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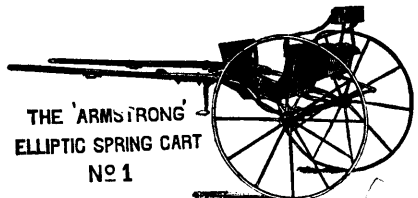
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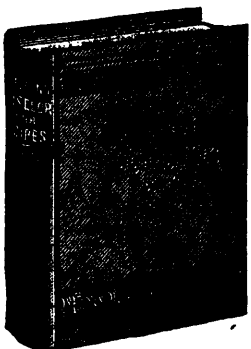
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SUFFERERS from coughs, colds, bronchitis, croup, influenza or whooping cough, will find relief in DR. WISTAR'S BALSAM OF WILD CHERRY, which has now been in use for nearly half a century, and still maintains its long-established reputation as the best remedy for all diseases of the throat, lungs and chest.

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SHE: You seem to have become wonderfully interested in that book, Mr. Staylong. He: I am. I should like to borrow it some time. She: Certainly. You can take it home with you right now if you like.

"IN our family faithful work has been done by Fowler's Extract of Wild Strawberry as a sure and quick cure for diarrhoea, dysentery and all summer complaints. I can recommend it to all as a family friend, always true and faithful."—MRS. W. BISHOP, Vivian, Ont.

HUNKER: This rain-inducing business is a new thing entirely, I believe. Bloombumper: Nonsense! I could always bring on a smart shower by going out without an umbrella and with my boots nicely blacked.

MRS. GEORGE RENDLE, of Galt, Ontario, writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry for it is a sure cure for all summer complaints. We are never without it in the house." Fowler's Wild Strawberry, Price 35c.

"MAMIE," said papa, "won't you have a little piece of this chicken?" "No, thank you," said Mamie. "What! no chicken?" "Oh, yes. I'll have chicken, but I don't want any little piece."

"My brother had severe summer complaint about a year ago and no remedies seemed to relieve him. At last my aunt advised us to try Fowler's Extract of Wild Strawberry and before he had taken one bottle he was entirely cured."—ADELAIDE CRITTENDEN, Baldwin, Ont.

"BUT, doctor," remarked the patient, "you told me to avoid all great emotion or excitement." "Just so. It's dangerous; might be fatal." "Then why did you present your bill yesterday?"

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GILLETT'S PURE POWDERED 100% LYE. PUREST, STRONGEST, BEST. Ready for use in any quantity. For making Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda. Sold by All Grocers and Druggists. W. GILLETT, Toronto.

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IMPERIAL BAKING POWDER. PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious. Mrs. George Rendle, of Galt, Ontario, writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry for it is a sure cure for all summer complaints. We are never without it in the house." Fowler's Wild Strawberry, Price 35c.

HOWARTH'S CARMINATIVE MIXTURE. This Medicine is superior to any other for Disorders of the Bowels of Infants, occasioned by Teething, or other causes. Gives rest to Children and quiet nights to Mothers and Nurses. Prepared according to the original formula of the late John Howarth. Manufactured and sold by S. HOWARTH, DRUGGIST, 243 YONGE STREET. Minard's Liniment relieves Neuralgia.



# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, OCTOBER 14th, 1891.

No. 41.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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## Notes of the Week.

THE annual Christian conference at Dundee was held in Kinnaird Hall the other week, among those present and taking part being Lord Kinnaird, Rev. C. M. Grant, of St. Marks, Rev. A. T. Donald, of St. Vincents, Glasgow, Rev. Henry Montgomery, of Belfast, Rev. H. W. Webb-Peploe, of London, and Rev. John Robertson, of Free Gorbals, Glasgow, the last of whom delivered a characteristic address.

DR. FOTHERINGHAM publishes an interesting account of his journey into the interior of Africa, in company with two ladies and five gentlemen, including his brother, Mr. Monteith Fotheringham, and Dr. Cross. Going up the Zambesi he was told by Captain Chalmers, of the steamer *James Stephenson*, a bronzed, wiry Scotsman, that "it was no easy task piloting his vessel, for that river was like modern theology—broad and shallow."

DR. WITHROW, of the Methodist Book Room, who was the genial and accomplished cicerone of a tourist party to Europe two or three years ago, has projected a tour for the spring of 1892 through Egypt, Palestine, Syria, Asia Minor, Turkey-in-Europe, Greece, Italy, Switzerland, Germany, France, Belgium, etc. The programme, a neatly printed and illustrated little pamphlet of twenty-eight pages, will be sent free to any address on request.

It is stated that Mrs. Besant and Miss Müller are going to India during the winter for the purpose of studying still further the subject of theosophy. They will investigate also the religion of Buddha, and for this purpose will go to Ceylon to meet some of the greatest exponents of the Buddhist doctrine. Several of Mrs. Besant's friends believe that she will return to England a disciple of Buddha, while others predict that her career will ultimately terminate in the Church of Rome.

MCGILL College, Montreal, has been singularly fortunate in the reception of munificent gifts from wealthy benefactors who evidently believe in the advancement of learning. Another princely gift has been made to that University by Mr. Peter Redpath, whose name is already attached to the institution in the Redpath museum. This time it is to be a library building capable of containing 200,000 books, and the gift, it is understood, for the building and library is to be in the vicinity of \$100,000. The ground for the new library is the donation of Mr. J. H. R. Molson, another benefactor, and will front on McTavish Street. The plans of the new building are being prepared, and work is to commence next spring.

THE Fourteenth Annual Meeting of the Ontario Woman's Christian Temperance Union will be held in Toronto, October 27, 28, 29 and 30, 1891. This meeting will be composed of the Executive Board, two delegates for each Affiliated Union, and one additional delegate for every twenty paying members of such Union. Any Union that has not paid its full affiliation fee for the year will please forward the amount due to Miss Jennie McArthur, Cornwall, before the 15th of October, in order that its representatives may be entitled to all the privileges of the Convention. The entertainment of all officers

and delegates will be provided for by the Toronto Woman's Christian Temperance Union. Intending delegates will kindly send their names, as soon as possible, to Mrs. Carlyle, Corner Queen and Simcoe Streets. Arrangements for reduced fares have been made with the railway companies.

THE *Christian Leader* says: Mr. Walter Besant defends the exclusion of ladies from the Authors' Club on the ground that they chiefly contribute to religious periodicals for which they are so badly paid that they cannot afford the annual subscription of five guineas. But some feminine pens are tipped with gold, and on occasion these may be dipped in gall. Mr. Besant's remark looks somewhat ridiculous beside the announcement in one of the missionary magazines that Miss Charlotte M. Yonge, whose works are mainly religious in tone, has subscribed \$10,000 for the purpose of building a missionary college at Auckland, New Zealand; while she has also fitted out at her own expense the schooner *Southern Cross* for the Melanesian Mission. Another lady, A. L. O. E., might also be credited with a sufficient income to afford a five guineas' annual subscription. But doubtless the lady authors who contribute to the religious press would hesitate to seek admission to Mr. Besant's club.

THE Third Annual Convention of the Young People's Society of Christian Endeavour in Ontario meets in Peterborough, Wednesday, Thursday and Friday, October 21, 22 and 23. The first session, comprising the addresses of welcome, will begin at 8 p.m., Wednesday evening. The meetings will be held in George Street Methodist Church and St. Pauls Presbyterian Church. The programme includes four day sessions of great practical value, presenting actual fact and practical theory, three evening sessions that will be mighty in their inspiring effect, two sunrise prayer meetings and a social reception. Mr. J. W. Baer of Boston, Mass., General Secretary of the United Society, will be present on Thursday and Friday to give an address and conduct the Question Drawer. Many other able workers and speakers of all denominations and from all parts of Ontario will assist in presenting one of the best programmes a Canadian Convention has ever had. Full information in regard to the details of the Convention arrangements can be had from E. A. Hardy, Secy-Treas., Lindsay, Ontario. The Provincial Committee want the earnest prayers of every Endeavour in Ontario, that this Convention may prove a powerful impetus to thousands of Christian workers in the Province.

IN a recent issue of the *Speaker*, there is an article on "The Scotch Minister—Old and New Style," written, it is understood, by Principal Fairbairn, of Mansfield College. In the article is the following passage in regard to the Browns, of Haddington: For four generations their name has been honoured. The founder of the family was a shepherd boy who learned to read his New Testament in the original while herding sheep on the braes of Abernethy. One day he went to St. Andrews to buy a Greek New Testament. In the shop stood a professor who, surprised at the boy's request, offered him one if he could read it. He read and obtained the book, which is still a treasured heirloom in the family. He became burgher minister of Haddington, was "passing rich on forty pounds a year," and reared for the ministry a race of sons, one of whom, Ebenezer, became famous as a preacher. Brougham is said to have praised his eloquence, and the story is told that once in Edinburgh, in the climax of a very dramatic sermon, he stood still, looked down the aisle, and said, "Here comes a man from Tarsus, and he cries, make mention of me"—the immense congregation leapt to its feet, expecting to see the man from Tarsus in bodily presence there. The eldest son, the second John Brown, became minister of a Church which stands high up in one of the wildest moorland districts in Scotland, where his name still lingers as a household word. His son, the third John Brown, was the most scholarly theologian and one of the most gracious and picturesque figures in the Edin-

burgh of his day: while his son, the fourth John Brown, of loved memory, quaint, tender, imaginative, was the friend of all good men, and of all dogs, good and otherwise, to whom we owe 'Rab and his Friends' and many another page of exquisite grace and charm."

THE *Christian Leader* says: Colonel Olcott, whose name is so prominent in the theosophical controversy, has had a remarkable public record in the United States. He founded the first agricultural school in the country in 1856; he wrote three works on agriculture and had charge of the agricultural department of the *New York Tribune*. He is the proud possessor of medals given for work in this direction. He was in four battles during the war, but was invalided and appointed to supervise contracts. The contractors grew to hate him like poison, for he unearthed their schemes and dispersed their conspiracies; they raised \$200,000 to bribe him, but there was not one who dared to make him the offer; such a man has been sorely wanted in Quebec of late years. Subsequently he devoted himself to codifying the insurance laws of several States under a society formed for that purpose. In 1874 he spent three months in examining and reporting on the doings of the Vermont spiritualists; the results were afterwards published under the title of "People from the other world." Then he met Mrs. Blavatsky, and in 1878 gave himself entirely to theosophical pursuits. It is always the puzzling element in such delusions that men and women, otherwise of hard practical intelligence, should become utterly absorbed in such visionary matters, though the flooded columns of the *Daily Chronicle*, from which we extract this life story, show how many there are ready to dabble in those mysteries that are so like chicaneries with the air of realities.

DR. BARNARDO, that untiring and practical philanthropist, has recently issued the annual report of his work among the neglected and helpless little ones. The number of children actually in residence in the homes on the 31st December, 1890, was 3,699. The actual number of fresh candidates accepted during the twelve months was 1,555, out of a total of more than four times that number of applicants. The one qualification which guides the selection in every case is absolute destitution. Referring to his visit last year to Canada, Dr. Barnardo says that he travelled 16,816 miles and visited and examined the three Homes in the Dominion, that for girls in Peterboro', that for boys at Toronto, and that for older youths in Manitoba. He also held interviews with 432 of the young men and women who had been placed out in former years. He adds: The net result of my visit was to deepen my own conviction of the almost paramount value and importance to Canada of some system of wisely conducted emigration, a system which involves the careful supervision of all the young people placed out until they shall have reached an age when they are able to stand alone. Any scheme of emigration that does not include this feature must fail, and in its failure bring discredit upon all emigration enterprises whatever; for the Canadians are slow to discriminate between the work of different societies. I also satisfied myself that even greater care than heretofore must be taken on this side of the Atlantic in the selection of emigrants, and that there must be no relaxation of what I regard as elementary principles in any work of successful emigration. These as operative in our work are as follows: That only the flower of our flock shall at any time be emigrated to Canada—that is, those who are in robust physical and mental health; who are thoroughly upright, honest, and virtuous; and who, being boys, have been trained in our work-shops for industrial careers; or who, being girls, have had careful instruction in domestic pursuits. That continued supervision should be exercised over these children after they have been placed out in Canadian homesteads, by systematic visitation; and by regular correspondence. That in case of the total failure of any emigrant, the colonies should be safe-guarded by the return of such emigrant, wherever possible, to England.

## Our Contributors.

### CONCERNING THE ZEAL THAT SWEATS.

BY KNOXIAN

An excellent article in the *Christian-at Work* on "Beaten Oil for the Sanctuary," ends with this most timely and suggestive sentence:—

#### GOD BLESSES THE ZEAL THAT SWEATS.

If any of our readers have been at Boston this summer perhaps they would prefer saying, the zeal that *ferries*, but we do not like to take liberties with the text of the article. The *Christian-at Work* is a very high-toned, dignified journal, and if it says *sweats* there cannot be anything very improper in using that stout little Saxon word to qualify zeal, though *ferries* might perhaps be better in some other connections. Let us then say *sweats*.—*God blesses the zeal that sweats.*

There is a good deal of zeal about just now that doesn't sweat to any extent.

There is, for example, the zeal that *shouts*. Some men are always shouting. If they give an unfortunate man the nickel cent that their grocer refused to take, they always mount the nearest housetop and shout something about their self-sacrificing efforts to feed and clothe the poor. If they happen not to forget to say their prayers some morning they are almost certain to tell somebody during the day about the time they spend in devotional exercises. We heard of an evangelistic fellow once who used to begin his meetings by smacking his lips and rubbing his hands and say *oh*. "Most delightful hour of prayer before coming down to the hall this evening." Now it was all right to have that hour of prayer—if he had it. Prayer is the right exercise before a religious meeting, but why shout about it?

The zeal that shouts but never sweats is having a good time just now. The newspapers give that kind of zeal many a lift. We do not for one moment assert that any reputable newspaper takes delight in helping on shouting zeal. Perhaps editors have as much contempt for the zeal that shouts and does nothing more as any other class of men. Possibly they have more, because they are behind the scenes and see the efforts made by the shouters to get the shouting printed. But all the same a newspaper, however unwilling, must always do much in the way of encouraging mere shouting zeal because the newspaper is the best medium through which the shouter can shout.

The zeal that shouts is very deceptive. Human nature delights in being gulled, especially in religious matters, and nothing does the gulling business better than noisy zeal. The most hollow hearted hypocrite can deceive even the very elect if he advertises his zeal and assumed superiority skilfully. Just let a man pretend to be very much holier and much more zealous than anybody else, and the number of fairly good people who take him at his own estimate is simply marvellous. Gentle reader, be careful about trusting zeal that shouts but never sweats. If zeal sweats in the brain, or in the pocket it is all right, but be careful about the kind that does nothing but make a noise.

The zeal that merely shouts is bad enough, but it is not so dangerous as

#### THE ZEAL THAT SHATTERS.

Men who are afflicted with this kind of zeal want to tear everything to pieces. The country is not progressing as well as they would like, and their remedy would be a revolution that might destroy it altogether. The Church is not doing as much good as it might do, and they would reform it out of existence. These people never want to think that a remedy may easily be worse than a disease. They never ask what next. Their plan is to cure the disease by killing the patient. Now that certainly is an effective way, but most people would consider it rather hard on the patient. Burn up a city and probably you destroy most of the typhoid germs, but when the fire is over you have no city. Destroy a congregation because the preacher does not preach well or because the choir sings voluntaries, and of course you get rid of the preacher and the voluntaries, but you get rid of the congregation at the same time. The children of this world know that it never pays to cut off your nose to get rid of a wart or to amputate your toe to get away with a corn, but the children of light are often not half as wise as the children of this world.

The Presbyterian Church is afflicted with a good deal of the zeal that shatters. Our fathers had to fight hard for our rights and liberties, and some of the children want to keep up the fighting when there is nothing to fight about. Our fathers wrung our rights from unwilling tyrants, and some of their descendants want to wring the neck of somebody in order to show that they are worthy of their sires. If they would let the fighting alone when there is nothing to fight about and pray as much and as fervently as some of our fathers did, the Church would be a distinct gainer.

#### THE ZEAL THAT SPURTS

is a poor variety. Whether it is better than no zeal at all is a question on both sides of which something might be said. One thing everybody knows, and that is that spurtive zeal is terribly exasperating. A shallow fellow who never did an hour's work for God or humanity, nor paid a dollar for any good cause, gets his sheet-iron nature heated up at a protracted meeting or in some other way. He shouts. He shrieks. He denounces the elders for being slow. He de-

clares the minister does not preach the Gospel. He says the Sabbath school teachers do not care for the souls of the children. He vows that the members of the Church are all hypocrites. He'll preach himself and convert the whole country in a few evenings. By and bye the spurt begins to exhaust itself. The sheet-iron nature cools. The spurt ends in nothing and the old elders and ministers and Sabbath school teachers have to go on with the work as usual, the only difference being that they have to undo some of the mischief done in the spurt. They have to spend some time and a good deal of patience in putting out fires that the spurtive genius kindled. The zeal that merely spurts never sweats because it never lasts long enough to start the perspiration.

#### THE ZEAL THAT SPUTTERS

is not much better than the zeal that spurts. Sputtering zeal fusses around, busies itself with everything, has something to say about everything and everybody, but never does any real effective work.

In short the only kind of zeal worth anything is the kind that *sweats*. Whether it sweats in the pocket or in the brain is not a matter of much moment. The point is to sweat *somewhere*. Zeal of this kind works long and steady, and makes sacrifices when duty calls for sacrifices. Usually it is quiet. A man who is doing any really useful work does not need to stand on the highest stump in the field and shout, behold my zeal! A man who has made any impression on a community does not need to be everlastingly referring to his labours. The impression speaks for itself. A record that has to be continually aired to keep it alive will soon die anyway, and the trouble of airing it might as well be saved.

Gentle reader, have you any zeal? If so, is it the kind that sweats?

### LETTER FROM FORMOSA.

In a letter dated Formosa, Tamsui, August 20, 1891, Rev Dr G L MacKay says: Herewith are notes of a journey this year to Eastern Formosa.—

#### COMPANIONS IN TRAVEL.

Going through the North of this Island in former years, I have had as fellow travellers (not including missionaries) men of more than one nationality, e.g., English, American, Danish and German, also of more than one persuasion, viz. Episcopal, Methodist, Baptist, and Lutheran, all of whom I really enjoyed. On my last tour throughout Eastern Formosa, this year from May 9 until June 5, I had the very great pleasure of being accompanied by a Scotch Presbyterian—Doctor Alexander Rennie, of Aberdeen, Scotland—who is a man at once able, active, sensible and eminently practical. Having previously arranged he now armed himself with a fine hunting piece to bring down specimens and a new camera of beautiful finish and mechanism for taking views and portraits.

A-Hôa (Rev. Giam) Sun-á and Ká-w-á took a supply of medicines and my steel forceps were rolled up in one of our baskets. We were thus ready for a journey together in full expectation of toil, labour and pleasure.

