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Whole No. 903.

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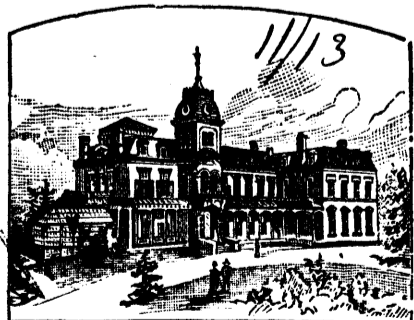
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CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.  
Send for "How to Cure Skin Diseases,"  
Pimples, blackheads, chapped and oily skin relieved by CUTICURA SOAP.  
Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

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

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

Sufferers from catarrhal troubles should carefully read the above.

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are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.  
Sold by Grocers everywhere.  
**W. BAKER & CO., Dorchester, Mass.**

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

**Household Hints.**  
FOR CHAPPED HANDS.—Make camphor ice of one and one half ounces of spermaceti tallow, four teaspoonful of oil of sweet almonds and three-fourths of an ounce of gum camphor pulverized fine. Put on back of stove until dissolved, stirring constantly, using just enough heat to melt the ingredients together.

COUGHS AND COLDS—If taken in time are easily cured—if allowed to continue will result in incurable consumption. Allen's Lung Balsam has the confidence and support of the medical faculty, and it is recommended by all who are acquainted with its virtues.

FRIED APPLES.—Pare sound apples, slice them half an inch thick, remove the cores without breaking the slices, fry them in hot butter until tender, lay them in little piles with sugar and spice dusted over them, and serve them on slices of toast.

WILD CHERRY BALSAM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his BALSAM OF WILD CHERRY has, during the past fifty years, cured of coughs, colds, consumption, or some other form of pulmonary disease.

OLD WALL PAPER.—Old wall paper can be much improved in appearance by simply rubbing it well with a flannel cloth dipped in oatmeal.

FOR BURNS.—For burns, unless severe, like a scald, paint with mucilage. A thick paste of flour and water is also good, or white of egg spread over. The object is to exclude the air from the burnt flesh.

YOU ARE SURELY BURNING Imperial Cream Tartar Baking Powder. It is the purest made. All grocers sell it.

NOODLES FOR SOUP.—One teacup of flour, two tablespoons of yeast, a little salt and two eggs; mix hard with milk, and roll out as thin as a wafer on a well-floured board, cover with a cloth and set in a warm place; after an hour or two cut in small pieces and drop into the soup, boil [ten] minutes and serve hot.

USE HORSE RADISH AND PHOSPHATE.  
DR. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

GIBLET SOUP.—Take the hearts, livers and gizzards from the fowls to be roasted, and chop finely. Use also the small parts of the wings and small joints of the legs, the bones taken from the chickens used for the breakfast pie, and any chicken liquor left from the same; boil, season and strain, then add the noodles.

DELICIOUS MUFFINS.—Three eggs, beaten separately, one pint milk, one tablespoonful melted butter, a little salt and three teaspoonful Cleveland's Superior Baking Powder mixed with enough flour to stiffen.

TO ARREST HICCOUGH.—To arrest hiccough close both ears with the fingers with pressure while a few swallows of liquid are taken.

Hinard's Liniment is used by physicians.

A GENERAL SALVE.—A salve that is good for all kinds of wounds, etc., is made of equal parts of yellow wax and sweet oil. Melt slowly, carefully stirring. When cooling, stir in a small quantity of glycerine.

GOOSE OIL AND CROUP.—Goose oil rubbed on the throat and chest is an old time remedy for croup, but after its use the child must be kept well covered and away from draughts, as it is very opening to the pores, and the least cold often proves fatal.

FLAXSEED LEMONADE.—Pour a pint of boiling water on two tablespoonful of whole flaxseed, cover and let it steep for three hours. When cold, add the juice of a lemon, and sweeten with sugar or sugar syrup.

DEVILLED LOBSTER—One lobster of about three pounds weight, a half pint of cream, and eighth of a pound of butter, a teaspoonful of flour of mustard, a pinch of cayenne pepper, salt, and a half pint of bread crumbs made fine. Open the lobster carefully, so as not to injure the shell; wash the shell nicely, so it will be prepared to hold the meat. Cut the meat rather fine, put the cream on to boil. Mix the flour of mustard and butter together; stir in the cream gradually, then the lobster, salt and pepper; allow it all to boil one minute. Fill the shell with the mixture; cover with crumbs, and bake quickly.

