declared his willingness to sign the Formula when presented, took his seat as a member of court, and the Clerk was directed to add his name to the roll of Presbytery. Mr. Kimball was cordially welcomed in the usual manner by the people at the close of the public services, and enters upon an encouraging field of labour among an ardently attached people. The Presbytery next proceeded to take up a call from Carberry to the Rev. G. C. Patterson. Mr. Court reported that he had moderated in a call in the Carberry Church on September 16, and that said call had come out in favour of the Rev. G. C. Patterson, an ordained minister of the Church; that the call was unanimous and most hearty, and that the stipend promised was \$1,000 without a manse. Mr. William Logan, a commissioner from Carberry congregation, was also heard. Mr. Logan stated that there was entire unanimity on the part of the congregation in calling Mr. Patterson; that the people were most desirous to have him as their pastor, and believed much good would result from his presence among them. The call was sustained as a regular Gospel call, and it was ordered that it be forwarded immediately to Mr. Patterson, whose present address is Toronto, Ont. After several reports of duty fulfilled on part of members of the court, the Presbytery adjourned with the benediction. Its next meeting will be held at Brandon on the second Tuesday of December.

SYNOD OF THE MARITIME PROVINCES.

At the recent meeting of the Synod of the Maritime Provinces at Pictou, N.S., two seditious were devoted to the discussion of the Jesuit question. The following is the report given by the Presbyterian Witness:

Dr. Burns moved a resolution on the Jesuit question of which he had given notice the previous day. The question concerns the other provinces as well as Quebec. The Jesuits are working amongst us. We have a living and special interest in their work, and we ought to speak out in sympathy with our brethren in Montreal and elsewhere. There is deep feeling among our people. A dozen meetings have been held showing a great deal of interest. An attempt was made at Chatham by the Roman Catholic party to "boycott" the meeting. Dr. Burns explained that the motion he proposes is substantially the Assembly's resolution, passed in June, some clauses being omitted which may be considered as non-essential. He spoke of the character of the Jesuits, of their condemnation by popes, parliaments, universities, bishops, etc. He went minutely into the offensive peculiarities of the Jesuits' Estates Act. He complained of the action of the Governor-General in the way in which he treated the deputation in Quebec. It was agreed to limit speeches to ten minutes except in case of persons making motions.

Rev. T. Sedgwick moved the following amendment: That the Synod, while pledging itself to adopt under the constitution all practicable means for the maintenance of equal rights and Protestant principles in this Dominion, does not deem it necessary under the circumstances, to pass judgment on the matters contained in the motion submitted by Dr. Burns. He fully agreed with the principles and sentiments in Dr. Burns' speech; but objected to the motion. Dr. Burns omits the essential elements in the Assembly's resolution, —the most vital and essential practical points. The Acts censured are not before us, and in such case censure loses all force. What overt acts have the Jesuits committed, say, these fifty years, that they ought to be refused incorporation? He would not deny the moral claim of the Jesuits to the estates in Quebec. The government could not dispose of the property with this claim over it. The Pope came in as an arbitrator. He contended that the Synod has no call to pass on the constitutionality of the Acts spoken of. Why should we be called upon to condemn Quebec, with whose local affairs we have nothing to do? The motion proposed leads to no practical issue. The Church has no right to call on her people to enter the political arena, or to direct them how to vote. The agitation he believed to be subsiding.

The motion was seconded by Rev. R. Laing. Rev. E. A. McCurdy spoke in support of Dr. Burns' motion, and criticized Mr. Sedgwick's amendment. The Pope claimed to be owner of the property. The Jesuits—what have they been doing in Canada? They recovered their estates; they revolutionized the schools; they strive to monopolize university education; they strive to change the law so as to allow the priest to interfere in elections. He quotes an instance of disallowance in 1834 by the British Government, a precedent on which the Dominion Government should have acted.

Rev. A. McL. Sinclair, quoting from the Act, claimed that the Quebec Government denied the Pope any civil right. What right have we to interfere with Quebec? He regards the motion as unwise and untimely.

Dr. McCulloch called attention to the origin of the Jesuits' Estates. The Pope has full power over all Roman Catholic property. The British Government took the property from the Pope. The hour of adjournment stopped the discussion. Dr. McCulloch resumed, and suggested the withdrawal of both motions, with the hope of preparing one on which all would agree.