#### MODES OF TRAVEL.

Leaving here Dr. Rennie boarded a large steamer and went by sea to Kelung. The rest of us took a steam launch to Báng-kah, thence by train to the above port. On the 11th of May at 8 a.m., we met in the Kelung chapel and set out together. We walked nearly the whole day though sedan chairs were behind, lest anyone should be prostrated with fever. By far the greater part of our journey was accomplished on foot. At times we perspired to overflowing and more than once arrived at stations drenched wet. To sit or recline in a sedan chair is to all Europeans with whom I am acquainted a positive discomfort. Everyone longs to be out and on his legs, whether it be along muddy plains, up rugged ranges or down precipitous paths. Absolute necessit, (not comfort) compels one in such a malarious clime as this to employ at times the ever-troublesome chair coolies. Our open fishing smack which conveyed us from So Bay to Kí-lí, and back was the largest on hand. From head to stern she measured twenty feet and across the middle five feet. We numbered twenty in all including six oarsmen. The baskets and baggage of all concerned left little spare room for passengers. One had to shift between lying, sitting, crouching and standing. Sea sickness overpowered the occupants until moaning and vomiting became general. On three occasions we were exposed to the streaming heat of a fiery sun. Once when close to the bank, within three miles of Ká-le-oan, two men swam out and ran for aid to haul us ashore. For two long hours we lay on the glassy deep under a fiercely glaring orb. Then when returning the parties engaged to shove us afloat were delayed so we were scorched high and dry as a taste of what was to follow. When midway we got becalmed with a strong current against us. The thermometer stood 105° in the boat. A flaming sun showered his rays thick and heavy. Yon glittering sea threw them back flaring in our faces. Matting and blankets were stretched across and some of us tried underneath but found such a situation too suffocating. Dr. Rennie held out half-stretched on the bottom. I crawled out and sat a stern and soon succumbed under the blazing furnace and vomited worse than during a storm. Wretchedness took possession of the craft and contents, for the rowers became like dead men. By-and-bye a breeze sprang up and revived us, like water to a thirsty land. Dr. Rennie said, "Well, we have had a narrow escape from sun-stroke and its consequences, that was fearful, dangerous, terrible." On entering the Lám-hong-ò chapel with its comfortable rooms we forgot

noises, vomiting and heat. In Kí-lí I rode the same pony as during my previous visit. The owner at once arranged with a petty officer to provide one for my friend. A lively grey appeared with bells dangling on his neck. There was not much "run" in them; still we enjoyed a fine time on horseback over the plain and into aboriginal villages. Pi-po-hoan converted tied a bamboo pole on each side of an ordinary sitting chair and carried A-Hôa in thorough style. Each one had a turn on foot, in the saddle, and by the unstable sedan.

#### WEATHER WHEN TRAVELLING.

As stated above, intense glow of the sun characterized several days. Fine weather seventy-two hours and heavy rains the remainder. The result was paths of mud, sticky and slippery. And what with water-buffaloes kept near, even in huts or stables joining the dwelling houses all around several villages and chapels, were like "side-roads" in Canada when wheels go down to the hubs. If that don't give an idea I give it up.

#### PLACES VISITED.

Though we crossed a region of mountains and valleys, our object was to view two plains called by the Chinese Kap-tsu-lán and Kí-lí. Both are of comparatively recent geological date. The latter was unquestionably not long ago a well-sheltered bay, and became gradually filled up by accumulations of river deposit and mountain debris. The process can now be seen in the way of shingle being washed ashore and the table lands extended. The name Kap-tsu-lán is significant. China has a cycle of sixty years. On the first year, "Ká-tsu," of the last sexagenary cycle that plain was opened up and settled by Chinese from the mainland, etc.; hence the name. This year 1891 is called Sin-bau of the present cycle, and is number twenty-eight. Thus 60 + 28 are the years since that fertile land was wrenched from thirty-six aboriginal villages, only a few of which are still existing. These poor people have been scattered and as we witness every trip, many are making new homes on virgin soil. This time we were welcomed into five new villages with rejoicing. What is the use regretting that we did not give them a glorious Gospel fifty years ago when the land was still theirs? We live in the present, let us work this present hour, for all the dwellers there will yet bow before our King.

Hear to-day's letter from a preacher at one village: "The Chinese are waking up; two women threw idols away. Chinese will soon want a chapel."

#### PEOPLES SEEN.

We went through Chinese towns with their filthy, narrow streets, settlements with well-regulated drains and cultivated fields, houses with open court yards and well-fed pigs, but everywhere and always those of the "middle kingdom" are about the same. There is an air of superiority even in the short trousered, grass-shod, and bare-headed coolie. Note though what we have accomplished by persistent refusal to be called barbarians during the past. Though my friend was a stranger we were called such not more than nine times and that by children. What a change! Let us continue in the same lines, explaining, teaching, exhorting and rebuking—more fruits to follow. All the villages of Pi-po-hoan and those of 4,000 aborigines in the plains were inspected, while savages from the mountains came out to see their long-lost kinsmen. We passed near and hailed a band of another tribe on the beach. They were armed, looked fierce, and ran as on the "war-path" along the shore as our boat moved slowly over the waters. Pieces of cloth were held up but they showed signs of irritation and wheeled about with a defiant look. Ethnologically considered, there are only two classes, viz. Mongolian and Malayan or Chinese and Aborigines—of the latter we beheld representatives of six tribes.

#### HALTING STAGES.

We put up for the night mostly in comfortable chapels; on account of heavy rains a number were damp enough. In new land, dark, small, low and wet rooms (the best there) were joyfully put at our disposal. At the home of a Chinaman who kindly invited us, Dr. Rennie was not far from the ox stable, and I was near a pig pen. Offensive smells came from various quarters. A rather clean rattan floor in a savage hut was very acceptable for one night. We lodged in the best places at our command, cleaned them out as for permanent residence and spread rice chaff (according to my custom for eighteen years) three inches deep all over moist, mouldy, mud floors. I write thus, neither complaining nor for sympathy, but present facts without one stroke of colouring. The man who smiles and pretends such abodes are not injurious to the human system simply smiles his culpable ignorance of that system. Missionaries are not exempt from God's eternal laws. We know the miasma—the invisible, deadly malaria—is there. I say we know it and have no better place on hand, so we enter—enter on duty with our eyes wide open as to the effects.

We expect a bright to-morrow;

All will be well.

Faith can sing through days of sorrow,

All, all is well.

At Kí-bu-lan as we came up to the chapel and the converts gathered around, the sharp and sympathetic eye of the medical practitioner saw at one glance the havoc caused by such a poison. "Look here," he said, "ninety-five per cent. need medicine." After seeing the bed-room he added, "This place would give a horse fever, and kill him too." We spent many a night there though, and before having a chapel lived days and nights in a smaller, darker, and wetter room,



## INTERESTING OBJECTS.

The tobacco plant, in aboriginal villages, stood eight feet high. Millet, luxuriant and green, had ears two feet long, and maize, tall and stately, covered the charming plantations. Fishes of the genus *Diodon* species, such as *Pilosus* and *Hystrix*, were examined on the sandy shore in heaps of hundreds each. It was curious to see flat, oblong, rough skins in a moment erect spines an inch long at right angles and inflate their bodies so as to become perfect balls on which could be seen beautifully decked yellow and black spots.

Flying fishes (*exocetus volitans*) were caught, laid open and eaten.

A baby bear (*ursus malayanus*) was presented to me and is now a pet on the grounds here.

Eight monkeys (*genus macacus*) with their round faces were brought for our inspection. One is a playmate for Bruin here.

An establishment for artificial hatching of ducks' eggs stood beside a road. Rows of large baskets were filled with alternate layers of rice chaff and eggs. Two men sat on the ground inside near a hole four inches square. Each in turn held an egg against the light and examined it to see if the chick was fully developed and needed any help to leave its dark abode for one of light and life.

Several hundred water buffaloes stood in a kraal with mud two feet deep.

A Cantonese from America wished to "air" his stock of English with choice hoodlum phrases, especially those for consigning enemies to the depths below. "I come Flisco," etc. No room on this paper for the rest.

At Ang-Chhâ-nâ, Doctor Rennie went out with a party of Pi-po-hoan deer stalking. One was seen but bounded out of sight in a moment. I did not blame him, for such yelling as the natives made would frighten more than those lovely creatures. All returned soaking wet. Fine large deer of the plain were abundant within the radius of one mile. There is the Creator back of all. I cannot adore His exalted person, love His precious Word, without admiring His wonderful works!

## WORK ACCOMPLISHED.

Dr. Rennie photographed individuals, groups and landscapes. He removed several tumours, attended numerous patients and diagnosed 105 at Ka-le-oan; then assisted by the rest dispensed to them in one hour. He willingly, ably, and cheerfully rendered assistance whenever needed. His patience sitting at our gatherings hour by hour, both in- and out-doors was praiseworthy.

My special work (assisted by the natives) apart from our usual routine was to examine the young, hear their recitations on subjects allotted previously, and reward them accordingly to merit with small presents provided by a few natives here. It was the first round of prizes ever given in North Formosa. All the Churches and outposts were taken in order. Religious services were held forty times; 221 children rehearsed a New Testament Catechism, Psalms, hymns, Lord's Prayer, Ten Commandments, Apostles' Creed, Bible characters and geography. The last eve at Ta-ma-ien several boys who followed us from another village challenged children at the former place to a contest reciting. Girls accepted it and beat them. Both sides did well. The converts there raised \$12 and painted their building for devotional exercises.

In the Southern Plain, where a heathen temple was given for public worship of the true God, we advised them to change the whole interior and erect an addition in front. They began at once. Some removed bricks, etc.; several made a fence, and a band went to the mountains for poles, reeds, etc. When cutting these they had their heads within a trifle of being cut off by savages. That caused delay but I now hear of its completion. We marked chapel sites in new hamlets where the people are going to build ere long. The most inland settlement grew since last year beyond recognition. Imagine two long rows of thatched dwellings with a broad space between and foundation for an assembly house at one end, and you have Thien-sang-ju before you. Baptisms were delayed till a future occasion.

Since April I have gone through North Formosa, laboured at fifty stations, and, since July 27, have had Oxford College and the Girls' School open and in full blast. Thus in crowded cities, scattered villages, and distant settlements, the eternal Truth is spreading and will spread till victorious in all the land.

And idol forms shall perish,  
And error shall decay;  
And Christ shall wield His sceptre,  
Our Lord and God for aye.

## SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH  
OWEN SOUND.

SOME GREAT CITIES—A VISIT TO NOTTINGHAM—ITS CASTLE—MANUFACTORIES—CHURCHES—LARGEST MARKET-PLACE IN ENGLAND—THE ARBORETUM  
THE TALE OF BELNOIR—SEAT OF  
THE DUKE OF RUTLAND—  
DR. SAMUEL COX,  
ETC., ETC.

Great Britain has the largest number of great cities and towns of any country in the world, excluding China, as to the census of which we have really no trustworthy information. The United Kingdom has no fewer than twenty-seven towns each with a population of more than one hundred thousand

inhabitants. The population of these twenty-seven towns amounts to 9,287,000, being about twenty-six and a-quarter per cent. of the whole population of the kingdom. London, Liverpool and Manchester generally come in for a good share of attention from the tourist, but very few, especially of the American travellers, have time to linger in the quiet nooks and smaller towns of England. Hence the true and beautiful home life of the people is seldom, if ever, seen by the foreigner. Some of these smaller towns will well repay a visit, and add much to your knowledge of the English people. The homes of England are the glory of our country, the dearer, sweeter spots, than all the rest.

The stately homes of England,  
How beautiful they stand,  
Amidst their tall ancestral trees,  
O'er all the pleasant land;  
The free, fair homes of England,  
Long, long in hut and hall,  
May hearts of native proof be rear'd  
To guard each hallow'd wall!

—Mrs. Hemans.

Our selection was made from those places situated in the picturesque vales of Derbyshire and Nottingham. No nobler scenery is to be found in England than that which belongs to the Derbyshire district; Matlock Bath, Miller's Dale and Monsal Dale are each specific in their character and all-embracing in their beauty.

## NOTTINGHAM

is a town of considerable antiquity. That it existed at a very remote period there cannot be a doubt. Its situation at the terminus of an extensive forest, and on the banks of the river Trent, with a fertile pasturage all around, on an elevation eminently calculated for war and defence (when war was carried on by missiles alone), was such that few sites could be found more tempting than this. It is assumed that a town of some description existed here prior to the birth of Christ, and, indeed, anterior to the Roman invasion. It was a flourishing town during the Heptarchy, and belonged to the kingdom of Mercia. One thing is certain, that the soft and easily excavated sandstone rocks were utilized to form dwellings, many of which were inhabited until a recent period, and a few remain to the present day. Some of these were of considerable extent; they were supported by columns more or less carved, and are believed to have been in some instances places of refuge for the inhabitants during the Danish invasion and in times of religious persecution. Since the Conquest the town has borne the name of Nottingham, a name said by some to have been derived from the quantity of hazel-nuts growing in and about it, "Nut-hall" being cited as a corroborative illustration of this etymological theory. It can claim to have been a town of note for nearly one thousand years; it has been governed by a mayor for more than 550 years, and it has sent two members to Parliament for the same period.

The manufacture of dyed cloth was in the twelfth century the staple trade of the town. Tanning was in the seventeenth century an important branch of business in Nottingham; and its matting trade has been for centuries of great repute. The staple trades are now hosiery and lace of all kinds, bleaching, silk-throwing and dying, spinning and twisting. The modern prosperity of Nottingham is greatly attributable to the invention of the stocking frame by William Lee, in 1589. He was a native of Woodborough, near Nottingham. The circumstances connected with his invention are invested with considerable interest, although the details are open to dispute. One biographer states that he was paying his addresses to a young lady who was, whenever he visited her, so absorbed in knitting as to be unmindful of his appeals. Provoked by the successful rivalry of the knitting-needles, he tried to invent a machine which would liberate his lover's fingers, engage her affections, and ultimately success crowned his efforts. Another historian avers that the inventor was stimulated by the desire to lighten the labours of an industrious wife. There can be no doubt young, unmarried ladies will believe the former statement, while all loving, industrious wives will give credence to the latter. The first cotton mill ever erected was built in Nottingham by Richard Arkwright in 1767, and James Hargraves, of Blackburn, who invented the spinning jenny, set up several machines there. The rising town has now its palatial warehouses and factories, in which tens of thousands are daily employed, the weekly wages of some of the talented artisans reaching five to six pounds sterling. Its beautiful lace and hosiery are sent into every part of the civilized world, and serve to adorn royalty itself on its most important national and social festivities. At present the town is governed by a mayor, fourteen aldermen, forty-two councillors, and has a staff of 104 police and a population of 150,000. The town has a market-place which justly merits the title of "great," being the largest in England. It was formerly divided across the centre by a wall four feet high, originally built to separate the Roman from the English inhabitants. This immense open area is perhaps the most distinctive feature of the whole town; it occupies a triangular area of about five and a-half acres. Leaving the market-place by way of Cheapside and the Poultry, a painting may be seen over a butcher's shop adjoining the Shambles, intended to represent Henry Kirk White (the favourite of Nottingham's poets), and near it a small window, lighting a proportionably small room, which has the honour of being designated as the Poet's Study.

The town of Nottingham has eighteen Episcopal Churches, with a suffragan bishop, etc., thirty Churches belonging to the various nonconformist denominations, a synagogue for the Jews, a Catholic Apostolic Church, a Roman Catholic cathedral and bishop, with a convent. The Congregationalists have a theological college there, where men who take a "short cut" into the ministry usually go. Nottingham is also the scene of the labours of Dr. Samuel Cox, author of "Salvator Mundi," better known perhaps as the first editor of the *Expositor*. In fact he made the *Expositor* what it is. We confess that now our interest in the *Expositor* is not what it was when he was its able editor. Since Dr. Cox re-

tired from the editorship of the *Expositor* he has published four volumes of Expositions. One each year from 1884 to 1888. Many of our readers, we dare say, have already made acquaintance with these volumes. In his preface to one of the early volumes Dr. Cox, somewhat strangely, finds it necessary to defend his title, "Expositions," against certain persons who seemed to have assumed that such a name only covers such things as scholastic commentaries. He protests most warmly, and surely with reason, "against the assumption that any writing ceases to be an exposition if it deals with the ethical and spiritual teaching of the Bible in a devout or hortatory spirit." For an expositor to act on this assumption is to mistake his true duty and to neglect the chief uses of the Word of God. It is just because Dr. Cox's rare scholarship and keen critical instinct have been used as means rather than as ends, that his expositions have been so quickening and so helpful. He has always aimed at inspiring the spiritual nature of men; and to this end the grammatical and critical apparatus has been studiously kept in the background. We see and rejoice in the results, and there is no creaking or groaning of the exegetical machinery to disturb our pleasure or mar our profit. Like poets, expositors are born, not made; and Dr. Cox is certainly one of those rarely-gifted souls whose mission in the world is marked out for him, not so much by what he has acquired, though that is no little, as by what he was to begin with. His birth stamp was that of a genius amongst expositors of the word.

## NOTTINGHAM CASTLE.

As a fortress, a prison and a palace the castle held for many centuries a proud position in the midland counties. It was built by William the Conqueror in 1068 on the site of an ancient tower, and it is probable that from the earliest ages the natural advantages of an eminence so admirably adapted for a watch tower and stronghold would be readily recognized. The only existing remains of this ancient fortress are the present gate-house or lodge, with its approaches, and the fragments of two or three bastions. The aperture through which the portcullis descended is still visible. In the feudal ages the castle often changed masters and sides, and its history is connected with the fortunes of a long line of sovereigns. Stephen, while he was warring against the Empress Maud, or Matilda, daughter of Henry I., resided there, as did also his successor, Henry II. Richard Coeur-de-Lion besieged it while in the custody of his brother John, who had treacherously taken possession of it during his absence. John, when he came to the throne, often held his court here, as did Henry III. and Edward I., the former of whom made considerable alterations and additions to the castle. When Cromwell assumed the reins of the Government he gave orders for the Castle to be dismantled, and its history as a fortress may then be said to have closed.

After the Restoration it was acquired by the Duke of Buckingham, who sold it to the Marquis, afterwards the Duke of Newcastle, who began the present building in 1674, having previously razed the old structure. The architect was named March, a Lincolnshire man, probably a pupil of Inigo Jones. The style is *renaissance*, and is a blending of Elizabethan, Corinthian and Italian architecture. An equestrian statue of the founder was placed at the entrance door of the north-east facade. Until the last hundred and fifty years the park connected with the Castle was well timbered, pale and stocked with deer, and in the middle ages frequent tournaments were held in it. The modern castle, for some unexplained cause, was seldom used. It was long unoccupied and was ultimately let as private dwellings. In the year 1831 Nottingham was much affected by the widespread agitation for reform, and on the rejection of the Bill by the Lords an indignation meeting was held in the large market-place, and the rabble, becoming furiously excited, soon proceeded to acts of violence. The houses and shops of obnoxious persons were robbed and sacked, and a local reign of terror began. A mob marched to Colwick Hall, forced its way in, and destroyed indiscriminately paintings, furniture and articles of *virtu*, endeavouring to set fire to the building. Returning to Nottingham the House of Correction was attempted, but the Castle, as the most prominent object for assault, was now singled out for outrage. The lodge-gates were forced open and the walls scaled, and, as the building was uninhabited, no check was experienced, and the Castle was deliberately set on fire in various quarters, and, with the exception of the bare walls, was totally destroyed. The rioters proceeded to commit similar havoc on a silk mill at Beeston, and were meditating a like fate for Wollaton Hall, Lord Middleton's, but meeting with a stout resistance they returned into Nottingham. The ringleaders, or those who were pronounced to be such, were arrested. Three of them were hanged and several transported. The Duke of Newcastle received from the town \$105,000 to rebuild the Castle, but no attempt has yet been made by the Duke or family. The lower apartments are now used as the drill room of the Robin Hood Rifles, the Castle green or lawn forming their parade ground. Fetes and galas are held there during the summer months. Season tickets are issued and also tickets to private parties.

The general cemetery and the Arboretum are worthy of a passing notice. Immediately on entering the grounds, which are tastefully laid out, profusely planted with shrubs and well kept, the visitor is struck with the beautiful views, which are presented on all sides, of the surrounding neighbourhood. The foreground is filled in by the Arboretum, which comprises seventeen acres, and presents within itself a beautiful landscape, a people's park and an ornamental garden; the cemetery itself comprises about twenty acres, and was incorporated by Act of Parliament in 1836, and is devoted to the interment of Nonconformists. Passing from these scenes of the living and the dead of the past and present, our thoughts were lifted to the "Rock of Ages," to the King of kings in His beauty in those heavenly mansions—that house above not made with hands, eternal in the heavens. Oh, come hither, ye sons of ambition, ye children of pride, ascend this lofty summit, and think of the past! Come and pass a few silent moments in this lonely ruin which boasts the most noble inhabitants, and let pride no more dwell or vanity rise in your hearts! What will be the eternal results of events connected with Nottingham and other large and historic places only the great day of judgment will reveal.

