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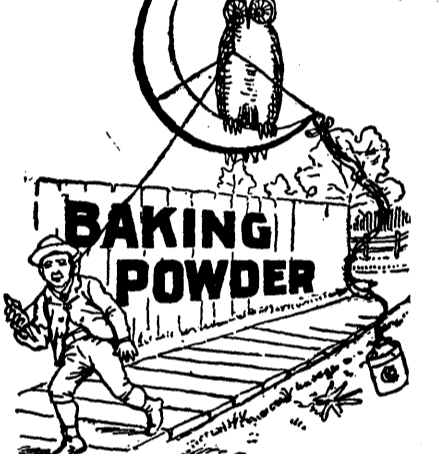
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VOL. 21.

TORONTO, WEDNESDAY, NOVEMBER 30th, 1892.

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Notes of the Week.

THE Rev. John McNeill, having received a largely signed requisition from Dublin, has entered upon a fortnight's mission there. He was expected in Edinburgh this month; but his invitations to other places are so pressing that it is now doubtful whether he will be able to visit the city at all before his year of evangelistic work expires.

THE Presbytery of Allegheny has answered the overtures in regard to the Confession of Faith in the negative. It objects to the manner in which they were sent down to the Presbyteries, affirms that their general character does not encourage the hope that their adoption will give general satisfaction, and considers that the doctrinal discussion evoked shows that patient perseverance in the study of doctrine and in the indoctrination of the people is the immediate need of the Church rather than a premature attempt at bettering the confessional modes of statement.

NOT fewer than fifteen missionaries, including in some cases their wives, connected with the English Presbyterian Church, have recently sailed, or are on the point of sailing, for China. Most of them are returning after furlough. Amongst those who are going for the first time are the Rev. T. E. Sandeman, of Edinburgh, the Rev. John Steale, a probationer of the Church, and Dr. Murray Cairns, of Liverpool, who goes to take up the work of the late Dr. Russell, of Formosa. A public meeting to bid good-bye to some of these missionaries was held at Marylebone Church.

As an evidence of the interest taken by the British Churches in Social problems, the South London Presbytery met and held a conference at Greenwich on "The Church's Relation to Social Questions." Three subjects were dealt with, "The Church's proper Attitude to Movements for Bettering the Social Condition of the People," "The Church's Duty in promoting the Spirit of Brotherhood," and "The Church's Relation to Temperance Reform." They were introduced by the Rev. J. Reid Howatt, of Camberwell; the Rev. J. M. Ferguson, of Woolwich; and Dr. Pringle, of Greenwich, respectively.

THE *New York Independent* says: Dr. J. R. Paxton told his Presbyterian Church in the city lately that Thanksgiving Day had come to have so little of a religious character, and to be so much given over to football and other athletic sports that few went to church, and it was not worth while to have any services. It was best to yield to the change of manners which had converted a day of religious observance into a secular holiday. At least provision might be made, we think, for those religious people who still like to worship God on this day of Thanksgiving. The plan of union services works well and assures a fair congregation.

PROF. STORY, in his introductory lecture at Glasgow University, said that each creed of the churches of the Reformation bore the marks of a special crisis in the religious development of the people and the church for whose use it was drawn up. Each was a historical landmark, which ought not to be removed, though it did not now fulfil its ancient functions. In any attempt at reconstruction of the creed or the formula in the national church they were confronted with the great difficulty that no change could be made without the consent of parliament. The great disadvantage might, however, be neutralised by the adoption of a declaration of the sense in which the living mind of the Church interpreted the legal creed and formula.

GLASGOW Free Church Presbytery's committee on the chair of evangelistic theology have recommended that a lectureship be substituted for the professorship, to be held by a succession of ministers or missionaries of this or of other Presbyterian Churches. The committee on the relations with the United Presbyterian Churches recommend the invitation of representatives from the latter to ordinations, one to take part if convenient; similar invitations to public meetings under the Presbytery's auspices; co-operation in the planting of new congregations or missions; and a conference during the winter as to methods of co-operation in common work.

AN important memorial by Scottish Presbyterians against withdrawal of our protection from Uganda has been forwarded to Lord Rosebery from Scotland. It is signed by Professor Charteris, Prof. Blaikie, and Rev. Dr. Black, respectively Moderators of the Established, Free, and United Presbyterian Churches, and by Rev. Dr. McMurtrie, Prof. Lindsay, Mr. Duncan McLaren, Mr. J. T. MacLagan, Dr. George Smith, Rev. James Buchanan, Rev. Dr. Archibald Scott, Rev. G. D. Matthews, Mr. J. C. White, Mr. Robert McClure, Mr. John Cowan, of Beeslack, Mr. John Inglis, Mr. John Stephen, Rev. Dr. Laws, Major-General J. M. Grant, and Mr. Thomas J. Wilson, nearly all of whom are officially connected with missions.

PRINCIPAL DOUGLAS, preaching at the induction of Prof. George Adam Smith, to a chair in the Glasgow Free Church, College, said that when ministers were assailed by doubts they were not to rush into print or into the pulpit to scatter them broadcast any more than a man in some dangerous disease was to place himself where he was most likely to infect others. The strength of a Christian teacher lay in what he knew, believed, and could affirm as he had been taught by God. It was at least possible that their doubts were a temptation of the Wicked One. Should their new convictions become settled, their duty was to lay them frankly before the Church. Dr. Douglas concluded by thanking God that he believed the whole Bible to be His word, and that he accepted it in its natural meaning without hesitation or exception.

MR. MOODY commenced his mission in Dublin, October 25. Among the pleasant incidents of the meetings was the presence on the platform, at Mr. Moody's side, of Lord Plunket, the Archbishop of Dublin, who opened the proceedings with prayer and pronounced the benediction at the close. Mr. Moody had the assistance of Major Whittle. The meetings grew daily in numbers and enthusiasm, and the papers of Dublin spoke most cordially with regard to them, one of them, a Parnellite organ, saying that every sentence in Mr. Moody's addresses might be profitably listened to by persons of any denomination. On the first evening about one hundred people came into the inquiry room, but their numbers rapidly increased, and Christian workers have been delighted beyond measure by the clear manifestations of the Spirit's presence.

REFERRING to the Manchester Free Church Congress, the *British Weekly* says it assembled in a very thick fog. The meeting was very small, and a considerable portion of it delivered addresses of welcome. Mr. Price Hughes proposed standing orders apparently arranged with a view to strangle the question of Disestablishment. Principal Edwards delivered one of his magnificent discourses on the "Epistle to the Hebrews," his text being "Jesus Christ, the same yesterday, and to-day, and forever." Dr. Edwards made the very interesting remark that the writer to the Hebrews from the eleventh chapter onward has got the Welsh *hwyl*. But when he said that the previous chapters were freezingly logical—if he said so—he said what is not true and what he did not mean. Or if it is true, then verily "frost performs the effect of fire." Next

day addresses of an elementary and innocuous character were delivered on the Church, the Ministry, and the Sacraments, and in the evening speeches with a sound Free Church ring were made by Dr. Gibson and Mr. Berry.

THE *Christian Leader* says: The religion of the body has never wanted prophets to proclaim it nor yet professors to practise it. Perhaps Sir Andrew Clark is not a reader of M. Paul Bourget, and is not familiar with that great novelist's portraiture of the *roué*, who is also an athlete, and who is devoted to his health and his tub, and exceedingly careful that his vices shall not injure his body. It is not athleticism which will harm a man, but that absorption in athletics which characterizes so many young men of the day, who, though by no means athletes themselves, think, talk, and dream nothing but athletics. It causes a kind of disease both of the mind and also the language. If anyone wants to see to what a patch of degradation the English language is capable of being brought, let him invest a penny in some "Athletic" newspaper, and stand by braced for the spectacle of the Queen's English brutally abused and mishandled.

THE Presbyterian Synod of Manitoba and the North-West discussed the school question, taking strong ground that the National schools should be maintained. The following resolution was submitted: That this Synod, in accordance with the position taken at previous meetings of the Synod in favour of National schools, desires to express continued anxiety for their complete establishment throughout the bounds of this Synod, and declares its determined opposition to any measures looking towards interference with the provincial rights of Manitoba, which have, by the highest court of the realm, been ensured in the position taken in the School Act of 1890. It protests against any remedial legislation aiming at fastening the separate schools upon the Province of Manitoba, or aiming in any way at making it possible for such to be maintained upon the public funds. The Synod also supports the friends of National schools in the Territories in seeking to have established a Public school system suited for all classes of the people, and free from denominational bias. The Synod further calls upon the people whom it represents to be vigilant and earnest in maintaining their rights in the premises, while at the same time cultivating a kind and patient spirit toward those who hold opposite views.

THE *British Weekly* says: We understand that there is a prospect that the Rev. Dr. Pentecost will accept the urgent call to the Marylebone Presbyterian Church, and settle there as successor to Dr. Fraser. Dr. Pentecost has under consideration a call from the Park Street Congregational Church, Boston, one of the leading churches in the United States, but it is understood that he inclines to London. His pastorate at Marylebone has been so far signally successful, and there are prospects of great development on every side. While occasionally differing seriously from Dr. Pentecost, we have never been blind to his undoubted and remarkable powers, and there is no place where these may be better turned to account than in London, and that part of London especially where he is called to labour. His settlement would mean more than a reinforcement of Presbyterianism; it would add to the strength of the London pulpit. This, however, only on one condition. No one should accept such a London pastorate without the purpose to devote his whole strength to it for at least nine months of a year, and the purpose also to remain in it for as many years as strength is given. If a man takes up the pastorate of such a church, serves it a couple of years or so, and then leaves it, the church is almost always permanently injured. Our London churches need men who will labour year in and year out with a quiet persistence, and who do not need a larger sphere than London wherein to exercise their gift.

Our Contributors.

YOUR OWN CHURCH: YOUR OWN TOWN.

BY KNONONIAN.

Mr. Chauncey M. Depew touches a good suggestive point in his speech to the Christian Endeavour Convention lately held in New York, when he told the Endeavourers that each one should think her own and his own organization the best and most important in the world, and should aim at being the most efficient member of it. A little sensible talk of that kind might do some of our congregations good. No one can tell how much harm is done to Presbyterianism by the abominable habit too many Presbyterians have of belittling and disparaging everything in and connected with their own church. They can see something good in every congregation but the one to which they belong; something to admire in every denomination but their own. Why they continue to favour such a poor concern with their presence, and make it worse by their growling, is one of the mysteries nobody can understand.

Years ago we knew a snug little congregation that came well-nigh being ruined by a man of that kind. He was not a particularly lovely kind of man. He was glib-tongued and lazy, and

His wife took in sewing
To keep things going
While he superintended the earth.

Well, no, not while he superintended the earth, but while he almost ruined the Church by his superintendency. When a probationer was coming he always announced to the neighbours that the man could not be much use or he never would come to preach *here*,—wicked emphasis on *here*. If a student was sent to supply he was sure to say the young man could not be of much account or they *never would have sent him here*. After a long time the people agreed to call a man, and then this burning and shining light, this model Christian, and loyal Presbyterian buzzed around, saying that if the minister accepted the call his acceptance would be ample proof that he was no good, because a man who could get called anywhere else *would never come here*. The minister accepted, the pessimist died—none too soon—and the congregation has been a fairly prosperous one ever since.

One of the indispensable conditions of successful church work is respect for your own sphere. It has many a time been said that if a congregation has lost all respect for and confidence in their pastor, he should go. Certainly he should. The other side of the story, however, is equally true. If a minister has lost all respect for and confidence in his congregation—well either they or he should go, and as they can't, he had better perhaps do the going himself. It is very doubtful if any minister, however gifted, can preach the Gospel in the right spirit to people that he does not trust in their capacity as a congregation. The real secret of many a ministerial failure, is that the fact that the minister had little or no confidence in his congregation, and he let the fact out in a dozen different ways without knowing he was making the disclosure. Perhaps he did not know himself what the real tap-root of the trouble was. To secure the best results it is just as necessary that the people should have the respect and confidence of the minister, as that the minister should enjoy theirs.

What is true of the minister is true to a greater or less extent in regard to every man and woman doing any kind of work in a congregation. If a man takes up his work in a half-hearted sort of way and seems anxious to apologize for being found at it; if he hankers after some other denomination; if he sighs for some other sphere and everlastingly talks about the way they do things somewhere else, he will never do much good. The man who works where he is and as he is and makes the most of his present opportunities is always the man that accomplishes most. Mr. Depew was quite right in telling the Endeavourers that the one thing for them to do was to go home and each consider his own organization the most important in the world. For those who have charge of the organization, it is out of all sight the most important in the world. To every loyal Presbyterian the most important congregation will be his own. At all events that is the one for the well-being and working of which the Head of the Church will hold each one of us responsible. That fact should surely have some influence.

Thanksgiving Day set many of us a thinking about our country as a whole, and it might do some Canadians a little good and Canada no harm, if they would catechize themselves a little about their duty to their own town. We have sometimes thought that we could tell the town in Western Ontario that a man comes from by his air. The people of some towns and villages have a depressed sort of atmosphere about them, which seems to say we live in—, but we are ashamed of the place. The typical man of another town by his bearing proclaims the fact that he belongs to a certain town and is proud of it. He never apologizes because he does not live in a larger place, nor explains why he does not move. He thinks he lives in the best place already, and that very fact helps to make his place one of the best. Civic pride has made many a town prosperous. Without it no place ever amounted to anything. The Highlandman, who said the Fenians might take Toronto and Hamilton and London, but they would never take Zorra, laid his finger on one of the

elements of Scotland's greatness. He thought his own township was the Hub of Canada, just as all Scotchmen think Scotland is the hub of all creation. Thinking a place is the hub often does a good deal towards making it the hub.

The Hon. Alexander Mackenzie used to teil with great gusto of a Fife elder, who always prayed for the "kingdom of Fife and the adjoining islands of Great Britain and Ireland." That elder had one quality that too many Canadians lack—he thought highly of his own community.

We may talk about political remedies until doomsday, but neither Canada as a whole nor any one part of it will ever amount to anything unless our people have a fair degree of national and civic pride.

You can easily tell when the people have no pride of the right kind in their town. The sidewalks are dilapidated, the cows stand in front of the stores and gaze through the windows at the spring goods, the geese pasture on the streets and the leading citizens use their shoulders principally for holding up the front walls of the taverns. The air is always thick with gossip. The school house is mean and the churches meaner. In any fair competition, the first prize for a first-class loafer would always go to a community of that kind.

Moral.—If you want to have a first-class congregation, consider your own the most important in the world. So it is for you.

If you want to have a first-class town, take some pride in making and keeping it nice. Plant trees, cultivate flowers, mow your lawn regularly, shovel the snow off your steps, vote for good councillors and pay your taxes regularly. If your conscience tells you that you should say every mean kind of thing about the town and country that gives you and yours a home and bread, perhaps you had better pack your "duds" and go somewhere else. This world is a pretty large place.

THOMAS SMITH IN SEARCH OF A CHURCH.

Thomas Smith is a young man who was brought up morally pure but without any deep convictions of religion. At least until a short time ago he was not a true believer in the full sense of that word. His parents were nominally Christians; at all events they would not have felt comfortable if they had been accused of not being believers in the Bible and in Christianity. Nevertheless they were not connected with any worshipping assembly of Christians. Thomas grew up thoughtful, kind, industrious and frugal, such a young man as parents take honest pride in, in whom they have much comfort. As will be understood, nevertheless, there was not any religion in the best sense in that home.

For a little while past, however, there had been a change in Thomas. Religion has come home to him to stay. He sees Jesus Christ, the Saviour of men, as he did not see and appreciate Him before. We need not dwell on the external causes that led to such a result. It was an evangelist, it may be, who spent a few days or weeks in the place. It was a providence possibly that stirred the depths of his soul. It may have been a word in season dropped by a companion. Suffice it to say he was converted, as we sometimes say, and say rightly. He saw his own sin and what it deserved, he saw his need of a Saviour and what a Saviour was provided for him. He accepted the offer made him in the Gospel, he trusted in Christ for his personal salvation. It may be said that the Lord added him to the Church. But in what sense was he added to the Church, when as yet he was not in fellowship with any Church on earth? He was not even a searholder. What is meant by Church in that sense? If he trusted in Christ for salvation, if he has a well-grounded conviction that he is in Christ, is he not already one of that concrete embodiment that Christ loves and for whom He gave Himself? The Church in that sense cannot mean any particular Church that we see, nay, it must mean more than all the particular parts of the Church universal on earth. Why? Because there is no Church known on earth whose members in every case can be said to be in living union with Christ. The Church for which Christ gave Himself must be that which embraces all that are already in the home of the redeemed ones, all on earth at this moment who are subjects of saving grace, together with all that are yet on to the end of the world to be gathered into the fold of Christ. Give all these what name you will, call it, as some do, the Church invisible, this is what is meant when Christ is said to have given Himself for the Church. To this, then, Thomas Smith now belongs, though as yet he is unconnected with any local congregation or denomination. All will agree in saying that he should as soon as possible associate himself with other believers, that is the proper course for him now to take. He has already made a decision in the greater matter; it is now for him to choose in what is of some importance, but yet subordinate to the former.

There are various forces that may work now, when he comes to choose the Church that is to help him and which he is to help, and all for the further development of that life which has already begun. As he looks around he sees a congregation that is conspicuous for activity and aggressiveness, perhaps he already knows some of the members, and as they commend themselves for their Christian manliness he is drawn in that direction. What the doctrine and the polity of the denomination may be does not cost him a thought. Lower motives than that have weight many a time; for instance, the wealth and social standing of the members of the

congregation, with a glance into the success that may be counted upon from the business point of view. The question as to what God's Word says ought to be considered. What does it if it says anything respecting the conspicuous doctrine emphasized by that denomination? what does it say, if any thing is said, regarding the form of polity adopted by it? We will freely grant that side by side with that the question is of very great importance. Is this Church or denomination, whose claims on my sympathies I am considering, doing effectively the work which God has given it to do? Is the spiritual life of its members of a character that commends it self to men of judgment, is it solid, real, manly, free from mere cant and hypocrisy? There is, moreover, another question which it is not out of place to ask, viz., what are the claims that the Church itself makes? Let us see what this has to do with the question that is more or less agitating Thomas Smith's mind.