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

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

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for Pastor, Parent, Teacher, Child, Friend.  
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**"THE ONLY A COUGH"**  
has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "TRY Wistar's Balsam of Wild Cherry!" It has cured thousands of persons. As long as you cough there is danger, for the cough is a Danger Signal. Use "Wistar" and be cured. None genuine unless signed "I. BUTTS" on wrapper.

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Is Canada's Favorite Yeast Cake! 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread.  
All Grocers sell it.  
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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

DR. CUNNINGHAM GEIKIE has preached his farewell sermons as vicar of St. Martin-at-Palace, Norwich. He leaves Norwich to become a resident of Bournemouth, where he will devote himself entirely to literary work. He has entered into an engagement to write a series of articles for an American magazine.

THE British Home Secretary, Mr. Matthews, has given great offence to the members of the Universities of Aberdeen and Glasgow by the manner in which he decried the value of their degrees the other day at Birmingham. Professor Harrower retorted that he entirely repudiated any comparison of their degree with the trashy pass of Oxford and Cambridge, which no graduate of Aberdeen would benefit himself by securing.

PROFESSOR WATTS, of Belfast, has published a sermon criticising the St. Giles discourse of Dr. Dods. In the prefatory note he expresses a hope that "it may aid in stemming the rising tide of Rationalism, which is threatening the goodly heritage bequeathed to Scotland by sainted sires now in glory, and further, that it may awaken the Irish Presbyterian Church to a sense of its own danger under existing ecclesiastical relations."

THE Queen on a recent Sunday attended her private Presbyterian chapel at Balmoral for the last time before returning south. Rev. Arthur Gordon, of Edinburgh, preached, and along with Rev. A. Campbell subsequently dined with her Majesty. The Queen's private Presbyterian chapel forms one of the most recent additions to Balmoral Castle. The interior is panelled with native Scotch pine from Ballochbuie Forest, and which is so highly polished that it resembles satin wood.

THE Evangelical Free Churches of France have just held their biennial Synod at St. Hippolyte (Gard). Like the Independent Churches in England, they hold their position as a sort of advance-guard in the interests of Protestantism. They desire more and more to unite fidelity to their cause, with the spirit of oneness with their sister churches in the great work of evangelizing the country. The Synod just closed has given ample proof of their vitality and large-heartedness.

THOSE who attended the De Bessi concert in the new Academy of Music last week enjoyed a very pleasant musical evening. The distinguished violinist has a rare mastery over his instrument. The various numbers, differing widely in scope, were given with a degree of insight that showed he could faithfully interpret the thoughts the composers desired to convey in their masterpieces. The spirited and brilliant piano playing of Mr. Henry M. Field was enthusiastically received, and the vocal efforts of Misses Waltz and Langstaff and Mr. E. W. Schuch were highly appreciated.

A MEMBER of the London County Council makes a special appeal to ministers respecting the Sunday labour which so many of the men engaged on tramways and other conveyances in the great English Metropolis have to perform. Popular ministers, it seems, freely use these public modes of conveyance when going to preach in distant parts of the city. He is of opinion that if the ministers discountenanced this form of Sabbath desecration, their people would also follow their example. I suppose, he says, I have as much temptation to go and hear great preachers as others, but I make a principle, and find its practice easy, never to take out my own carriage, or travel by train, tram or omnibus on Sunday.

PRINCIPAL CAIRD, in his introductory address at the opening of the new session in Glasgow University, said that knowledge and a disciplined intel-

ligence constituted the first condition to effective speaking. Systems of elocutionary discipline had been devised for the manufacture of pulpit and other orators, but their utility seemed to him more than doubtful. There was a point beyond which artificial elocution was always useless, and even noxious. He counselled those who wished to become effective public speakers to know and feel their subject, and leave the rest to nature. Self-forgetfulness was the first and last condition of power. Especially in religious addresses, elocutionary art tended to introduce sham and staginess where reality was all in all.

THE Scottish Association for Irish Missions have thirty-eight schools under their charge, uphold seventy inmates in the orphanage at Ballina, and employ thirty colporteurs. Their work is directly evangelistic, and addressed to Catholics and Protestants alike. Dr. Hamilton Magee, of Dublin, advocating the claims of the Association in Edinburgh said that never before were there so many Bibles in circulation in Ireland, and that the Catholic people are now accessible to the Gospel in a degree they never were at any previous period. They were not turning over to Protestantism, but they were in a large measure casting off allegiance to the priesthood. Dr. Magee holds that the ultimate solution of the Irish question rests not with the politicians, but with the Church.