The busy tribes of flesh and blood  
With all their cares and fears,  
Are carried downward by the flood  
And lost in following years.

## Pastor and People.

### OPENING OF KNOX COLLEGE.

#### THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT.

This year the opening lecture was delivered by Principal Caven. It was an effort of marked ability, exemplifying his fair and candid treatment of a subject of the utmost practical importance, and of deep present interest. Clear grasp, subtle analysis, concatenated logic and fervent devotion to evangelical truth were discernible from beginning to end of this masterly production of the Principal's pen. He spoke as follows:—

The Old Testament is received by both Jews and Christians as containing a revelation from God, while by the latter it is regarded as standing in close and vital relationship to the Old Testament. Everything relating to the Old Testament has, of recent years, been subjected to the closest scrutiny—the style of its several books, the time when they were written, their authorship, their historical value, their religious teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily give us the deepest interest in the conclusions which may be reached by Old Testament criticism. For as the New Testament dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at almost every point. "In veteri testamento novum latet, et in novo vetus patet." (Aug.)

We propose briefly to consider the testimony of our Lord to the Old Testament, as it is related by the Evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the estimate which they form of the old dispensation and its writings harmonizes with that of the Master; but we here, for various reasons, limit ourselves to what He Himself is recorded to have said.

Let us refer, first, to what the Lord actually says regarding the Old Testament Scriptures, and, secondly, to the value of His testimony.

I. (1) Our Lord's authority may be cited in favour of the Old Testament Canon as accepted by the Jews in His day. He never charges them with adding to or taking from the Scriptures, or in any way tampering with the text. Had the Jews been guilty of so great a sin it is hardly possible that, among all the things brought against them, this matter should not even be alluded to. The Lord reproaches His countrymen with ignorance of the Scriptures, and with making the law void through their traditions, but He never hints that they have foisted any book into the Canon, or rejected any which deserved a place in it.

Now the Old Testament Canon of the first century is the same as our own. The evidence for this is complete, and the fact is hardly questioned. The New Testament contains, indeed, no catalogue of the Old Testament books, but the testimony of Josephus, of Melito of Sardis, in the second Christian century, of Origen, of Jerome, of the Talmud, decisively shows that the Old Testament Canon once fixed, has remained unaltered. Whether the steady Jewish tradition that the Canon was finally determined by Ezra and the great Synagogue is altogether correct or not, it is certain that the Septuagint agrees with the Hebrew as to the Canon, thus showing that the matter was not in dispute two centuries before Christ. Nor is the testimony of the Septuagint weakened by the fact that the common Old Testament apocrypha are appended to the Canonical books, for "of no one among the apocryphal books is it so much as hinted, either by the author or by any other Jewish writer, that it was worthy of a place among the sacred books" (Kitto's Cycl. Art. Canon). The Lord, it is to be observed, never quotes any of the apocryphal books, nor refers to them.

(2) If our Lord does not name the writers of the Old Testament in detail, it may at least be said that no word of His calls in question the genuineness of any book, and that He distinctly assigns several parts of Scripture to the writers whose names they pass under.

The Law is ascribed to Moses, David's name is connected with the Psalms, the prophecies of Isaiah are attributed to Isaiah, the prophecies of Daniel to Daniel. We shall afterwards enquire whether these references are merely by way of accommodation, or whether more importance should be attached to them; in the meantime we note that the Lord does not, in any instance, express dissent from the common opinion, and that as to several parts of Scripture, He distinctly endorses it.

The references to Moses as legislator and writer are such as these: To the cleansed lepers He says: "Go thy way, show thyself to the priest, and offer the gift that Moses commanded" (Matt. viii. 4). "He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives" (Matt. xix. 8). "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). "For Moses said, honour thy father and thy mother, and whoso curseth father or mother, let him die the death" (Mark vii. 10). "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27). "All things must be fulfilled that are written in the law of Moses, and in the prophets and in the Psalms concerning Me" (Luke xxiv. 44). "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me, for he wrote of Me; but if ye believe not his writings how shall ye believe My words?" (John v. 46-47). "Did not Moses give you the law, and yet none of you keepeth the law?" (John vii. 19). "Moses therefore gave unto you circumcision. . . . If a man on the Sabbath Day receive circumcision that the law of Moses should not be broken," etc. (John vii. 22-23). The omitted parenthetical word "not because it is of Moses, but of the fathers," seem clearly to show, it may be remarked in passing, that the Lord is not unobservant in such references, of historical exactness. The Psalms are quoted by our Lord more than once, but only once is a writer named. The 110th Psalm is ascribed to David; and the validity of the Lord's argument depends on its being Davidic. The reference, therefore, so far as it goes, confirms the inscriptions of the Psalms in relation to authorship. Isaiah vi. 9, is quoted thus: "In them is fulfilled the

prophecy of Isaiah which saith, by hearing ye shall hear and shall not understand" etc. (Matt. xiii. 14-15). Again chap. xxix. 13, of Isaiah's prophecy is cited: "Well hath Isaiah prophesied of you hypocrites. . . . this people honoureth Me with their lips, but their heart is far from Me" (Mark vii. 6). When in the beginning of His ministry the Lord came to Nazareth, there was delivered unto Him in the Synagogue "the book of the prophet Isaiah; and when He had opened the book, He found the place where it is written, 'The Spirit of the Lord is upon Me, because He hath anointed me to preach the Gospel to the poor,'" etc. (Luke iv. 17-18). The passage read by our Lord is from the forty-second chapter of Isaiah, which belongs to the section of the book, very often, at present, ascribed to the second Isaiah or the Pseudo-Isaiah; but we do not press this point, as it may be said, that the Evangelist, rather than Christ, ascribes the words to Isaiah.

In His great prophecy respecting the downfall of the Jewish state the Lord refers to "the abomination of desolation spoken of by Daniel the prophet;" as in Daniel ix. 27 we read that "for the overspreading of abominations He shall make it desolate," and in ch. xii. 11, that "the abomination that maketh desolate shall be set up."

(3) When Christ makes reference to Old Testament narratives and records, He accepts them as authentic, as historically true. He does not give, or suggest in any case, a mystical or allegorical interpretation. The account of the Creation, of the Flood, of the overthrow of Sodom and Gomorrah, as well as many incidents and events of later occurrence are taken as authentic. It may, of course, be alleged that the Lord's references to the Creation of Man and woman, the Flood, the cities of the Plain, etc., equally serve the purpose of illustration, whether He regards them as historical or not. But on weighing His words it will be seen that they lose much of their force and appropriateness unless the events alluded to had a historical character.

Let us refer more particularly to this matter. When the Pharisees ask Christ whether it is lawful for a man to put away his wife for every cause, He answers them: "Have ye not read that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh" (Matthew xix. 5-8). Again, "As the days of Noah were so shall the coming of the Son of Man be. For as in the days of Noah that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the Flood came and took them away; so shall also the Coming of the Son of Man be" (Matthew xxiv. 37). Again: "And thou Capernaum which art exalted unto heaven shalt be brought down unto hell; for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matthew xi. 23). These utterances, everyone feels, lose their weight and solemnity if there was no Flood such as is described in Genesis and if the destruction of wicked Sodom may be only a myth. Illustrations and parallels may, for certain purposes, be adduced from fictitious literature, but when the Lord wants to awaken the conscience of men and alarm their fears by reference to the certainty of divine judgment, He will not confirm His teaching by instances of punishment which are only fabulous. His argument that the holy and just God will do as He had done—will make bare His arm as in the days of old—is robbed in this case of all its validity.

A view frequently urged in the present day is that as with other nations so with the Jews, the mythical period precedes the historical, and thus the earlier narratives of the Old Testament must be taken according to their true character. In later periods of the Old Testament we have records which, on the whole, are historical; in the accounts of patriarchal life we have fact and fiction intermingled, but in the very earliest times we must not look for authentic history at all. An adequate examination of this theory (which has, of course, momentous exegetical consequences) cannot here be attempted. We merely remark that our Lord's brief reference to early Old Testament narrative would not suggest the distinction so often made between earlier and later Old Testament records on the score of trustworthiness.

(4) We advance to say that Christ accepts the Old dispensation and its Scriptures as, in a special sense, from God,—as having special, divine authority. Many who recognize no peculiar sacredness or authority in the religion of the Jews above other religions of the world, would readily admit that it is from God. But their contention is that all religions (especially what they are pleased to call the great religions) have elements of truth in them, that they all furnish media through which devout souls have fellowship with the great Power which rules the universe; but that none of them should exalt its pretensions much above the others, far less claim exclusive divine sanction; all of them being the product of man's spiritual nature, as moulded by his history and environment in different nations and ages. This is the view under which the study of comparative religion is prosecuted by many eminent scholars. A large and generous study of religions—their characteristics and history—tends, it is held, to bring them into closer fellowship with each other; and only ignorance or prejudice (say these unbiassed thinkers) can isolate the religion of the Old Testament or of the New, and refuse to acknowledge in other religions the divine elements which entitle them to take rank with Judaism or Christianity. One regrets to find Professor Cheyne, of Oxford, approaching too near this view. In a recent number of the *Expository Times*, in an article on the influence of Zoroastrianism on the religion of Israel, he thus writes: "I will conclude with a wish that does not, I am sure, exceed the limits of Christian generosity. May these two great religions, committed to highly-gifted peoples which have survived equal misfortunes simply and entirely through their strong attachment to their Scriptures, find in my own time a more unreservedly historical, and therefore also at once a more just and a more sympathetic, appreciation from English students."

The utterance of Jesus Christ on this question of the divinity of the Old Testament religion and cultus are unmistakable; and not less clear and decided is his language respecting the writings in which this religion is delivered. God is the source, in the direct sense, of both the religion and the records of it. No man can claim Christ's authority for classing Judaism with Confucianism, Hinduism, Buddhism and Parseism. There is nothing, indeed, in the Lord's teaching which for-

bids us to recognize anything that is good in ethnic religions, any of those elements of spiritual truth which became the common property of the race, and which were not completely lost in the night of heathenism; but, on the other hand, it is abundantly evident that the Jewish faith is to our Lord the one true faith, and that the Jewish Scriptures have a place of their own—a place which cannot be shared with the sacred books of other peoples. Samaritanism even, though it had appropriated so largely from the religion of Israel, He will not recognize, "for salvation is of the Jews."

Almost any reference of our Lord to the Old Testament will support the statement that He regards the Dispensation and its Scriptures as from God. He shows that Old Testament prophecy is fulfilled in Himself, or He vindicates His teaching and His claims by Scripture, or He enjoins obedience to the law—as in the case of the cleansed lepers—or He asserts the inviolability of the law till its complete fulfilment—or He accuses a blinded and self-righteous generation of superseding and vacating a law which they were bound to observe. A few instances of explicit recognition of the Old Testament Scriptures as proceeding from God, and having divine authority, may be here adduced. In his sermon on the Mount the Lord makes this strong and comprehensive statement: "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17). In the context the law is distinguished from the prophets, and designates, therefore, the Pentateuch; and surely the divine origin of this part of Scripture is unquestionably implied. No such inviolability could be claimed for any merely human institution or production. When the hypocritical and heartless son pretended to devote to God what should have gone to support his indigent parents he "made the commandments of God of none effect"; "for God commanded saying, honour thy father and thy mother" (Matt. xv. 5, 6). In purging the temple, the Lord justifies His action in these words: "It is written, My house shall be called an house of prayer for all nations" (Matt. xxi. 13). Again, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, of Isaac and of Jacob" (Matt. xxi. 31, 32). Again, "Laying aside the commandment of God, ye hold the traditions of men, as the washing of pots and cups, and many other such things ye do" (Mark vii. 7). So many passages of the Old Testament are quoted, or alluded to, by the Lord as having received, or as awaiting, fulfilment that it is scarcely necessary to make citations of this class. These all most certainly imply the divinity of Scripture; for no man, no creature, can tell what is hidden in the remote future.

We are not forgetting that the Lord fully recognizes the imperfect and provisional character of the Mosaic law and of the old dispensation. Were the old faultless, no place would have been found for the new. Had grace and truth come by Moses, the advent of Jesus Christ would have been unnecessary. So when the Pharisees put the question to Christ why Moses commanded to give to a wife who has found no favour with her husband a writing of divorcement and to put her away, He replied, "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so" (Matt. xix. 8). The Mosaic legislation was not, in every part, absolutely the best that could be given, but it was such as the divine wisdom saw best for the time being, and under the special circumstance of the Hebrew people. Not only did the Old Testament set forth a typical economy, which must give place to another, but it embodied ethical elements of a defective and provisional kind, which must pass away when the Incarnate Son had revealed the Father. The Old Testament is conscious of its own imperfections; for Jeremiah thus writes: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt." But in all this there is nothing to modify the proposition which we are illustrating, viz., that our Lord accepts the Old Testament economy and its Scripture as from God—as stamped with divine authority, and as truly making known the divine mind and will.

Marcion and the Gnostics did not receive any part of the Old Testament Scriptures, and the old dispensation itself they held to be of evil origin. So decided were they against the Old Testament that they would not admit into their New Testament Canon the books which especially bear witness to the Old. But the Christian Church has followed its Master in regarding the Old Testament as the Word of God, as the Bible of the ages before the Advent, and as still part of the Bible for the Christian Church. Not till the days of developed rationalism has this position been called in question, except among unbelievers. But it is obvious to remark that the style of criticism which, in our own time, is frequently applied to the Old Testament (not to say anything about the New) touching its histories, its laws, its morality, is quite inconsistent with the recognition of any special divine characteristics or authority as belonging to it. The very maxim so often repeated, that criticism must deal with these writings precisely as it deals with other writings, is a refusal to Scripture, *in limine*, of the peculiar character which it claims, and which the Church has ever recognized in it. If a special divine authority can be vindicated for these books, or for any of them, this fact, it is clear, ought to be taken into account by the linguistic and historical critic. Logically, we should begin our study of them by investigating their title to such authority, and should their claim prove well founded it should never be forgotten in the subsequent critical processes. The establishment of this high claim will imply in these writings moral characteristics (not to mention others) which should exempt them from a certain suspicion which the critic may not unwarrantably allow to be present when he begins to examine documents of an ordinary kind. It is not, therefore, correct to say the criticism in commencing its enquiries should know nothing of the alleged divine origin or sacred character of a book. If the book has no good vouchers for its claims to possess a sacred character criticism must proceed unhindered; but correct conceptions of critical methods demand that every important fact already ascertained as to any writings should be kept faithfully before the mind in the critical examination of them. Science must here unite with reverential feeling in requiring right treatment of a book which claims special divine sanction, and is willing to have its claim duly examined.

(To be continued.)



## Our Young Folks.

### THE GOLDEN TEXT.

I like to think on the Lord's Day morn  
Of the hosts of children far and wide,  
Their faces fair and their brows unorn,  
Who blithely sit at a mother's side,  
Conning in tones so low and sweet,  
Over and over with patient care,  
Till by heart they know it, and can repeat  
The Golden Text, be it praise or prayer.

For praise or prayer it is sure to be,  
The beautiful verse, a polished gem,  
Culled from the sacred treasury,  
And fit for a royal diadem.  
I like to think that the children dear  
Will know that truth when their heads are gray:  
That their hallowed praise their souls will cheer  
Many a time on the pilgrim way.

I sometimes muse on the Lord's Day eve,  
When the Golden Texts have all been said,  
And my tender fancies I like to weave  
Over many a small white bed;  
The children sleep till to-morrow's morn,  
Armed for whatever is coming next;  
Their strength and courage alike unshorn,  
And the sword they will carry, the Golden Text.

### THE WAY TO BE HAPPY.

Once there was a king who had a little boy, whom he loved very much, and so he took a great deal of pains to make him happy. He gave him beautiful rooms to live in, and pictures and toys and books without number. He gave him a graceful, gentle pony that he might ride just where he pleased and a row-boat on a lovely lake, and servants to wait on him wherever he went. He also provided teachers, who were to give him the knowledge of things that would make him good and great; but, for all this, the young prince was unhappy. He wore a frown wherever he went, and was always wishing for something he did not have. At length one day a magician came to the court. He saw the scowl on the boy's face, and said to the king: "I can make your son happy, and turn his frowns into smiles, but you must pay me a great price for telling him the secret." "All right," said the king; "whatever you ask I will give."

So the price was agreed upon and paid, and the magician took the boy into a private room. He wrote something with a white substance upon a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away. The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret and became the happiest boy in the realm.

### HOW ONE BOY FACED THE WORLD.

Miss Frances E. Willard tells the following story: About twelve years ago a soldier's widow, with one boy and one girl, lived in Chicago. The boy was less than ten years old—a handsome, dark-eyed, curly-haired, young fellow, richly endowed in heart and mind, and having a true, loyal love for his mother. They were very poor and the boy felt that he ought to work instead of going to public school; but his mother was a very intelligent woman and could not bear to have him do this. He thought a great deal upon the subject, and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale and sold it for two cents. He was then careful to pay back the money he borrowed (make a note of that, boys) and he now had one cent of his own. With that he bought another paper and sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the city hall. This was a favourite place with the newsboys and they fought the little fellow fiercely; but he stood his ground, won standing-room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a course of study in stenography and typewriting. He began in a class of two hundred others. When he graduated from the course only six remained with him. There is something in this for you to think about. A great many start in the race, but few hold on to the end. They are like boys chasing a butterfly. Pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods or they stop to skip pebbles in the river. It is only the few that go on—right straight on—who catch the butterfly we call "success."

Well, this boy became the best stenographer in Chicago. When he was only eighteen he was president of their society. He then went to a leading college and took the entire four years' course of preparation in two years, at the same time supporting himself and his mother by his stenography for the professors. He kept up his health by out-door exercise and riding the bicycle. He never tasted tea, coffee, or tobacco, or alcoholic drinks. His food was simple—mostly fish, vegetables, and fruit. He had a good conscience; there was no meanness about him.

When he was twenty years of age he became the private secretary of one of the greatest capitalists in America. Of course, he had a large salary. He was clear cut in every thing he did: there was no slackness in his work. The gen-

tleman who employed him used tobacco and drank wine; but his young private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that, when his secretary told him he never used tobacco or liquor, he answered, "I honour you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn, and is making a trip around the world. At the same time he is studying for his degree in the university, being permitted to substitute French and Sanskrit for some other studies that he would have taken if he were here.

He was my stenographer, on and off, two years; and I think most highly of him. It seemed to me I could not do a greater service than to tell you his simple story.

### BAD COMPANY.

A young lady of sixteen, who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiments were expected to be present. Her father objected to her going.

"I know, papa," she said, "that they speak against the Bible and against Jesus! but you can be quite sure they will do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted; I have need of a coal. Will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No, one that is dead—burned out."

The coal was brought. The young lady had brought it in her hand.

"Didn't it burn you my child?" asked the father.

"Why, no, papa. How could it—it's dead?"

"Of course it couldn't; but look at your hand, Florence."

"Oh, papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this: 'Companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you.' Remember all your lifetime what the apostle says: 'Evil communications corrupt good manners.'"

### WORK AWAY.

Jim was a poor little newsboy. He wanted to buy a cake for his little sister because it was her birthday. But if he sold all his papers, he would not have any money to spare; his mother needed it, for she was poor.

"I wish I could raise three cents extra," he said to Will, his little comrade.

"Work away, then," answered Will, and ran off crying his papers.

Jim ran off shouting his also. He sold a good many of them; and when he was tired, Will's words, "Work away," would come back to him, and he would go on again.

It was beginning to grow dark when he went into a horse-car. All the people in it had papers or shook their heads at him except one young lady. She looked at the little boy and bought a paper of him. It cost one cent. She handed him a five-cent piece. Jim was going to give her the change when she smiled at him and said:—

"The rest is for you."

Then he ran to buy the little frosted cake for his sister. Kitty gave him some of it, and as they were eating it he said:—

"I wish that lady knew."

And then he thought how glad he was that he had "worked away" instead of giving up.