Here is a Church, let us say, that claims to be the only true Church on earth; because of such a claim no other body of Christians is to be allowed the use of the word Church. That Church virtually monopolizes to itself the treasures of the grace of God, the benefits of the death of Christ were exclusively assigned to its keeping. There is no Christian ministry outside of its pale, there are no valid sacraments anywhere else but as administered by its priests. Logically there is no salvation outside of that one true Church. There are three bodies that are known to put forward such claims, the Greek Church, the Romish Church, and a section of what is known as the Anglican Church. While all these make these claims, every one of them excludes the other two. All claim a monopoly of the promises of Christ, of Christ's presence to the end of the world, and because of this the indefiniteness of the Church of which the claimant is a member. Yet the positions held by all are mutually destructive of one another. An outsider cannot for the life of him see why if one has a clear evidence that Christ's promises are exclusively with that one, how they can be denied to any other of the triad? On the other hand, if anyone holds that the other two have fallen from the position they once occupied, notwithstanding the promises made, what guarantee has the third for the perpetuity of its existence because of those promises? If the Greek Church has become corrupt, what surety has the Church of Rome, and if the Eastern and Western Churches have ceased to be living Churches what guarantee in succession of the transmission of spiritual grace has the Anglican Church to be preserved in purity? To grant that any one of the Churches has become corrupt, and that life has ceased to flow in it is giving up the whole question so far as the application of the promises are concerned. We conclude then that when a Church makes such enormous claims there is ground there for grave suspicions on the part of an intelligent and fair-minded man. It has ever been the case that the more pretentious the claims that are made the flimsier are the grounds on which these claims rest. The solidity of the support is in inverse ratio to the assumptions that are made.

Furthermore, when we apply a practical test what do we find? When we ask as to the lives of the members of the one and only true Church, what then? Are these members men of higher character, of purer life, of more devotion to Christ, are they more earnest and self-denying in the evangelization of the heathen world than the members of "Dissenting bodies" so called, can one in all fairness say that they are? We may very confidently deny that the members of the only true Church have a monopoly of the Gospel virtues in their everyday lives, that they and they alone are the pure ones, the holy ones in this world. Thomas Smith in his search after a Church, if he has the intelligence and common-sense and spiritual insight that we give him credit for, will very soon come to see that, and he will not choose to cast in his lot with those who are so unlimited in the claims which they make as to the grounds, authority and exclusiveness that are made.

There are many in the so-called Anglican Church that he will love when he comes to know them and the principles on which they act. There are many that refuse to make such exclusive claims on behalf of prelatic episcopacy. They scout the adage—no bishop no Church. They know and are fair-minded enough to acknowledge that there are good men in every branch of the Catholic Church. They do not say that bishops in the sense in which they have bishops are necessary to the Christian ministry, are necessary to the validity of the sacraments. They do not put any faith in what is called Apostolic succession. Episcopacy as they think of it, as they understand it, is the best for them, their preferences are all in that direction. While that is so, and while they do not claim that that and that alone is of divine authority, the rest of us have no fault to find with them. So long as they are fair enough and courteous enough and Christian enough to regard us on terms of equality, we are only too glad to meet them half way, and possibly more than that. Neither they nor we can claim to be followers of Christ and the Apostles, if we say a word to disparage the conscientious convictions and the Christian life of one another. When men have sense enough and Christian candour enough to cease to be so exclusive, then there is room for us to get along in the world as brethren in the Christian faith, even though there be minor differences.

There is another point of view from which Thomas Smith will look at the question of the Church that claims to be exclusive. If that Church be the only true Church, then all blessing must come through it. Then Thomas Smith's conversion was not conversion in the true sense, because it did

not come through the right channel. Is he prepared to repudiate the good that he believed himself to be already in possession? Is he to say that he was not regenerated, because it was outside of the Church that he first knew Christ to be a personal Saviour? Is he to tell the world that what he was convinced was a new life in Christ was no more than external excitement, an unreality, a deception, because it was in an irregular, unauthorized way that he thought he came to union with Christ in a saving way? May the thought not occur to him that his case is very similar to that of those converted by the instrumentality of the Apostle Paul, and when, as they thought, they were safe in Christ, there came along men who said to them: "Except ye be circumcised and keep the law of Moses ye cannot be saved!" He may think within himself that he is already free and he is not going back to the beggarly elements. He may hear sounding in his ears such words as: Stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage. He has had sweet fellowship, it may be with men and women who are not of the alleged one true Church, and he shrinks back in disgust from being a member in a Church that declares to be no Church an organization in which, as he knows, are the excellent of the earth. As he thinks and reasons in this way, the voice of the siren that would fain have wooed him into the arms of the only true Church on earth loses its charm, he ceases to be carried away with the sweetness of it, it is opposed to reason as it is opposed to the essence of Christian charity.

We can imagine Thomas Smith reasoning in this way with himself, and who is there that will blame him if his thoughts ran in that channel? I was a Christian, a believer, as I am fully convinced; my sins were pardoned before I was a member of any Church. I cannot connect myself with a Church whose principles ignore that fact, which is a fact in my experience, and that fact in my experience has its counterpart in the progress of the plans of the eternal God. The Church that I will join will not be one that places organization in the visible sense first in the order of importance, and spiritual life second. I cannot bring myself to respect and honour such a Church as that. In my experience spiritual life came first in order of time, and it is certainly first in order of importance as well. In the age whose events are recorded in the inspired book of the Acts of the Apostles, I see the same order, both in time and in importance as was in my life. I see first of all, and most important of all, men converted, turned from the old sinful life to a new holy life, from heathenism or from Pharisaic Judaism to trust in the Lord Jesus Christ, and then when a number in any community are gathered out of the world they are organized and elders are chosen as officebearers, these elders are called bishops as well as elders. In the missionary operations of the present day I see the same order to be followed. I conclude, therefore, that the office-bearers exist for the Church, not the Church for the office-bearers. The Church that I shall join, if such a Church can be found, is one that will look at spiritual life in that way. It shall be one that teaches Apostolic doctrine, and, as far as may be, conformed to the polity that I find traces of in the Acts and in the Epistles. I want, moreover, more than dead orthodoxy, than a decent uniformity, I want to see signs of life and growth, signs of progress, signs of aggression, signs of breaking out on the right hand and on the left. I want to see the members of the Church holding out helping, sympathetic hands to all that are in need, that are capable of being helped, and showing in the life that is lived that purity is honoured and promoted. I want to see a Church that when it is needed a testimony will be lifted up clear and distinct against political corruptions, against commercial immoralities, against social wrongs and impurities, a Church that will in no way, even by silence, compromise itself with that which is in any way hurtful to the good of mankind. In such a Church I can be at home, I can help and be helped, my life can be promoted, and in company with others I can grow in grace and in the knowledge of my God and Saviour Jesus Christ. That in any case is my ideal, and I cannot believe that such a Church is not to be found.

If Thomas Smith has the ordinary amount of sanctified discernment, if he uses his intelligence in a sensible way, and studies the Word of God to any good purpose, he will find such a Church as he is in search of, and he need not have far to seek. It is possible that the one to which he is drawn may not have such functionaries as Lord Bishops, but there are no officers of that name in the N. T., whether the Church which he joins his bishops at all in ordinary language does not matter, he sees that the Christian minister is a bishop in the N. T. sense of the word. He is an overseer set over the flock, therefore he is a bishop. He has oversight over the flock committed to his care. He is a presbyter or elder because he acts as an elderly man is expected to act, gravely, respectfully, wisely. He finds this bishop or presbyter preaching the Word of God, the truths set forth in that Word, as Paul enjoined Timothy to do. He sees the sacraments to be administered, after the manner set forth in the Scriptures. He finds a sphere for work in the Sunday School and in the young men's meetings, and in other ways as well. In the teaching that is given and received, in the work that is done and accepted, there is growth in knowledge and growth in patience. His sanctification is promoted, young Smith helps and is helped at the same time. More than that, he finds much joy as well as profit in the work and in the sanctified social world of which he becomes a part. Friendships are

formed that will never be severed, for although broken temporarily by death, they will be resumed in the eternal world. The Church becomes a home, an enlarged family, and it is that because apostolic doctrine is taught and apostolic practice is observed. True fellowship with the apostles is not dependent on an unbroken succession of men, we can stretch across the centuries and clasp hands with Peter and John and Paul, we can believe as they did, we can walk as they did, we can look forward to a heavenly home as they did. We can content earnestly for the faith as they did, and we must if we are to follow in their footsteps. We can resist bondage of any kind as they did, there are times when we have to say we will not yield, no, not for an hour, to unfounded claims. We can refuse to bow to old wives' fables and endless genealogies, we can claim the freedom and privileges of the children of God. We can cherish and work out in reality that holiness without which no man can see the Lord. Such a Church, with such aims and ideals, such hopes and prospects, such realities even here and foretastes, Thomas Smith can find if he allows himself to be divinely guided. And so may any man, whether young or old, even were he but a boy, and we bless God that an honest search will be rewarded.

MEMORIES OF A CANADIAN MANSE.

BY KIMO.

Now through the mists of a few years it rises up before me, quiet and peaceful, far removed from the constant whirl and bustle of our city life.

A little, apart from the sleepy village of C—it stood, surrounded by grand old trees which nodded and whispered in the sweet summer breeze, and moaned and tossed in the winds of winter, a plain and simple house, but grand in the eyes of the villagers in that it was of red brick and boasted a green verandah over which the vines climbed eagerly.

Quite close to it stood the large frame church, behind which within sight from the manse windows lay the quiet sleepers.

Side by side with God's acre, directly behind the manse, stretched the orchard with its long waving grass and its bending apple trees.

Such the dear old place as it stood out in the grey twilight of the cold October morning when the last good bye was said, and the last look given to the quiet resting-place of the old pastor and his young wife, who had slept quietly there for twenty years before he too lay down to rest. Bitter, O, how bitter, how sad, was that good-bye! For twenty-three years this had been home, we could think of no other. But death, God's messenger, had come, and laying his cold hand on the busy loving heart of father and pastor had stilled it into peace. To lose our father was sad, only those who knew him feel how sad. But home too must go, the manse, our dear old home must become home to others; for them the home-coming; for us the leave-taking. "So runs the busy world away."

Leaves from the life of our father we have gleaned, memories of home we have hoarded, and only to the eyes of the loving and gentle would we unfold our store, with the earnest hope that it may cheer them in sorrow and help them to more fully "present their bodies a living sacrifice, holy and acceptable, which is your reasonable service."

Fifty years ago, a young heart in the highlands of Scotland, by his mother's knee, listened to the story of Jesus and His wonderful love, heard and loved, and soon in token of this love offered himself to the service of this Jesus. Being the son of a farmer, the means at his disposal were limited, but his courage and determination were not, and by dint of hard work and perseverance he at last entered Edinburgh University. While there the claims of many foreign fields were urged and his heart responded. He chose our well-loved Canada, and pushed his way into the backwoods of Western Ontario, not many miles from the shores of the Georgian Bay.

So boyish and handsome he was, so well and firmly built, with clear, kind blue eyes, and frank, ruddy countenance, we wonder not that as he passed from home to home on his faithful grey mare, he stole the hearts of the poor lone folk struggling with the weariness and wildness of a "backwoods life."

He came to them in all the freshness of his true and vigorous manhood, and he brought to them the "pearl of great price," which has transformed so many cabins into kings' palaces.

Can we wonder that they loved him with a wonderful love, that when in August, 1883, the news reached them that the King had sent for him, they came long weary miles to mingle their tears with ours as they tottered with us out to his narrow bed, and leaning on their staffs for very age, lingered round his new and narrow bed?

Few can now understand the work of the pioneer missionaries of Canada. We have to-day in some degree its privations and struggles in the life of our North-West missionary, but our country is so thoroughly pierced with civilization, so netted by railroads, that it is hard to imagine the seclusion and isolation of those who came to the country when there were no railroads within hundreds of miles of their homes, when carriages were rare and when most of the travelling from place to place was accomplished by long days in the saddle over rough and heavy roads.

The houses at best were very primitive: log shanties with "but and ben,"—very often no "ben." Not only were the houses primitive, but the covering was not unfrequently insufficient for the bitter cold of the long winter nights.

But the Master's command was urgent then as now, "Go ye into all the world and preach the Gospel to every creature." Strong in obedience to this command, His servant travelled on, over many weary miles, forming here and there little "preaching stations," revisiting each at stated periods.

On one occasion he found a few settlers desirous of commemorating the Saviour's love at His table, and arrangements were made to dispense the sacrament. The only available building was a large barn, in which the new mown grain had been stored. Willing hands soon cleared a space on the floor of the barn, where rough boards placed on rougher blocks of wood served as seats, and erected a platform on which was placed a table bearing the elements.

On the Sabbath morning a noble congregation assembled, sunburnt men in their shirt sleeves, tired women in their clean print frocks and snowy bonnets, their infants in their arms. Young men and maidens too, all for miles around came to this feast spread for them in the wilderness.

The good old psalms were sung, the sermon preached, and in the peculiarly solemn Scottish fashion, the table was "fenced," when as they were about to gather round, a hen which had been busy in the straw above, proclaimed aloud her achievement, and was instantly applauded to the echo by her brothers and sisters. For a time all were still, waiting for the outburst to subside: but one old man, more valiant than discreet, becoming impatient, rose and endeavoured to catch and forcibly expel the peace-breaker, whereupon the clamour became more deafening, and the frightened fowls, content before with their voices, took to their wings, and flying hither and thither over the heads of the audience, raised not only dust in the eyes, but alarm in the hearts of the little ones, who added their quota to the confusion. The preacher quietly waited while the valiant man took again to his seat, and with the others breathed softly until quietness once more reigned, when the service proceeded, characterized, notwithstanding this disturbance, by a deep solemnity, a holy fragrance enveloping the day in the memories of the preacher and people, who forgot all, save the joy of meeting once more with their Master around His table.

Who can compute the results from that solemn service? Who dare scoff at the humble, earnest faith that clasps the Master's hand in the weariest waste, and goes on strong in His strength? God grant usm ore of this earnest, loving faith.

Something of the work necessary may be learned from a letter to one who afterwards became his wife and joined him in his work:—

"Here I am writing from Oro, and just to amuse you I will tell you how I came here. On reaching Barrie I just had time to call on Mrs. — in passing, and see his wife and my old favourite, little Maggie. Took a comfortable dinner at the inn while the stage was being prepared. We started with other four passengers, drawn by two stout horses. The roads were in a very bad condition; unless you have travelled by stage in the spring, and in Canada, you can form no idea of the mud and of the jolts. After eighteen miles of such riding I reached the end of my journey. Several individuals gave me that hearty welcome so peculiar to Highlanders. I had no less than several invitations for the Sabbath afternoon and evening, but was resolved to push on to Mrs. —, two miles distant. At length I started, not however, till a lad was found to accompany me to carry my knapsack. I reached Mrs. — about dusk, Saturday evening, having travelled about sixty miles by rail, eighteen by stage, and two on foot. I found Mrs. — and her house all that I could expect or perhaps wish for in a country place, a good old Scotch woman of the best type, two smart girls, her daughters, three granddaughters, a dog, and two large black cats. That was the family. I got the rocking chair and was soon nearly asleep. I long for some one to bear me company when exiled from my friends. Mrs. — made me tea and we cracked for a little, then I was shown my little room upstairs with a table and chairs, and a feather bed with sheets as white as the driven snow. What a sleep! I awoke on a beautiful Sabbath morning with the sun shining bright into my room. Got a nice horse to ride on and set out. I preached in Gaelic, from "How shall we escape if we neglect so great a salvation?" Church much thinner than when I was here last. Matters are in a very strange state; they could not be worse. The people had promised better things. After sermon I thought it would be good to point out their great error. After forenoon sermon rode eight miles to preach another. Not being accustomed to the saddle felt very wearied, but in a few days will feel quite at home in it. A Canadian minister must spend a great part of his time in the summer riding. Had an evening sermon, then rode home, arriving about eight o'clock. What would I not give for some one to meet me on my return? There is here a wide field, 130 families (Gaelic) owning land, ten settled in houses and thirty English-speaking, in all 170. My present appointment is only four Sabbaths."

From another we extract:—
"Last Sabbath I dived into the bush deeper than on any former occasion. Three of us started about eight o'clock. Our way lay through the forest, wild as trod by the Indian only, now and then a path made by the cattle. We came to three or four settlements, that is, a piece, say twenty acres cut right out of the bush and shut out from the world by a wall of green woods. After nearly three hours hard travelling through swamps, over logs, across creeks, we sighted the meeting place. It was nearly eleven o'clock and the people had assembled. I rested for about five minutes. We had services in both languages. After service we started home again, and turned aside about four o'clock into a house in this wild region where we got a cup of tea, of which I felt the benefit having tasted nothing since seven o'clock in the morning. I can give you not a particle of news regarding our family, as for the past month I have been shut out from corresponding with them, and have not had a line from any of them in that time. I find this hard to bear, especially being anxious about a good many things. My only peace is casting all on God."

But battling bravely he won his reward. In about three years three settlements united and extended to him a call. His district, about twenty-six miles square, his salary from the three congregations about \$600 per annum.

(To be continued.)

Pastor and People.

LIFT ME UP.

Out of myself, dear Lord,
O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O, lift me up!
I faint, the road winds upward all the way:
Each night but ends another weary day.
Give me Thy strength, and may I be so blest
As on "the heights" I find the longed-for rest.

Out of my selfish self,
O, lift me up!
To live for others, and in living so
To be a blessing whereso'er I go,
To give the sunshine, and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Though other hearts with love are running o'er
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that Thou art always near,
That though 'tis night and all around seems drear,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE GARDENS OF ARIM.

Hassim, set free from his chain, raced along the valleys and water-courses now dry. He thought he was the Hassim of old, but he was not. Once more he fell, and this time his leg was broken. Sheddad bound it up with splints cut from the trees and portions of his own raiment, then took his companion on his back and journeyed on. That night when they halted and ate their dates and drank water from a clear running brook, after Sheddad had carefully laid his burden on the ground and made him a couch of slender branches, the convict's heart softened. "Why are you so good to me?" he asked. Sheddad replied, "Why should I not be good to you, and you to me; are we not brethren?" Then Hassim answered, "I have been a bad brother, can you forgive me?" "Yes," said Sheddad, "yes, as I hope to be forgiven." "You are no convict, no criminal, no breaker of the laws," cried Hassim eagerly; "tell me, who are you?" "If I were to tell you, you would kill me." But Hassim replied, "May my hand wither before it do you aught but good." Then Sheddad placed the signet on his finger, and held it towards his companion, who started, quivered in all his frame, then frantically kissed the extended hand, crying, "O king Haril, my king, the world said that you are good, but the world knows not half the truth. I repent, I repent; there must be mercy even for me, when my king follows me into the wilderness to save me." So there was joy that night in heaven over one sinner that repented. At peace with God, Haril and Hassim slept the sleep of the just.