Mr. Scott maintained that the motion of Dr. Burns was weak though weaker than some of them liked. He thought the recorded history of the Jesuits was such that the Order ought not to be incorporated in any country. They were subject to an alien head. What moral right had the Jesuits of 1889 to the property of the society a century ago? What moral right had Quebec to handle such property for sectarian purposes? We must protest in order to prevent such wrongs in the future. Rev. D. B. Blair asked, "What would John Knox say?" We are sons of John Knox. We, as ministers of Jesus

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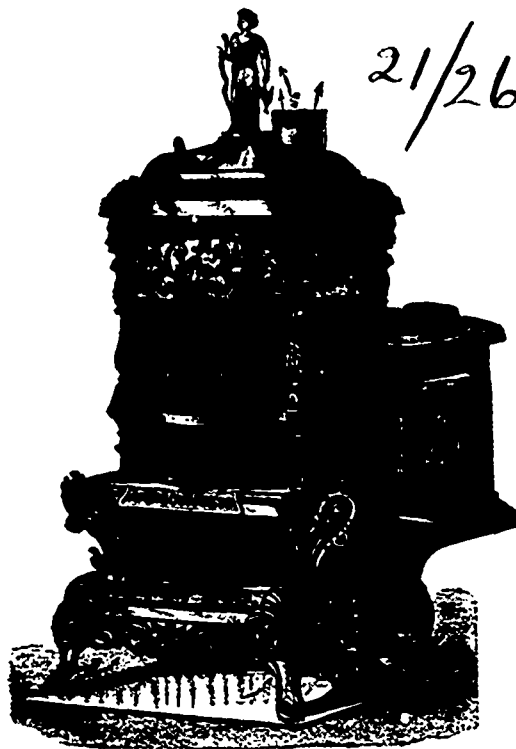
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THE MISSIONARY WORLD.

LETTER FROM MRS. ANNAND.

The following letter from the island of Santo, appears in the Halifax Presbyterian Witness:

Our house has quite a home look about it. Each room has something in it to remind us of dear friends far away, many of whom we shall never likely meet on earth again. We are well and busy all the time at something. Our work among the people is moving along very slowly, it requires much patience and waiting. A number of the men and boys attend church and school, but the women are not allowed to come yet. One of our chiefs is seldom away from church either morning or afternoon, and he has commenced to attend school lately. The other chief will not enter the building, though he says that the worship is good, but that he is not accustomed to it. We feel much for the poor women and girls; they are such poor degraded slaves and are beaten sometimes fearfully by their enraged husbands for very slight offences. Mr. Annand has interfered in two cases; one was on our premises. It is so little we can do for them yet.

We were quite touched by the conduct of the men and boys about a month ago, the day that they dug their new yam. In the afternoon the little boy who formerly owned the land our house is on, came with his old grandmother carrying some yam and coconuts, which, he said, was a present for us. Then just before tea I saw the two chiefs and others coming along, each bringing yam. The chiefs first put theirs down by our door, and every man and boy in this village, except two men who are too lame to come, brought some yam, even the youngest boys, wee tots, brought a small yam each. We have over two hundred weight of yam. After they had laid it down they all sat down to have a chat and show their friendliness. After a little the chief said, "Missie, it is your time to eat, go and we will sit here." So they waited. After tea Mr. Annand went and chatted with them till nearly dark. Last year the two chiefs and a few of the head men brought us presents of yam.

Dear friends, pray that the Lord may soon open the darkened minds of these poor people! They seem to be quite proud of their missionary, and say that he is to abide permanently among them. As yet, however, all they wish us here for, is that they may obtain from us such things as they desire. The truth has apparently produced but little effect upon them thus far. They come to service and listen attentively to what is said, but they never seem to allow it to influence their conduct much—such a thing as giving up their old heathen customs does not appear to enter their heads at all. However, when we consider their degradation we should not be surprised at that; we labour in faith that by-and-by the seed now being sown will sprout and grow; in fact it may now be germinating, and may soon appear as the tender blade. We must not expect fruit before the sowing has been well done.

ADDRESS TO MRS. EWART.