### THE OWL.

"As wise as an owl," as "solemn as an owl," and as "blind as an owl," are expressions not inaptly applied to full-grown owls, but would certainly seem out of place as to the specimen now before us, which is an unfledged young owl. His eyes seemed bright enough to enable him to see; and although he has somewhat of a serious appearance, still he looks as if he might be ready for a game of play when he gets a little warmer clothing on. Owls, generally speaking, are not much sought after as pets, like many other birds. Their voices are not musical, and they do not seem to appreciate kindness bestowed on them, frequently snapping at the hand that proffers food, and sometimes inflicting an ugly wound. This may perhaps be their way of showing affection, but a very queer way if it is so. The birds sleep during the day, and travel around at night in search of their food—mice and other small living animals; small birds, also, if they find any indiscreet enough to be out in the dusk of the evening. Owls can scarcely see at all in the daylight, and thus Providence kindly enables them to use their eyes at night instead. Having performed their work at night, they pass the day in sleep or lazy stupor. One curious characteristic of the owl is his digestion. He eats his birds without taking off the feathers, and swallows his mice skin and all. After a little time, his stomach having separated the good meat from the feathers and skin and bones, he throws up these rolled together in a ball.

HEADACHE, dizziness, ringing noises in the ears, hawking and spitting are sure symptoms of catarrh. There is no case Nasal Calm will not cure if given a fair trial. Beware of imitations.

EVERY tissue of the body, every nerve, bone and muscle is made stronger and more healthy by taking Hod's Sarsaparilla.

Minard's Liniment cures Burns, etc.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Oct. 25,  
1891.

### CHRIST COMFORTING HIS DISCIPLES.

{ John xiv.  
1-3; 15-27.

GOLDEN TEXT.—I will pray the Father, and He shall give you another Comforter that He may abide with you forever.—John xiv. 16.

#### INTRODUCTORY.

After the Passover Feast had been observed, after the Lord's Supper had been instituted, and Judas Iscariot had gone forth to betray Jesus, while they were still in the Upper Room, He spake these words of comfort to the disciples. These and the three following chapters contain the last words of instruction and comfort which Jesus addressed to His disciples. His suffering and death were near. They are therefore the last impressive and solemn counsels He gave them before He was betrayed into the hands of His enemies.

I. Faith in Christ and Immortality.—The lesson begins with the exhortation, "Let not your heart be troubled." They had enjoyed a season of sweet communion with the Master. They had obtained a deeper insight into heavenly truth than they had ever before experienced, but they were overcome by anxiety and dread. They had learned that one of their number was to turn traitor and betray their Lord. Another was to deny Him. Their preconceived ideas of Christ's kingdom had been shattered. They knew that His and their enemies had become desperate and were determined to put Him to death. The separation was about to take place, and their hearts were overwhelmed with sadness. He guides their thoughts to the true source of comfort, faith in God and in His eternal Son. Whatever else may change, God and Christ remain unchanged and unchangeable. They are the unfailing source of comfort in trouble and distress. Another thought fitted to bring consolation to the troubled mind is the assurance of the heavenly inheritance for all God's redeemed. "In My Father's house are many mansions," Jesus declares. In the better land there is the everlasting home for all God's children. There is ample room for all, and there is provision made for the complete satisfaction of all the longings of the ransomed soul. "At God's right hand there are joys and pleasures for evermore." To this declaration Jesus adds a most important and significant statement, "If it were not so I would have told you." The force of this saying is sometimes overlooked. Mankind has cherished a belief in a future state. It is the longing of the universal human heart. This is no vain delusion, a fond dream. Had this universal belief in immortality been a mistake, then Christ would not have permitted mankind to cherish a thought, however pleasing, if it was only a delusion. Then there is the explicit teaching of the Old Testament and the general belief among the Jewish people that death does not end all. "I know that my brother will rise again at the resurrection at the last day," was the answer of the sisters of Bethany to the Lord's saying, "Thy brother shall rise again." Christ, who is the truth, will not permit us to believe an untruth. Christ's atoning death and entrance into heaven after His resurrection from the dead was the preparation of heaven as the home of all believers. His coming again is to consummate His work of redemption and receive His people to Himself. Meanwhile here on earth Christ has intimate communion with His people while He is in heaven. "Where I am there ye may be also."

II. The Promise of the Comforter.—Those who believe in Christ love Him, and as a result of their faith and love they obey Him. "If ye love Me ye will keep My commandments." In behalf of those who obey Christ He says: "I will pray the Father, and He shall give you another Comforter." The word here translated Comforter has no adequate English equivalent. It commonly signifies "one who is summoned to the side of another," to aid him in a court of justice, especially "the counsel for the defence." It is sometimes translated Advocate. The idea of pleading, arguing, convincing, instructing is prominent in every instance. This promised Comforter was to abide with them for ever. Christ in His bodily presence was to be withdrawn from the disciples, but the Holy Spirit was to be with them for ever, not to be withdrawn. He is the Spirit of truth, because truth is an inherent attribute of the Divine nature, and because it is the office of the Holy Spirit to convince men of the truth and bring home its saving power, and to lead them into all truth. The world is not in sympathy with the Spirit's teaching. It neither sees nor knows Him. Christ's disciples know Him for He dwelleth with them, because they have communion with the Father, the Son and the Holy Ghost. Then the Spirit dwells in them as the power that unfolds to them progressively the truth of God. Lest, however, the disciples should at that moment suppose that the Holy Spirit was to be a substitute for Christ's presence, he adds: "I will not leave you comfortless," literally orphans. "I will come to you." He did return to them after He rose from the grave, and He came to them after His ascension, as He does to His Church in every age, by His spiritual presence according to His promise, "Lo, I am with you always, even to the end of the world." He would soon be hid from the world's sight, but not from that of His disciples. When He rose from the grave he appeared successively to the disciples, but not to the gaze of the world. So in every age His disciples are enabled spiritually to see Him. He is the ever-living One, and because He lives His people live also. He is the source of their spiritual, their immortal life. When He is risen from the dead, when the Holy Spirit has come in pentecostal effusion, then the disciples shall know more of Christ than they have hitherto done, and shall realize the intimate union that subsists between the Father and the Son and His people. Christ then tells them how this union results in obedience and in a constantly deepening mutual love. Where this love exists there will be fuller and more glorious disclosures of the divine perfections.

III. The Revelation of Truth to the Believing Soul.—At this point in our Saviour's discourse Judas, one of the disciples, breaks in with a question. He seeks for more light. It is Jude, the author of the epistle in the New Testament, that bears his name, the brother of the Apostle James. He wants to know how it is that Christ will thus intimately reveal Himself to the disciples and not to the world. It is by the indwelling in the heart of Christ's truth that His people know Him. With those who receive and obey Christ's word the Three-One God will dwell. In this sense the world neither sees nor knows Him. Those who love not God do not receive His truth, therefore they are strangers to His presence. The truths thus communicated to them are the truths of God. Whoever therefore rejects them rejects the Father. Thus far Christ had taught His disciples, but soon the Holy Spirit, the Comforter, was to come, and continue the teaching of Christ's truth by making its meaning clear by His illuminating power, and bringing to their recollection the things that Christ had taught. And now the closing words of this discourse is a benediction. It is a final word of comfort to troubled souls. It is the peace of God, pure and abiding, that Christ bestows.

#### PRACTICAL SUGGESTIONS.

Christ loves to comfort troubled hearts. He invites them to a fuller faith in the Father and in Himself.

In many unmistakable ways Jesus has taught the doctrine of a future life.

The presence of the Holy Spirit rests on Christ's own promise. And the Comforter abides with the children of God.

The love of Christ is the atmosphere in which we can have the fullest manifestation of His blessed presence.

In Christ only can the troubled soul find peace.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 14th, 1891.

IT might have occurred to a brilliant orator and experienced statesman like Mr. Chapleau that there is scarcely enough of money left in the treasury of Quebec to buy muzzles for the editors and clergymen who have been discussing public affairs. If the politicians down there do not practice economy and study the eighth commandment there will soon not be enough to muzzle the Montreal Presbytery alone.

FIFTEEN years ago 6,185 persons were licensed to sell liquor in the Province of Ontario. Last year the number was reduced to 3,560, although the population had considerably increased in the meantime. In fifteen years more if the temperance sentiment grows at the same rate the evils of the traffic will be reduced to a minimum. There never were as many abstainers on principle as there are at the present time. Less dependence on mere enactments and increased moral and religious power would soon make Ontario a highly temperate province.

PARNELL furnished another and a striking illustration of the fact that a man may be his own worst enemy. For years he was strongly opposed by the Liberals, but though the party could send him to Kilmarnock they could not crush him. Then he was assailed by the entire force of the Tories, but when the storm beat most fiercely he stood unmoved in the House of Commons at the head of a united following of eighty-six. Finally the *Times* tried him, but he worsted the Thunderer. His opponents having signally failed he ruined himself. The moral is obvious.

IN a well-known essay Macaulay says:—

In any general classification of constitutions, the constitution of Scotland must be reckoned as one of the worst, perhaps as the worst, in Christian Europe. Yet the Scotch are not ill-governed. And the reason is simply that they will not bear to be ill-governed.

If Canadians would not bear to be ill-governed, the Ottawa and Quebec scandals would soon cease. As Macaulay observes some nations will be better governed under the worst constitution than some others under the best. Almost everything depends on the people themselves.

REFERRING to a statement made by some military alarmist to the effect that Great Britain could put a fleet of modern gun boats in front of Chicago in two weeks, the *Interior* says:—

Well, what of it? We would submit our bill of damages to arbitration and get our money.

Indeed you would. You never could match John Bull in the matter of gun boats, but when it came to arbitrations he never could match you. In that little Alabama affair you got so many millions you did not know how to spend them and you have always been fairly good at spending money.

THE scandals that disgrace Canada at the present time should teach the people some important lessons. For years after the Confederation compact was made there was an immense amount of boasting about "this great country." Even ministers of the Gospel were sometimes found speaking as if square miles of territory, canals and railways, minerals and timber limits could make a nation great. In the midst of all this boasting too many forget that righteousness is needed to exalt a nation. Material wealth never made a people truly great without righteousness. Perhaps the nation will learn that lesson now.

VACANT charges and unemployed ministers are not always easily and satisfactorily brought together. With all the theoretical excellence of the Presbyterian system there has of late years been considerable difficulty in working the probationers' scheme. Experience has demonstrated that a uniform law rigidly adhered to is impracticable. As yet, however, the true solution of the difficulty has not been found. A proper scheme must be fair alike to preachers and congregations, and it may be some time before such a system is elaborated. Meanwhile there is a demand in the Congregational Churches of New England for a Ministerial Bureau, with a committee of ministers and laymen, and a paid secretary to manage its affairs. This, at all events, is radical enough, but whether it would prove to be free from objection is another matter.

THE census returns were disappointing and as a matter of fact did disappoint everybody. It does not seem to have occurred to anybody that we have far too many people of certain kinds. We have too many citizens who are willing to give and take bribes, too many who are on the look out for a boodle, and far too many who consider it an axiom that the country cannot be honestly governed. Canadians have yet to learn that men ought to be weighed as well as numbered. The need of this lesson is clearly shown by the fact that for one man who speaks of the moral and religious character of his town you find twenty who never speak of anything but its population and business prospects. Somebody has wisely said that at the close of a revival meeting converts ought to be weighed as well as counted. If all the good people of Canada could just make up their minds that the character of a nation is of far more importance than its size something would be gained.

THE Canadian Government has appointed the 12th November as a day of thanksgiving throughout the Dominion. An abundant harvest has been reaped from Canadian fields, and commercial and industrial hopes have been thereby raised. It is becoming and right to recognize the bounty and goodness of Him who has crowned the year with His goodness and it is to be hoped that large congregations will assemble for the purpose of joining in grateful expression to the Giver of every good and perfect gift. The opportunity will no doubt be taken advantage of to draw special attention to the fundamental principles of righteousness and integrity that ought to receive due recognition in the conduct of national affairs. More than one of our ministers have, in view of the present aspect of affairs, expressed the opinion that a day of national humiliation would be more appropriate than a day of Thanksgiving.

SOME of our religious exchanges from the other side of the line are a good deal exercised over the Briggs trial, at present going on in the New York Presbytery. Such trials, they contend, are highly injurious to the spiritual life of the Church in our day, and especially in this country. Ministers are not good jurists. They lose their temper and get up "scenes." The sensational journals seize upon every unhappy utterance and send it over the country to be read by millions. The mind of the people is taken off their Church work. Sceptics sneer and the Godless scoff. Strife is stirred up in Church circles that may not be allayed in a generation. All this and much more is true, but the man who should have thought of these troubles was Prof. Briggs, and the time to have thought of them was when he was preparing his inaugural address. A fire company can hardly be blamed for the confusion in the street when they are putting out a fire. The person who caused the fire by carelessness or something worse is the person to be blamed.

IT is somewhat difficult to take Mr. Chapleau seriously. In Quebec he is known chiefly as an orator with a theatrical style—a style not tolerated in England and not much admired in Ontario, but which is said to be very effective in firing up the habitat at political meetings. In Ottawa the hon. gentleman is known mainly as a "kicker" who sulks periodically and strikes for a higher place and more patronage. When a politician of his size talks about muzzling the press perhaps the right thing to do is to laugh. When he threatens to muzzle the clergy in general and the principal of Queen's in particular undoubtedly laughter is the proper reply. Mr. Chapleau should know that his threats are not any more impressive than his attitudes. His mock heroics will not terrify Principal Grant or any other

Presbyterian minister that we know of. A much greater Montreal man than Mr. Chapleau, Thomas D'Arcy McGee, used to speak of a painter who had painted lions rampant and couchant until lions became quite familiar to him. Mr. Chapleau is not much of a lion; he has been painted often, and it is quite evident that he cannot strike a fierce enough attitude or roar loud enough to frighten his neighbours in the Montreal Presbytery. His roar is scarcely heard in Toronto and it will frighten nobody in Kingston.

THE death of Charles Stewart Parnell is removed from the scene of political action one of the most noted figures of the time. It came suddenly and unlooked for. The event has excited universal interest, and evoked a rare degree of public feeling. With all his indomitable tenacity of purpose, and tactical skill as a leader of a parliamentary party, he made a serious mistake when after the commission of a grave moral and social crime, he insisted on retaining his leadership. A man of finer moral fibre would have yielded to the clearly expressed feeling of the moral and religious element, when, with one voice, it proclaimed him debarred by reason of immorality from taking a prominent part in the legislation of Great Britain. Parnell's determination to cling to his position at all hazards, did not argue a clear perception of the demands of conscience, nor even a moderate degree of wisdom. The result was that his leadership was repudiated and his influence nullified. His downfall emphasizes anew the fact that no man can violate the divine law, and, while he remains defiant and unrepentant, be held in esteem by those who believe that righteousness exalteth a nation and that sin is a reproach to any people. The grave has closed over the great Irish parliamentary leader, and his name will have a permanent place in the history of the time, and his example will serve as a danger signal, warning other: to avoid the rocks on which he made shipwreck.

MR. CHAPLEAU seems to belong to that class of speakers who are so tremendously eloquent that they cannot take time to distinguish things that differ. The honourable gentleman stated in a speech the other day that he had gone to Rome and had persuaded the Pope to compel the priests of Quebec to stop meddling with politics. Having done this thing, and it was a good thing to do, he jumped to the conclusion that all Protestant ministers should also be compelled to keep silent on political questions. The cases are not by any means parallel. The Romish priest used to refuse the sacraments of the Church to parishioners whose politics did not please him, or at least threaten to do so. No Protestant minister ever dreamed of so doing, or would dare to attempt anything of the kind. Priests could and did threaten to visit parishioners with pains and penalties if they did not vote as ordered. Protestants do not claim to have power to send voters to perdition or leave them in purgatory. There is no resemblance between what the priests of Quebec did or attempted to do and an appeal by a Protestant minister to the reason, conscience, and patriotism of a congregation. Mr. Chapleau is clean out of court on another issue. So far as we know no Protestant minister has preached on politics, much less on party politics. What they have preached on was the principles embodied in the Ten Commandments, especially the eighth. Principal Grant was understood to have alluded to another commandment. We were not aware that the decalogue is a party measure. The priests of Quebec may preach on the decalogue during the term of their natural lives and no honest man will object.

### FREE SPEECH IN THE PULPIT.

IN times of political excitement it is well that public men should retain their equilibrium. It is well to know clearly when and how to speak, and when it is dutiful to remain silent. This is especially applicable to occupants of the Christian pulpit. When the scandals that have disgraced Canadian public life were being probed by parliamentary committees, there were calls for Christian ministers to speak out. Since then many of them have spoken with more or less plainness and directness. But all are not satisfied. We have had to listen to all the customary platitudes about the impropriety of the pulpit going beyond its sphere and presumptuously entering the field of political contention. From all of which it may be learned that the pulpit was never designed to be, nor can it ever be

come, if true to its mission, a man pleasing institution. It was appointed for the proclamation of God's saving truth to men. Faith and morals are inseparably connected, and God's word has its message for every relation of human life. So long as ministers confine their attention to abstract or speculative questions, men generally will, with undisturbed equanimity, let it say its say, much as Tennyson's Northern Farmer was in the habit of doing. Let them but speak boldly as they ought to speak about present visible existing evils, then those that are hit are sure to cry out and be very virtuously indignant about the abuses of the pulpit. One thing is perfectly evident these days, and that is that those to whom wrong-doing has been clearly brought home desire nothing better than that the pulpit should remain silent concerning the wide-spread corruption that has admittedly infected Canadian political life. Is it merely that exposure makes them feel uncomfortable, or is there a latent desire for a continuance of opportunity for pursuing the courses by which the public chest is plundered and the public conscience benumbed?

Many of the prominent occupants of the Presbyterian pulpit, irrespective of their individual political leanings, have felt it to be their duty to enter an earnest protest against flagrant public immorality. As a proof that their merited rebukes have gone home, we had a vehement attack on Protestant ministers last week from no less a personage than the Secretary of State. Unfortunately for his contention he asserted too much. One reason he gave why ministers should be silent on the matter of the scandals was that they had not read the evidence. In view of the facts this is simply a monstrous assumption. All the leading journals on both sides of politics gave detailed reports from day to day as the evidence was educed. The addresses of counsel before the committees, the reports presented to Parliament and the able debates thereon were read by all who desire an intelligent acquaintance with current affairs, and especially those relating to the principal interests of the country. To assume that ministers rushed to conclusions without taking the evidence into account is, to say the least, not very complimentary to a well-educated class of men. Who that know anything about the habits of the average minister will be prepared to accept the sweeping assertion of the Secretary of State?

He was, if possible, more unfortunate in the parallel he sought to institute between the action of the Protestant ministry and the Roman Catholic priesthood. He claimed it as a meritorious act of his that he had gone to Rome to beseech the Pope to prohibit priestly interference in election contests in his native province. Interference in elections whether by Pope, priest or parson, is an indefensible thing, one that no clergyman who realizes the obligations of his sacred office would seek to be chargeable with, but this a few years ago was what many Roman Catholic authorities in Quebec Province were in the habit of doing. It was no uncommon thing for the priest from the altar to tell the faithful for whom they were to vote, and to threaten them with the direst spiritual pains and penalties if they disregarded the priestly monitions. It was high time to end this state of matters and to insist on a more seemly attitude in relation to ordinary political contests. There is, however, no parallel between ministers denouncing public dishonesty and priests in the interest of an individual politician launching the thunders of the Church against those of their flocks who were disposed to favour his opponent. It will be time enough to muzzle Protestant ministers when they incur the odium of perverting their office to the worst possible forms of political partisanship.