Next morning they arose and went on their way, Haril, once Sheddad, carrying Hassim upon his royal shoulders, in spite of the repentant convict's entreaty to be left alone to die and be no burden to so loving a monarch. They came to a wall of rock, and heard the cooling splash of waters; they heard the song of many birds and smelt the fragrance of sweet-scented flowers. A great stone door, moved by unseen hands, revolved and let them in to a scene of wondrous beauty. "Let me down, my king, let me down, for I am healed and strong again," said Hassim, and Haril let him down upon the tender grass bespangled with many a fair blossom. Then Hassim walked and leaped and praised God, whole and sound once more. "'Tis the garden of Arim," quoth Hassim. "'Tis the garden of God," replied Haril. So they walked through the garden and ate of the fruit, and enjoyed the songs of the birds and the fragrance of the flowers, until one like unto the Son of Man came and bade them dwell there forever.

The governor went forth with soldiers to seek the fugitives. They came to a great wall of rock, and there on the hard ground lay two bodies, one of a man with a broken leg who was Hassim, and another of one who had a right royal face, and an outstretched hand on which the royal signet shone. "It is the king," said the governor, as they lifted the bodies with reverence and bore them away to the Adite land. But it was neither the king nor Hassim, for they had entered through the gate into the city of God, and, while people grieved over their bodies, they were delighting in fulness of joy. There was no sign or mark on their bodies to show how they had come by their death, so those who spoke about it said that it had come by the visitation of God. They buried Haril's body in a royal tomb and that of Hassim in the prison cemetery. A long inscription told the world of the good king's many virtues; but over the grave of his companion in mine and wilderness there was only a rough wooden board,

"Hassim, the murderer and escaped convict." People thought it strange that the king should be found dead, in mean garb, and with disguised features, away beyond the mines in the place where men looked for the gardens of Arim, and by his side the only criminal who had refused his offer of mercy. They did not know that he had given up power and state, pleasure and comfort, with all that makes life enjoyable, to suffer with the meanest, to seek and save the wickedest, that so he might enter, but not alone, into possession of the inheritance incorruptible and undefiled and that fadeth not away.

"Set your affections on things above, not on things of the earth," says one apostle, and another says, "Love not the world, neither the things that are of the world." And Jesus Himself said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also." It is a hard lesson to have to teach boys and girls who have loving fathers and mothers and are surrounded by kind friends, who are learning to be in love with the many things that God has made beautiful in their time, the heavens which are the work of His fingers, the sunrise blush and the sunset glow, earth's pure snow mantle in winter and green summer carpet bedecked with blossoms, the laughing waters and the life-giving breeze, the gorgeous colouring of the insect world, the songs of birds, the perfume of flowers, the pleasant taste of ripened fruits. Ofttimes you think this is a very beautiful world. And yet you must be told, what you will soon need no telling to know, that is this world beauty fades and life decays, the moth and the rust corrupt, and the thief breaks through to steal. There is a thief ever coming into our life to steal and kill, and destroy. Even the great rocks of the gardens of Arim could not keep him out. The labours of a thousand slaves could not make a lasting paradise. Youth and strength depart, the beauty of health fades before the hue of disease; riches take to themselves wings and flee away, there is no home in which there has not been one dead. So we will use this world as not abusing it; we will enjoy what good things God sends and be grateful for them; but we will first seek the Kingdom of God and its righteousness, whether these good things of earth be added to us or not. Thus we will not be misers of God's gifts, but generous givers to others. Our strength and our talents, our power and reputation and wealth we will lay upon the altar of our God and Saviour by using them for the highest good of our fellowmen. Then when our last journey on earth is taken and we reach the great sky wall that separates earth from heaven and leave our burden of the body on this side of it, the gate of life will open, and ours will be the inheritance incorruptible and undefiled that fadeth not away, which, even now, is reserved in heaven for us who are kept by the power of God through faith unto salvation.

MUTAMIN.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John xii. 24.

The Algonquin Indians are nearly all in the east, and largely in the north-east, of Canada and the United States. But, long ages ago, they came from a distant land over the big sea water and landed on the western coast of America. This distant land was an island, for all the Algonquin tribes, Crees, Ojibways, Micmacs, Abenakis, and Shawnees, say that heaven is an island far away in the broad western sea. And God's heaven, you know, is an island shut out on every side by the great ocean of His love from the shores on which sin and sorrow dwell and whence the shout of anger arises, mingled with the wail of weeping voices. The Algonquins wandered eastward and were pursued by savage tribes of other blood that drove them up towards the northern snows. They did not move in one great body but in tribes, halting here and there on the way, where good hunting and fishing were to be had, and building their wigwam villages by the side of rivers and lakes. They lived on what they caught with hook, net or spear in the water, and what they shot with their arrows or snared on land, on wild fruit and nuts, and on roots they dug out of the ground. Oftentimes they had very little to eat, and sometimes whole villages of people died of cold and starvation. Yet they believed in the Great Spirit, whom they also called the Master of Life, and they often asked Him, in their time of distress, why He did not send His children food to eat. It is an old old story, dear children, old as Adam's fall, the sad story of suffering men. Would God the time were come for sin and suffering alike to cease!

Among those who travelled eastward were Mistikoos and his family. Mistikoos, the little tree, was a good Indian, though he was poor. He loved the Great Spirit, and his wife and children, and was very grateful for what good things he received; nor did he grumble or complain when times were hard and everything seemed to go against him. He used to say "There is much trouble in the world; and somebody has got to bear it; why should I not bear it as well as anybody else?" The rivers were fished out, the game was driven away, the birds pecked the fruit off the trees and bushes, and in winter the snow hid the roots from view. Still, good Mistikoos kept his faith in the Master of Life, the faith that had led him to call his first-born son Waniskawin, the resurrection. You think this a strange name; and so it is; but

the name was once found in Europe for that of the Greek emperor. Anastasius means the same thing. Waniskawin was like his father, not only in appearance but in heart. He loved his parents and his brothers and sisters, and grieved because they were poor and often had not enough to eat. He thought much of the world that no man can see, where the Great Spirit dwells, and longed to have his eyes opened so that he could see real things, and the land where there is neither hunger nor thirst, nor any pain at all. For this, many a time, he would go out into the summer woods and pray.

The time came when Waniskawin was to become a man and be ranked among the warriors of his tribe. This was a very solemn time. Young Indians retired from their villages to a solitary tent in the forest and fasted there for seven days, taking no food at all. Then, when their bodies became very weak, and their minds were separated from earthly things, they had dreams and visions, and he who appeared to them in these dreams became their guardian angel all through life. So now Waniskawin had to keep his fast, or Kowakutahowin. His father, Mistikoos, and his brothers went forth into the forest while the snows were melting and built a hut of branches covered with birch and hemlock bark. Thither Mistikoos led his eldest son and left him, telling him to be brave, and committing him to the care of the Master of Life, Waniskawin entered the lodge and took up his abode there, cheerfully bidding father and brothers farewell for a time. It did not frighten him to think of being seven days and nights without food and drink. He longed to learn what the fast would bring him; to see something of the world that is neither flesh and blood, nor meat and drink. He wrapped his buffalo robes about him and lay down at night to sleep and perchance to dream a dream of wisdom and power.

During the day Waniskawin walked about in the forest to survey the works of the Great Spirit, and forget all about the poor life of His children. There were the pines and spruces, the balsams and hemlocks in their robes of perpetual dark green, showing, here and there, a few brighter touches where the new tufts were forming. The poplars and willows were becoming yellow, and the birch catkins were forming. There were no leaves on the maples yet, but their little dark red blossoms covered the trees. On the ground the early native grass was showing green, amid last year's ferns and mosses, and the red berries of the wintergreen and the twin partridge flower that had lain all winter under the snow. He gathered the trailing arbutus, and thanked the Great Spirit as he drank in its fragrance. "How comes this perfume out of the snow and the black earth and the crumbling hemlock wood?" he asked himself, and then answered, "The Master of Life knows, because He Himself gave it this blessed life." Yes, and there were spring beauties there on feeble stalks, white blossoms pencilled with pinky purple as no human hand can pencil; and squirrel corn, or Dutchman's breeches as our children call them, twin bags of white with yellow frills; and hepaticas, pink and white and blue, rising out of last year's faded three-lobed leaves. There also, at his feet, was the blood-root, pure and spotless in its robe of white, enclosed for a time in great green leaves with downy backs that protected the pear-shaped buds from early frosts. "These are Thy beautiful works, O Master of Life," he said; "all these praise Thee, and why not I?" Other things Waniskawin beheld, the wholesome sassafras, half bush, half tree, the two spikenards or wild sarsaparillas of sovereign power, with their long trailing roots far underground, the ginseng that once in China was worth its weight in gold. Ah, and there too was the poison ivy, and the deadly nightshade, and the acrid crowfoot, and the baneberry, that carries its condemnation in its name. "O Great Spirit," he asked, "why is this? that poison and healing, death and life, grow together under Thy hand, the hand of the Master of Life?" So nature led him up to nature's God, which, alas! is not always the case, and his mind was far, far away from the things of common life.

The cranberries in the swamp putting on their rosiest hue did not tempt him to break his fast, nor those of the wintergreen that children love to eat in the spring, nor of the twin partridge flower that the ruffed grouse greedily devour, while changing their white winter coat for one of sober grey. He saw the squirrels, the red and the heavy black, and the grey flier swooping down from the lofty trees by means of the membrane that stretches from fore to hind leg, gathering their spring food and cracking the acorns and beech-nuts stored up against the winter, on many a limb. The hare went by him to where the cedars grew by the lake and river bank, making a meal off the tender cones and young buds. All seemed to invite him to eat also and be happy in the enjoyment of the gifts of God. But he steeled his heart, thinking, if he did not say, with a wise man of old, that it is well for a man to bear the yoke in his youth.

Next day Waniskawin's thoughts turned towards food, which is not to be wondered at, seeing that he had gone so long and was yet to go so much longer without any. As he saw the living creatures eating what the Great Spirit had prepared for them his heart became sad at the remembrance of those in his own tribe who had died of starvation, and he wondered how it was that He who opens His hand and satisfies the desire of every living thing, left out His own children, the men and women, the boys and girls, and the little ones. What would happen when people multiplied and became many, when the animals in the forests became few, and the rivers were fished out! So he prayed to the Master of Life to think of His children and send them food, something that would live and grow, though forests and streams were empty, that could be gathered and stored away as the squirrels stored away their acorns and beech-nuts in the hollow trees. He felt that he would willingly die himself, if by his death he could make his people rich and forever drive famine away from their doors. In thoughts like these the second day passed into night for the lonely faster.

(To be Continued.)

Our Young Folks.

BE IN TIME.

Be in time for every call;
If you can be first of all—
Be in time.
If your teachers only find
You are never once behind,
But are like the dial, true,
They will always trust to you—
Be in time.

"Never linger ere you start;
Set out with a willing heart—
Be in time.

In the morning up and on,
First to work and soonest done;
That is how the goal's attained,
That is how the prize is gained—
Be in time.

A LITTLE BLACK HERO.

Some of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in Him are beaten cruelly and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king because they were Christians. Yet in spite of this a boy of about sixteen years was brave enough to wish to become a Christian. He came to the missionary and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say you are a Christian they will kill you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie and say 'No'?"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed in which he showed clearly that he understood what it was to be a Christian, so the missionary baptized him by the name of Samwell, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries, little shells in Africa used instead of money.

One day, when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samwell's name was found upon the list. As he came back he heard of the death that was awaiting him. That night, when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samwell and his friends, come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence the missionary said: "Tell me what you think."

Looking up, Samwell replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again. "My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's but, put down his cowries and walked away. He went a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows the love of Christ can make a boy brave to do his duty even in the face of danger and death. "In the fear of the Lord is strong confidence."

A WISE BOY.

Mr. Hill was busy in his carpenter shop one morning. The door stood open, and he heard a voice outside. He turned and saw a bright-faced boy with a brown suit and a red cap.

"Good morning, my little man," said Mr. Hill. "What can I do for you? Do you want a house or a bridge built?"

"No," said the boy. "We've got a house, and there's a bridge now over the creek. My name's Johnny Jay, and I want those, if you don't want them yourself." He pointed to the shavings which lay under the bench.

"You do, hey? And what will you do with them, Johnny? Build a bonfire?"

"No. I'm going to sell them to old Miss Clark. She'll give me a cent for a basketful."

"Well, I guess you may have them."

So Johnny brought his basket and picked up the shavings. When he was nearly done he saw something bright upon the floor. It was a dime. Johnny had never had more

than a cent at a time in his life. He looked to see if Mr. Hill had seen it; but he had not. Johnny picked up the dime and slipped it into his pocket. He filled his basket, and went out without saying anything to Mr. Hill. But as he was going away he thought:

"This dime isn't mine. It is Mr. Hill's. If I keep it I shall be a thief. But I want it very much. I s'pose Mr. Hill has plenty more dimes. He doesn't know it was on the floor."

And very deep into the little boy's heart came the thought, "What would God say?" He ran back to Mr. Hill and said: "This is yours; I found it on the floor."

Mr. Hill took the money and put it into his pocket. "You are an honest boy," he said. "You may come every day for shavings."

Do you think Mr. Hill ought to have given the dime to Johnny? He thought of it; but then he said to himself:

"I'm not going to pay the little fellow for being honest. He will find pay enough in doing right for its own sake."

And if you had seen Johnny running away with plenty of little skips and shouts you would have said that Mr. Hill was right.

KIND DEEDS.

There is a story told of a little beggar boy who was found, one morning, lying asleep upon a pile of lumber, where he had passed the night. A labouring man, passing by on his way to work, touched with a spirit of kindness, stopped and, opening his dinner pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half-dollar near the sandwich the labourer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing and another something else. By-and-by the boy awoke, and, when he saw the gifts spread around him, he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to act of kindness, and sow the seed of much happiness.

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from church and Sabbath school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honour, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty, and a living faith in God, you will succeed.

Honour and shame from no condition rise;
Act well your part; there all the honour lies.

LAUGHTER AND TEARS.

Laughter and Tears met one day in a shady lane. The sunshine and shade mingled pleasantly there, and the breath of the woods was strong in the air, as was also the fragrance of the clover field near by. But the lane was all too narrow to allow both to pass, for Laughter was boisterous, and romped about so much that he took up a deal of room; while Tears seemed to be half-blind and could scarcely see her way.

She said, in a voice like the song of a night-bird:

"Why don't you let me pass? This is my path?"

"No," replied Laughter, "this lane is mine, and I am in a hurry, so you had better climb the fence into the dark woods and walk through the dead leaves."

"Why don't you climb the other fence?" said Tears, softly, "and run along through the clover, in the sunshine? I'm sure you'd like it better."

"Well," rejoined Laughter, pleasantly, "I'm sure I don't want to quarrel with so gentle a maiden, and so, as we don't seem able to agree about the path, suppose I turn about and go with you?"

"That would be very pleasant, indeed," said Tears, "for I am lonely."

So they went on together, through the twinkling shine and shadow, and each felt better for the company of the other.

And that is why it is that when you meet Laughter you are almost sure to find Tears not far away.

"I WAS deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla," H. HICKS, Rochester, N.Y.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 11, 1892. } THE APOSTOLIC COUNCIL. { Acts xv. 12-20

GOLDEN TEXT.—Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts xv. 11.

INTRODUCTORY.

When Paul and Barnabas returned to Antioch in Syria, from their missionary journey in Asia Minor, they gave an account of their labours, detailing the remarkable success they had met with wherever they had preached the Gospel. They also told of the opposition they had to encounter and the persecutions they endured. In the meantime race distinctions had shown themselves in the Christian Church. Those of Jewish origin could not fully agree with Gentile brethren. The Jewish converts thought it necessary for all to enter the Church through the gateway of Judaism, that all should submit to the Mosaic ceremonial. Though mistaken in their view, it can readily be understood why the Hebrew Christians should insist on the imposition of Jewish rites on those who entered the Church from the heathen world. They had been God's chosen people. The religion they had followed had been divinely instituted, and they took it for granted that all its ceremonial observances were binding for all time on all mankind. It was difficult for them to comprehend the fuller, freer and more spiritual character of the religion of Christ, for which the Mosaic dispensation was a preparation. Jewish converts had visited several of the Gentile churches and had disturbed the minds of the people by insisting that the Jewish ritual was binding on them. It was determined that the question should be considered and decided upon by the Mother Church in Jerusalem. For this purpose Paul and Barnabas were sent to lay the matter before what was the first general council of the Christian Church.

I. The Council.—When Paul and Barnabas reached Jerusalem they addressed the assembled Church and gave an account of the progress of the Gospel in the various places they had visited. Among the listeners were some who did not think that these first missionaries had been doing right in receiving Gentiles into the Church on the terms they did. These critics maintained that it was needful to circumcise them and to command them to keep the law of Moses. Then the Church met in council and the whole question was fully and keenly discussed. Then the Apostle Peter followed with an earnest address in favour of receiving the Gentiles without subjecting them to obedience of the Mosaic ritual. The next speakers were Paul and Barnabas, who declared "what miracles and wonders God had wrought among the Gentiles by them." When they concluded speaking the venerable Apostle James, the brother of our Lord, and the author of the New Testament epistle bearing his name, pronounced what was accepted as the decision of the Council.

II. The Decision.—James referred to the address that had been delivered by Peter, whom he here calls by his Jewish name, Simeon. The labours of Peter and of Paul and Barnabas had been blessed by many tokens of the divine approbation. The methods they had followed under the Spirit's leading were in accordance with the mind and will of God. It was His purpose "to take out of them a people for His name." These were to enter on the service of God and advance the honour of His name. Not only had this mission to the Gentiles been owned and blessed of God, but it had been clearly foretold in the Scriptures. In proof of this James quotes from the Greek version of the Old Testament a passage from the prophecy of Amos, found in the eleventh and twelfth verses of the ninth chapter of that book. The prophecy refers to the coming and kingdom of the Messiah. After the calamities had fallen upon the Jewish nation for their apostasy, there was to be a restoration. "I will build again the tabernacle of David, which is fallen down." Messiah was to restore the kingdom of God. This restoration was to be the occasion for the extension of the blessings of God's kingdom far beyond the confines of the Jewish race. "That the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called," saith the Lord, "who doeth all these things. Known unto God are all his works from the beginning of the world." From this it is evident that the New Testament Church firmly believed that Jesus was the Messiah, that the reference in the words of Amos was to Him, and that the reception of the Gospel by the Gentiles was the beginning of the fulfilment of that prophecy. James then stated the conclusion to which he had come, that it was unnecessary to trouble the Gentile converts by seeking to impose on them the requirements of the Mosaic ceremonial. There were certain practices, injurious to their Christian freedom and growth in grace, which they must be counselled to avoid. They were warned to "abstain from pollutions of idols." It would be wrong for them in any way to countenance idolatry in any form. There must be no compliance with any of its customs. Meats offered in sacrifice were not to be used as food. In matters of common life as well as in religious services they were to abstain from everything that had a suspicion of idolatry about it. Another evil they were rigidly to avoid, the sin of impurity. It was specially needful to counsel the first Gentile converts to special carefulness in this respect. Licentiousness was so inwrought with the ordinary life and the idolatrous worship of the heathen people, that special exhortation was required. Next they were told to abstain from "things strangled and from blood." The eating of blood was forbidden by the Mosaic law. The bodies of animals put to death by strangulation would contain blood. The Gentiles were, therefore, required to make this concession to their Jewish brethren; because unless they did there could be no free and brotherly intercourse among the members of churches where Jews and Gentiles were united in the bonds of the Gospel. It was all the more necessary that the Gentile converts should follow the course here recommended to them, because the Jewish law was read in the synagogues every Sabbath, and these regulations were constantly before the mind of the people.