STUDENT preaching is not looked upon with the same favour in Scotland that it is in Canada. A Crathie correspondent of the *British Weekly* says in a vigorous letter: Students, after being one or two years at our divinity colleges, are allowed to fill our pulpits and teach us. Especially in the summer time students are in great demand to fill the vacancies of ministers who, like every body else, will clamour for holidays; they get tired serving God. This summer I listened to a student who had finished one year at our hall, and I must say I never listened with more disgust to such a shallow, superficial jumble of words in my life. It was alike dishonourable to God and man. So ignorant and half-hearted was his sermon that our sympathies were turned into hatred. Why will our Presbyteries not see this? Who can tell the effect of such a sham on the congregation?

AT the recent missionary convention in the Metropolitan Tabernacle the Rev. J. McNeill said: Let me tell you a little of my own experience. Our training is not two years, or three years, or four years, but only eight. Now, just imagine how learned and cultured I must be by this time. Or, to put it in the other way, have I not come through it wonderfully harmless? What I find fault with in my training is this—and I wish to say it deliberately, and it is perhaps the fault a little elsewhere—our training keeps one a little too long cooling his heels in the divinity hall. Neither human nature nor grace should be put to such a long-continued strain. There is something terribly wooden and inelastic about this long training between the time a young man decides for Christ and the time when he gets his passage actually taken and is off. Eight years is a long time.

THE successor of the late Roman Catholic Archbishop Lynch has been installed in his office with grand and imposing ceremonies. It is evident that the Roman Catholic Church is rather partial to scenic representations that comport but ill with its exclusive claims to apostolic simplicity. The simplicity characteristic of the apostles of Jesus Christ is not quite so conspicuous in their self-styled successors. If Peter ever visited Rome there is no record that the people accorded him the honours customarily paid to a victorious consul. There can, of course, be no objection to people of Archbishop Walsh's own faith extending to him a most cordial and hearty welcome, and doing it in the way they think best. If, however, the manner of welcome is ostentatiously obtruded, you cannot help people remarking on mediæval fondness for street parades, which for the most part are now looked

upon as pretty much the special property of the military and the circus.

A CONFERENCE was held in the National Bible Society's Rooms, Edinburgh, to promote combined action against Sabbath desecration. Representatives were present from the Synod of Glasgow and Ayr, Free Church Assembly, United Presbyterian Synod, Sabbath Alliance, Glasgow Working Men's Sabbath Protection Society, Sabbath Sanctification Prayer Union, and U. P. Presbyteries of Glasgow. Dr. Andrew Thompson was called to the chair. A committee was appointed to arrange with members of Parliament for the introduction of a bill dealing with Sabbath postal labour throughout the country. Another committee was appointed to enter into communication with the leaders of trades' unions and other organizations of the labouring classes to secure their co-operation against Sunday labour generally, as far as practicable. It was the unanimous feeling of the conference that hotel licenses which permit the sale of drink to Sabbath excursionists are responsible for a huge amount of Sabbath desecration, and that steps should be taken to check these abuses by restriction of the number of such licenses or the insertion of clauses which would prevent the evils complained of.

MR. W. T. STEAD, editor of the *Pall Mall Gazette*, is a man of strong personality. He is not deterred from undertaking tasks that would baffle less resolute and enthusiastic men. The most Quixotic thing he has ever undertaken of late is the conversion of Leo XIII to modern ideas. For this purpose he visited Rome the other week, with what success let the *Christian Leader* tell: In his second "Letter from the Vatican," Mr. Stead has to admit that the hope he held out in his first letter as to the new era and the Papacy are not favoured by the people who are on the inside track of that institution. He impartially reports the very straightforward, if very cynical, utterances of an elderly ecclesiastic who travelled with him from Paris to Rome, and he confesses to having also learnt a thing or two from an American fellow-traveller. The latter ridiculed Mr. Stead's notion that the Holy See would lend a hand in the emancipation of women. It is vain to dream of a revolution that would cut up by the roots the one hold which the Church has upon mankind. If it were not for the prejudices instilled into men when but children at their mother's knees, where would Catholicism be to-day? asked this free and independent American. Give women the intelligence of men, and you dry up Catholicism at the fount. Surely it did not require a journey to Rome to learn that.