The Presbytery of Montreal promptly took up the challenge so recklessly thrown out by the Secretary of State, and have answered it in just such a manner as free citizens and stalwart Presbyterians might be expected to answer it. At a Presbyterial Conference Rev. A. J. Mowatt, of Erskine Church, read a paper of exceptional ability on "The Pulpit in Relation to Prevailing Evils." It was a powerful plea for the "liberty of prophesying," and marked by the manly force and pithy expression which characterize his public utterances. The ground he took, that the pulpit should give the people faithful warning against prevailing forms of iniquity, will commend itself to the general conscience. The spirited discussion—if discussion is a permissible term where entire unanimity prevailed—that followed indicates a healthy state of feeling, and an earnest desire that as a people we should be done with the mode of doing things that bring disgrace on Canadian public life. Dr. Campbell, Mr. R. Stanley Weir, Mr. Walter Paul, Rev. James

Fleck, Principal MacVicar and Professor Scrimger all spoke emphatically on the immediate need of insisting upon a higher standard of public life than that under which an undisguised immorality can flourish. As an indication of the tone of the Conference the following resolution, passed unanimously, may be taken:—

In view of the great public evils prevalent in our country, the Presbytery sees great cause for alarm and humiliation before God, and resolves to express its abhorrence of the political corruption which has been revealed by recent investigations, and its dissatisfaction with the failure of Parliament to deal adequately with them in the punishment of the guilty, and, therefore, calls upon the people to express their condemnation at the earliest opportunity at the polls.

THE METHODIST ECUMENICAL COUNCIL.

THE tendencies of the time, and by these the Christian Church does not remain uninfluenced, is towards larger unity, greater concentration. Many indicate a desire for the corporate union of all sections of the Protestant Church. Whether that is attainable or not cannot now be determined. Before it is possible many things must be changed. At all events at present an inclusive union in Protestant denominations is to all appearances a great way off. The union of the separate Churches embracing the same theological beliefs and ecclesiastical polity is not now so difficult or improbable a thing as it appeared a few years ago. No intelligent reader of Church history may be prepared to say that all the divisions existing among Presbyterians, Methodists or Baptists were unnecessary or culpable when they first arose. They have been the occasion of giving emphatic testimony to certain aspects of religious truth in danger of being obscured or virtually denied. The existence of these separate branches of the same Church have secured for various important principles a due recognition. That there is the same reason now for the continuance in their separate forms of these various branches of the same Churches, many will now be unable to affirm. It has also to be borne in mind that different denominations have not originated solely in a pure love of truth. Human ambitions and human weaknesses have had an influence in their formation. The prevailing tendency now, however, is for union, not separation.

There can be no doubt that the Alliance of the Reformed Churches has quickened the desire for union in all sections of the Presbyterian Church. Neither is there any doubt that it will in the future become still more influential in bringing about a fuller union among all the Churches that accept the Westminster Confession as their symbolic standard. The same thing may be affirmed of the Methodist Ecumenical Council now sitting in Washington. This is the second of these Councils, the first having assembled in London ten years ago. It has been the means of visibly fostering the spirit of union in the various branches of the Methodist Church throughout the world. In Canada since the meeting of the first council the different sections of Methodism have been merged into one compact, powerful and united Church, and there is no doubt that the present Council will give an impetus to the movement for a union of the Methodist Churches throughout the world.

The proceedings of the Washington Council will be followed with great interest by evangelical Christians generally. Denominational interests, as is to be expected, will have a prominent place assigned them, but from the programme of the ten days' session it is evident that there is a desire to consider fully the great questions of general public interest, such as the essential unity and genuine catholicity of the Christian Church; the relations of the Church to scientific thought; the various agencies of the Church; religious training and university education; the Church and public morality; the Christian resources of the new and the old world; the relations of the Church to Temperance. The principal sociological questions will also come up for discussion, so that the attitude of the Methodist Church on these matters of paramount practical interest will be keenly followed.

The freedom of intercourse, now yearly extending between the European and American continents, and largely helped by these Great Conferences, will bind more closely the religious life of both hemispheres, and it is hoped will deepen the love that ought to exist among all who profess the same common Christianity. These large interchanges ought also to quicken Christian zeal and develop practical effort for the accomplishment of the work with which the Church universal is entrusted, to preach the Gospel to all nations.

Books and Magazines.

BABYHOOD (New York: Babyhood Publishing Co.) A number of short papers of great practical value to mothers will be found in the October number of *Babyhood*.

THE LADIES' HOME JOURNAL (Philadelphia: The Curtis Publishing Co.) continues to hold worthily the high place it has made for itself. The October number presents many and varied attractions, and gives much valuable and useful information for its ever-widening circle of readers.

THE RELIGIOUS REVIEW OF REVIEWS. (London and New York: International News Co.)—The plan of this monthly is comprehensive. All that is of prominence in the religious world finds recognition in its pages. In its treatment it appears to be eminently fair. An interesting department and one that could probably bear expansion is that devoted to the foreign religious reviews.

THE ANGLICAN and other poems. By Hubert Newton, D.D., Vicar of St. Michael's, Southwark. (London: Kessell, Paternoster Row.)—Dr. Newton is an evangelical Church of England clergyman. He presents his views, and they are strong, in verse versification. He hates ritualism and Romanism in every form, and it is evident he has no love for Gladstone and Home Rule.

THE SIDEREAL MESSENGER. (Northfield, Minn.: W. J. Payne.)—For all interested in the study of the sublime science of astronomy this monthly magazine, ably edited by Mr. Payne, director of Goodsell Observatory, Carlton College, will be found of great service. In addition to valuable papers bearing on general aspects of astronomical science, there are most useful details of current celestial phenomena, which will be greatly prized by the practical astronomer.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The more noteworthy papers in the October number of this helpful and suggestive monthly are: "The Modern Jew and the Synagogue," second paper, by Professor Davies, of Haverfordwest, Wales; "The Self-Consciousness of Jesus in its Relation to the Messianic Hope," the first of a series by Rev. Albert W. Hutcheon, Berlin; "The Bible in English Life and Letters," by Rev. J. T. McClure, D.D., and "The End of the World," by Rev. Benjamin Wisner Bacon. Drs. Harper and Goodspeed continue their studies in "The Gospel of John."

BOOK NEWS (Philadelphia) for October has for frontispiece a portrait of Sara Jeannette Duncan, author of "An American Girl in London" and "A Social Departure." This Canadian literary lady, now Mrs. C. E. Cotes, resides in Calcutta, India, where her husband has a Government appointment. No hint is given of her future literary work, but among the things likely to happen we can at least hope that she will touch with her pen more of her experiences of life and travel, and convert them into a book as readable as her earlier ventures. Another author's picture published here for the first time is of Mr. A. T. Q. Couch, known to readers on both sides the ocean as "Q." *Book News* has always pictures from the new books, supplemented to the descriptive price list, notices and reviews.

THE REVIEW OF REVIEWS. (New York: Astor Place.)—Already this great monthly is a monument to the energy, enterprise and firm purpose of its founder, Mr. W. T. Stead. There is now an English and American edition published simultaneously. The October number, in addition to the usual features, is chiefly noticeable for the space it devotes to the Methodist Ecumenical Council, now in session in Washington, and to interesting contributions relating to James Russell Lowell. Mr. Stead has a vivacious and very interesting paper on Mr. Hugh Price Hughes, the most distinctive exponent of present day Methodism. It has the characteristic insight, clear grasp and enthusiasm characteristic of the former editor of the *Fall Mall Gazette*. Portraits of men and pictorial illustrations of events of timely prominence are highly appreciated features of this monthly. The value of this publication to busy readers, who desire to obtain an intelligent view of current thought and action, is visible at a glance.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The October issue is full of excellent, timely sermons and articles well adapted to aid pastors and others in their work. The portrait of Dr. Conrad, of Worcester, Mass., with a view of his church, form the illustrations. His sermon and a sketch of his life will amply repay perusal. Two full sermons for Thanksgiving services are given, and in the Living Issue department "The One Holy, Catholic, Apostolic Church" is discussed with great ability by Professor J. Heron, D.D., of the Presbyterian College, Belfast, Ireland. There are nine sermons in this: "Leading Thoughts," by eminent preachers in various lands. Dr. T. L. Cuyler sketches Rev. Charles G. Finney in his own inimitable way. An excellent article on "Old Testament Inspiration" and one on "The Science of Preaching," by Archdeacon Farrar, are worthy of careful reading, as also "Equipment for Christian Work," by Rev. J. E. Denton, "The Annual Roll Call," by Rev. J. W. Waddell, and "Old Age," by Oliver Wendell Holmes. The standing of this magazine is always an elevated one.

THE ARENA. (Boston: The Arena Publishing Co.)—There are a number of noteworthy papers in the *Arena* for October, which magazine readers will appreciate. Such for example as Dr. George Stewart's paper on "Lowell." It is critical yet very entertaining; a fine portrait of Mr. Lowell taken from the last photograph of the great poet forms a frontispiece of this number. Mr. Henry Wood writes on "Healing through the Mind." Hamlin Garland contributes a brilliant and entertaining paper on "Mr. and Mrs. James A. Herne." This paper is illustrated by ten finely-executed photographs. Theodore Stanton discusses "Some Weak Spots in the French Republic." Moncure D. Conway writes on "Madame Blavatsky at Aiyar." Thaddeus B. Wakemson defends Nationalism. H. C. Bradsby discusses our present political outlook under the caption, "Leaderless Mobs." Will Allen Dromgoole furnishes the story of the month, which is entitled "A Grain of Gold." The editor contributes two strong editorials, one dealing with our present social conditions, the other discusses religious persecution. The contents of this issue of the *Arena* are as usual marked by variety in subjects, while all the papers given are able, entertaining and in touch with the living thought of the hour.



## Choice Literature.

FLSKET.

BY THOMAS NELSON PAGE.

The book is for sale in the stores.

Did. Norsk. Prosa.

II.

I found that my friend "Doctor John," strange to relate of a fisherman, had not exaggerated the merits of the fishing. How they got there, two thousand feet above the lower valley, I don't know, but trout fairly swarmed in the little streams which boiled among the rocks, and they were as greedy as if they had never seen a fly in their lives. I shortly became contemptuous toward anything under three pounds, and addressed myself to the task of defending my flies against the smaller ones and keeping them only for the big fellows which ran over three pounds—the patriarchs of the streams. With these I had capital sport, for they knew every angle and hole, they sought every coign of vantage, and the rocks were so thick and so sharp that from the time one of the veterans took the fly it was an equal contest which of us should come off victorious. I was often forced to rush splashing and floundering through the water to my waist to keep my line from being sawed, and as the water was not an hour from the green glaciers above, it was not always entirely pleasant.

I soon made firm friends with my hosts, and varied the monotony of catching three-pounders by helping them get in their hay for the winter. Elsket, poor thing, was, notwithstanding her apparently splendid physique, so delicate that she could no longer stand the fatigue of manual labour, any extra exertion being liable to bring on a recurrence of the heart failure from which she had suffered. I learned that she had had a violent hemorrhage two summers before, from which she had come near dying, and that the skill of my friend, the doctor, had doubtless saved her life. This was the hold he had on Olaf of the Mountain, this was the "small service" he had rendered them.

By aiding them thus, I was enabled to be of material assistance to Olaf, and I found in helping these good people that work took on once more the delight which I remembered it used to have under like circumstances when I was a boy. I could cut or carry on my back loads of hay all day and feel at night as if I had been playing. Such is the singular effect of the spirit on labour.

To make up for this, Elsket would sometimes, when I went fishing, take her knitting and keep me company, sitting at a little distance. With her pale, calm face and shining hair outlined against the background of her sad-coloured kerchief, she looked like a mourning angel. I never saw her smile except when her father came into her presence, and when she smiled it was as if the sun had suddenly come in at a window. I began to understand the devotion of these two strange people, so like and yet so different.

One rainy day she had a strange turn; she began to be restless. Her large sad eyes, usually so calm, became bright; the two spots in her cheeks burned yet deeper; her face grew anxious. Then she laid her knitting aside and took out of a great chest something on which she began to sew busily. I was looking at her, when she caught my eye and smiled. It was the first time she ever smiled for me. "Did you know I was going to be married?" she asked, just as an American girl might have done. And before I could answer she brought me the work. It was her wedding dress. "I have nearly finished it," she said. Then she brought me a box of old silver ornaments, such as the Norsk brides wear, and put them on. When I had admired them she put them away. After a little she arose and began to wander about the house and out into the rain. I watched her with interest. Her father came in, and I saw a distressed look come into his eyes. He went up to her and laying his hand on her drew her towards a seat. Then taking down an old Bible he turned to a certain place and began to read. He read first the nineteenth Psalm: "Lord, Thou hast been our refuge, from one generation to another. Before the mountains were brought forth, or even the earth and the world were made, Thou art God from everlasting, and world without end." Then he turned to the chapter of Second Corinthians which is a part of our burial service: "Now is Christ risen from the dead, and become the first-fruits of them that slept," etc. His voice was clear, rich, and devout, and he read it with singular earnestness and beauty. Then he opened his hymn-book and began to sing a low, dirge like hymn. I sat silent watching the strange service and noting its effect on Elsket. She sat first like a person bound, struggling to be free, then became quieter, and at last perfectly calm. Then Olaf knelt down and prayed one of the most touching prayers I ever heard. It was for patience.

When he rose Elsket was weeping, and she went and leant in his arms like a child, and he kissed her as tenderly as if he had been her mother.

Next day, however, the same excited state recurred, and this time the reading appeared to have less effect. She sewed busily and insisted that there must be a letter for her at L—. A violent fit of weeping was followed by a paroxysm of coughing, and finally the old man, who had sat quietly by her with his hand stroking her head, arose and said, "I will go." She threw herself into his arms, rubbing her head against him in sign of dumb affection, and in a little while grew calm. It was still raining and quite late, only a little before sunset; but the old man went out, and taking the path towards L— was soon climbing the mountain towards the Devil's Seat. Elsket sat up all night, but she was as calm and as gentle as ever.

The next morning when Olaf returned she went out to meet him. Her look was full of eager expectancy. I did not go out but watched her from the door. I saw Olaf shake his head and heard her say bitterly, "It is so hard to wait," and he said, gently, "Yes, it is, Elsket, but I will go again," and then she came in weeping quietly, the old man following with a tender look on his strong, weather-beaten face.

That day Elsket was taken ill. She had been trying to do a little work in the field in the afternoon, when a sinking spell had come on. I looked for a time as if the poor over-driven heart had knocked off work for good and all. Strong remedies, however, left by Dr. John, set it going again, and we got her to bed. She was still desperately feeble and Olaf sat up. I could not leave him, so we were sitting watching,

he one side the open platform fire place in one corner, and I the other; he smoking, anxious, silent grim; I watching the expression on his grey face. His eyes seemed set back deeper than ever under the shaggy grey brows, and as the fire-light fell on him he had the fierce, hopeless look of a caged eagle. It was late in the night before he spoke, and then it was half to himself and but half to me.

"I have fought it ten long years," he said, slowly. Not willing to break the thread of his thought by speaking, I lit my pipe afresh and just looked at him. He received it as an answer.

"She is the last of them," he said, accepting me as an auditor rather than addressing me. "We go back to Olaf Traetelje, the blood of Harold Haarfarger (the Fair-haired) is in our veins, and here it ends. Dane and Swede have known our power, Saxon and Celt have bowed bare-headed to us, and with her it ends. In this stronghold many times her fathers have found refuge from their foes and gained breathing-time after battles by sea and land. From this nest, like eagles, they have swooped down, carrying all before them, and here, at last, when betrayed and hunted, they found refuge. Here no foreign king could rule over them: here they learnt the lesson that Christ is the only King, and that all men are His brothers. Here they lived and worshipped Him. If their dominions were stolen from them they found here a truer wealth, content; if they had not power, they had what was better, independence. For centuries they held this last remnant of the dominion which Harold Haarfarger had conquered by land, and Eric of the Bloody Axe had won by sea, sending out their sons and daughters to people the lands; but the race dwindled as their lands had done before, and now with her dies the last. How has it come? By betrayal, as ever!"

The old man turned fiercely, his breast heaving, his eyes burning. "Was she who came of a race at whose feet jarls have crawled and kings have knelt not good enough?" I was hearing the story and did not interrupt him—"Not good enough for him," he continued in his low, fierce monotone. "I did not want him. What if he was a Saxon? His fathers were our boatmen. Rather Cnut a thousand times. Then the race would not have died. Then she would not be—not be so."

The reference to her recalled him to himself, and he suddenly relapsed into silence.

"At least Cnut paid the score," he began once more, in a low, intense undertone. "In his arms he bore him down from the Devil's Seat, a thousand feet sheer on the hard ice, where his cursed body lies crushed forever, a witness of his falsehood."

I did not interrupt, and he rewarded my patience, giving a more connected account, for the first time addressing me directly.

"Her mother died when she was a child," he said, softly. His gentle voice contrasted strangely with the fierce undertone in which he had been speaking. "I was mother as well as father to her. She was as good as she was beautiful, and each day she grew more and more so. She was a second Ingeborg. Knowing that she needed other companionship than an old man, I sought and brought her Cnut (he spoke of him as if I must know all about him) Cnut was the son of my only kinsman, the last of his line as well, and he was tall and straight and strong. I loved him and he was my son, and as he grew, I saw that he loved her, and I was not sorry, for he was goodly to look on, straight and tall as one of old, and he was good also. And she was satisfied with him, and from a child ordered him to do her girlish bidding, and he obeyed and laughed, well content to have her smile. And he would carry her on his shoulder, and take her on the mountain to slide, and gather her flowers. And I thought it was well. And I thought that in time they would marry and have the farm, and that there would be children about the house, and the valley might be filled with their voices as in the old time. And I was content. And one day he came (the reference cost him an effort). Cnut found him fainting on the mountain and brought him here in his arms. He had come to the village alone, and the idle fools there had told him of me, and he had asked to meet me, and they told him of the mountain and that none could pass the Devil's Ledge but those who had the old blood, and that I loved not strangers; and he said he would pass it, and he had come and passed safely the narrow ledge, and reached the Devil's Seat, when a stone had fallen upon him, and Cnut had found him there fainting, and had lifted him and brought him here, risking his own life to save him on the narrow ledge. And he was near to death for days, and she nursed him and brought him from the grave."

"At first I was cold to him, but there was something about him that drew me and held me. It was not that he was young and taller than Cnut, and fair. It was not that his eyes were clear and full of light, and his figure straight as a young pine. It was not that he had climbed the mountain and passed the narrow ledge and the Devil's Seat alone, though I liked well his act; for none but those who have Harold Haarfarger's blood have done it alone in all the years though many have tried and failed. I asked him what men called him, and he said 'Harold'; then, laughing, said some called him 'Harold the Fair-haired.' The answer pleased me. There was something in the name which drew me to him. I had thought of Harold Haarfarger, and that later, Harold, who, though a Dane, died bravely for his kingdom when his brother betrayed him, and I held out my hand and gave him the clasp of friendship."

The old man paused, but after a brief reflection proceeded. "We made him welcome and we loved him. He knew the world and could tell us many things. He knew the story of Norway and the Vikings, and the Sagas were on his tongue. Cnut loved him and followed him, and she (the pause which always indicated her who filled his thoughts)—she, then but a girl, laughed and sang for him, and he sang for her, and his voice was rich and sweet. And she went out with him to fish and to climb, and often, when Cnut and I were in the field, we could hear her laugh, clear and fresh from the rocks beside the streams, as he told her some fine story of his England. He stayed here a month and a week, and then departed, saying he would come again next year, and the house was empty and silent after he left. But after a time we grew used to it once more, and the winter came."

"When the spring returned we got a letter—a letter to her—saying he would come again, and every two weeks another letter came, and I went for it and brought it to—to her, and she read it to Cnut and me. And at last

he came and I went to meet him, and brought him here, welcome as if he had been my eldest born, and we were glad Cnut smiled and ran forward and gave him his hand, and she—she did not come at first, but when she came she was clad in all that was her best, and wore her silver—the things her mother and her grandmother had worn, and as she stepped out of the door and saluted him, I saw for the first time that she was a woman grown, and it was hard to tell which face was brightest, hers or his, and Cnut smiled to see her so glad."