III. The Deliverance.—In order to reassure the Church at Antioch, the council at Jerusalem decided to send a delegation as well as a written copy of the resolution arrived at. Both were necessary to give full weight and authority to the decision reached. An influential deputation was chosen, that the mind and spirit of the brethren in Jerusalem might be personally communicated to the Christians at Antioch, and the written resolution that its terms might be clearly understood. The apostolic delegation would confirm the resolution, and the resolution would confirm the report of the delegation. The persons selected to convey the greetings of the Council were Paul and Barnabas; men beloved and trusted in the Church at Antioch, and Judas, surnamed Barsabas, and Silas, men trusted and esteemed in the Church at Jerusalem. The result of this action and the delegation appointed was every way satisfactory, for it was received by the Christians at Antioch with great joy.

PRACTICAL SUGGESTIONS.

Differences of opinion have arisen in the Church in every age. Men do not and cannot think alike on every subject. The Gospel sanctions mental freedom:

Full and free discussion in the truth-seeking spirit is the best way to arrive at right principles of action.

A spirit of conciliation and self-sacrifice is necessary for the promotion of true unity.

Faith in Jesus Christ is the one condition of salvation. Rites and ceremonies cannot take the place of Christ.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 25 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 30th, 1892.

REFERRING to the attempt made by Archbishop Fabre to silence two newspapers in Quebec, an American exchange says: "at last even the people of Quebec have determined upon a rebellion against the rule of the Roman Hierarchy." Two swallows do not make a summer and two editors come no nearer being the people of Quebec than the three tailors of Tooley Street came to being the people of England.

FOUR ministers, who have recently left the American Presbyterian Church in search of what they call liberty, and two professors on trial for heresy, attract much more attention than the seven thousand ministers who are quietly doing their Master's work. They bulk more largely than all the professors in twelve or thirteen theological seminaries and are much more in evidence than all the missionaries of the Church in the Home and Foreign field. The notoriety given these days to the man who poses as heterodox is a terrible temptation to minds of a certain order.

UNION Seminary has severed its connection with the Presbyterian Church of the United States, and some people are old-fashioned enough to think that the trustees should hand back the moneys given to it as a Presbyterian institution, and because it was a Presbyterian institution teaching Presbyterian doctrine. Referring to this view of the matter the *Interior* says:—

All talk about the Assembly recovering moneys from Union, or any other seminary, is in the air. It cannot be done, no matter what any of them choose to teach. The Church needs education on this subject, and it will get it as a surprise, before the close of a year from this time.

The "education" needed is a course on the ten commandments—and the college that refuses to give back Presbyterian money when it has ceased to be Presbyterian in its teaching should be asked to give special attention to the *eighth*.

DR. PHELPS somewhere shows quite clearly that the pulpit, though not strong itself, sometimes gains influence over what are called strong men in an indirect rather than a direct way. The man supposed to be strong sees large numbers of others brought under the power of the truth and he is as well pleased as if he felt the power of the preaching himself. In some cases possibly he is better pleased. We once heard a Highland elder—a strong but somewhat conceited man—say he stood by his minister and helped him vigorously for this reason: "though he does not edify me I know he does good to others." That was a perfectly good reason and the good elder deserved credit for the stand he took. Perhaps he was more edified himself than he knew. Anyway a good man likes to see the work going on and if others are receiving good he is favourably influenced by the fact.

ONE month more and the accounts in many congregations will be closed up for the year. It is a great thing to wind up well and begin the work of the new year in good form. An adverse balance dragged into the operations of the new year is a nuisance. Better wipe it out before the books are closed. It must be paid sometime anyway. A small floating debt is usually much more irksome and difficult to manage than a large mortgage debt. The people see a good church, or school-room, or manse, or property of some kind and they know they have something substantial to represent the mortgage. A small floating debt made up of various items they see nothing in particular for. When it

becomes two or three years old they ask how it came there. If your accounts are not in good shape now is the time to make a big push. A great deal can be done in December. Don't say there is no money. The people who want some amusement at Christmas will find money and few of them are as well-to-do as church people.

THE New York *Evangelist* says Dr. Parker is right when he urges preachers to preach expository sermons, because "the people who constitute the real strength of any church regard with appreciation all efforts at consecutive teaching." With all due deference to such high authority as the *Evangelist* and Dr. Parker we beg leave to say that preaching is not exclusively or mainly for the benefit of the good people who constitute "the real strength of the church." The weak men in the church need help more than the strong ones, the young must be brought to Christ, and there is a world of men outside the church that must be brought in. The strong men will soon die, and if there are no others in training to take their place the church will soon die too. The theory that sermons should be made and preached for the special benefit of a few people has killed many a congregation and the favoured few have always been among the first to turn on the minister who preached for their special benefit.

THE elevation of Sir John Thompson to the Premiership of Canada does not produce much feeling on either side of politics. Of course the "machine" element of Sir John's party profess to be more than satisfied, but it is part of the natural functions of the machine element of a party to praise everything the party does. Sir John Thompson is not the kind of a man that naturally produces much enthusiasm among the masses, and it is doubtful if the rank and file of his party are going to shout either loud or long over their new leader, at least for the present. The feeling among Liberal members, so far as we know anything of it, might be condensed thus: "We would just as soon have Thompson as anyone else—perhaps a little rather." Of course the rank and file of the Liberal party take very little interest in the matter. So far as Ontario is concerned, we do not think that Sir John's change from Methodism to Roman Catholicism will cost him any votes, except, perhaps, a few among the Methodists. The great majority of the electors of Ontario will never ask what church he worships or sleeps in, or what college he sends his sons to, if he gives the country fairly clean government. It is not likely the Equal Rights people will say anything to him if he steers anything like a fair course; and as for the Orangemen, they are now and probably always will be his strongest supporters.

SOME of our fellow citizens down by the sea are considerably exercised over the proposal to give the Intercolonial Railway to the Canadian Pacific. Our brother of the Halifax *Witness*, generally supposed to be mild and gentle, strikes out in the vigorous style:—

It is a cowardly and shocking confession of faith, or confession of imbecility, to say that the Government cannot run such a work honestly and efficiently. We do not admit such a disgraceful creed of political immorality and weakness. It is time for a revolution if a government elected by popular suffrage cannot manage with the average amount of decent integrity an important national work. The excuse is a shameful one, and it cannot weigh with a patriotic people. It is not difficult to secure able, efficient and thoroughly honest management—if such is really wanted. Is it to be told hereafter that the people of this country—the public men of this country—handed over to a private company a valuable railway, because they could not trust themselves to manage it? It would certainly be a policy of despair. It has been for some time a foregone conclusion that the management of the I. C. R. from Ottawa, would be a failure. We do not for a moment imagine that the Government intended it to be such; but they ought to have adopted remedial measures and not got themselves into a "Slough of Despond." A moderate deficit ought not to be a matter of complaint; but certainly the deficit ought to be moderate and steadily decreasing.

We do not know what may be "told hereafter" about the matter but the situation at present is that the people put \$15,000,000 in a railway, the running of which by the Government results in an annual deficit of over half a million dollars. With wheat at sixty odd cents a bushel, barley at forty and in many markets less, farms in many cases practically unsaleable and in all greatly depreciated in value, with five thousand vacant houses even in Toronto and suburban property unsaleable at any price, the

people of Ontario are in no humour for paying their large share of a half million deficit every year. No doubt the Government would say that they have all along secured "able, efficient and thoroughly honest management for the road." No doubt Sir Charles Tupper and Sir John Thompson would swear before a committee of investigation that the management has been "able, efficient and thoroughly honest" ever since the Grits went out of power in 1878. And they are honourable men, as Brutus would say, and good friends of the *Witness*. If in spite of able, efficient and thoroughly honest management, the property is a failure what should the Government do? Any business man would say, give it to somebody that can make it a success or stop running it altogether. What would the *Witness* people do with a press that cost ten thousand dollars and produced a deficit of five hundred every year it ran?

DR. SMITH, of Cincinnati, will have the sympathy of all fair men on one objection that he raised during his trial the other day, however much they may dislike his theology. Three members of Presbytery, he alleged, expressed opinions before the trial began. The objection was over-ruled. The *Interior* says the trial could not have gone on had the objection been sustained, because all the members had done the same thing. In a case involving nothing more than the orthodoxy of a minister's opinions and particularly in one that has been discussed in the press and Church Courts for two years, it would be impossible to find a Presbytery whose members have not expressed opinions more or less decided. No doubt Dr. Smith's friends have been just as outspoken as those who differ from him. The principle contended for by Dr. Smith is a correct one. Ecclesiastical jurors should be as free from bias as jurors in civil and criminal cases. The opposite is notoriously the case. Members of Presbyteries are often waited on, and consulted, and canvassed and sounded before the matters they are to settle come before them officially. Sometimes they engage in elaborate correspondence about cases they have to help to decide. We knew of one case in which the members of a Presbytery were "slated," before the case was heard at all, and their opinions were so well known that the slate proved correct. It would be much better never to try any cases than to try them in that way.

THE MANITOBA SCHOOL QUESTION.

THE decision of the Privy Council adverse to Separate Schools in Manitoba has not as yet set the question to rest. Agitation in the province immediately concerned has been steadily carried on. French Canadians in Quebec Province have been giving utterance to their views in a rather strenuous fashion. A gentleman holding rank in the Dominion Cabinet, in the heat of an election speech, declared that if the claims of the minority of his compatriots in the Prairie Province were not conceded, the Confederation may be disrupted. This rash speech has not been taken seriously, but it shows the manner in which appeals can with a light heart be made to sectional and race prejudices. The report of the then acting but now official Premier of the Dominion has had its effect in sustaining the hopes of those who cling to the notion of perpetuating Separate Schools in Manitoba. The hint was thrown out that should the decision of the last court of appeal be unfavourable to the contentions of Separate School supporters, then remedial legislation might be had. This has had the effect of stirring into persistent activity efforts designed to over-ride the clearly expressed will of the people of Manitoba.

We are on the eve of another stage in the agitation of this question. The Cabinet Committee appointed to consider the representations presented by the upholders of a Separate School system are meeting this week. Everything that can fortify the position of the minority which ingenuity can devise has been employed. Strong representations have been made by the Quebec hierarchy; and now an eminent barrister from Winnipeg is in Ottawa, who will make a strong presentation of the case for his clients. It is impossible to forecast the conclusion to which the Cabinet may come; and still more difficult to anticipate the results that may follow.

Last week the question was ably and thoroughly discussed in the Presbyterian Synod of Manitoba and the North-West. There were the differences of opinion incident to free discussion, but it can be

gathered that there was unanimity of view as to the great principal involved, that special educational privileges ought not to be given by the State to any one denomination. There was a manifest desire to uphold in its integrity the common school system happily established. The various resolutions submitted, and the one ultimately passed make it clear that there is no intention to change or even compromise as a means of solving the difficulty. In strong ringing sentences many of the speeches in the Synod made this apparent. If there should be any inclination to recede from the position deliberately taken by the Government of Manitoba and unequivocally upheld by the majority of the people, the Presbyterians in the Province will not be found among those who cherish such an inclination. In the last provincial election the school question was distinctly before the people. So obvious was the trend of popular sentiment that the opposition did not declare formally against the school law, and some of the candidates pledged their support to the measure. If, then, a compromise is attempted at Ottawa it will be directly antagonistic to the attitude assumed by the people of Manitoba on this question.

Certain incidents reveal the fact that the great anxiety for separate schools does not originate with the Roman Catholic people, but with their ecclesiastical leaders. Where there are no separate schools Roman Catholic children find themselves at home in the common schools, and their parents have repeatedly expressed satisfaction with the arrangement. A well-founded complaint is made that attempts are made to interfere with their religious belief. The real reason for persistent agitation is that it is the settled policy of Rome to control education wherever it can be done in the interests of Roman Catholicism. This being the case it is scarcely compatible with free institutions to subsidize any denominational system of education. The plea that it is unfair to compel Roman Catholic taxpayers to support their own schools, and also to pay for the maintenance of public schools, may reasonably be urged. But it must be remembered that when the State provides, with the consent of a majority of its people, for a common school system of secular education free to all, irrespective of religious belief, it ought to commend itself to the support of all. It is open to all to avail themselves of its privileges. Secular common schools may not be the ideal form of a national system of education, many of different ways of thinking might prefer some other method of popular education, but long effort and extended experience point it out as the only practical method yet devised suitable to complex national life. It does not mean that the common school is to be antagonistic to religious training. In fact, throughout Canada a very large majority of the school children attend Sabbath schools and go to church with their parents. The duty of parental training in the principles and practice of Christianity is as imperatively binding now as ever. If this sacred trust is slighted or neglected, the fault is not attributable to the character of our common schools. If they do the work for which they are instituted it is all that can be asked of them. The religious training of the young can best be done by the parents, the Church and the Sabbath school. The system of education adopted in Manitoba will in no way retard its material, moral and spiritual progress. A spirited and progressive people will not readily abandon a system of education they deem best fitted for their needs.

THE USE AND ABUSE OF MONEY.

MONEY, says the wise man, answereth all things. It can accomplish great good, and it can inflict intolerable evil. The most beneficent services can be favoured or frustrated by its agency. It can become the instrument for advancing God-like work, or may be used with effect in promoting the devices of the devil. Possibly no object within the range of human pursuit exercises a greater power over mankind. Mammon-worship is not a cult peculiar to any age or country. From the dawn of history down to our own day the money god has had the greatest number of devotees any object of human adoration has ever possessed. Heathenism and Christianity have had numbers of followers whose service was only half-hearted, but the worshippers of Mammon rarely falter in their fealty. They never tire in their devotion; they may be but moderately successful in their quest for more of

what they love supremely or fail altogether, but the heart-hunger for riches knows no satiety.

There is the noble army of Christian martyrs; men and matrons and gentle maidens have sacrificed life itself and all that it had to offer rather than prove recreant to the cause of Him to whom they had dedicated their all. But who would be able to estimate or enumerate the sacrifices offered at the shrine of Mammon; who can recount the martyrdoms it has occasioned, and is even now exacting? The desire for wealth has not in the least been weakened by the advance of civilization. The cultured man of the nineteenth century is as eager for money as was the rude barbarian of the ninth. Invention and discovery have enlarged indefinitely the spheres of human ambition and added immensely to man's capabilities, and these have invariably been directed to the attainment of one uniform result, the amassing of wealth in greater proportions. True, the great and enlarging forces of modern civilization have other and less sordid results, but so far as they can be directed and controlled by human intelligence and will the increase of dividends is the main thing sought after. And money when accumulated can become a great blessing or a fearful curse, just as it is used by its possessors.

Even the most roseate optimism cannot but be occasionally staggered by the evident abuse of the money power, which daily occurrences are making so clear. In commercial and political life are there not painful evidences of its baneful effects? In the operations of what is known as the modern trust do we not see the merciless tyranny that the money power is ever on the watch to exercise? Is it not imposing ever new limitations on human action, and for the attainment of its objects buying up the votes of citizens and the legislation of the State? To this aspect of modern methods of industrialism there may be much apathetic indifference, but a time of moral awakening is bound to come. These intricate forces will continue to work until the sowing time merges in that of reaping, and then consequences will be clearly visible. Corruption and moral decay are both causes and consequences, and cause and effect are inseparably linked that severance is impossible. Whatsoever a man soweth that shall he also reap.

Here in our own country we have had but too many proofs of the evil uses to which money, public and private, has been put. Election courts and formal investigations have shown how men in responsible positions are ready with scruple to buy their way to place and power by a discreditable use of money. The known existence of this evil has made many people with good claims to personal honour and integrity culpably indifferent and apathetic to the deterioration in character of those who lead in public affairs, and to the widespread demoralization that political immorality inevitably produces. Recent disclosures connected with De Lesseps' great enterprise, the construction of the Panama Canal, afford another evidence how money can be used as an instrument of evil. The difficulties in the way of the accomplishment of a great project were not by any means confined to the actual construction of the gigantic waterway. It was necessary to secure needed legislation and to obtain the means for the performance of the work. Now it occurred to the promoters of the enterprise that the easiest way to remove the obstacles from their way was by the lavish use of their own and other people's money. The details of their method of procedure have not yet been placed before the public, but if the charges made are based on truth, members of the legislature have been bought and public prints have been subsidized for the purpose of promoting a scheme that by honest means might have been commended to public confidence. Patient and straightforward effort was too slow for the ardent promoters who, like too many of their kind, make haste to be rich. They had no scruple in appealing to the venality and cupidity of men who held important public trusts, and what is thought of those who sell their manhood and trample upon their obligations for sordid gain? There may be reasons for the revision of confessional creeds in these days, but existing conditions make it manifest that there is still more urgent need for a revision of the practical creed in accordance with which so many are shaping their conduct and moulding their lives. Indications are not wanting that one of the first reforms that should be sought would be a return to New Testament principles of personal honour in public and private life. From certain appearances the time when the consecration of wealth to the service of God and humanity is as yet scarcely within sight.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—The young men of Queen's University with the resumption of their studies have resumed the issue of their journal, which is bright, racy, and neat in appearance.