THE *London Gazette* contains the following startling announcement: The Queen has been graciously pleased to appoint General Sir John M. Simmons, G.C.B., to be her Majesty's envoy extraordinary and Minister plenipotentiary to his Holiness the Pope, on a special mission with reference to questions of jurisdiction under the Royal proclamation providing for the existing establishment of religion in the island of Malta. This, says the *Belfast Witness*, is the most marvellous exercise of the prerogative that the nation has seen since the days of James II. Not that we lay the blame at the feet of our most constitutional Queen. The act is the act of her Ministers—done without the knowledge and sanction of the Legislature, and done contrary to their most cherished and frequently pronounced convictions, for the proposal to send a Minister to Rome has been often made, but as often thrown ignominiously aside. We are unspeakably surprised and grieved that the Protestant feelings and traditions of the Empire should be so outraged. If the Protestantism of the nation does not put an end to all these intrigues with Rome, the Philistines will be upon us again with a vengeance. We write in sorrow as much as in anger. But it is humiliating to think that at the very time when the leading Italian statesman has been telling the Pope and the world that Italy will have no Papal interference, Protestant England should be sending an envoy extraordinary to the Papal Court in reference to any matters affecting one of our possessions, and we question much whether Sir John Simmons' appointment has not to do with other concerns than those of Malta.

## Our Contributors.

### SOMETHING MORE TO BE THANKFUL FOR.

BY KNOXONIAN.

One of the *Globe's* lightning writers has been telling the readers of that journal his experience in "taking" some of the leading public men of Canada. The story—if story it should be called—is an interesting one, and cannot fail to be of service to any public speaker who is not afflicted with the idea that he has nothing more to learn about the art of addressing his fellow men. There is absolutely no hope for a man who thinks he is perfect in public speaking, or, for that matter, in anything else.

Not long ago we heard a prominent Presbyterian gentleman say of a certain Divinity student that it was "a perfect waste of time to send him to college." On being asked the reason why, he coolly replied, "Because he knows everything already." A public speaker—especially a preacher—who knows everything about his art already should not waste time in reading what a mere reporter says about such beginners as Sir John, Laurier, Blake, Mr. Patterson, Mr. Charlton, Sir Richard Cartwright and others, but men who have not attained to absolute perfection may learn much that is useful from the description given of the peculiarities of these orators.

One of the things that the *Globe* writer makes very clear is that the best speeches, and presumably the best sermons, cannot be reported. That is to say the qualities that make them best cannot be transferred to paper. The swiftest stenographer cannot report tones, inflections, emphasis, gesture, enthusiasm, passion. There is no known process by which you can transcribe a man, a man roused, a man red hot, a man speaking under intense feeling of any kind. You can transcribe only his words and the cool types make the words. No amount of fervour can heat up cold type.

It is quite true that some experienced reporters can come very near making a fairly good photograph of a speech, and if we are not mistaken as to his identity, the gentleman who writes his experiences in the *Globe* is himself a master at high class work of that kind, but even in the photograph the qualities that gave the speech or sermon most of its power may not be taken. There is no human method by which all the power in a speech can be put upon paper. The speech or sermon that made your very blood tingle may seem quite tame in print, especially if the man who delivered it wrote it out after he cooled off. The spirit of the thing, the power, can be caught and put upon paper during delivery a hundred times better by a skilful reporter than it can be reproduced by the speaker himself next day.

The *Globe* writer furnishes some good illustrations of the fact that power can never be reported. Mr. Chapleau is one of the most effective popular orators in Quebec. He has immense power over multitudes of men but "Mr. Chapleau in print is like champagne in a soup plate"—a figure the force of which we hope all our reader will not understand. When Mr. John Charlton is aroused and has a "rush of ideas" his sentences need trimming, but everybody who ever heard John Charlton knows he is at his best when he is aroused and has a rush of ideas. His best is not so easily "taken" as his medium efforts. Mr. Patterson of Brant cannot be "taken" at his best. "It is impossible," says the writer, "to crystallize the effect of what he says." Sir John's words can be taken easily enough, but Sir John does not depend for the effect upon his words merely. His gestures, inflections and general manner often convey more than his words. His nod is often much more expressive than his sentences.