The old man relapsed into reflection. Presently, however, he resumed:—

"This time he was gayer than before—the summer seemed to come with him. He sang to her and read to her from books that he had brought, teaching her to speak English like himself, and he would go and fish up the streams while she sat near by and talked to him. Cnut also learned his tongue well, and I did also, but Cnut did not see so much of him as before, for Cnut had to work, and in the evening they were reading, and she—she—grew more and more beautiful, and laughed and sang more. And so the summer passed. The autumn came, but he did not go, and I was well content, for she was happy, and, in truth, the place was cheerier that he was here. Cnut alone seemed downcast, but I knew not why; and then the snow came. One morning we awoke and the farm was as white as the mountains. I said to him, 'Now you are here for the winter,' and he laughed and said, 'No, I will stay till the new-year. I have business then, and I must go.' And I turned, and her face was like sunshine, for she knew that none but Cnut and I had ever passed the Devil's Ledge in the snow, and the other way by which I took the Doctor home was worse then, though easier in the summer, only longer. But Cnut looked gloomy, at which I chid him; but he was silent, and the autumn passed rapidly, so cheerful was he, finding in the snow as much pleasure as in the sunshine, and taking her out to slide and race on shoes till she would come in with her cheeks like roses in summer, and her eyes like stars, and she made it warm where she was."

"And one evening they came home. He was gayer than ever, and she more beautiful, but siller than her wont. She looked like her mother the evening I asked her to be my wife. I could not take my eyes from her. That night Cnut was a caged wolf. At last he asked me to come out, and then he told me that he had seen Harold kiss her and had heard him tell her he loved her, and she had not driven him away. My heart was wrung for Cnut, for I loved him, and he wept like a child. I tried to comfort him, but it was useless, and the next day he went away for a time. I was glad to have him go, for I grieved for him, and I thought she would miss him and be glad when he came again, and though the snow was bad on the mountain he was sure as a wolf. He bade us good by and left with his eyes looking like a hurt dog's. I thought she would have wept to have him go, but she did not. She gave him her hand and turned back to Harold, and smiled back to him when he smiled. It was the first time I had not been glad to have her smile, and I was sorry Harold had stayed, and I watched Cnut climb the mountain like a dark speck against the snow till he disappeared. She was so happy and beautiful that I could not long be out with her, though I grieved for Cnut, and when she came to me and told me one night of her great love for Harold I forgot my own regret in her joy, and I said nothing to Harold, because she told me he said that in his country it was not usual for the father to be told or to speak to a daughter's lover."

"They were much taken up together after that, and I was alone, and I missed Cnut sorely, and would have longed for him more but for her happiness. But one day, when he had been gone two months, I looked over the mountain, and on the snow I saw a black speck. It had not been there before and I watched it as it moved, and I knew it was Cnut."

"I said nothing until he came, and then I ran and met him. He was thin, and worn and older; but his eyes had a look in them which I thought was joy at getting home; only they were not soft, and he looked taller than when he left, and he spoke little. His eyes softened when she, hearing his voice, came out and held out her hand to him, smiling to welcome him; but he did not kiss her as kinsfolk do after long absence, and when Harold came out the wolf-like look came back into his eyes. Harold looked not so pleased to see him, but held out his hand to greet him. But Cnut stepped back, and suddenly drawing from his breast a letter, placed it in his palm, saying slowly, 'I have been to England, Lord Harold, and have brought you this from your Lady Ethel-frid Penrith—they expect you to your wedding at the New Year.' Harold turned as white as the snow under his feet, and she gave a cry and fell full length on the ground."

"Cnut was first to reach her, and lifting her in his arms he bore her into the house. Harold would have seized her, but Cnut brushed him aside as if he had been a barley-straw, and carried her and laid her down. When she came to herself she did not remember clearly what had happened. She was strange to me who was her father, but she knew him. I could have slayed him, but she called him. He went to her, and she understood only that he was going away, and she wept. He told her it was true that he had loved another woman and had promised to marry her, before he had met her, but now he loved her better, and he would go home and arrange everything and return; and she listened and clung to him. I hated him and wanted him to go, but he was my guest, and I told him that he could not go through the snow; but he was determined. It seemed as if he wanted now to get away, and I was glad to have him go, for my child was strange to me, and if he had deceived one woman I knew he might another, and Cnut said the letter he had sent by him before the snow came was to say he would come in time to be married; and Cnut said he lived in a great castle and owned broad lands, more than one could see from the whole mountain, and his people had brought him in and asked him many questions of him, and offered him gold to bring the letter back, and he refused the gold, and brought it without the gold; and some said he had deceived more than one woman. And Lord Harold went to get ready, and she wept, and moaned, and was strange. And then Cnut went to her and told her of his love for her, and that he was loyal to her, but she waved him from her, and when he asked her to marry him, for he loved truly, she said him nay with violence, so that he came forth into the air looking white as a leper. And he sat down, and when I came out he was sitting on a stone and had his knife in his hand, looking at it with a



dangerous gleam in his eyes; and just then she arose and came out, and, seeing him sitting with his knife, she gave a start, and her manner changed, and going to him she spoke softly to him for the first time, and made him yield her up the knife; for she knew that the knife hung loose in the sheath. But then she changed again and all her anger rose against Cnut, that he had brought Harold the letter which carried him away, and Cnut sat saying nothing and his face was like stone. Then Lord Harold came and said he was ready, and he asked Cnut would he carry his luggage. And Cnut refused and then suddenly looked him full in his face, and said 'Yes.' And Harold entered the house to say good-bye to her, and I heard her weeping within, and my heart grew hard against the Englishman, and Cnut's face was black with anger, and when Harold came forth I heard her cry out, and he turned and said he would return, and would write her a letter to let her know when he would return. But he said it as one speaks to a child, not meaning it. And Cnut went in to speak to her, but I heard her drive him out as if he had been a dog, and he came forth with his face like a wolf's, and taking up Lord Harold's luggage, he set out. And so they went over the mountain.

(To be continued.)

### AUTUMN LEAVES.

Beautiful autumn leaves, stained with crimson and gold,  
Gleaming through purple mist like fairy gems of old,  
Holding the golden light by spells of mystic power,  
Tinting the landscape o'er with beauty's magic dower.

On gently rippling streams, through dusky forest glades  
Reflecting sunlit hues in tenfold brighter shades  
Far off on hillside slopes, where royal maples burn  
The quivering aspen leaves to daintiest amber turn.

Over the old grey wall a crimson glory creeps,  
From out thick, tangled brake a blaze of sumach leaps  
Through gloomy hemlock swamp, fair treacherous ivy  
glows,  
And o'er the fallen pines its scarlet drapery throws.

Gracing the lowly sward, a bright mosaic lies  
Of myriad tinted leaves, whose gracious beauty vies  
With tarnished gold of fern, or pale brown withered grass  
Touched to sudden splendour as shining sunbeams pass.

Beautiful autumn leaves! the Master all divine,  
Who made the flowers to bloom and taught the stars to  
shine,  
To us, who dwell below, hath in His bounty given  
Symbols of loveliness to win our thoughts to Heav'n.

—Emily A. Sykes, in *The Week*.

### THE MISSIONARY WORLD.

NARAYAN SHESHADRI, D.D., THE BRAHMIN APOSTLE OF  
THE OUT CASTE MANGS.

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson, of Bombay—the Parsi, Rev. Hormazji Pestonji, and the Brahmin, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoraji, at the head of the Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazji left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the institution was almost emptied. Among the few sons of caste and superstition who clung to it through ill report were two Brahmin brothers—Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Free Church of Scotland in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organization of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahmin priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahminism and submitted to the humiliation of swallowing the five products of the cow that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July last, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahmin became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory he resolved to annex the great native state of Haidarabad to the kingdom of Christ. The year was 1863. As his base he worked from Jalna, a military cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained 300 acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangel-

izing, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian Church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the Churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab Prime Minister of the Nawab, Sir Salar Jung. For the mission he received 300 acres of *gautan*, or Church land, free of tax, and never to be cultivated save as a grass common; for the Christian peasants he was installed as *patel*, or head man, over 600 acres, in which office his son Yeshwant-rao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886-87 the work had so far extended that we published this appeal for him:—

"Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors, duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. 'I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.' Has He not given a full realization of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connection with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel to the worship of the only living and true God."

In 1888-89 our deputies visited the Deccan Village Mission, and Rev. Dr. Lindsay made this report to the children of the Church:—

"First, there was a most interesting series of baptisms, with an address to the baptized; then the usual service, when I preached and Dr. Sheshadri interpreted; and lastly, the communion service, at which I had the privilege of presiding. No pews exist in the Bethel church. The congregation sit on the floor in row after row, devout and attentive; and the babies, most of them without a stitch of clothing on, crawl about everywhere. An hour or so after service the catechists and Bible women met in the church, and we had an interesting interview with them. A great number were present besides Bible women and catechists, and I could only get at which was which by actually taking hold of each and finding out by question whether the person I had hold of was a catechist or a Bible woman, and separating them from the rest.

"One or two of the Bible women made a very great impression on us. Their story of work was simple, clear, and interesting. 'Have you made many converts?' one of our number asked. 'There is one,' she replied, pointing to one of the men among the catechists. Mrs. Mackichan and Mrs. Daly examined these Bible women, and their questions drew out very interesting answers. Mrs. Daly gave them some very sound, practical advice, which produced more immediate results than longer sermons usually do. All the small children came to the Monday village family worship clothed, although most of them spent the hour of service in getting rid of their inconvenient garment. One small urchin, having divested himself to his own evident satisfaction of every vestige of garment, toddled to the church door, carefully put on the largest pair of shoes he could find and then tumbled down the steps in them. When he reached the bottom he picked himself up, got into the shoes again, and shuffled off out of sight—a happy child!

"Dr. Sheshadri sends his men out in small bands to preach in the villages round about Bethel, and in this way has formed small Christian communities in most of them. One sees at Bethel genuine native Christians, who preserve all their primitive habits, and who are not Anglicized by their Christianity. The evangelists all collect at Bethel on the first Monday of every month, and are regularly instructed by Dr. Sheshadri, who is a born teacher (to hear him give a Bible lesson to school children, and to see the small eyes twinkle with eagerness, is a sight not to be soon forgotten), in the interpretation of Scripture, and in the best ways of meeting the various objections commonly brought by Hindus and Moslems against Christianity.

"In the afternoon we started for the neighbouring village of Rewagao. It possesses the first of those village churches which Dr. Sheshadri proposes to build in the principal hamlets in his district. A congregation of about ninety people gathered, and three baptisms took place at the close of the service.

"Dr. Mackichan and Mr. Daly returned in the evening from their visit, and reported a cheerful little Christian community in the far-off village they had gone to see. These Christians lived in a distinct quarter of the village, and though greatly outnumbered by the heathen, were full of hope and courage.

"I hope that Dr. Sheshadri's plan of building ten or twelve village churches will be carried out, and that each church will have attached a prophet's chamber, in which the missionary may reside when on his rounds. The great defects of our mission in the Bethel district appeared to be the want of adequate provision for the training of the children, and the wide extent of country which Dr. Sheshadri has to superintend."

Of converts still living in 1890, Dr. Sheshadri reported 1,062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the *Circassia* very well, even at his age; but, as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahmin lad, fruit of our educational institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some two thousand of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India. —George Smith, LL.D., in *Free Church Monthly*.

MOTHERS, have pity on your pale and suffering daughters. Their system is "run down," and if neglected the consequences may be fatal. Dr. Williams' Pink Pills will bring back their rosy cheeks and health and strength.

### NEURALGIA AND DEBILITY.

INTERESTING STATEMENT FROM MRS. M. E. MERRICK,  
OF TORONTO.

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthening effect upon the nerves, makes this a most excellent medicine for neuralgia and similar troubles. We commend to all sufferers from such complaints, and especially to ladies, the following statements recently received:

For a good many years I have been suffering from catarrh, neuralgia and general debility. I failed to obtain any permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a death like weakness overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. I have now taken three bottles and am entirely cured of neuralgia. I am gaining in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and shall always feel grateful to Hood's Sarsaparilla for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited.

MRS. M. E. MERRICK,  
36 Wilton Avenue, Toronto, Can.

### DR. T. A. SLOCUM'S

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have any Throat Trouble—Use it. For sale by all Druggists. 35 cents per bottle.

### C. C. RICHARDS & CO.

Gentle.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

Yarmouth.

CHARLES PLUMMER.

### WHAT DOES IT MEAN?

"100 Doses One Dollar" means simply that Hood's Sarsaparilla is the most economical medicine to buy, because it gives more for the money than any other preparation. Each bottle contains 100 doses and will average to last a month, while other preparations, taken according to directions, are gone in a week. Therefore be sure to get Hood's Sarsaparilla, the best blood purifier.

Is a spoonful a spoon

heaping full!

or

rounding full?



One rounded teaspoonful of Cleveland's Baking Powder does as much work as a heaping teaspoonful of others; quite a saving on a year's bakings.

Cleveland's leavens most and leavens best. Try it.

# "German Syrup"

Martinsville, N.J., Methodist Parsonage. "My acquaintance with your remedy, Boschee's German Syrup, was made about fourteen years ago, when I contracted a cold which resulted in a Hoarseness and a Cough which disabled me from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief—I cannot say now what remedy he prescribed—I saw the advertisement of your remedy and obtained a bottle. I received such quick and permanent help from it that whenever we have had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New Jersey, M.E. Conference, April 25, '90.

A Safe Remedy.

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

USE ONLY THE  
**IZDAHL**  
BRAND  
OF  
PURE  
NORWEGIAN  
COD LIVER OIL.

The Great Standard Remedy for all Weakness and Disease of the Lungs, Impaired Nutrition, etc. This Oil is Pure, Fresh, Nearly Tasteless, and therefore most suitable for delicate digestions. None genuine without the name IZDAHL stamped on each capsule. Wholesale by

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**CAMPBELL'S QUININE WINE**  
ORIGINAL AND ONLY GENUINE  
THE GREAT INVIGORATING TONIC  
FOR  
LOSS OF APPETITE, LOW SPIRITS,  
SLOW DIGESTION, MALARIA,  
ETC., ETC., ETC.  
BEWARE OF THE MANY IMITATIONS.

## Ministers and Churches.

THE Rev. Robert Hamilton, Motherwell, has occupied his pulpit for the past two Sabbaths. He is now much better in health, but not feeling quite as well as usual.

THE Rev. W. Wylie, of Englewood, near Chicago, formerly pastor of the River Street Presbyterian Church, Paris, paid a visit to the former scene of his labours there.

THE Rev. Robert Atkinson, of St. Andrews Church, Pictou, N.S., has received a call to the pastorate of St. Pauls Church, Fredericton, N.B. Mr. Atkinson is a native of Edinburgh.

THE Rev. Samuel Acheson has occupied the pulpit of the Reformed Presbyterian Church, Carlton Street, of this city, with much acceptance—his brother, Rev. Stuart Acheson, taking St. Andrews Church, Kippen.

THE Rev. D. L. McCrae, M.A., of the Presbyterian College, Montreal, has visited several places in the west in the interests of that institution. Mr. McCrae made an excellent beginning in the way of obtaining subscriptions in Hamilton, and will return at a later date to complete the canvass of the city.

ST. JAMES Square Church, Toronto, was re-opened on Sabbath week, after undergoing internal tasteful renovation. The pastor, Dr. Kellogg, conducted the services. In connection with the re-opening a well attended social, Dr. Kellogg presiding, was held on Wednesday evening last, at which excellent musical selections, vocal and instrumental, were rendered.

THE Synod of Manitoba in the North West Territories meets in Brandon on the 11th November. This will be the first autumn meeting of that Synod, and it will be in great measure, it is expected, a conference on Christian work. A representative committee has been appointed to draw up a programme, and it is hoped that the selection of a time of year more suitable than May will result in an increased attendance.

THE Presbyterian congregation of Toronto Junction held a reception for their pastor, the Rev. J. A. Grant, and his wife, Friday evening, the occasion being their return from their wedding journey. A beautiful dining room suite was presented to Mrs. Grant, in acknowledgment of which the pastor made a suitable reply. Addresses expressive of the good feeling which exists towards Mr. Grant and of congratulation on the step which he has so lately taken were made.

THE Executive Committee of the Toronto Sabbath School Union have resolved to commence the season's work with a social gathering of the members and those interested in the work. The opening meeting will be held in the school room of Knox Church on Friday evening, October 16. Addresses will be delivered by Drs. Parsons, McTavish and the vice-presidents. There will be refreshments, and Westman's choir will provide the music.

THE Rev. Joseph L. Morin, M.A., pastor of the French Presbyterian Church, Montreal, has just received the appointment as Associate Professor of French Language and Literature in McGill University, Montreal. Rev. Mr. Morin, who is a son-in-law of Rev. Mr. Chiquay, was a Lorne Gold Medalist at McGill in 1882, and is a most promising young scholar whose researches in literature, both of France and of French Canada, entitle him to the high position which his Alma Mater has just recently assigned to him.

MR. TOZO OHNO, the Japanese nobleman, exiled for his faith in Christ, at present studying at Toronto University, intending at the end of his exile to return as a missionary to his fellow-countrymen, addressed a large missionary meeting in Erskine Church, Hamilton, on Wednesday evening, Oct. 7th. He is an exceptionally interesting foreigner, a clever reasoner, a keen observer, a good speaker, well educated and thoroughly devoted to his Master. The meeting was enthusiastic and unusually large, though the night was wet. He is to speak in Westworth Church, Hamilton, Dundas, etc., as well.

THE first annual Canadian convention of the International Order of the King's Daughters and Sons held a very successful meeting in Toronto last week. Business and devotion occupied the successive days of meeting. Practical measures were adopted for the furtherance of the work of the order, which is to develop spiritual life and stimulate Christian activity. There was an enthusiastic meeting in Association Hall at night under the presidency of Rev. William Patterson, of Cookes Church. The convention has been the means of enlisting many recruits into the order, the badge of membership of which is the silver Maltese cross, engraved with the initials I. H. N.

THE re opening services in connection with St. Andrews Church, Hillsburg, took place on Sabbath, October 4. Rev. D. C. Hossack, M.A., of Orangeville, preached in the morning to an overflowing congregation. In the evening divine service was conducted by the pastor, Rev. J. J. Elliott, B.A., assisted by Rev. Mr. Waddell, of the Baptist Church. For several weeks past the building has been undergoing a thorough renovation within and without. The cost of the improvements including a new furnace will be something over \$500. The collections for the day amounted to \$120. The neat and tasteful decorations of the interior are much admired.

ST. PAULS Church, Victoria, B.C., which has been in course of erection since May last, was opened for public worship on Sabbath, 20th September. The opening services, attended by large congregations morning and evening, were conducted by the Rev. Alexander Young, late of Napanee, Ont., assisted by the pastor, the Rev. D. MacRae; the Rev. M. L. Rugg, assisted by the Rev. D. McGillivray, late of London, Ont., conducting a service in the afternoon. The church, which is tasteful in design and affords comfortable sittings for about three hundred worshippers, is the result of the efforts of a congregation started about eighteen months ago in

the west end of the city. The expected extension of the city in this direction affords favourable prospects of building up a good congregation.

A THANKSGIVING service under the auspices of the Auxiliary of the Woman's Foreign Missionary Society in connection with St. Johns Presbyterian Church, Gerrard Street East, Toronto, was held Thursday evening. The Rev. J. McP. Scott, pastor, presided, and during the course of the evening delivered a very interesting address on the subject of foreign mission work. An excellent programme was also provided. Miss McKenzie sang very tastefully the solo "Not Ashamed of Christ"; Mrs. J. C. Walkinshaw read the thanksgiving texts; Mrs. Dr. Mackenzie delivered the thanksgiving story; the choir also assisted in the anthem "O Lord be Merciful" and "Ponder my Words." The contributions were liberal.

COMMUNION services at Swansea Church, Toronto, were conducted on Sabbath week by Rev. R. P. Mackay, of Parkdale, who also officiated at the induction of the newly-appointed elders, Messrs. W. Rennie and A. Gemmill. In addition to the large gathering of members, a number of friends from Mr. Mackay's Church were present to witness the interesting ceremony. Morningside Church is a picturesque feature of Swansea, the surroundings being more than usually attractive to the eye. It will be remembered that it was through the exertions of Mr. Rennie and his friends that the Morningside Mission was established as recently as December, 1889, and has since developed into a community of considerable proportions, and is still rapidly increasing.