AWAKENINGS; or, Butterfly Chrysalids. By Mrs. A. R. Simpson. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This neat booklet will not be anyone's long to read from beginning to end, having read it, the thoughts suggested and so finely illustrated cannot readily be dismissed from memory or the impressions made on the heart easily effaced.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The first number of the eleventh volume has made its appearance, in a new cover artistically designed. The contents of the number are specially interesting. Dr. A. B. Mackay's Synod sermon, "The Rod of the Almond Tree," appears in Our Graduates' Pulpit. Professor Ross' inaugural, "The Preacher for the Age," and Dr. Barclay's "Charge to the New Professor," and Principal MacVicar's brief address at the opening are all very properly reproduced in the current number of the *Journal*. The usual features of former volumes are continued and prove attractive. Professor Campbell's charming Talks about Books have the usual place assigned to them.

SELECT NOTES. A commentary on the International Lessons for 1893. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: Willard Tract Depository.)—This standard publication still maintains the lead. For the study of the International Sunday School lesson series this work is indispensable. It contains explanatory, illustrative, doctrinal and practical notes, with illustrations, maps, pictures, chronology of the Old Testament, chronology of the Acts, suggestions to teachers, and library references. No Sunday school teacher who makes an intelligent and judicious use of this volume can fail to have a clear conception of the Sunday school lesson. Those who have used it in the past cannot afford to dispense with it now.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—A fine portrait of Tennyson forms the frontispiece of the November number, and for a wonder there is neither a paper or poem on the deceased Laureate. There is an interesting paper, "How I Found the Outcast Siberian Lepers," an interview with Miss Kate Marsden. The principal illustrated papers are: "Otter Hunting," "On a Grain of Mustard Seed," by Joseph Hatton; "The Green Room of the Comedie Francaise," "The cries of London," by George Augustus Sala, and "New York as a Literary Centre," by Douglas Sladen. Bret Harte's new serial, "Sally Dows," is continued, and there is a good short story, "The Fate of Guy Darrell."

THE MIRACLES OF OUR LORD. Expository and Homiletic. By John Laidlaw, D.D., Professor of Theology, New College, Edinburgh. Cloth, 8vo, 384 pp. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.) In this present volume we have the latest contribution to the study of the miracles. The clergyman and the student, although he may have the standard works on the miracles, cannot afford to say: "I have no use for this work." We have here a connected expository view of the miracles, their relation to one another, and the lessons to be derived from them as a whole. The work is marked by competent scholarship, sound and cautious exegesis, homiletic tact, and a wonderful suggestiveness that will probably place it among the permanent books of reference upon this interesting and important subject. It has been said: "Christianity rests upon the Miracles of the Gospel," and hence the altruist, the sceptic, the antagonist of Christianity has always endeavoured to show the unreality of these works of Jesus, knowing full well that if the people were led to disbelieve in the miracles, it would not be long before they would disbelieve in the Miracle-Worker. On the other hand the Christian preacher has found in the miracles the evidences of the God-power of the Nazarene: while the unlearned disciple hath seen in these works of the Carpenter's Son the manifestations of Divine love and compassion and help for the suffering children of men. No wonder, then, that the miracles of our Lord have always been the subject of intense interest to the Christian Church, and that theologians and scholars have brought their research and profoundest learning to the interpretation and setting forth of the teachings of these wonderful works of the Lord.

THE HON. ALEXANDER MACKENZIE; his Life and Times, by William Buckingham, private secretary, and Hon. George W. Ross, Minister of Education, Ontario. Fifth Edition. (Toronto: Rose Publishing Co.)—It is due to the authors of this valuable contribution to Canadian biography to say that they have discharged lovingly and reverently what to them was a sacred task. Both were well fitted in every respect to record the life work of one they especially esteemed and loved. Mr. Buckingham, from his journalistic experience and his intimate official connection with the departed statesman, was in the best possible position to give his readers a vivid, life-like and authentic portraiture of his chief. The Hon. G. W. Ross was for many years intimately associated with Mr. Mackenzie in public life, and was thoroughly conversant with the affairs in which both took an influential part. The result of the joint labours of Messrs. Buckingham and Ross fully meet the expectations of readers. Their work in every respect is admirably done. The history of events that make up the background of the portraiture is tersely condensed, yet ample and clear enough to give younger readers a good idea of once important public matters that have now passed into history. And it is a book that will do good. No fair-minded or ingenuous reader can fail to be impressed with the moral grandeur of a life based on principle. He was of that heroic kind of men who do not know how to palter with their consciences and convictions. He would yield place and power, but he could not yield principle. The volume has met with a gratifying success. The copy before us has on the title-page, "fifth edition," and it is not yet many weeks since its publication. It is clearly and carefully printed, and embellished with portraits, scenes memorable in Mr. Mackenzie's life, and autographs which add to the artistic appearance of a work that from its subject and the manner of execution will take a permanent place in Canadian literature.

Choice Literature.

GRANDFATHER'S FAITH.

BY JULIA A. MATHEWS.

I.

CHARLES STOCKTON.

"Father, what is to be done with that boy? I am in perfect despair."

If Miss Harriet Mason had known that "that boy" lay on the grass beneath the shade of the old willow whose graceful branches floated lazily in at the open window of the sitting-room, she might have been more guarded in her speech; but, despairing as her opinion of him evidently was, the boy did not seem to be much chagrined by it; and even if he had seen the expression of her tired, troubled face, as she seated herself in an arm-chair beside her father, it probably would have affected him as little as her words, for Charlie Stockton did not love his Aunt Harriet over much.

"Poor old auntie! you and I are two too many for her, Caspar," he said, with a laugh, pulling the long hair of a great Newfoundland dog, upon whose shaggy head his own brown curls were resting. "I wouldn't wonder if she ousted you yet, old boy; but if you go, I go too, that's sure, the old Tartar!"

Certainly, if Miss Harriet had seen the darkening of those clear, handsome eyes and the defiant toss of the curly head, as the speaker raised himself from his recumbent position, she would not have felt a whit less despairing of her unruly charge.

The old gentleman sitting beside her had not answered her somewhat impatient query and exclamation. He sat with one knee crossed over its fellow, the foot which rested on the floor tapping the carpet with a slow regular movement, which was as expressive of the deep thought in which he was lost as was the absorbed, quiet face which seemed to be watching the pendulum-like motions of his foot. The long fingers of the wrinkled but still sinewy hand were thrust up into the soft, white hair which covered his head, and the high, broad forehead was drawn and furrowed in anxiety. It was a fine, old face, handsome, intellectual, and, although very determined, very gentle and lovable in its expression.

Miss Harriet sat watching it for a while, her own impatient, nervous face gathering meanwhile into a dark frown, at length said sharply:—

"Well, father?"

He lifted up his white head, and turned his quiet, gray eyes towards her.

"You said that you were in despair, Harriet? I am not. I have hope still for our boy."

"Oh, yes! I suppose so," she said, in a tone of strong irritation. "You always do see hope, father, where no one else can see it. But what you can find in Charlie to build on, I cannot imagine."

"There is very much in him that is good," said Dr. Mason, mildly; "but if there were not, I should still believe that God yet means to use him for some noble end. For did I not hear his dying mother give him to God? and would He refuse the gift? Did I not hear her plead that the sin of his father might not be visited upon her innocent baby? Did I not hear her say, 'I give Thee back Thy precious gift, dear Lord. Take in Thine own strong hands this child whom my dying hands are too weak to hold, and keep him safely. I give him wholly to Thee; make him wholly Thine?' And what a peaceful light was on her face when she went home! No, Harriet: I can never despair of the boy."

His voice, which had risen to great earnestness and feeling as he repeated the prayer of his dead child, sank very low again; but his last words, though softly spoken, were firm as unshaken faith could make them. Harriet Mason was not cheered by them, but they at least stilled her fretful impatience; and she sat quietly thinking her own troubled thoughts, leaving her father to his reflections.

Fifteen years before, Mary Mason, the doctor's youngest daughter, had married, in direct opposition to her father's will and command, a young man whom she had known but a few months. From the first the doctor had disliked the stranger. His clear, honest eyes had pierced the thin disguise of respectability and morality under which the man had sought his daughter's acquaintance; and, on making immediate enquiries with regard to him, he had found his suspicions were quite correct, and that Henry Stockton was by no means a person whom he would choose to welcome to his house. But no persuasions or entreaties could induce Mary to believe the aspersions cast upon the man whom her father now found, to his amazement and dismay, to be her declared lover. And when, finding arguments and commands alike useless, Dr. Mason had forbidden Henry Stockton to see his daughter, she had married him at once, leaving her home without a word of farewell to her father.

Nearly two years after the day on which this shadow fell upon his home, Dr. Mason heard through a friend that Mary had been seen in New York; and, hastening to the city, he sought for her until he found her. Those two years had shown Mary Mason that her father had not even suspected the abyss of wickedness into which her husband had sunk. She had been dragged down into depths of misery and wretchedness such as she had never imagined, and now lay dying, with her baby boy beside her, in loneliness and poverty. But in her misery, far away from all earthly friends, she had found the "Friend that sticketh closer than a brother." The "Brother born for adversity" had won the wandering but now penitent heart, and was leading it Home,—Home to rest and peace and joy.

Dr. Mason had not for a moment doubted but that the child whom Mary left behind her, and who had been called by his name, would be given to his care. She had besought him most earnestly to take the little one home, and bring him up as his own son; and he had promised her that he should fill her vacant place in the household. But Henry Stockton utterly refused to part with the child. Whether he really loved him with such love as he had to give, or whether he simply chose to retain him to annoy and distress Mary's family, the doctor could not tell; but he refused harshly and violently all his persuasions, and even the pecuniary induc-

ments which the grandfather hoped would be irresistible to him.

On the day of Mary's death, Dr. Mason left the house for a few hours to make arrangements to have her removed to her old home, and laid beside her dead mother. When he returned, only his daughter's still, quiet face was there to welcome him. Her husband and her little child were gone. The people in the house either could not or would not give him any information of Stockton's whereabouts; and, after searching in vain for him for many long hours, he returned home with his sad burden, hopeless of finding him.

Month after month, and year after year, there was to be seen in the daily papers of New York an advertisement stating that, if "H. S." desired to relinquish the child now in his care, he had but to state where the boy could be found, and his friends would send for him. But no answering paragraph greeted the eyes which sought it eagerly, but wearily, every morning of every passing month.

Eight years had rolled away. Years which had whitened the hair on the broad temples, and furrowed the brow of the old man; but they had neither dimmed the light of the soft, gray eyes, nor wasted the strength of the tall, erect figure. Eight years, and still that paragraph addressed to "H. S." appeared in the daily papers, and still the bright eyes watched for the answer that had not yet come.

But one morning, as Dr. Mason sat in his office, a telegram was placed in his hand. Opening it, he saw that it was signed by a Philadelphia Express Company with whom he had had some business dealings.

"A ragged boy, eight years old,—name, Charles Mason Stockton,—has been forwarded to us from St. Augustine, consigned to you, express paid. Shall we ship him to London?"

Granted at last, to my prayers and hers! My God, I thank Thee."

The doctor sat for a moment, folding the paper and unfolding it again, with hands which trembled like those of a man stricken with infirmity. Then he rose, and closed and locked the office-door. No one must come in just now. He must be alone with Him who had heard the great cry of his longing but patient heart.

After a while, his daughter Harriet, who had heard with some surprise the sudden locking of the door of the office, heard the key turn again; and the next moment her father crossed the hall with a quick step, and entered the sitting-room.

"Why, father! What is it?" she asked, going quickly forward to meet him, for his whole face was radiant.

But even before he had time to answer her the truth flashed upon her. Her face grew deathly white, and she sat down weakly in the nearest chair.

"Has it come at last, father? Has that man sent his child to us?"

"God has sent Mary's child to us, my dear."

But the tidings which had filled heart and face and voice with joy when it reached him, fell like lead on the heart of his daughter; and when he told her he had sent a telegram to Philadelphia to notify the Company that he should leave for that city by the next train, she broke out at once into the most urgent entreaties that he would not disgrace their home by bringing into it the child of such a character. Miss Harriet had never forgiven the man who had robbed her home of its brightest flower; she had never forgiven her sister for leaving that home desolate and dishonoured; she had never forgiven the poor little baby who had been so sadly born into so sad a life.

But no argument could move the calm, determined man beside her. Very tenderly he tried to soothe her, very lovingly he pitied her for all that her strong pride had been forced to suffer, very patiently he bore with her angry retorts, and menaces that she would leave the house if Henry Stockton's child were brought into it; but he never wavered in his purpose. In vain she tried to persuade him that a boy brought up under the care of such a father must be utterly unfit for the life led in their quiet home; that he might even be a thief, or, at the least, a common street-loafer.

"The lower he had been dragged down, the more he needed to be raised," the doctor answered; and when at last the idea struck her that this might not, after all, be Mary's son, but some other child of the street whom Stockton was trying to foist upon them, he simply said, with a smile,—

"I shall know Mary's child, my dear. There will be something in his face to tell me whether he is hers or no."

And then, with a kiss and a long tender holding of her in his arms, he had put her back in her chair and gone out.

Well was it for the boy that his grandfather was right in expecting that he would bear in his face some trace of his lost mother; for if it had not been for those clear, brown eyes, his mother's very own, the doctor might well have doubted whether the ragged, dirty little urchin presented to him, on his arrival in Philadelphia, as Charles Mason Stockton, could by any means be of his own blood.

In answer to Dr. Mason's enquiries as to the cause of his having been sent North, the boy replied that his father had been hurt in a quarrel in a tavern, and, fearing that he was near death, had sent him to his grandfather with the message that, bad as he was, he did not want his son to grow up in the life which he had led; a story which was confirmed a few days later by the arrival by post of a paper sent to the child by one of his father's former comrades, containing an account of the fracas, and Stockton's subsequent death.

A visit to a barber, a furnishing store, and a tailor, transformed the little street-loafer into as gentlemanly-looking a boy as Dr. Mason needed to have wished to see sitting at his side in the cars as they were whirling rapidly towards London. But alas! it was not only in appearance that the boy had sunk beneath the level of a gentleman. His very language breathed the spirit of the class in the midst of which he had been reared; and as day after day passed on, and the first shyness consequent on his new position wore off, faults of the most glaring kind began to make themselves manifest.

Aunt Harriet was in despair, most truly. Having proved that her father was absolutely immovable in his determination to bring the child to their own home, she had accepted her cross with such patience as she might, honestly resolving, and striving too, to do what she could to make the boy a blessing, instead of the curse which she feared he might prove, to the home which had so kindly received him; but her task was a very difficult and, to a woman of her impatient temperament, almost a hopeless one.

For it was not only that Charles was entirely untaught and ungoverned: if his ignorance, his violent temper, and his self-will had been his only faults, there might have yet remained a good foundation on which to build up a noble structure; but the worst point in his character was that he was utterly unreliable; his word could never be depended upon, if by dishonouring it he could gain an advantage, or escape punishment. And the most disheartening aspect of the case was that he could not be made ashamed of a falsehood; in fact, he rather gloried in it, if it had been a successful one, and seemed to think that to be so deficient in smartness as to be found out in a misdemeanour was far more disgraceful than to hide it with a lie.

So far did he carry this perverted idea that he had once gone to his grandfather in great anger with a friend in whose behalf he had exercised his powers of deceit, but who had been too honourable to avail himself of them. Dr. Mason received his story in a way which for ever silenced his boasting of a successful falsehood in his presence.

"And he was punished, after all," Charlie said, indignantly, having recounted the occurrence with a great deal of excitement and earnestness, "when I'd put myself to such trouble about it. The great spooney confessed it all, after I'd lied him out of it so beautifully."

He was perhaps too much engrossed in his recital to notice the flashing of the eyes which were bent upon him, and the gradual straightening of the tall figure, or he may have attributed it to sympathetic indignation on his account; be that as it may, the answer he received startled him.

"Lied him out of it, sir! Lied him out of it!" exclaimed the doctor, drawing himself up until it seemed to the frightened boy that he was at least two inches taller than his ordinary height. "Have you the audacity to stand before me and brag of having lied a friend out of a dilemma? Do you know that you bear my name, sir? and yet do you dare to boast to me that you have disgraced it by telling a lie?"

Charlie stood staring at him with parted lips and wide-open eyes, too much stunned even to attempt a reply. He had been used to be laughed at, and to be called smart and quick-witted when he had, through a dexterous falsehood, escaped merited punishment; and here was his gentle, tender-hearted grandfather, who had so often excused him to Aunt Harriet when seriously in fault, breaking out into such anger and severity simply because he had done what he had often been praised for in time past.

But as he sat there in silent bewilderment and dismay, his grandfather's face softened somewhat, and, laying his hand upon his head, he said very gravely, but more quietly,—

"Charles Mason Stockton, I had it in my heart just now to take from you the name which has never needed to own to a lie until now; but I will not, for it may one day lead you to a nobler ambition. Go now, my boy; but remember that a liar is the meanest thing on God's earth; nothing is so low, so vile and worthless, as the man who will save himself loss or pain by selling his honour."

The boy went out, awed and subdued. His habit of untruthfulness was too deeply seated to be rooted out at once, even by this; but henceforth he hid it most carefully from his grandfather's eyes.

But with all this, "Charlie Mason," as he was universally called in the little village of Lindon where his grandfather had for fifty years and more practised his profession, was by no means wholly bad. There was much in him on which to rest a hope that the care and love which bore with him and shielded him might in time be repaid. More than ordinarily quick and intelligent, with a joyous, sunny disposition, and an affectionate heart, full of large and generous impulses, his was certainly not a perfectly hopeless case, although he often tried most sorely not only the temper and patience, but the very faith and love of those who had given him both home and heart room in his time of need.

II.

HARLAND'S FARM.

It was not very surprising that Miss Harriet should have felt herself almost at her wits' end that morning, as she sat in the sitting-room beside her father, thinking so seriously of Charlie's misdoings. There had been for the past few weeks a series of petty robberies perpetrated in the neighbourhood, fruit and vegetables had been stolen from the gardens, hens' nests had been robbed both of fresh laid eggs and of young chickens, simply in the latter case, as it seemed, for the pleasure of stealing; for in many instances the poor little fledglings had been dropped in the public road near the gates of the yards from which they had been taken, and left there to perish.

After these operations had been going on for some time, two young farmers, who had been somewhat heavy losers by the depredations, determined to sit up all night and watch their premises; for they had noticed during the day that some of the school-boys, who passed their farm on their way to school and back, had looked with covetous eyes on an overburdened plum-tree whose heavy branches were weighed to the ground with their rich purple fruit; and had then drawn together to whisper and consult, quite ignorant of the fact that the owners of the longed-for fruit were close at hand, and watching them with very unfriendly eyes.