The managing editor of a New York journal once sent a reporter to "take" Gough with instructions that the report should be *verbatim*. When the young man returned from the lecture the editor asked, "Did you take him?" "Take him," said the reporter, "you might as well try to report thunder and lightning." It is just as impossible to report the qualities that, taken together, make a great speech or sermon as to report a thunder-storm. The life, the soul, the power of a speech or sermon cannot be put in print. The qualities that mainly made it what it is are not reportable.

And this little fact explains why we read many speeches and sermons with intense disappointment. In vain do you search Whitfield's sermons for the elements that gave them such marvellous power. The search is almost as vain for the secret of the power of Chalmers. Spurgeon's printed sermons do not explain why he is able to preach to five thousand people twice a day for many years. In all such cases the explanation is that the qualities which gave the power cannot be reported.

A very interesting discussion might come in here. If it is utterly impossible for the most expert stenographer to report that which gives special power to oratory, what becomes of the theory that the press is taking the place of the pulpit and doing its work? Printed matter can never take the place of true oratory. Cold type can never do the work of the human voice. There is just one kind of speaker who has less power than the press, when press and orator reach the same number of people, and that is one who is as dull and heavy and lifeless as the leaden type in which his speech is set up.

How thankful we should be that the efforts of all public speakers cannot be reproduced exactly as they were delivered! This is a dark enough world already but it would be a good deal darker if exact photographs of all orators were possible.

We lose something by not getting the finer touches of the orator but the law of compensation comes in here. We gain immensely by the impossibility of reporting bad oratory. How thankful we should be that the nasal twang cannot be put upon paper; that sing-song cannot be sung in type; that monotony in delivery cannot be reproduced; that the soporific defies the efforts of any pressmen. If the best qualities of a good speech cannot be put upon paper neither can the worst qualities of a bad one. The reporter cannot transcribe Mr. Laurier's voice, neither can he transcribe the simper of the weakling who is too superfine to open his mouth, and he is equally powerless to reproduce tones made by that great organ which Spurgeon says was created, not for speaking, but for smelling purposes.

What a mercy it is that a clever reporter can condense fifteen minutes drivel into a sentence or two. How thankful we ought to be that though an orator may say the same thing half a dozen times the reporter only "takes" it once if he takes it at all. Above all things how grateful we should be that he does not report the tone and temper of many speakers. The malignant gutturals of some sermons would kill the preacher if the pressman could reproduce them.

### FRAGMENTARY NOTES.

VISIT TO THE PACIFIC COAST—RETURN TRIP—CANADIAN AND AMERICAN CITIES VISITED—REV. T. C. HALL, CHICAGO.

Leaving Vancouver, regarded as the terminal city, beautifully situated on rising ground, we pass Port Moody, at one time thought likely to be the terminus of the C. P. R., but which a number of people found, to their cost, is not. Nearly twelve miles brings us to New Westminster, situated about six miles off the main line. Although this city is called new, it is not now entitled to the epithet, as it is among the oldest places in the Province, and known as the Royal City. It is situated on the Fraser River, and is the headquarters for salmon-canning, an industry that has grown to immense proportions within a few years. This season especially has been the most profitable that was ever known in the business. The catch of fish has been unprecedentedly great, and large shipments at satisfactory prices have been made to the east, to England and to other places.

In this place we have a prosperous congregation, whose members have recently erected a handsome brick church, which, I understand, is regularly filled with worshippers. The pastor is the Rev. Mr. Scouler, formerly of Hamilton, who is doing good work, and worthily representing Presbyterianism in this rising city. What Sam Jones said of a certain town in Ontario: "Tread lightly, for ——— was dead," will not apply to New Westminster, where the hum of workmen and the noise of machinery meet one at every turn. It is one of the places where the innocents—salmon—are slaughtered by the thousands.

On the return trip we met the Governor-General and his party, who were waiting on a siding until our train would pass. A number of American passengers who had heard of the Vice-regal party, were all attention to get a glimpse, if not of the Queen, at least of her representative in Canada, and were somewhat taken aback when a plain man leaning against the fence smoking a cigar was pointed out as Lord Stanley of Preston, Governor-General of Canada. Some one remarked, "He is not a bit like Lord Dufferin,—we heard he was such a very nice man." There was not much excitement at the railway station, and surrounded by these towering mountains and in the stillness of the morning, it occurred to this correspondent that a little breeze on the Equal Rights question might not be out of place, and for the time felt a kind of regret that the meeting had not been enlivened by the presence of Principals Caven and MacVicar, Dr. Burns or Mr. Macdonnell. We were pleased to meet Sir James Grant, M.D., of Ottawa, looking fresh and ruddy as ever; he said he was taking good care of the Governor.