THE mission stations of Base Line, West Korah and North Prince, in the district of Algoma, have been under the charge of Mr. Dow, a Presbyterian student, during the summer months. On Sabbath, September 27, the Rev. W. A. Duncan, of Sault Ste. Marie, dispensed the communion, when six new members were received at North Prince and eight at Base Line and West Korah. Mr. Dow's labours have been very highly appreciated by all denominations. Good reports also come from the several fields under the charge of Messrs. D. J. Graham, McMullen, McKay and Craw. But the question now arises what shall become of these fields during the winter months? Would it not be well to have a local ordained elder in each field to keep the cause from languishing until the summer supply is again available?

THE opening meeting of Knox Church Y.P.C.A. was held last week, at which the following officers were re-elected by acclamation: Hon. president, Rev. Dr. Parsons; president, Ernest W. Maas; first vice president, Miss Emma Parsons. W. J. Marks was chosen second vice-president; S. H. Laughlin and Miss M. McKay, secretaries; Peter Campbell, treasurer; R. U. McPherson, LL.B., and Miss Foute, editors. The executive committee is Charles McPherson, Robert Goodall, Misses Moodie, McGaw and J. Mackay. Rev. Dr. Parsons gave a very interesting address on the proposed work of the association, which had previously been sketched by the president. The secretary's report was very encouraging. Mr. Robert Noble, who is removing, received a hearty vote of thanks and good-speed, to which he feelingly replied.

AT the close of the regular quarterly business meeting of the Young People's Society of Christian Endeavour of the First Presbyterian Church, Port Hope, last week, Mr. Thomas C. McNeillie, Jr., who is about leaving town for Toronto, and who has been a regular attendant of this society since it commenced and its president for some time, was presented with a handsome Bagster Teacher's Bible as a slight token of the esteem in which he is held by the members. Mr. John C. Irwin made the presentation with a few complimentary remarks, regretting the Church's loss and wishing him success in his new sphere. Mr. McNeillie was so taken by surprise that he could scarcely find words to express his gratitude, but briefly thanked his friends for the kindness shown toward him, and hoped that they would be blessed in the good work they had begun.

AT the semi annual meeting of Cookes Church Christian Endeavour Society, Toronto, last week, the following officers were elected: Mr. James Wilson, president; Miss Goodfellow and Miss Pearman, vice-presidents; Miss M. Pennington, recording secretary; W. McCullough, corresponding secretary (re-elected); Miss E. H. Smith, treasurer; Miss Mullen, organist; with the following conveners of committees, who compose the executive: Misses L. Mitchell, A. McConnell, A. Smith; Messrs. A. Anderson, F. Berner, A. Kilpatrick, C. Millar, R. McConnell, H. McCullough, K. McIver, J. J. Tait, and John Wilson. The second anniversary service of this society will be held in the Pavilion, Horticultural Gardens, on Sabbath evening, October 18, when a sermon will be preached by Rev. W. Patterson, pastor, to which all sister societies and Christian workers are invited.

THE Jersey City Evening Journal says: Rev. David Mitchell, pastor of the Scotch Presbyterian Church, has been confined to his home by illness recently, but is now on the road to recovery. Pastor Mitchell, being fearful lest his congregation should lose ground because of his being unable to attend assiduously to his duties, sent in his resignation from the pastorate. The congregation unanimously declined to accept it and promised Dr. Mitchell their cordial support and hoped for his speedy recovery. The reverend gentleman has accomplished wonders for the Scotch Church, and that his work has been appreciated is testified to by the unanimous refusal to accept his resignation. The charge having assumed such large proportions, Dr. Mitchell will procure an assistant for the evening service during the winter months, the pastor taking morning service and all other duties.

THE corner stone of the new Presbyterian church, Warton, was laid under the most favourable circumstances on the 1st inst. There was a large crowd, a band of music, a neatly-spread supper-table at 6.30 and good speeches at evening meeting. The Rev. Dr. E. W. Waits, of Owen Sound, laid the stone, to whom was presented by the managers a silver trowel with the following: "Presented

to Rev. E. Wallace Waits, B.A., D.Sc., on his laying the corner-stone of St. Pauls Church, Warton, Thursday, October 1, 1891." In the evening, Rev. D. McKenzie, B.A., of Tara, gave a powerful address on the effect of Christianity in building up the material interests of a people. Rev. D. A. McLean, of Kemble, on sympathy with the erection of this new church, and Rev. Dr. Waits, on the constructive power of Christianity as opposed to the destructive effect of infidelity and wickedness. The pastor, Rev. G. A. Yeomans, B.A., occupied the chair. Proceeds over \$150.

A LARGE congregation assembled last week in Erskine Church, Toronto, to listen to a programme of choice sacred selections by the choir. Mr. Hewitt presided at the organ, and after the opening prayer by Mr. John A. Paterson, the chorus, "Praise the Lord, O my soul," was sung, Mr. McIntyre taking the bass solo. This was followed by a solo by Mrs. Scrimger-Massie, "With Verdure Clad." The most enjoyable number on the programme was the duet, "I waited for the Lord," from Mendelssohn's Hymn of Praise, sung by Mrs. Massie and Miss Westman, both of whom acquitted themselves creditably, their voices blending admirably. Mr. Sims Richards sang "Sound an Alarm," and was joined by Mrs. Massie in the duet, "Tarry with me, O my Saviour," which was very effectively rendered. The other vocalists who took part were: Mrs. Pringle, Miss L. Westman, and Messrs. Stouffer and Gornie.

THE first monthly meeting after summer vacation of the Toronto McAll Auxiliary was held Thursday afternoon week in the library of the Y.M.C.A. There were about twenty ladies present. The president, Mrs. Blake, was in the chair. After the usual opening hymn and a beautiful exposition of Psalm xxiii. by Mrs. Blake, the treasurer's report was submitted, showing a balance on hand of \$137.61. A most interesting letter was read from a lady who is at present residing in France, who tells of a reunion at which she was present, where Dr. McAll and his recently-elected co-worker, Dr. Lobo, gave most delightful addresses. Letters from the missionary, Mr. Durrelman, of Rochefort, and Miss Baternann, of La Rochelle, were also read. Brief extracts from the *Monthly Record* and *French Quarterly*, two of the mission papers, added greatly to the interest of the meeting. After sundry business matters connected with the Auxiliary had been disposed of, the meeting was adjourned till November.

THE Rev. Robert Thomson, of Constantinople, who is visiting friends in Hamilton, gave last week in the lecture-room of the MacNab Street Presbyterian Church an interesting address on "Bulgaria." Mr. Thomson is the eldest son of a distinguished missionary, Rev. Dr. Alexander Thomson, who has laboured for over forty years in the Turkish Empire. Mr. Thomson himself was born in Constantinople and educated in Edinburgh, Scotland, and has been in connection with mission work in Bulgaria for the last ten years. He described the present religious and political condition of the country, and the people's love of education and aspiration for freedom. He spoke of the Greek Church as being very superstitious, and her priests as ignorant, indolent and thoroughly inefficient to accomplish any permanent practical good among their people. He closed an excellent address by advancing some cogent reasons why evangelical truth should be disseminated among the Bulgarians, who are lovers of freedom and education, and will certainly form an important factor in the future political history of Eastern Europe.

THE anniversary services at St. Andrews, Chatham, Sunday week, morning and evening, were very much enjoyed. Rev. W. A. Hunter, of Erskine Church, Toronto, was the preacher on both occasions. In the morning he exhorted from John ix. 25, "One thing I know, whereas I was blind, now I see." He proceeded to develop the lesson of the text with reference to blindness of the soul and the remedies afforded by Christianity to

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clear away the mists obstructing the spiritual vision. In the evening, the discourse hinged on the value of resolution in Christian life. Both sermons were intensely practical, and we may add that the preacher has the physical adjuncts of a commanding presence and sonorous voice. The hearers listened with deep and undivided attention. The special song services by the choir were well rendered and showed the results of careful preparation. We might add, says a local journal, that considerable credit is due to Prof. Welsh, who has been in charge of the choir for some time past. The tea-meeting at St. Andrews, Monday night, was very enjoyable, the ladies ministering most assiduously to the wants of the guests, as well as the intellectual part, with our youthful jurist, Mr. J. G. Kerr, of Chalmers, and Dr. Hunter, of Toronto, and his brother of Ridgetown for speakers, relieved by the music of the talented choir, caused all the audience to leave highly delighted.

**KNOX COLLEGE ALUMNI.**

The Alumni of Knox College, in accordance with the arrangements made, celebrated the twenty-fifth year of Principal Caven's connection with Knox College. The president of the Association, Rev. John Somerville, B.D., Owen Sound, occupied the chair. On the platform were Dr. Wardrope, Moderator of the General Assembly, Hon. G. W. Ross, Principal Caven, Drs. Gregg, MacLaren, Proudfoot, W. Mortimer Clark and J. W. L. Forster. There was a large attendance of members of the Association and also a large representation from the various city Churches.

Rev. John Ballantyne, B. A., of London South, delivered a stirring address on "The Needs of the Ministry."

Mr. Somerville made a few excellent remarks on the great progress Knox College had made under the management of Principal Caven. He expressed his pleasure at presenting the portrait to Mr. W. Mortimer Clark, head of the Managing Board. He then read the following address:—

To William Mortimer Clark, Esq., Q.C., Chairman of the Board of Management of Knox College:

DEAR SIR,—The alumni of Knox College have deemed it a fitting thing to mark in some permanent way the completion by Dr. William Caven of twenty-five years' efficient and honourable service as professor and principal of the College. We believe him to be in a very special degree a model principal. We would that this oil painting that is about to be unveiled and presented to the College Board could reveal as truly the mental and spiritual characteristics of the man as it does the physical features. Were it able to do so, there would appear on the canvas the imprint of exact scholarship, keen discrimination, a conscientiousness which is essentially fair to friend and opponent, a spirit patient and hopeful with the dull and stimulating to the eager, a mind keenly alive to all the forces, national and ecclesiastical, which are making the history of our country; a friend who is a safe guide amid the conflicting and contending elements of this restless age. We are all well aware, however, that a painting on canvas, however faithful to and worthy of the subject it may be, is at best but a poor representation of one whose work and influence have been with the hearts of men. We shall see how faithfully and how grandly Mr. Forster has put the shadow of flesh and blood on the canvas, but to the hearts and the lives and labours of the students who leave these halls we must look for the imprint of those spiritual elements which make the man and the teacher.

For twenty-five years Principal Caven has been infusing his own spirit into his students, and we all rejoice in the fact that it is a spirit which derives its light and power from the spirit of the Master. As we present this work to the board we lift up our hearts in gratitude to the "Giver of every good and perfect gift" for His gift of Principal Caven to the College and to the Church. In the name of the Alumni Association of Knox College I ask you to accept this oil painting as a faint expression of the love we cherish for him and of the cordial feeling we have for our alma mater, and we would fain hope that the association may have an opportunity of doing a far more worthy thing to mark the jubilee of our esteemed principal, and that you may then be chairman of the Board of Management to receive their gift. On behalf of the Alumni Association of Knox College.

JOHN SOMERVILLE, President.

The curtain that covered the portrait in its place behind the president's chair was then drawn aside, and as the face of the respected principal looked out in lifelike outline and natural kindly expression from the canvas, there was a continuous round of applause from the audience, lasting several minutes. The portrait is by J. W. L. Forster, and really deserves, as a work of art, all the flattering comments passed upon it by the speakers. With true artistic power Mr. Forster has caught that peculiar expression of Principal Caven's features when that keen intellectual power and kindly feeling, acknowledged by all who know him, are momentarily reflected in his countenance. The colouring is rich and exuberant. In detail the figure is three-quarter length, in a sitting posture, occupying the professorial chair, and wearing the Geneva gown and D.D. hood.

Mr. W. Mortimer Clark made a fitting reply, thanking the Alumni Association on behalf of the Board of Management. The portrait, he said, would continue to occupy a prominent place on the walls of the College, and would always be a hearty reminder of the works of the principal. He drew an imaginary picture of the student of the future walking through the halls and seeing in the features on the canvas the many qualities that have been recorded as the gifts possessed by Principal Caven.

Principal Caven neatly, and in a most genial mood, responded. The far too kind and generous things he said that had been said about him were oppressive as well as kind. So much had been said about the likeness that he felt it should speak for him and he should not be expected to say anything.

An operation that he had somewhat dreaded—that of sitting for his portrait—had proved quite pleasant after all. Mr. Forster not only had the power of bringing out in a man the noble and striking quality that he possessed, but also the quality that he wished him to possess. In looking back over his twenty-five years' connection with the College he could see the great changes that had taken place. He felt that he stood alone as a link between the present and the Knox College of the past, but Dr. Burns, Dr. Willis and Prof. Young, all his colleagues in whose footsteps he was pleased to follow, were gone, and he was standing, as it were, alone. The speaker closed with an allusion to the harmonious relations that had always existed between himself and the Managing Board.

Rev. T. Wardrope, D.D., Moderator of the General Assembly, brought the programme to a close with an address on "The Claims of the College on the Church." He set forth, with eloquence and argument, the great service rendered by the College in all departments of Church work—in resisting the tide of infidelity, in filling the mission fields and in supplying active workers in the propagation of Christian doctrine everywhere.

Shortly after the ceremonies in connection with the opening of the College were concluded, the Alumni Association met and re-elected the following officers for the ensuing year: Rev. John Somerville, Owen Sound, president; Rev. G. Freeman, Toronto, vice-president; Rev. W. A. J. Martin, Toronto, secretary treasurer; Rev. W. Burns, Toronto, missionary treasurer; Revs. W. G. Wallace, Toronto, R. Pettigrew, Glen Morris, John Mutch, Toronto, R. Haddow, Milton, S. H. Eastman, Oshawa, D. M. Buchanan, Georgetown, and Mr. John McNair, Toronto, Committee. Some business matters were also attended to, and at half-past six o'clock the annual supper and reunion of the Association were held in the dining-hall of the College.

**PRESBYTERIAN COLLEGE, MONTREAL.**

There was a large attendance of theological students in the Convocation Hall of the Presbyterian College last week to hear the opening lecture of the session of 1891-92, given by the Rev. Professor Scrimger. In the hall were also to be seen a fair sprinkling of ladies and many citizens. Principal MacVicar occupied the chair, and on the platform sat Professor Campbell, Professor Cousinrat, Rev. Mr. Bennett, pastor of Taylor Church; Rev. A. J. Mowat, of Erskine Church; Rev. J. Nichols, St. Marks, and Rev. D. McEachran, of Vankleek Hill. Other clergymen present were the Rev. Dr. Wells, the Rev. Dr. Mackay and the Rev. James Fleck. After the devotional exercises the chairman called upon the speaker of the evening, Professor Scrimger, who delivered an address on "Christian Experience and its Relation to Theology."

The lecturer began by disclaiming any intention of treating the subject polemically, preferring to present the truth as the best means of dislodging error. Proceeding to discuss the nature of experience, he said all religions aimed at practical effects, and, therefore, their adherents were supposed to have some experience. But this was expressly true of Christianity, which was a pre-eminently spiritual religion, seeking to reach the heart. Any mere conformity to ritual or to a conventional morality of an outward character was not Christian experience. Equally spurious was any mere excitement or religious partisanship. It was not easy to define scientifically what the genuine was, but from an induction of cases described in the Bible and in religious literature three elements were essential: First, a consistent preference for good at all costs; second, a consciousness of Divine help in holding fast to this preference and in maintaining a right character; third, a sense of the nearness and friendliness of God. Regeneration was necessary, but many truly regenerated had no knowledge of the time or nature of the change through which they had passed. This experience made the most important distinction among men that existed, compared with which all others dwindled into insignificance. Coming to the relation of this experience to theology, the lecturer pointed out that it was this practical side of religion which lent the main interest to theology. It also furnished one of the sources of theology, not in the sense of giving any information not contained in the Bible, but in the sense that every man's experience or the want of it was reflected in the conclusions which he drew from the Bible. Every man had a bias either in one direction or another. Those who boasted most loudly of being free from it were commonly the worst sinners in this respect. It followed that a genuine Christian experience was a necessary qualification of a theologian. The improvement of theology would come from a deeper spiritual life as much as from learning. Experience also did much to correct the errors of exegesis and theological systems. It did not prevent them, but neutralized them and sometimes caused erroneous elements to be sloughed off from prevailing systems. This was largely the nature of the Reformation movement in the sixteenth century. It had also modified both predestinarianism and Arminianism. Another direction in which Christian experience bore on theology was in practically fixing the Canon. There was no cut and dry principle for distinguishing inspired Scripture. The distinction had been made by the consensus of successive generations of spiritually minded believers. Councils had never succeeded in settling anything not already settled by the feeling of the true people of God. Finally, Christian experience was the strongest evidence of the truth of Christianity, not simply to those who possessed it, but to others. The testimony of genuine Christians as to their own experience was as credible as any other testimony as to facts, and was the strongest ground on which we could appeal to men everywhere to try the Gospel as the remedy for sin. The lecturer concluded by urging that larger use should be made of it in the pulpit and in personal dealing with souls.

At the conclusion of the address Principal Mac-

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Vicar announced that an addition of over 300 volumes had been made to the library during the past six months. Of these 172 volumes on Modern Theology had been purchased by Mr. David Morrice, whose absence from the city at the present time he much regretted. Mr. Peter Redpath had also presented 125 volumes, works of the Reformers of the sixteenth century, as well as more modern writers. These were not the first instances of the princely liberality of these gentlemen. Other friends had contributed the remaining numbers. Twenty-two new students had been added to the College roll this session. Four others had been present, but were obliged to return to their homes. The total number of students in attendance is much larger than during any previous session, and he firmly believed that this will only prove the case in future sessions, a constantly-increasing attendance. Yet with the increase it was impossible at present to overtake the work of Presbyterianism in Canada, not to speak of the mission field. Out of the 1,200 students now in connection with McGill University, the Presbyterian College claims 100, and although that is not enough, still the limited accommodation within their college is inadequate, and twenty or thirty of them are forced to find homes in the city. The efforts of Mr. D. L. McRae, the financial agent of the College, were proving very successful in increasing the endowment fund, and it was hoped that soon they would be so much better equipped as to furnish the necessary accommodation.

In referring to the affiliation of the Presbyterian College with McGill University, he said that he rejoiced in the advancing progress of the Faculty of Arts and of all the departments of McGill University. The affiliation was proving a most advantageous one connected as the College now was with one of the oldest and best in the whole continent of America.

THE piano recital by Mr. F. Boscovitz in the Toronto College of Music on the evening of Thursday last afforded a rare treat to all lovers of music who had the opportunity of being present. The exquisite touch of the master hand held the unflinching interest of the audience. It is questionable if his master, Chopin, ever had an abler exponent than is found in his pupil, Mr. Boscovitz. The entire programme was most satisfactory, the vocal efforts of Mme. de Chadenedes and Mr. E. W. Schuch included.



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**GOVERNMENT BLUE BOOK ON INSURANCE.**

The Superintendent of Insurance for the Dominion has just published his report for the year ending December 31, 1890, and from it authentic information can be obtained regarding the business of insurance as carried on by the various companies operating here. Of the total insurances effected during the year, more than one-half was secured by the Canadian companies, while the British and American companies obtained the remainder. This speaks volumes for the enterprise and popularity of our home institutions, among which may be specially mentioned the North American Life Assurance Company, of this city, of which the veteran ex-Premier, the Hon. Alexander Mackenzie, M.P., is President.

Examining more particularly this Company's statement, as verified by the Government Superintendent, we find that its assets amount to \$1,034,325.04; consisting of first mortgages, chiefly on city property, bonds, debentures, etc.; the policies in force exceed over ten millions of dollars, and the surplus on policy-holder's account, over and above liabilities, \$187,149.04.