It was a bright, clear night; and the two farmers had not lain hidden behind the thick copse very long, when the sounds of stealthy footsteps came creeping up the road, and four young fellows, about twelve years old or more, leaped the low wall, and made directly for the plum-tree. The farmers had decided that, if the tree were first attacked by the expected raiders, they would remain in concealment until they could determine whether the boys were simply fruit-thieves, or whether they belonged to the band of marauders who had been making such havoc among the fowls. So they lay very still while the young burglars shook down the beautiful fruit, and filled four large bags which they had brought with them.

"Do you see that they don't put any in their pockets?" asked the younger of the two brothers.

"Yes. That says—eggs," said the elder. "Keep quiet now. They've got through."

The bags were all full; but, instead of scaling the wall again, the boys lifted their burdens upon their backs, and stole softly away in the direction of the barn, accompanied by a huge, black Newfoundland dog which had been silently stalking to and fro, as if on the lookout for worthier spoil,

all the while that the boys had been busy gathering the plums. As they turned toward the barn, the great creature bounded forward with a low bark of delight, which one of the lads had instantly hushed with a muttered,—

"Shut up, Caspar."

The dog had become quiet on the instant; but one of the men nudged the other, and whispered,—

"I thought as much."

Rising from their hiding-place, they followed the boys, who went directly to the hen-house. Their intentions had been to allow the whole party to enter, and to capture them there; but the dog defeated their plan of operations.

(To be Continued)

THE PORSON OF SHAKESPEAREAN CRITICISM.

The fate of Lewis Theobald is without parallel in literary history. It may be said with simple truth that no poet in our own or any other language has ever owed so great a debt to an editor as Shakespeare owes to this man. To most people, indeed, Theobald is known only as he was known to Joseph Warton, as the hero of the first editions of the "Dunciad," as "a cold, plodding, and tasteless writer and critic, who, with great propriety, was chosen, on the death of Settle, by the Goddess of Dulness to be the chief instrument of that great work which was the subject of the poem." Gibbeted in couplets which have passed into proverbs wherever the English language is read, and which every man with any tincture of letters has by heart, his very name has become a synonym for creeping pedantry. Pre-eminent among the victims of Pope's satire stands Theobald, and his fate has assuredly been harder than that of any other of his fellow-sufferers. For, in his case, injustice has been cumulative, and it has been his lot to be conspicuous. The truth about Theobald is that he is not only the father of Shakespearean criticism, but the critic to whom our great poet is most deeply indebted. To speak of any of the eighteenth-century editors in the same breath is absurd. He had what none of them possessed—a fine ear for the rhythm of blank verses, and the nicest sense of the *nuances* of language, as well in relation to single words as to words in combination—faculties which, it is needless to say, are indispensable to an emendator of Shakespeare, or, indeed, of any other poet. In every department, indeed, of textual criticism he excelled. In its humbler offices, in collation, in transcription, in the correction of clerical errors, he was, as even his enemies have frankly admitted, the most patient and conscientious of drudges. To the elucidation of obscurities in expression or allusion he brought a stock of learning such as has perhaps never been found united in any other commentator on Shakespeare. The proper monument of Theobald is not that cairn of dishonour which the sensitive vanity of Pope, the ignoble and impudent devices of Warburton to build his own reputation on the ruin of another, the careless injustice of Johnson, the mean stratagems of Malone, and the obsequious parrot of tradition on the part of subsequent writers, have succeeded in accumulating. That monument is the text of Shakespeare, and should be the gratitude of all to whom the text is of importance, the gratitude of civilized mankind.—*Quarterly Review*.

MISSIONARY WORLD.

LETTER FROM MRS. R. F. BURNS.

The following letter from Mrs. Burns, now in Scotland, which will be read with interest, appears in the *Presbyterian Witness*, Halifax. It was addressed to the annual meeting of the Woman's Foreign Missionary Society, at Moncton: My dear sisters:—You all know how in the providence of God I was obliged some months ago to resign the office of president of your society, and take up my abode in this distant land across the sea. Although so far away from you in body to-day, I am with you in spirit in all your deliberations, and my prayers shall ascend with yours for a rich and effectual blessing upon the work of the past years. May this be the best annual meeting this Society has ever held, and through its gracious influences may the devotion and enthusiasm of each delegate be increased a hundred-fold! The need of every agency for giving the Gospel to the world is being more and more clearly manifested to the Church, and although our organization may seem comparatively small and insignificant, still it has its place and work that no other can do.

I want to give you some of the thoughts brought out in an excellent sermon I heard a few days ago on Christ feeding the multitude. The soul hunger of the world for the Bread of Life was vividly portrayed—the thousands and tens of thousands dying daily for want of it. We know that their need is not imaginary but real, but because of its greatness we begin to ease our consciences, and say with the disciples "Whence should we have so much bread in the wilderness as to fill so great a multitude?" Jesus has compassion on them, He wishes us to feed them—to find out what resources we have and put them at His disposal. We all have some ability, some power which He can use. He does not demand great things, great wealth, great talent; but he says: What you have bring it to Me. However humble our offering, if we give all we have He will use it. Nothing must be kept back. Some may deride it as ridiculous in comparison with the need, but He will so bless and marvellously multiply it, that it will accomplish wondrous things. Let us each one ask ourselves:

What have I in means, in leisure, in talent, in learning, in influence, in power of any kind? Whatever it be let us bring it to Him, for God has ordained that through just such humble things as we can offer the hunger of the world shall be satisfied.

While listening to these stirring words I thought of you and this meeting, and wished it were in my power to fully convey to you all the practical lessons deduced by the preacher; but I trust that even this feeble representation may prove helpful to some of you. Let us be more whole-hearted and earnest in our work. It is said of that noble woman, Mary Lyon, that the secret of her wonderful success was not in her remarkable mental ability but in her earnestness, her consciousness that her work was given her by the Master to do for Him, and had the fruit of her labour not appeared she would still have worked on, influenced by the call of duty. When we reflect upon what she accomplished for Christ's cause, directly at home and indirectly in heathen lands, we are not surprised that her memory is perpetuated to-day upon the southern coast of dark Africa by no fewer than eight "Mount Holyokes," so named in recognition of the scene of her life work. Be much in prayer for our own missionaries. Let no day pass without remembering them at the throne of grace. They often tell us that they desire our prayers more than any other thing. Prayer is always available and always powerful. "God rules the world by the prayers of His saints." "Who loves little, prays little; who loves much, prays much." Then there is the monthly meeting—shrink not from letting your voice be heard there. The heathen women when converted all take part in prayer in their meetings. Be not put to shame by them.

With earnest prayers for your increasing prosperity, and kindest love to you all, I am ever yours in the work.

THE OPIUM SCOURGE.

"My experience of the Opium Scourge in India," is the title of an article in the *Banner of Asia* for October, by Dr. Colin S. Valentine, Principal of the Medical Missionary Training Institution, Agra. He says that, at the risk of being classed by Sir W. W. Hunter as "one of the less instructed missionaries" (!) he wishes to say something upon this subject. To show that he has some qualifications to speak, he mentions that he has been as nearly as possible for thirty-one years a medical practitioner in India. As a missionary, he has visited the people in their houses, and preached to them under the spreading branches of the village tree. He has entered into conversation with them, and made himself conversant with their ideas and opinions about most subjects that interested them. He has held the appointment of surgeon to a native regiment, and for years been connected with jails, and has come into contact with thousands of opium-eating prisoners. For fourteen years he was private physician to H. H. the late Ram Singh, Maharajah of Jeypur. In that position he mixed with the nobles of the State, lived in their forts, their castles and palaces; and knows their manners, customs and opinions in a way, he believes, that has rarely fallen to the lot of any European.

With all this experience, it was with amazement that he read a recent paper by Sir William Moore, a retired Indian official, in support of the opium traffic, in which he affirms that "the beneficial results from the use of opium far counterpoise any injurious effects." Dr. Valentine declares that anything more ludicrously and recklessly false in statement and reasoning than Sir William Moore's paper, he has never seen. Dr. Valentine says: "Had I not been certain of the respectability of the journals that reported this paper, and had I not been previously and personally acquainted with Sir W. Moore, I would have come to the conclusion that someone copying his style had put words in his mouth which he could never have uttered."

It will not be denied that Dr. Valentine is a representative missionary. The gratitude of his missionary brethren is due to him for speaking out so plainly upon a subject of such importance. He concludes his article in the *Banner of Asia* by stating that from his experience in Rajputana he can testify to the following facts:—

That a large percentage of the mortality among children is due to opium. A large percentage of crime is committed under the influence of opium. A large percentage of murder is due to opium poisoning. A large percentage of the diseases a medical man is called upon to treat in dispensary, hospital and private practice is due to the habitual eating of opium. I have never, so far as I can remember, found an opium-eater who defended the practice. He would apologize for its use by stating that it had been prescribed to him for a disease from which he was suffering years before! and begged and prayed for some medicine that would cure him of the evil habit. I have never known of a single instance in which a confirmed opium-eater or opium-smoker was able of himself to leave off the habit.

Medical men, such as Dr. Maxwell, of Chinese experience, and Drs. Partridge and Pringle, of Indian experience, have been accused of exaggerating the evil effects of this pernicious habit. From my own experience I can affirm that, so far from this being the case, I believe they have understated them.

MUST CHRISTIANITY DECAY AT MADRAS?

It appears that considerable feeling has again arisen in Madras in consequence of a renewed proposal to divert the

Anderson Memorial Church, in that city, to another purpose than that for which it was built by public subscription. The edifice was erected thirty years ago, as its name indicates, as a memorial to Mr. Anderson, who was the pioneer of the missionary work of the Free Church of Scotland in that city. It was designed to accommodate the Native church which he gathered together during his life-time.

The Anderson Memorial Church is situated only a few yards from what is now known as the Madras Christian College. By the side of the Memorial church is a smaller building called the Evangelistic Hall, which was erected years ago by funds collected by Rev. John Braidwood, and intended to be used for the daily preaching of the Gospel to the non-Christian population.

Neither the Memorial Church nor the evangelistic Hall have fulfilled the expectations of those who contributed to their erection. The Gospel is not preached daily in the latter. In planning the church, provision was made for the addition of galleries at some future period, to provide accommodation for an increasing congregation. The size of the congregation has not increased.

The situation is not a simple one. We understand that Dr. Miller, the Principal of the Madras Christian College offers to adapt and improve the Evangelistic Hall at his own expense, so as to make it suitable for the use of the membership of the Anderson Memorial Church, if they will consent to their present edifice being transformed into a public hall, which can be used by the Madras Christian College, as required. This raises not only the question of the ability or otherwise of the Free Church Mission Committee, as trustees, to go counter to the wishes of the Church membership, but also the equally important question as to whether a decreasing Church is to be accepted as the normal situation. The removal of the Church to a smaller building would be a lamentable confession of missionary collapse, and perhaps the greatest condemnation that could be passed upon the failure of the Madras Christian College as a soul-saving agency: the more serious, inasmuch as the College is supported out of British missionary funds to the extent of between twenty-five and thirty thousand rupees per annum.

We have read the Reports of the Madras Christian College for the past thirteen years, and find no mention of any case of conversion among the students except in that for 1888, when, under the earnest labours of a professor new to his work, as we are informed, a young man desired to be baptized, and the whole of the students except two, openly revolted and temporarily left the College.

If the College had been a soul-saving agency during those years, the proposal which would now require to be made would not be to move the congregation of the Anderson Memorial Church into a much smaller building, but to greatly enlarge the accommodation afforded by the present structure. We have tried to look at this matter from the point of view of Dr. Miller. We appreciate his generosity. There are a number of things in him to admire. But we believe he is on the wrong track. We cannot but think that faith in God and a determination under the power of the Holy Spirit to win a harvest of souls for Christ in our own day, without postponing the hope of harvest till another generation, would result in such a glorious Pentecostal reaping in Madras that the capacity of the Anderson Memorial Church would have to be increased more than four-fold. The spirit of revival is abroad. Students are being converted elsewhere in India. Will Madras not participate in the wave of salvation?—*Bombay Guardian*.

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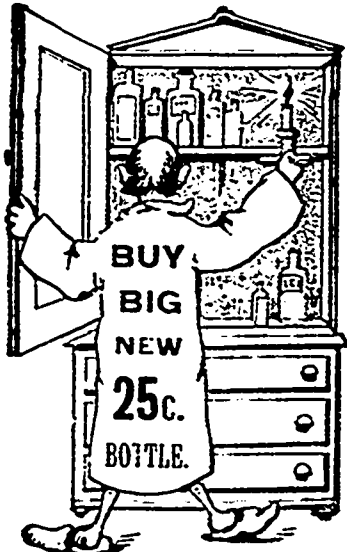
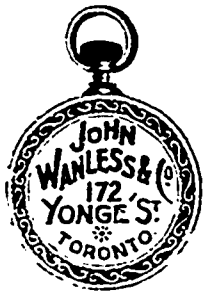
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Ministers and Churches.

THE reader's attention is directed to the serial story, "Grandfather's Faith," begun in this issue.

MR. AND MRS. STEVEN, who visited here some two years ago, from China, are expected to arrive in Toronto about November 26.

It is expected that a party of fifteen will leave about the middle of December for the Congo, under the auspices of the Christian Alliance.

ON Sabbath, November 20, Mr. William Fowler, Mr. Albert Hamilton and Mr. Garrow, elders elect, were inducted into the eldership in St. Andrews Church, Peterboro'.

At the meeting of Toronto Presbytery, Rev. D. J. Macdonnell gave notice that at the next meeting of Presbytery he would move. "That one-half of the commissioners to the General Assembly be appointed by rotation, the other half by election."

A PARTY of four or more persons leave Toronto on December 2, for China, sent out by the China Inland Mission. Farewell meetings will be held in the Central Mission Union Hall, November 29, at eight o'clock and Communion Services at the C. I. M. Home, Friday, at half-past seven.

THE Ladies' Aid Society, of St. Pauls Church, Victoria, B. C., held a successful sale of work on November 5, which netted \$220 for the Church Building Fund, making the total contributions of the Society upwards of \$700, the result of two and a half years' work. A similar society in connection with the associated station of Cedar Hill has also raised upwards of \$400 dollars, the result of one and a half years' work for a similar object.

ANNIVERSARY services were held in St. Andrews Church, Sarnia, on Sabbath, November 13. The Rev. D. J. Macdonnell occupied the pulpit morning and evening. The weather was fine, and both diets of worship were largely attended. The very able sermons so well delivered were manifestly appreciated by the large audience, who were held in wrapt attention throughout by the earnestness and power of the preacher. The contributions were also gratifying, being liberal and general. The special and usual Sabbath offerings exceeded \$1,000, of which \$952 was on behalf of the building fund, in response to an appeal for \$1,000, envelopes having been distributed for this purpose the previous Sabbath.

KNOX COLLEGE Students' Missionary Society took up twenty-nine fields during the summer months, thus supplying means of grace to some of the more destitute parts of our country. The aim of the Society is to preach the Gospel in parts that the Church itself cannot see fit to take up. When these fields become sufficiently strong they are handed over to the Home Mission Board. The total cost of working these fields will amount to about \$6,000, of which the fields themselves will contribute about \$1,200, leaving an expense to the Society of about \$4,800. To make up this amount the Society looks to friends interested, and the students would be glad to present the claims or send the annual report of the Society to any congregation that might wish it.

THE Presbyterian Sabbath School Union regular meetings are to be resumed. The programme of meeting to be held in the school-room of Knox Church on Friday, 2nd December, at 8 p.m., has been issued. After devotional exercises, the president, Principal Kirkland, will give an outline of work for winter season. Training class. Preparation Lesson. Subject, "Work among the Gentiles." The President and Teachers' Circle. The following members of the Circle will take part therein: Prof. R. Y. Thomson, B.D., President of Class and Circle, outline of lesson, Rev. H. M. Parsons, D.D., elucidating passages from Scripture, Rev. John Neil, B.A., illustrations from everyday life. Mr. G. A. Chase, framing of questions. Mr. K. S. Gourlay, manners, customs and biography.

AT a meeting of Queen's College Missionary Association held on the 19th inst., the following resolution was recorded in the minute book: In view of the dispensation of Providence whereby Donald Cameron, of Glenwilliam, Prince Edward Island, has been removed from the membership of this Association and from service on its Executive Committee, this Association desires to place on record its sense of the great loss they have sustained, and the expression of their high regard for his manly Christian life and unselfish devotion to duty. As a student he showed marked ability and gave rare promise; as a friend he gave new meaning to the word; as a Christian his humble life and charitable disposition adorned the doctrine of his "God and Saviour." Though dead he yet speaketh, and from the presence of his Master urges us to live lives of sympathy and love.

S. F. WRITES: For some time past many pointed paragraphs have appeared in the press and personal enquiries made, as to why such an evangelist as Ghosh Howie, Ph.D., is not employed in the evangelization of Arabic-speaking peoples, specially among his countrymen, the Syrians. Such enquiry acquires more point when it is stated that Dr. Howie studied and was licensed distinctly with a view to work in the foreign field, and that "he is heartily and highly recommended" by well-known professors and students for such work. But as far as Dr. Howie is concerned such enquiry is answered by saying that he has always been anxious to engage in preaching the Gospel in Arabic, but no opportunity has been afforded him, and herewith an opportunity is afforded to such Christians as may be interested in the evangelization of the East, to say what they are willing to do, to enable Dr. Howie to return to Palestine to engage in a work for which it is said "he is qualified in a way that no other man is." Dr. Howie is now a minister without charge under the care of the Presbytery of Toronto, and now is the time to consider the matter of his returning to the East before he settles again in the ordinary pastorate.

Knox College Missionary Students' Society held their seventeenth public meeting last week, in Convocation Hall. Mr. Hamilton Cassels occupied the chair, and the large room was crowded with visitors. In opening the meeting the chairman made a neat address in which he complimented the Society on the grand work it had accomplished in sending so many and such good and successful men to the mission field. Among others who had been sent he instanced Rev. Dr. McKay, of Formosa; Jonathan Gosforth and D. McGillivray, of Honan. He alluded to the fact that three men had left for different fields in Asia during the month of September last. Following the chairman's address was an essay on "The National Basis of Missions," by Mr. W. R. McIntosh, B.A., in which the speaker pointed out that foreign work appealed to the sympathies of Christian people from many different standpoints. Both the divine and human side of the question was touched on and elaborated. A quartette by Messrs. Grant, McKay, Scott and Martin was effectively given. A paper by J. H. Courtenay, formerly a civil engineer in the North-West Territories but now a student of the College, was then read. The reader gave a number of very interesting experiences of work in the North-West. An address on "Mission Work on the Great Divide," was given by Rev. C. W. Gordon, B.A., formerly stationed at Banff. The paper gave a number of interesting incidents in connection with Rocky Mountain life.