At Banff we were joined by the Rev. Mr. Rowand and his wife, who were returning from a pleasant holiday spent at that interesting place. Mr. Rowand is a Knox College student, and is now labouring at Burnside, Man., and speaks favourably of the work in that section. His congregation is composed largely of Scotch settlers who came from the Old Country and Ontario.

### A CHANCE ACQUAINTANCE.

When passing Virden we met the genial publisher of THE CANADA PRESBYTERIAN, Mr. C. B. Robinson, who, with the appearance of a man who had fought and won, entered the car. It is seldom that two great minds think in the same direction. Our rencontre was exceptional, as we both were rushing for the dining car without the slightest mutual suggestion of our intention. Virden, I should think, is a nice place to leave on a crisp frosty morning about seven o'clock, and especially when within hearing of the joyful announcement of the caterer that "breakfast is now ready in the dining car."

### WINNIPEG.

This is the best city between Toronto and the Pacific Coast on the C. P. R., and is a marvel of pluck, energy and industry. It is handsome, with buildings which would be a credit to any city in Canada. A fresh impetus has been given to business here by the entry of the Northern Pacific Railway, whose managers are erecting a large hotel on Main Street. I was just in time to hear the opening lec-

ture at Manitoba College by the learned Principal King, who who is as well known and loved in the west as he was in Toronto.

It is unnecessary to say more about the lecture than that it was just such as might have been expected from Dr. King on the subject of "Education in the Common Schools." It was perfect in style, concise and comprehensive in its treatment of the question now occupying the public mind. Dr. King held for over an hour the undivided attention of an audience which filled Knox Church, and at frequent intervals was greeted with warm and well-merited applause. A full report of this excellent discourse has been given to the public in a permanent form. The congregations in Winnipeg are all prosperous, and the churches are well filled at every diet of worship. Dr. Duval is sustaining well the work laid down in Knox Church by the Rev. D. M. Gordon, and the Rev. Joseph Hogg, who succeeded Mr. Pitblado in St. Andrew's Church, is meeting with greater success than his best friends anticipated, his congregation having grown so rapidly that the engagement of an assistant was deemed necessary, who is now engaged in important work in the congregation.

Manitobans report continued arrivals of emigrants, and that good fertile farms are being eagerly sought after. About twenty hours bring us to St. Paul, one of the live cities in the Western States. It seems to be going ahead rapidly, although just for the present it is said that real estate is dull and difficult to realize on. There is a large number of prosperous Canadians in the city, but all of them refer to Toronto with feelings of affection.

### A MEANINGLESS EXHIBITION.

When passing along one of the streets about seven o'clock in the evening, I noticed a respectable, well-dressed man, said to be in good circumstances, who was walking across the street rails barefooted, carrying his boots, socks and hat in his hands. I was told that he would walk in that fashion from seven to twelve, and that his brother would then begin an walk from twelve until seven next morning. No one can elicit any reliable information why this meaningless pilgrimage is undertaken. The irrepressible reporter and interviewer have been so far baffled in their efforts to obtain information on the point that they have "given it up." Some say the two brothers are doing penance for some serious crime, but this is only a surmise.

### CHICAGO

is one of the five largest cities in the United States, and comes in among the first three. You can reckon the population all the way from 1,200,000 down to 600,000, but one thing sure is that Chicago is a large, active, bustling city, where you can find the extreme of anything—wickedness or piety. The Cronin trial was going on, and much interest was taken in the case. There is always something sensational going on here,—either murder or divorce or something else.