An interesting feature in connection with this financial statement is that the interest received in cash on the Company's investments exceeds the death losses for the year by several thousand dollars. A leading journal, *The Insurance and Finance Chronicle*, of Montreal, in referring to the average rate of interest realized by the life companies last year, shows that, with one exception, the North American realized a higher rate of interest than any other Canadian, American or British Company. To anyone acquainted with the business, this fact must indicate that the Company has been built up on a solid foundation, and that the management is in skilled hands.

The work accomplished this year is, we understand, considerably in advance of that done during the first nine months of 1890. With plans of insurance devised to meet the wants of intending insurers, whereby investment and insurance are combined, with a policy contract as liberal in its conditions as consistency dictates, and having financial strength which is not excelled by that of any other company, the North American Life commends itself as a safe and reliable institution to those seeking the beneficent protection of life insurance.

The charter granted by Parliament to this Company gives it the power to grant and sell annuities, which is a method of securing an income to those in middle life and old age that has been found specially acceptable. The instalments are payable at the option of the annuitant—that is, either annually, half-yearly or quarterly, and what is an important point, they are always paid promptly on the day upon which they fall due.

An annuity has also these special features: That it is for a definite sum, and is always for a much larger amount than could be obtained from any ordinary mode of investing money. It is a well-known fact that the income derived from stocks, bonds, mortgages, etc., is not always payable as promptly as might be desired, neither is it at all times a settled quantity, thus frequently causing much inconvenience and annoyance. While stocks, bonds and real estate may fluctuate and depreciate in value, an annuity granted by such a strong institution as the North American, cannot, as it is a definite contract to pay a fixed sum at stated periods,





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**A SIMPLE SOUP.**—To bones and scraps of meat, or the remains of a roast, after thoroughly boiling, add one carrot, two onions, two potatoes, two tomatoes, a little parsley and celery. Cut the vegetables in small dice and add two tablespoonfuls of rice. Season before serving.

**SAVORY RICE CROQUETTES.**—One pint of cold boiled rice warmed in double boiler with two tablespoonfuls of milk. When soft, add one egg well beaten, a little salt and pepper, one tablespoonful of butter, and one heaping tablespoonful of fine chopped parsley. Shape, roll, and fry in boiling lard.

**CROQUETS.**—Boil six large sweet potatoes until just tender, then remove the skins and mash the potatoes through a colander or a vegetable press, add a tablespoonful of butter, a tablespoonful of salt, a dash of pepper and a tablespoonful of sugar. Mix thoroughly, form into croquets, dip first in egg and then in bread crumbs and fry in smoking hot fat.

**SPICED PEACHES.**—Seven pounds of peaches, four pounds of sugar, two ounces of cinnamon and of cloves (whole spices), one pint of vinegar. Choose large, firm, whole peaches, rub off the down, and put them in a jar with the spices tied in little bags and scattered among the fruit. Scald the vinegar and sugar together and pour over the fruit and spice. Twenty four hours later pour off liquor, scald and again pour it over the fruit. Twenty-four hours later pour contents of jar into preserve kettle and cook till the peaches are tender. This pickle is easily prepared and very nice with roast beef

**FRICASSEE OF CHICKEN.**—Cut the chicken in pieces, and leave them in cold water for two or three hours to blanch, then strain off the water. Put in a saucepan a piece of butter and a spoonful of flour, stir till the butter is melted, moisten with a glass of water, add salt, white pepper, a pinch of grated nutmeg, a bouquet of parsley and some chives. Add the pieces of chicken, and cook three-quarters of an hour, then take them out and thicken the sauce with three yolks of eggs, and add some lemon juice or vinegar. A quarter of an hour before this, mushrooms, some little onions, and the bottoms of artichokes may be added. To keep the flesh of the chicken white during the cooking the pan should be covered with a buttered paper placed on the fricassee, inside the pan.

**CUCUMBER PICKLE.**—Peel and cut up the cucumbers in slices (as for the table when eaten green), put them in cold brine made by boiling one quart of coarse salt with two gallons of water, cover them tight, and let them stand twenty-four hours. Drain them, place in jars, and pour on enough vinegar to cover them, and let them stand two weeks. Pour off the vinegar and add fresh vinegar, first mixing with the cucumbers, in the proportion of an ounce to a quart of vinegar, each of the following spices: cloves, cinnamon, pepper, white mustard seed, and two onions chopped fine. Cover tightly and in a week the pickle will be ready for use.

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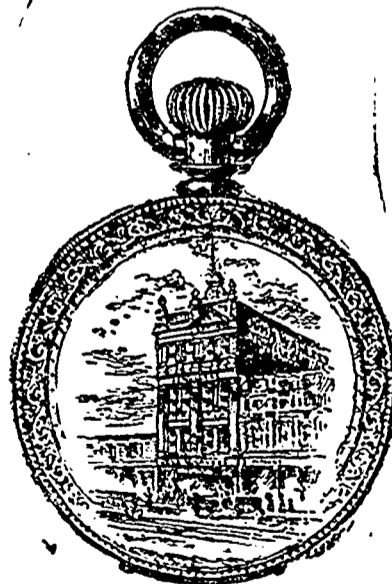
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N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

NOVEMBER 14th, 1891.

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COAL. — WOOD.  
LOWEST RATES.

**British and Foreign.**

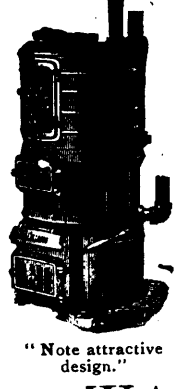
PROFESSOR STORY conducted divine service at Balmoral on a recent Sunday, and dined with her Majesty.

It is proposed to restore at a cost of \$15,000 St. Michaels, Linlithgow, a fine specimen of the ancient Scottish parochial church.

THE annual all-day prayer-meeting on behalf of Israel was held on Wednesday, 30th ult., at the Conference Hall, Mildmay Park.

THE Russian Government has decreed the annual disbursement of a large sum for "mission work" to counteract the Stundist propaganda.

DUNBLANE cathedral restoration, which was estimated to cost \$57,500, is likely to involve an expenditure of \$25,000 before it is finished.



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"DAISY" HOT WATER BOILER

Has the least number of Joints,  
Is not Overrated,  
Is still without an Equal.

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BRANCH, 32 FRONT STREET WEST, TORONTO.

**Confederation Life**  
HEAD OFFICE, - TORONTO

**INCREASES MADE IN 1890**

In Income,	- - -	\$55,68.00
In Assets,	- - -	\$417,141.00
In Cash Surplus,	- - -	\$68,648.00
In New Business,	- - -	\$706,967.00
In Business in Force,	- - -	\$1,600,376.00

C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR.

THE Rev. John F. Macrae, late of the Free Church, St. Andrews, has received a cordial welcome on his arrival in Victoria to undertake the pastorate of Toorak Church.

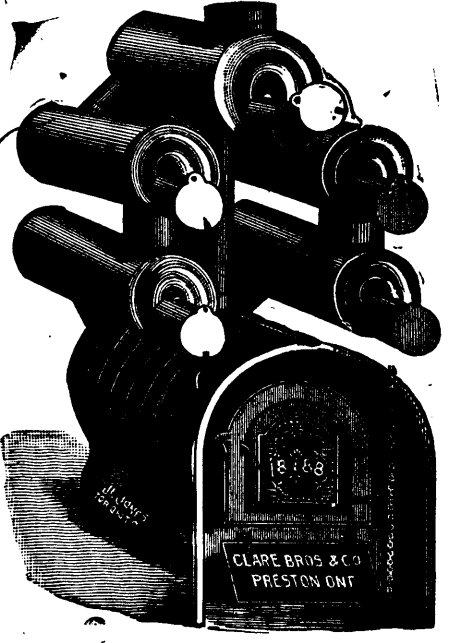
THE Rev. A. D. Sloan, M.A., B.Sc., of St. Andrews, has obtained three months' leave of absence from Cupar Presbytery to occupy the mission station at San Remo.

THE Rev. Dr. McLaren, chairman of Larbert school board, in opening a handsome new school, justified the erection of beautiful schools in view of their refining effect on the pupils.

THE Rev. G. D. Hutton, M.A., B.Sc., has completed two years' service as assistant in the Scots Church, Melbourne, and is now returning to Scotland. The session recorded their high appreciation of his work.

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**BEST VALUE IN THE MARKET**

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**FURNACES**  
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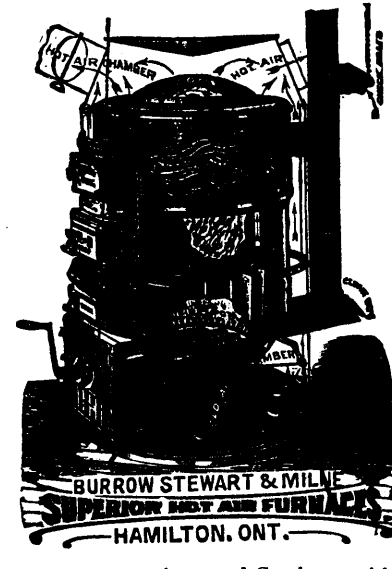
**HART & COMPANY,**  
Wholesale and Commercial Stationers,  
31 AND 33 KING STREET WEST, TORONTO.

MR. ANDREW CARNEGIE, who was unable to visit Musselburgh as intended, has offered half of the balance of \$1,500 still due for Inveresk parish hall and furnishings, on condition that the other half be raised by the parishioners.

It is feared that missions in Uganda will collapse as the result of the British Government's refusal to aid the East African Company in retaining hold of the country, which is alleged to be in a deplorable state.

MR. ARNOLD WHITE, who admits that the severity of the execution of the Russian edicts against the Jews is increasing, is going to St. Petersburg soon to try to see the Czar, having failed in his attempt to do so at Copenhagen recently.

**Superior Hot Air Furnaces**



Are now in use throughout the Dominion in dwelling houses, stores, schools, public halls and churches, and are proved to be the  
**Cleanest, Healthiest and most Economical**  
Furnaces ever introduced. We have hundreds of Testimonials. Note the following:—

SMITHS FALLS 3rd June, 1890.

We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.

CHAS. H. COOKE, Pastor St. Andrews Church.  
JOHN MCGILLIVRAY, Chairman Building Com.

WOODSTOCK, 6th May, 1889.

Messrs. Burrow, Stewart & Milne.

GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 60,000 cubic feet, with eight large windows and four entrances at the end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours,  
W. H. WALLACE,  
Sec. Board of Trustees Chalmers Church.

Estimates given, and Catalogue with Testimonials, on application to  
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FIRE AND STORM PROOF,  
DURABLE, CHEAP,  
AND ORNAMENTAL.

SEND FOR CATALOGUE.

**METALLIC ROOFING CO.,**  
84 YONGE STREET, TORONTO.

THE Rev. George Alison, of Kilbarchan, has been presented at a social meeting in celebration of his jubilee with a bank deposit receipt for \$2,250. Mrs. Alison receiving a case of silver fish knives and forks. In reply he mentioned that he had preached uninterruptedly for fifty years except for holidays.

COLLEGE of Commerce. Modern, Practical, Reliable. Best appointed Business-Shorthand College. Prospectus free. Day and night sessions. Toronto, Bloor, corner Yonge.

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

**RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.**

the Cure of all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Complaints Peculiar to Females, Pains in the Back, Dragging Feeling, etc., Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all Derangements of the Internal Viscera.

**DYSPEPSIA.**

Radway's Pills are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

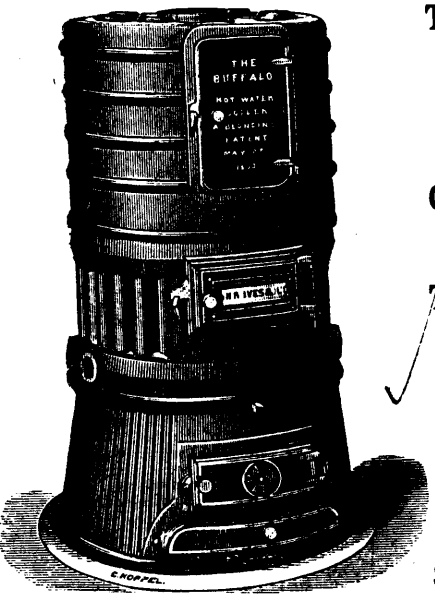
**PERFECT DIGESTION**

can be accomplished by taking Radway's Pills. By so doing Dyspepsia, Headache, Foul Breath, Biliousness, will be avoided, the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

PRICE 25 CENTS PER BOX. SOLD BY ALL DRUGGISTS.

Send for our BOOK OF ADVICE to  
**RADWAY & Co., 419 St. JAMES STREET, MONTREAL.**

**THE "BUFFALO" PATENT SECTIONAL HOT WATER HEATERS.**

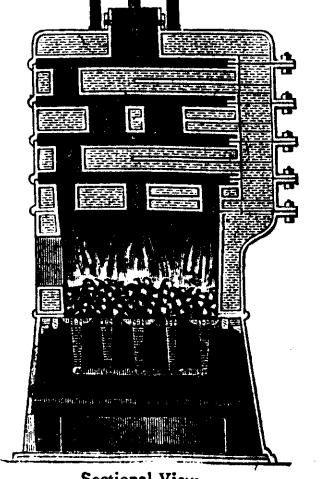


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Efficient.

Combining Best Features of all others.

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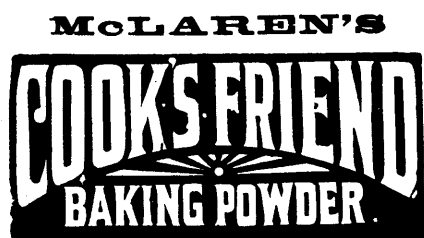
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Miscellaneous.



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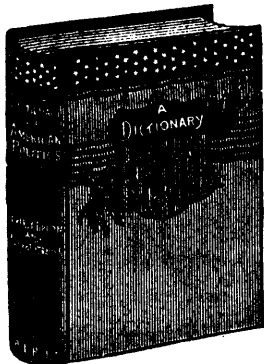
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When I say I cure I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give EXPRESS and POST-OFFICE. H. G. ROOT, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On Wednesday, October, 7, 1891, at the Central Presbyterian Church, Hamilton, by the Rev. S. Lyle, B.D., assisted by the Rev. D. J. Macdonnell, B.D., St. Andrew's Church, Toronto, John Dunlop Hay, Toronto, to Elizabeth Strathearn, eldest daughter of Wm. Hendrie, Esq., Holmstead, Hamilton.

At the residence of the bride's father, Edge-wood, Toronto, on Oct. 6, 1891, by the Rev. A. D. McDonald, of Seaford, assisted by the Rev. Dr. McTavish, of Central Presbyterian Church, Dr. Andrew Robertson Gordon, 323 College St., to Emma Louise, daughter of William Wilson, Esq.

DIED.

Suddenly, on October 3rd, at the Manse, East Zorra, the Rev. Robert Scott, minister of Brookdale and Burns Church, aged 55 years.

MEETINGS OF PRESBYTERY.

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

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

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

GUELPH.—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m.

HURON.—At Hensall, on 10th November, at 10.30 a.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.

LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.

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

PETERBOROUGH.—In St. Paul's Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9.30 a.m.

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

SARNIA.—In St. Andrew's Church, Sarnia, on 3rd Tuesday in December, at 10 a.m.

SAUGEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.

STRATFORD.—In Knox Church, Stratford, on 10th November, at 10 a.m.

WHITBY.—At Whitby, Tuesday, 20th October, at 10.30 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 3rd November, at 3 p.m.

Castle & Son Church Bells Tubular Chimes Church Furnishings Memorial Brasses Stained Glass

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Flint glass lamp chimneys 5c, worth 10c. Best lamp burners, medium size, 7c, large 10c. Large size goblets 5c a dozen. Tumblers 4c a dozen for beautiful, large ones. Handsome gold-banded coal scuttles, medium sized 29c, large 24c, large with funnel 33c, large galvanized extra strong 39c. No. 8 copper-bottom boiler 99c, worth \$1.50. Royal Canadian clothes wringer, \$2.85 for large size. Some beautiful new black boards, for school and home studying, 68c each. You should not miss our closing sale of 3,000 albums, only about 600 are left: will not cost you half what they are usually sold for, usual prices from 40c to \$1.00, our price 8c to \$1 for this lot. Send for our catalogue. Country customers write us; we save them over half after paying express and all expenses.

W. H. BENTLEY.

NOTICE TO CONTRACTORS.

Sealed Tenders, addressed to the undersigned and endorsed, "Tender for Parliament Buildings Works," will be received at this Department until noon of Friday, the 16th day of October, instant, for (1) the complete outer drainage works, and (2) the interior Fire Hydrant Works required for the new Parliament Buildings.

Printed specifications and forms of tender can be obtained at this Department. All blanks in form of tender are to be properly filled up; and tenders must, as to form, sureties and otherwise comply with the terms set forth in the specifications.

An accepted bank cheque payable to the order of the undersigned, and for the amount required by the specifications, must, subject to and upon the conditions mentioned in the specifications, accompany each tender.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, Etc.

Department of Public Works for Ontario, Toronto, 6th October, 1891.

Miscellaneous.

Histogenetic System OF MEDICINE.

Its Challenge is Investigation! Its Passport is Truth!

This System is complete, having different medicines (which are perfectly pure and tasteless) for all the different diseases. THE THEORY is to rebuild the diseased cells and tissues of the body, and by thus reaching the primal cause of disease these medicines will save life where the old systems of giving poisonous drugs fail miserably. Books explaining the system sent free to any address.

Histogenetic Medicine Association:

GENTLEMEN—My daughter took a severe cold on the 21st of last July, and it did not break, but settled all through her system. She had a severe headache, pain in the cords of her neck, ears, right side and through her body generally, followed soon by chills, fever, poor and failing appetite and nausea. A cough set in, the lips became very pale and system bloodless; tongue thickly coated yellow; dizziness, extreme prostration and rapid decline followed. I consulted Dr. Rear, who seemed to be much alarmed at my daughter's condition. He prescribed the Histogenetic remedies for her, and she gained rapidly, and only required three lots of medicine and one visit. In one month she was cured soundly. I consider her case was a very hopeless one, and that Histogenetic Medicines and the doctor's good advice saved her life. I think it is the best system of medicine.

HERBERT LEGGE, 300 College street, Toronto, Sept. 23, 1891.

Histogenetic Medicine Association:

GENTLEMEN—This is to certify that I have suffered with rheumatism for the last twenty-five years. At five different periods I have been so bad that I had to remain in bed for several months at a time. This summer I was suffering severely with pain all through my body, constipation, headache, drowsiness, etc. I began taking Histogenetic Medicines on June 15th, and continued for eight weeks. I began to improve at once. Pain left me gradually. I do not feel it at all except a very little at change of weather—nothing to speak of, just a gentle reminder. Constipation and headache cured up and no return of either since. It is now six weeks since I stopped taking the medicines. I feel better now than I have for years, and I heartily recommend the people of London to try Histogenetic Medicines, as they did more for me than all the doctors' prescriptions or other medicines that I had taken before.

JAMES JACK, London, 569 York street, Sept. 19, 1891.

Consultation Free.

Histogenetic Medicine Ass'n

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I hereby give notice that on and after this date [July 16th] my School will be open for business tuition during the following hours:— Monday, Tuesday, Thursday and Friday, 10 a.m. to 12 m., 2 p.m. to 5 p.m., 7 p.m. to 9 p.m. Wednesday, 10 a.m. to 12 m., 2 p.m. to 5 p.m. All business subjects taught until proficient. \$5 each subject. Copying of all kinds neatly and promptly executed. MISS RUSHBROOK.

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Miscellaneous.

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The School will re-open on 9th September. Miss Lay will be at home after 21st August. Letters to the above address will be forwarded to her.

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Miscellaneous.



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INCORPORATED 1888. TORONTO

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PROMOTES BIGESTION. Mr. Neil McNeil, of London, Ont., writes: DEAR SIR.—For years I suffered from dyspepsia in its worst forms, and trying all means in my power to no purpose I was persuaded by friends to try B.B.B. which I did, and after using 5 bottles I was completely cured.

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