The following address of welcome to Mrs. Ewart of Toronto, was read at the meeting in Fort Massey Church, Sept. 30th, by Miss Cassie Fairbanks:

Dear Mrs. Ewart,—We have had various occasions from time to time of welcoming distinguished workers from mission fields of many countries to this our humble sphere of labour, but we have never yet felt a more ardent glow of affection than we do at this moment when I, on behalf of the auxiliaries of Halifax, and of Dartmouth, express to you the happiness experienced by us at your presence here at this time. Coming as a stranger, some of would have been careful to entertain you, but happily you are no longer to be personally unknown to us; and coming as you do, as a sister and friend, our hearts spring up to grasp these endearing relationships; but when we feel that you are with us as the highest representative of your widespread, ever-increasing and thoroughly organized Association of the Christian Women of the Presbyterian Church in the Western Division of our great Dominion of Canada, we hardly know how to address you with fitting words of respect. We thank you and the ladies you preside over, that you led the way in utilizing our, till then, dormant energies, that you have systematized our efforts, and that you have called forth our earnest sympathies as we strive as you do to obey our Mas-

ter's dying request. Far behind you in all things—in numbers and in the restricted compass in which we work—still we can assure you of the goodly influence exercised over us, and of our desire to follow in your footsteps.

We thank you also for the great sacrifices you have made, of time and personal ease in enduring so many hours of railway travelling, in coming to visit us, for the words of counsel and encouragement given at our late annual meeting at Charlottetown, enforced as they were by the magnetism of your presence and the charm of your voice; and we trust that, gathering a fresh inspiration from the knowledge of the untiring enterprise of your Western Section, our branch in the east may be in every department, young and old go and do likewise.

As you return to familiar places, and to your own family circle, we would assure you of our prayers that, by the blessing of God, you may rejoice in a happy reunion, after this short separation, that your usefulness in the vineyard of the Lord may long be enjoyed by you, and when the hour for resting comes the sunset of a holy life may find its joyous rising in the brightness of the Father's face. May your ears be gladdened by the gracious greetings of the "Beloved of the Lord," and with the finished education carried on in you by the Holy Spirit here below, may you resume the work of love and patience pursued so faithfully during the brief tenure of a human life rising to grander heights in the joyous eternity opening up before you. We regret your short sojourn among us, but when we recall this day and hour we will remember that here we have no abiding city, but are rapidly approaching the "Land where those who loved while here, may meet to love again.

THE INDICATIONS OF TO-DAY IN JAPAN.

Japan has rightly been considered the most interesting and encouraging mission field of the world. The success which thus far has crowned the efforts of the Church of Christ in this country has been unparalleled in the history of modern missions. Some of the workers and some who are interested in the success of the work, have, perhaps, consoled themselves with the idea that the victory has already been won. A review of the progress of the Church, however, very clearly substantiates the fact that never has the great enemy of the kingdom of Christ surrendered any nation or people with a severe struggle. It is unreasonable to believe that he will relinquish his hold upon Japan without a strong effort to counteract the influences which are at work. His sagacity leads him under all circumstances to select such means as will best accomplish his purposes, and the indications in certain quarters in Japan to-day are that the arch-enemy is mustering his forces and deciding upon the tactics which he proposes to follow in the ensuing conflict.

We cannot close our eyes to the indications that the Church of Christ in Japan is rapidly approaching a more critical epoch than any through which she has yet passed. Many young men have gone abroad and, after pursuing a course of study for a few years, returned with high hopes of being leaders in the country. Coming before the people as men educated abroad, they exert a powerful influence; but it is to be deeply regretted that the majority of these young men return either as avowed infidels or decidedly sceptical in their views. The position they take is strongly fortified by the kind of literature which has been largely translated and circulated throughout the country. These influences are producing a deeper impression upon the popular mind than ever before, and do much to strengthen the mistaken idea which some are so anxious to promulgate, that Christianity is opposed to the progress of science and philosophy.

While there can be no conflict between Christianity and true science and philosophy, because their Author is one and the same, even the Being who cannot contradict Himself because He is Absolute Truth, yet it is a fact that in the development of science and philosophy many men have taken the position of opponents to the truths of Christianity, forgetting that Christianity is a system of fully developed truths which have been thoroughly attested, times without number, and that science and philosophy are ever-varying and shifting because these are, and will be for ages to come, in a formative state.

Another indication of breakers ahead is the presence of those who, under the name of religion, are promulgating various forms of heterodoxy. In a recent issue of the *Hochi Shinbun* appeared a letter which, probably for the first time, publicly expressed the true intentions of the representative of the Unitarian Church in this country. Heretofore statements have been made that his object here was not to make converts, but to associate himself with such Japanese as might feel so disposed in searching for truth, no matter in what system of religion it might be found. In the letter above referred to the public is informed that he proposes to return to the United States in May, to attend a Conference of the Unitarian Church and present to that body the opportunities for the Unitarian Church in Japan, and thereby secure two or three fellow-labourers with whom he hopes to return to Japan by September next.

SUNDERLAND, ONT., OCT. 12TH, 1889.