THE Rev. S. J. Taylor, Secretary of the Board of French Evangelization writes: A circular has just reached me, headed "French Evangelization," in the Province of Quebec and signed by a French Protestant. The writer says: "The excellent report of the Rev. S. J. Taylor, Secretary of the French Evangelization of the Presbyterian Church in Canada, appeared in a French Protestant paper, the *Citoyen Franco-Américain*, some time ago. It is a good report and I do not propose to enlarge it, but rather to add something that will make it clearer and stimulate at the same time the interest of every English Protestant who has at heart the evangelization of our brethren, the French Canadians. Mr. Taylor undoubtedly has at heart the prosperity of his country and wishes to extend the Gospel to everyone of its inhabitants. He read his report before the General Assembly and it was accepted. He has shown by his report all the great difficulties that are met by those employed in the French work; the deep ignorance of our French Canadian people and absolute power of the Roman Catholic clergy of the Province of Quebec. When we come to the 'Colportage work,' Mr. Taylor says: 'The Board, wisely we think, does a good deal of Colportage work. This kind of work has been disparaged by the younger missionaries without very good reasons. In fact it is the only kind of work that can be done at first, and much of it is needed in New England.' This is the part of the report that I wish particularly to apply a few remarks." I would call attention to the fact which will occur to all who have read the report, that there is in it no such "part" as the above quotation nor anything which could be construed so as to convey its meaning or out of which it could be made. Surely the writer must have got hold of the wrong report. At any rate he might have saved himself considerable labour and expense had he taken the trouble to read the report before sitting down "to add something," etc.

THE Presbyterian congregation at Prescott was organized about the year 1820 or 1821 by the late Dr. Boyd, who for forty-three years was its honoured pastor. In 1822 the first church was built and dedicated to the Lord. This building continued in use until 1849, when it was replaced by a substantial stone church, which was renovated and greatly improved in 1878. It was then one of the most tasteful and comfortable churches in this section of the country. On the night of January 31 last it was discovered to be on fire, and before morning it and the manse were in ashes. Not a few of the congregation first became aware of their loss when on their way to worship on Sabbath morning. But although the blow was a severe one, it was bravely met by a united and spirited people. On Monday morning the Committee of Management met, and arrangements were at once made for a place in which to hold services. Victoria Hall was secured for Sabbath services, and a room formerly used as the post-office, in the same building, for Sabbath-school and week evening meetings. Only one service was omitted. When it was found that the walls of the church were so much injured as to be useless, the congregation at once resolved to proceed to rebuild both church and manse with as little delay as possible, and an energetic and able building committee was entrusted with the matter. It was decided not to make any appeal for help outside the congregation, as the generality of churches have enough to do to manage their own work. Kind friends, however, unsolicited, sent subscriptions, which are highly appreciated. The congregation subscribed most liberally, many of them up to and some even beyond, their ability. Messrs. Ward and Steele, having secured the contract, went energetically to work and on June 20 the cornerstone of the new church was laid. The building is now erected, and is a credit to the congregation and an ornament to the town. The manse is nearly completed and will be occupied in a few weeks. The entire cost will be in the neighbourhood of \$20,000 and the debt remaining will be comparatively small. Church will seat about 400.

THE lovers of art in Toronto will be pleased to learn that the exhibition of water colours by G. Bruner, A.R.C.A., is to be given in the art rooms of James Bain & Sons, 53 King Street East. The list of subjects embraces a variety that cannot help to both interest and please the lovers of every particular branch of water-colour painting, varying from St. Pauls Cathedral in the dim, early morning to the autumn tints of the Muskoka woods. This interesting collection will be on view from Thursday, November 24; to Saturday, December 3.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville November 8. All the ministers save two were present and five elders. Mr. Fowle was appointed moderator *pro tem*. Messrs. Hossack and Crozier reported that, having been notified of the death of our Co-Presbyter—Rev. T. T. Johnston, which occurred in Toronto on the 6th ult., they as representatives of this Presbytery attended the funeral. The Presbytery sustained their conduct. On motion duly seconded Messrs. Wells, Hughes and McGregor were appointed to prepare a minute anent the death of our late brother and report. Mr. Campbell stated that Mr. C. Graham had notified him that arrears claimed by Rev. W. A. Stewart had been paid. Mr. Elliott reported that he and Mr. Wilson had visited the people of Knox Church, Caledon, and Vanatter, anent arrears claimed by Mr. N. Sproule, student; that the former had agreed to pay \$9.00 and the latter \$10.00, on condition that the matter should be considered settled. Mr. Bell reported that Waldemar congregation had refused to pay off said claim, considering that they had fully paid their liabilities. The Clerk was instructed to correspond with Mr. Sproule anent the matter. The Presbytery considered Mr. McColl's resignation. In answer to citation Mr. Kinnell appeared on behalf of the Session and congregation of St. Andrews Church, Picton. He stated that the people of St. Andrews were fully satisfied with Mr. McColl and would regret his loss, but on account of the treatment accorded him by Picton station, he could not oppose his resignation. Mr. McColl stated that the people of Picton Station were far in arrears for stipend and consequently he wished his resignation accepted. Moved by Mr. Wilson and agreed—that Mr. McColl's resignation be accepted, to take effect on the second of January next; that Mr. McLeod be interim moderator of Session, and preach at these stations on the second Sabbath of January and declare the pulpits vacant. Mr. Bell, of Laurel, was appointed interim moderator of the Session of Knox Church, Caledon, Vanatter and Waldemar. Mr. Wells reported that he had met with the people of Osprey charge and moderated in a call in favour of Rev. A. Hudson. The call was signed by seventy-three members and sixty-two adherents. There was a guarantee for \$555 stipend, to be paid half yearly. Messrs. Sinclair and Sproul supported the call, stating that it was unanimous. Mr. Hudson, being present, accepted the call. His induction was arranged to take place at Maxwell on Tuesday 22 inst., at 2 p.m. Mr. Wells to preside and address the people. Mr. Stinson to preach, and Mr. Hughes to address the minister. Mr. Stinson was appointed interim moderator of Session of Maple Valley and Singhampton, and to preach at those stations on the 13th inst., and declare the pulpits vacant. Mr. Stinson reported that seven ministers of the Presbytery had each given a Sabbath's supply to Maple Valley and Singhampton since last meeting of Presbytery. The Clerk was instructed to equalize amongst all the ministers of the Presbytery the expenses incurred in giving said supply, together with expenses in connection with Mr. Johnston's funeral. On report of the Committee, Messrs. D. L. Campbell and Louis Hall were received as students studying with a view to the Gospel ministry, and the Clerk was instructed to certify them to the Senate of Knox College. All the ministers of the Presbytery were requested to furnish the Clerk with the names and addresses of their Congregational Treasurers. The Presbytery passed the following resolution: This Presbytery hear with great regret of the death of Mrs. Emes, of Ballinacra, and we hereby express our deep sympathy with Mr. Emes in the sad bereavement which, in the providence of God, he has been called upon to endure. Next ordinary meeting at Orangeville on Tuesday, January 10th, at 10.30 a.m.—H. CROZIER, Pres. Clerk

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PRESBYTERY OF GUELPH.—A largely attended meeting of this Presbytery was held in Knox Church, Guelph, on November 15, the Rev. A. M. Hamilton, M.A., Moderator. The Conveners of the different standing committees were instructed to meet and arrange a scheme for the usual annual conferences, and report to next meeting. The Clerk was appointed Convener of the joint representative committee. Dr. Dickson reported from the committee to arrange for the union of Doon and Preston into a joint charge, with the view of calling a minister, to the effect that such union had been agreed to by both places concerned, Doon to occupy a similar position in reference to Preston that it had occupied to Hespeler, and to pay the same amount of salary. It was agreed to receive the report and approve of the terms of union. Dr. Dickson was appointed Moderator of Session, and the congregation was placed on the list of vacancies for supply from the Probationers' list. The Presbytery then took up the resignation of Mr. Carruthers, of the pastoral charge of Waterloo, laid on the table at the meeting in Berlin, on October 12. Mr. Carruthers briefly addressed the court and signified his adherence to his resignation. A minute of a congregational meeting was read, which was to the effect that they would not oppose the acceptance of the same by the Presbytery. Commissioners were heard, whose remarks bore in the same direction. After deliberation it was agreed to accept the resignation, and Mr. Hamilton was appointed to declare the pulpit vacant on the first Sabbath of December, and to act as Moderator of Session in the meantime. Messrs. Loggie and Begg were appointed as Assessors with the Session. A long time was spent over the resignation of Dr. Middlemiss, which was next taken up. The Dr. was heard, who fully entered into the reasons for his taking the course he had done. Minutes and resolutions of Session and Deacons' Court and of the congregation were also read. In these it was stated that it was the prevalent desire that Dr. Middlemiss' resignation should not take effect till the end of February next, and that he would be allowed the use of the manse at least for a time. The representatives from Session, Deacons' Court and congregation spoke in very warm terms of their attachment to their minister, to his faithfulness and usefulness as a minister of the Gospel. After full consideration it was decided to appoint a committee consisting of Dr. Torrance, Convener; Messrs. Mullin, Craig, F. F. Anderson and James Rennie to meet with the office-bearers and congregation of Chalmers Church for the purpose of having more clearly and definitely settled their final arrangements respecting their pastor, and report at next meeting, the resignation to lie on the table in the meantime. Dr. Torrance reported that, as appointed, he had preached in Chalmers Church, Guelph, on November 13, and declared the pulpit vacant, and Mr. Beattie reported that he had performed a similar service in Doon and Hespeler on October 27. The Presbytery then called for the report of the committee appointed to draft a suitable minute on the resignation of Dr. Wardrope, and the same was given in and read by Mr. J. C. Smith, Convener, and is as follows: The pastoral office in the congregation of Chalmers Church, Guelph, having been officially declared vacant the Presbytery would embody in their minutes an expression of their loving regard for the Rev. Thomas Wardrope, D.D., as a man, and of their unqualified confidence in him as a good minister of Jesus Christ, now that he has seen fit in the Providence of God, voluntarily to demit his charge with the view of retiring under sanction of the Supreme Court of the Church from active ministerial service. With great cordiality the Presbytery take pleasure in acknowledging the eminent services rendered by him as a co-presbyter during the past twenty-three years. In all matters coming under Presbyterial supervision, Dr. Wardrope has always taken a deep interest, and has never failed promptly to undertake his full share of responsi-

bility and personal service. Wise in counsel, discerning and charitable in judgment, a lover and promoter of peace and uniformly courteous towards his brethren, the Presbytery believe that their brother has been largely instrumental in shaping many of the decisions arrived at, tending to concord and to the exaltation of righteousness and truth. It is gratifying to the Presbytery to know that the marked features in their brother's character have not escaped the attention of the Church at large, he having had conferred on him the honorary title of Doctor in Divinity, by his Alma Mater, the University of Queen's College, Kingston, and been called upon to fill for several years the responsible office of Convener of the General Assembly's Foreign Mission Committee, and more recently to preside as Moderator in the Supreme Court of the Church, the duties of which were discharged by him with singularly dignity and tact. As the pastor of an important charge within the bounds, a position which he has held almost from the organization of the congregation in 1868, he is now privileged on Jemitting it to leave an honourable record behind him. In testimony of which substantial evidence may be found in the present prosperous condition of the congregation (embracing 190 families, and 480 communicants on the roll) as well as in the harmony, progressive spirit and missionary zeal evinced, in the development of which the pastor under God has borne a principal part. During his pastorate in Guelph, as is well known, Dr. Wardrope has not been a stranger to severe affliction and repeated trial. And the Presbytery cannot forget the Christian fortitude and calm resignation to the will of God which their brother was enabled by Divine grace to maintain at a time when it pleased Almighty God in His wise Providence to visit him and his family with great sorrow and bereavement. It was then clearly manifest to his brethren that close personal fellowship with "The God of all comfort," not only endows with superhuman strength, but qualifies with special fitness those afflicted for comforting others when "in any trouble," with the comfort wherewith they themselves "are comforted of God." The Presbytery would at the same time express their sincere gratification on learning from the commissioners appointed, that their venerable brother is held in the highest esteem and affection by those to whom he has so long ministered in the Gospel of the Grace of God, and that the congregation has with commendable spirit made provision that he shall receive as a retiring allowance during his lifetime the sum of \$400 per annum. This being a spontaneous act on the part of the people, the Presbytery gladly recognize therein a pleasing tribute paid to the unspeakable value of Gospel truth and Christian privileges at the close of a faithful and successful ministry. Praying that the Divine blessing may continue to rest upon their brother, the Presbytery indulge the hope that for many years to come they may still enjoy the benefit of his counsel and matured experience as a member of the Presbytery of Guelph. The Presbytery further record their warmest sympathy with the congregation of Chalmers Church, and their confident belief that the King and Head of the Church will graciously direct them in their choice of another pastor to carry on the good work begun, and to "declare" among them "the whole counsel of God." The report was approved and ordered to be engrossed on the records and a copy sent to Dr. Wardrope and one to the Session and congregation of Chalmers Church. The Presbytery next called for the report of the committee to prepare a suitable minute on the retirement of Mr. Haigh from the pastoral oversight of Doon and Hespeler and the same was given in and read by Dr. Jackson, Convener, and the same was approved, ordered to be engrossed in the minutes, and the Clerk was instructed to send a copy to Mr. Haigh and one to his late pastoral charge. The Rev. George Haigh prepared for the ministry under the distinguished Dr. Enoch Mellor, of Halifax, England. He was ordained by the Primitive Methodist Conference of Toronto, in April, 1863, and three years later entered the Presbyterian ministry, and was for some years pastor of the churches of King and Laskey. Nearly sixteen years ago he was inducted over the Hespeler, Doon and Preston Churches. The Preston organization was disbanded several years ago. The ministry of Mr. Haigh has been marked with wisdom and grace combined with great zeal. He was an instructive and eloquent preacher; a careful and painstaking pastor, and a genial and hospitable co-labourer in the ministry. The Presbytery, in severing the pastoral tie, bears willing testimony to the success of Mr. Haigh's ministry. When he was settled over Hespeler, it required the three charges to sustain one minister, now the church of Hespeler alone will sustain a minister. It had only sixty members when he came to it, now it has an enrolled membership of 180. May the rich blessings of the Master, whose work and message were the business of his vigorous manhood, descend upon Mr. Haigh and his family in their new home, and continue with them until they join the church above. A letter was read from Mr. William Graham, of St. John's, Newfoundland, acknowledging with thanks the remittance sent by the Presbytery of \$400 for rebuilding church, and of \$100 for manse, destroyed by the late fire. Mr. Marsh tendered his resignation of the pastorate over the First Church, Eramosa. After appointing a committee to confer with Mr. Marsh on the matter, and receiving their report, and devoting long consideration to the subject, it was finally resolved that Dr. Torrance preach in Eramosa on an early Sabbath, and cite the session and congregation to appear for their interests at the next ordinary meeting. Committees were appointed to co-operate with Sessions of vacant congregations in procuring supply for their pulpits. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday in January, 1893, at half past ten o'clock in the forenoon.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College, Quebec, on the 5th and 6th November. Rev. D. Tait, B.A., was elected moderator for the ensuing twelve months. Elders'

Commissions in favour of Messrs. Alex. Baptist, Three Rivers; John McKee, St. Sylvester and Leeds village; Raoul Loby, French Mission, Quebec; and Hugh MacLeod, Lingwick, were presented and accepted. A call from Levis, in favour of Rev. K. MacLennan, M.A., was sustained and placed in Mr. MacLennan's hands. Mr. MacLennan intimated his acceptance of the call and his induction to Levis was fixed for the 22nd November. Rev. A. T. Love to preside and preach, Rev. D. Tait to address the minister, and Rev. Professor Macadam the congregation. The Clerk was authorized to organize a Mission Station at Grande Mère near Three Rivers. Interesting Home Mission and French Mission reports were submitted by Revs. A. T. Love and D. Tait, respectively. Donations from Mr. Frank Koss and the Ladies' Aid of St. Andrews Church, Quebec, for the support of ordinances at Valcartier were gratefully acknowledged. A committee consisting of Revs. H. Craig and D. Tait was appointed to visit Kennebec Road in connection with arrears due to the late missionary in that field. Rev. Thos. Muir was appointed moderator of Lingwick Session. The committee on the Spaulding property and Morrin College were continued. It was resolved to petition the Quebec Legislature to enact Legislation prohibiting the sale of tobacco to minors. Mr. Peter Johnston was appointed assessor to sit with the Session of Three Rivers. Mr. D. M. Jamieson, Licentiate, was recommended to the Committee on Distribution of Probationers. Rev. T. Z. Lefevre tendered his resignation of the French Mission, Quebec. The resignation was accepted to take effect at the end of the year. Rev. H. Craig gave notice that he would move at the next regular meeting, that the Presbytery overture the Methodist District Meeting of Quebec to hold a joint meeting to discuss church work. The next meeting was appointed to be held in Morrin College, Quebec, on the last Tuesday of February next at 4 p.m.—I. R. MacLEOD, Pres. Clerk

At the Toronto College of Music an entertainment introducing Mr. Paul Morgan, violoncello virtuoso, from the Royal Academy, Berlin, was given in the college hall on Thursday evening, November 17, and was most successful. Associated with Mr. Morgan on this occasion were Mrs. Dreschler Adamson, violinist, Mr. H. M. Field, piano virtuoso, Miss Norma Reynolds, vocalist, and Miss Sullivan, accompanist. Mr. Morgan plays like an artist, producing a beautiful, full tone, while his phrasing is beyond criticism; we hope to hear him often. Mrs. Adamson and Mr. Field delighted everybody, and Miss Reynolds was most pleasing in her rendering of her vocal number. The programme was composed of high-class music, and gave evident pleasure to the large audience of music-lovers present.

From the Buffalo Sunday News.

DR. RAY VAUGHN PIERCE, famous among the benefactors of the age, established himself in Buffalo in 1867, and having acquired a world-wide reputation in the treatment of chronic diseases far exceeding his individual ability to conduct, he several years ago induced several medical gentlemen of high professional standing to associate themselves with him as the faculty of the World's Dispensary, the consulting department of which has since been merged into the Invalids' Hotel and Surgical Institute. This organization is incorporated with a capital of \$150,000, and its officers are Dr. Ray V. Pierce, president; Lee H. Smith, M.D., vice-president; Dr. T. H. Callahan, treasurer; V. Mott Pierce, M.D., secretary and general manager.