EDITOR, CANADA PRESBYTERIAN,—I wish to give you, for the benefit of those suffering from disease of the lungs, an account of my wonderful recovery from a desperate condition under Dr. Hunter's treatment by "medicated air." I took a heavy cold which settled on my lungs and gave me a hard, dry cough. After this had lasted about three months I began to spit up thick matter mixed with blood, and sometimes coughed up pure blood. The matter was a greenish-yellow colour. I could get no rest day or night. I grew so weak and wasted that I could hardly walk across the floor without fainting. My breath was very short. Every afternoon I had a burning fever in my hands, soles of my feet, and face, with heavy cold sweats at night, which drenched my clothes. I was in despair and my friends had almost given up all hope of my recovery, as I had been treated by four different physicians without benefit, when I heard from a neighbour, one of Dr. Hunter's patients, of his treatment by medicated air and placed my case in his hands. He gave me very little encouragement but said he would do the best he could for me. I soon began to improve, coughed less and spit up less matter and gained in strength, got more rest at night; the fever and night sweats grew less till they gradually disappeared. In six weeks I gained twenty pounds and in a few months perfectly recovered my health. Knowing how many there are who are suffering from the same disease, I feel it my duty to send you the particulars of my case and will be glad to give any further information that may be desired. I reside in the township of Brock and my address is Sunderland.

MRS. A. ST. JOHN.

Note.—The Dr. Hunter referred to resides at 73 Bay street, Toronto, and makes a specialty of Throat and Lung disease. Next week he commences a series of letters in this paper.

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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 alterative, and honestly believe it to be the best blood medicine compounded.—W. F. Flower, M. D., D. D. S., Greenville, Tenn.

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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.

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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.

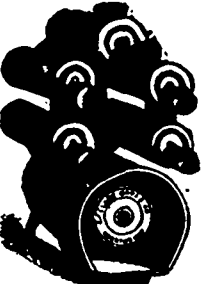
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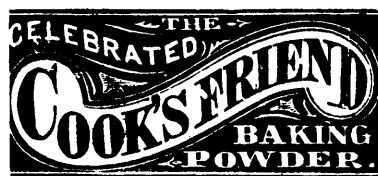
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Miscellaneous.

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BORN.

At 247 Victoria Avenue north, on the morning of Saturday, October 5th, the wife of Rev. James Murray, pastor Wentworth Church, Hamilton, of a son.

MARRIED.

At Chefoo, North China, on September 3rd, by Rev. J. L. Nevin, D.D., assisted by the Rev. A. Williamson, LL.D., Rev. Hunter Corbett, D.D., to Harriet R. Sutherland, third daughter of John Sutherland, Esq., Cobourg.

On Thursday, 17th October, at the residence of the bride's father, 237 Main street east, Hamilton, by Rev. Dr. Laidlaw, assisted by Rev. Dr. Fletcher, Jas. Chisholm, of Hamilton, barrister-at-law, to Annie M., daughter of William Stewart, Esq., architect.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 26th November, at 11 a.m.

CHATHAM.—First Church, Chatham, on the second Tuesday of December, at 10 a.m.

GUELPH.—In Knox church, Guelph, on Tuesday, 19th November, at 10.30 a.m.

HURON.—At Clinton, on the 12th November, at 10 a.m.

LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, Dec. 10, at 11.15 a.m.

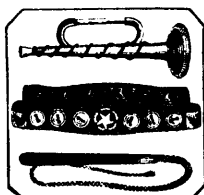
MONTREAL.—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on Tuesday, December 17, at 7.30 p.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

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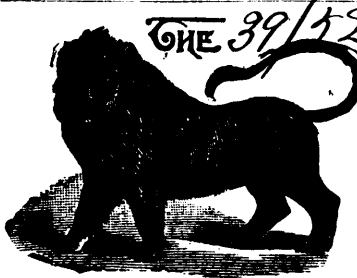
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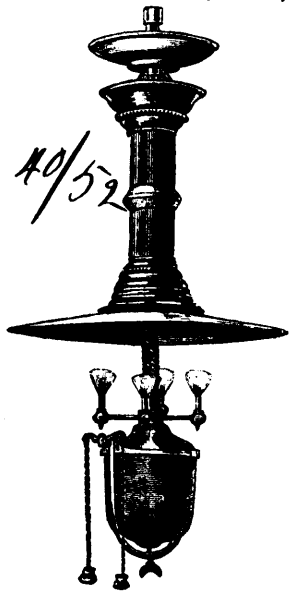
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