The two buildings owned by the World's Dispensary Medical Association have frontages on Main and Washington streets and are connected. The Invalids' Hotel and Surgical Institute occupies a five-story brick



Mrs. Amanda Paisley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. I. Hoon & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

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- Scott's Finest Wool, 10c. per skein, 10 lb.
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- Gentlemen's Silk Suspenders, 20c. pair.
- Gentlemen's Worked Slippers, from 50c. pair.
- Felt, all colours, two yards wide, 60c. yard, also to hand large stock finest hemstitched tray covers, tea covers, five o'clocks, shams, etc., selling at very low prices.

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232 YONGE STREET.

building, 175 x 150 feet, and is not to be classed with hospitals but is

A PLEASANT REMEDIAL HOME, exclusively devoted to the treatment of chronic diseases, having a staff of fourteen physicians and surgeons, with skilled nurses in attendance. The World's Dispensary, occupying the immense six storey building, 175 x 150 feet, at 660 to 670 Washington street, is used for the manufacture of Dr. Pierce's standard family medicines: Dr. Pierce's Golden Medical Discovery, Dr. Pierce's Favourite Prescription, Dr. Pierce's Pleasant Pellets and Dr. Pierce's Compound Extract of Smart-Weed, also Dr. Sage's Catarrh Remedy.

The basement is occupied by the shipping department. The large advertising, mailing and counting room department occupy the main or second floor; third floor, printing and binding department; fourth floor, drug mills and paper warehouses; fifth floor, bottling, wrapping and packing department; sixth floor is occupied by one of the best planned laboratories in the country, in charge of a thoroughly scientific chemist, a graduate of Harvard Medical School.

THE MAIL MATTER

of this enormous establishment amounts to from 30,000 to 40,000 pieces daily, postage alone costing \$100,000 a year. More than half a million dollars is spent each year in advertising the proprietary medicines in all the newspapers and periodicals of the country—for Dr. Pierce believes in advertising and in making the public thoroughly familiar with the names and qualities of his standard remedies. A branch establishment (the only one) is conducted at 3 New Oxford street, London. Dr. Ray V. Pierce is a native of New York State and a graduate of the Cincinnati Medical College. He has been honoured by his fellow citizens by election to a seat in the State Senate and in Congress, and he is president of the American Engine Company, of Bound Brook, N.J. His son, Dr. Valentine Mott Pierce, is a graduate of Harvard University and Buffalo University Medical Department, and Dr. Smith, vice-president, is a graduate of Buffalo University and College of Physicians and Surgeons, New York.

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A Perfect Write for
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Lamp. with Prices.

BANQUET.

GOWANS, KENT & Co.,
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"August Flower"

The Hon. J. W. Fennimore is the Sheriff of Kent Co., Del., and lives at Dover, the County Seat and Capital of the State. The sheriff is a gentleman fifty-nine years of age, and this is what he says: "I have used your August Flower for several years in my family and for my own use, and found it does me more good than any other remedy. I have been troubled with what I call Sick Headache. A pain comes in the back part of my head first, and then soon a general headache until I become sick and vomit. At times, too, I have a fullness after eating, a pressure after eating at the pit of the stomach, and sourness, when food seemed to rise up in my throat and mouth. When I feel this coming on if I take a little August Flower it relieves me, and is the best remedy I have ever taken for it. For this reason I take it and recommend it to others as a great remedy for Dyspepsia, &c."

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FAILS

CONQUERS PAIN

British and Foreign.

THE Rev. R. M. Adamson, M.A., South Church, Aberdeen, has accepted the call to Ardrossan.
THE Rev. Hugh Falconer, of Juniper Green, has accepted the call to Jesmond Church, Newcastle.
THE important congregation of Second Bangor have given a call to Rev. Samuel Hawthorn, of Kirkcubbin.

THE Rev. James McGranahan, of Gardenmore Church, Larne, has accepted the call to Townsend Street Church, Belfast.

THE Rev. Dr. Stewart, of Lovedale, will occupy the chair of evangelistic theology in the Edinburgh college this session.

THE annual expenditure of the Clarendon Press on Murray's Dictionary cannot be less than \$25,000 a year, for editors, assistants and printing.

THE Rev. W. W. Tulloch, D.D., of Maxwell, Glasgow, conducted the service at Balmoral recently and dined with the Queen afterwards.

IN 1616 in a parish in Perth the beadle was ordained to have his red staff on Sabbath to "waken sleepers, remove greetin' bairns, and drive forth dogs."

THE Rev. Dr. Hunter, of St. Marys, Partick, having expressed his acceptance of the call to Galashiels, Glasgow Presbytery have sustained it and loosed him from his charge.

EDINBURGH U. P. Presbytery have agreed to a week of prayer on behalf of foreign missions, during which, on 27th inst., ministers will exchange pulpits and preach missionary sermons.

THE Rev. David Hanson, brother of Rev. George Hanson, M.A., who succeeded the late Dr. William Fleming Stevenson at Rathgar, Dublin, has received a call to Gardenmore Church, Larne.

MISS ANNA LOUISA WALKER, of Dundee, has bequeathed \$5,000 to the Free Church Sustentation Fund and a like amount for the support of a resident chaplain in Gartnavel lunatic asylum, Glasgow.

THE Synod of Lothian and Tweeddale have appointed a committee to report as to the steps necessary to the filling up of the gaps in their records, gaps occurring chiefly in those of the Covenanted period.

MRS. SIDNEY BUNTON died suddenly a week or two ago. She was daughter of Sir John Labbock, an active colleague of her husband in literary and East-end work, and the author of "Studies from the Bible."

DUNHOPE Church, Dundee, was crowded on the occasion of the funeral of Rev. Andrew Inglis, whose remains were placed in a bier in front of the pulpit, and the procession to the cemetery attracted sympathetic crowds at various points.

AT a special meeting of Edinburgh U. P. Presbytery last week to confer on foreign missions, Mr. Duncan McLaren called attention to the increased notice given by the newspapers to foreign missions during the past ten years.

THE U. P. Synod's Foreign Mission deputies visited Paisley lately, the meeting being held in Abbeyclose church, Rev. Dr. Henderson presiding. Rev. Dr. Somerville, of India, defended the missions in that country from the charge of failure.

THE Lord Lieutenant of Ireland, Lord Houghton, received a deputation from the General Assembly, who presented an address of welcome. In reply, Lord Houghton bore testimony to the part Nonconformity had played in our history in securing civil and religious liberty.

THE seventh annual report of the Free Church Guild states that the number of guilds and affiliated societies in the Free Church is now 326 as compared with 275 last year, and that the circulation of the Daily Bible Readings has reached 42,500 as compared with 34,000 last year.

AMONG those drowned in the Roumania were Mrs. Beatty and Miss M'George, of Belfast, who were returning to India as missionaries of the Irish Presbyterian Church. Another lady of the same city shared their fate, Mrs. Lee, daughter of the late Professor Nesbitt, of Queen's college.

CALLS have been given by Regent Street Church, Newtownards, to Rev. James Salters, of the Belfast Presbytery; Arby congregation, to Rev. Robert Evans, of Pomeroy; Aghnacloy, to Mr. Robert Lynn; licentiate of the Glendernot Presbytery, to be assistant and successor to Rev. William McIlwaine; and by First Raphol, to Mr. George Woodburn, M.A., a licentiate of Magherafelt Presbytery.

By the will of Mr. Thomas Nelson, publisher, Edinburgh, who has left about a million, \$25,000 has been bequeathed to the Sustentation fund and \$25,000 to the Home and Foreign Mission funds. \$25,000 goes to the Royal Infirmary, Edinburgh; \$5,000 to the National Bible Society of Scotland; \$5,000 to the Edinburgh Medical Missionary Society, and \$6,500 in various sums to other religious agencies and charities.

WHAT a wonderful discovery is Perry Davis' PAIN-KILLER! It not only cures the ills of the human family, but is also the sure remedy for horses and cattle. It has never been known to fail in a cure of the worst cases of bowel complaint; and for sprains, galls, etc., it never fails—try it once. Directions accompany each bottle. Sold by all druggists, generally for 25c. a bottle, large size.

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DO MY CLEANING WITH MORSE'S MOTTLED.

THAT'S WHY I FIND SO MUCH LIESURE TIME"

J. L. JONES, TORONTO

CHRISTMAS

1892.

Believing that we are about to experience a holiday season of unusual activity, and anticipating that a general and widespread observance of Christmas and the holidays will bring with it a great demand for gifts of every description, we feel that we have a holiday message of importance for every household. Our message to Holiday Shoppers and Gift-makers in general can be condensed in five short words—'tis simply this:—

WE HAVE WHAT YOU WANT.

Forethought, careful study, taste, hard work and liberal buying are the factors we called to our aid long before you had entertained a passing thought of the demands of far a way Christmas, and now we are ready, thoroughly and completely ready, to serve you well, meet your wants, gratify your wishes, and satisfy your taste with gifts for old and young alike.

Concerning variety and completeness of assortment we would also say a few words. We know it is oftentimes difficult to find the one thing which seems just suited for a particular individual. People differ; there are wants and tastes innumerable, and it requires an exceedingly well-selected stock to meet the requirements of all. Keeping this point well in mind, we made our selections to cover the widest possible range of human needs, and are pleased to state that varied styles and grades in innumerable articles will gratify and satisfy the most critical and exacting. In fact our extensive display of beautiful Holiday Goods, as we believe, the nearest perfection of anything yet shown in the Dominion.

THEN COMES THE MATTER OF PRICES,

Which indeed is a most important consideration, as at Christmas times the promptings of many generous hearts exceed the limit of the purse. We do not only claim, but WE DO OFFER our entire stock at prices as close as honest goods can be sold. We offer no "baits," but mark all our wares at one uniform scale of low prices, giving full value for the money, and guaranteeing every article as represented. We can show you pretty and desirable gifts costing but a trifle, and representing good value for every cent asked, and from that point upwards to the most elaborate and expensive presents the heart could desire.

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We invite you, reader, to call and see this beautiful display of tempting Holiday Goods, which we do not exactly consider our own, as we are only holding them in trust for a little while until willing customers will come and take them away. Even the most liberal buyer can take but a very, very small portion of these pretty things, and every visitor can have the privilege of seeing and enjoying them ALL, providing the coming is not delayed until the assortment is broken. It will afford us a genuine pleasure to exhibit our goods to all lovers of the beautiful, and no one need feel the slightest obligation to purchase unless so disposed. Therefore, please feel free to come, act for your own pleasure, and be certain your attendance will gratify us sincerely.

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Household Hints.

GOLDEN CREAM CAKE. — One cupful of sugar, one quarter cupful of butter, one-half cupful of sweet milk, the well-beaten whites of three eggs, one and one-half cupfuls of flour, two teaspoonfuls of baking powder; beat very light the yolks of two eggs in one cupful of sugar and two teaspoonfuls of rich cream; flavour with extract of vanilla and spread on the cake.

CABBAGE SOUP. — Remove the outer leaves and core from a medium-sized new cabbage; cook tender in plenty of salted water; drain, press out the water, cool and chop fine. Put two ounces of melted butter in a saucepan, add the cabbage, and fry until all the butter is absorbed, but do not let it brown; sift over a good tablespoonful of flour, season with salt and pepper and add a quart of hot milk. Any kind of meat stock may be used instead of milk, or half cream and half milk.

JOHNNY CAKE. — Put three cups of yellow cornmeal to soak with three cups of sour milk over night. In the morning add half a cup of flour, two tablespoonfuls of molasses, one beaten egg, a teaspoonful of salt, and finally a liberal teaspoonful of soda dissolved in a little milk. Beat the batter thoroughly for several minutes and pour it into shallow greased baking pans: bake it in a quick oven. It should be only about one and a half inches thick when done. It has considerable crust.

MADLINE CAKES — Rub to a cream half a pound of butter, add three cups of sugar and the strained yolks of six eggs, and then a cup of sweet cream or rich milk, in which an even teaspoonful of soda has been mixed. Beat the cake thoroughly and add three and one-half cups of flour in which two teaspoonfuls of cream of tartar has been mixed. Beat the cake well and add carefully the whites of four eggs, beaten very stiff. Use the two whites of eggs left over for icing, colouring some of it brown with chocolate, and the rest of it pink with cranberry juice. Cover each little cake with thick, soft icing. When properly made and baked, each little cake is deliciously tender, a melting morsel.

CHICKEN PIE. — Cut your chickens in pieces, wash them, and put them in a stew-pan with salt and pepper, and water enough to nearly cover them. To each one rub one ounce of butter in flour, and add it to the gravy when the chickens are done; let it boil a few minutes. Make a rich paste, line the sides of your pie dish, put in the chickens and half the gravy, cover the pie with the paste; leave an opening in the centre and ornament the top with paste cut in flowers or bars twisted and laid across the centre. When the crust is done take out the pie, pour in the remainder of the gravy, and send it to the table in the dish it is baked in. If all the gravy is put in at once it will be apt to boil over the top and disfigure the lid of the pie.

A DELICIOUS CAKE. — The following is a good way to make a delicate white cake with fruit filling: One cup of butter, and two cups of pulverized sugar, well creamed together. One cup of sweet milk added slowly, with four cups of sifted flour. Two heaping teaspoonfuls of baking powder, thoroughly mixed in and sifted with the flour. The whites of six eggs, beaten to a stiff froth and mixed lightly in the batter, which has first been thoroughly beaten. Flavour with orange or almond extract to taste, a teaspoonful and a half being the average required quantity. For the filling make icing of eight tablespoonfuls of pulverized sugar to the white of an egg. Three eggs will make enough. Blanche a pound of almonds and chop up fine and seed a pound of raisins. Bake the cake in jelly cake pans and while still hot put the icing on each layer and thickly bestrew with the almonds and raisins. Do this to each layer, save the top one, which should be covered smoothly with the plain icing. The icing should be flavoured like the cake. This is a simple and inexpensive recipe and has the strong recommendation in its favour, never fails.

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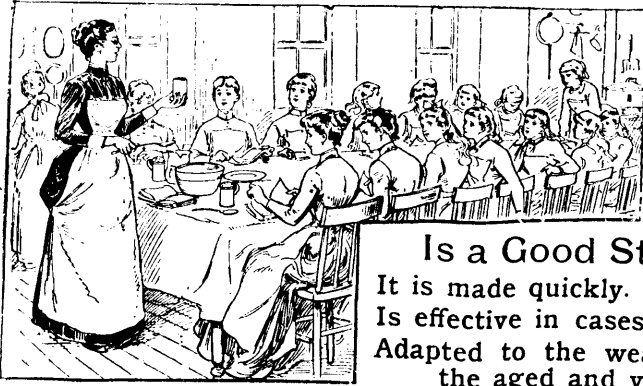
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Household Hints.

SPANISH SANDWICHES. — Bone two dozen anchovies that have been preserved in oil. Cut them in narrow strips about an inch long, and season with one tablespoonful of lemon juice. Pound to a paste two tablespoonfuls of capers and one sprig of parsley. Add to this mixture one-tenth of a teaspoonful of cayenne, two tablespoonfuls of mixed mustard, one tablespoonful of oil or butter, the yolks of four hard-boiled eggs, and half a teaspoonful of salt. Pound all together, until a smooth paste is formed; then chop the whites of the eggs very fine. Cut the crust from a loaf of graham bread, and afterwards cut twelve thin slices from the loaf. Butter these thinly with soft butter and spread with the pounded mixture. Spread the strips of anchovies on six of the prepared slices and sprinkle the white of an egg over them. Lay the other six slices on the first one, pressing down well. Cut the sandwiches into smaller ones, having them of square, triangular, diamond, or rectangular shapes, as you may fancy, and arrange daintily on a napkin. If the sandwiches are not to be served at once, pile them together and cover with a damp napkin until serving time.

DAINTY DISHES FOR A CONVALESCENT. — William was recovering very slowly from his long illness, and remembering how nicely my friend's brother got up from his long "typhoid," I went over to "skim her brains," and learn what she did for him. Would she help me? Most certainly and gladly. And she wrote out some recipes so carefully, and with such minute directions, that one could not fail to succeed, and the patient was nourished back to health. Each recipe proved perfect; and to help others over the hard place that comes in the exhaustion consequent upon typhoid fever I send them that they may be tried in other sick rooms in the land, and help to bring back the rose to the cheek and the light to the eye of the stricken one. After the fever has run its course and spent itself, in typhoid our good doctor says the cure then depends upon the food served to the poor invalid. Acting upon my friend's suggestion, I fitted up a little room off the sickroom, and merrily pinned the word "Refectory," traced in large characters, on the door. I had two gas stoves upon my convenient table, and there I prepared every mouthful that passed his lips for weeks; not only that, but washed the silver and china used in his room, so that the servants scarcely knew there was illness in the house, and the routine house-keeping was entirely undisturbed. A mistake in diet is always serious, often fatal, after typhoid. The patient must be generously fed and nourished, but the food must be soft and well masticated. During the fever, of course, milk is the great sheet anchor; after it has spent itself, comes the day for milk porridge, oatmeal, gruel, cornmeal gruel, and farina; then later on follows the time for clam broth and chicken panada. If delicately made their relish remains until the very last; but their preparation should be as careful and skilful as the efforts of a French chef in preparing a dinner.

No one doubts that Dr. Sage's Catarrh Remedy really cures catarrh, whether the disease be recent or of long standing, because the makers of it clinch their faith in it with a \$500 guarantee, which isn't a mere newspaper guarantee, but "on call" in a moment. That moment is when you prove that its makers can't cure you. The reason for their faith is this: Dr. Sage's remedy has proved itself the right cure for ninety-nine out of one hundred cases of catarrh in the head, and the World's Dispensary Medical Association can afford to take the risk of you being the one hundredth.

The only question is—are you willing to make the test, if the makers are willing to take the risk? If so, the rest is easy. You pay your druggist 50 cents and the trial begins. If you're wanting the \$500 you'll get something better—a cure!



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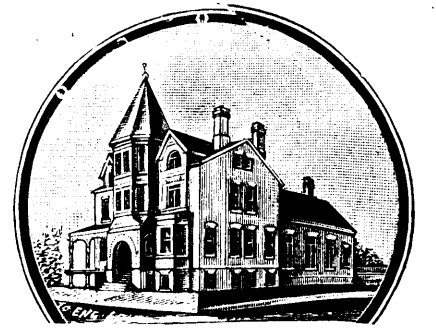
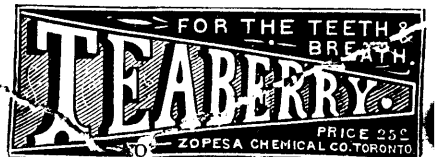
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