### REV. T. C. HALL.

I had the pleasure of hearing Mr. Hall, a son of the well-known divine and preacher, Dr. John Hall, of New York. Mr. Hall is minister of a church in a suburb of Chicago, and is rapidly drawing a large congregation. He is about thirty years of age, and is married. He has a pleasing appearance and in some respects resembles his father. The subject of his discourse was "The good Samaritan," and the leading thoughts were, "man cannot isolate himself, nor free himself from responsibility. He cannot rise without bringing others up, nor sink without bringing others down." Mr. Hall believes we are elected without any conditions, but believes we are elected for a purpose, and should the Church, Levite-like, pass by on the other side, God would raise up other spiritual forces to accomplish His work. We should love to save others, not ourselves. Christ came not to save Himself, but to save others. Mr. Hall has a pleasing appearance, is an agreeable and impressive speaker, intensely in earnest, and holds the undivided attention of his audience to the close of his address. In dress, manners and accent he is more English than American, and has escaped the objectionable phases which some of our cousins across the border indulge in. He was dressed in a well-fitting morning coat, closely buttoned, and white cravat. He does not consider it necessary to have "pompadour hair" to be attractive, his hair being parted at one side, and neatly done at that. As his present church is quite inadequate for his congregation, a larger edifice is being erected, the foundation-stone of which was recently laid with imposing ceremonies. Dr. John Hall, of New York, was present, and delivered one of his characteristic addresses. One of the previous speakers having referred to young Mr. Hall as being "a chip of the old block," in his usual quaint style Dr. Hall said that it was very little matter what "block" he was a chip of if his congregation did not sustain him. In manner, matter and delivery the young Hall is considerably over the average, and gives promise of taking a high place in the ministry of the Church of his fathers. We hope that no more serious objection will be taken to the "younger Hall" than that he is, or may be, a "millionaire preacher," a groundless and very absurd charge which has been repeated in respectable journals about his father, Dr. Hall, of New York.

The Doctor tells a story which will bear repetition in this connection. When in Belfast the past summer a lady of his acquaintance, who was a true disciple of the country (I mean a beggar) presented her book to Dr. Hall for a subscription—and I am sure neither he nor I would doubt the worthiness of the object—at the same time indicating that she hoped the subscription would be in proportion to the income of the min-

ister of Fifth Avenue Church, \$100,000 per year. For the moment I can understand how the great man would be overwhelmed with the compliment, but he was equal to the occasion, and replied, "Dear madam, your husband is a mill-owner, and thoroughly reliable; if he comes over to New York and collects this amount, he can have fifty per cent. for his trouble."

We have known a number of men who probably had the elements of strength in themselves, but who, happening to have a father who lived before them, and who had attained to distinction, were satisfied to live on the father's reputation, and who settled down to take things easy, as the phrase goes, 'but after seeing the Rev. T. C. Hall and hearing him, we have come to the conclusion that he is likely to make a reputation for himself. I would like very much to see a number of such men in the Canadian Church. We have given some good men to the American Churches; and even in the Metropolitan City of England they have attained to distinction and "fair exchange is no robbery." K.

#### RELIGIOUS EXERCISES AND INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR,—This subject is again coming into prominence, and let us hope that the Churches, at least, will discuss it without regard to the supposed advantage or disadvantage that may accrue to political parties. It is a most important matter, and will require the most careful handling by Christian patriots. All such are agreed that it is desirable to have our children grow up God-fearing, law-abiding, and bearing love to their fellow-men. Further, we all desire, if it is possible, to have our public schools utilized for the moral and spiritual benefit of our youth.

As you say, it is generally assumed that there are only two alternatives, either a purely secular system or, as at present, public and separate schools for Roman Catholics. It seems to me, however, that there is a middle course, such as Principal King and others in Manitoba are advocating, and that it can be successfully followed so soon as our Christian-minded people, both Roman Catholic and Protestant, are convinced that separate schools must go, and that the choice is between such a system and a purely secular one. The proposal of Principal King will bear much discussion.

May I preface what I suggest by expressing satisfaction that public opinion on this subject is gradually advancing, and my hope that by-and-by our Roman Catholic fellow-citizens will be undeceived as to the aim of Protestants, and will come to know that the great majority of these are as anxious for their children being religiously instructed as they can be. Not more than one in seventy, the Hon. Mr. Mowat said, degrades a merely secular education as the best in itself. I feel sure also that we can find common ground for educating all creeds on religious principles; and the "conscience clause" in our law will protect the consciences and rights of individuals.

First, then, the so-called "religious exercises" or devotional practices in the school should be pure and simple. Roman Catholic and Protestant can unite in prayers and hymns of praise to the Christian's God and Saviour. The Lord's Prayer is used by all Christians alike. Then the prayers approved by the old Council of Public Instruction, in which Roman Catholic bishops and clergymen sat side by side with Protestants, have been used for thirty years and more without objection or complaint. No one will object further to reading a portion of Holy Scripture devotionally and singing such hymns as are used in Sabbath schools both by Roman Catholics and Protestants. Both parties may desiderate something beyond this, but it is certain that so far at least we can agree and unite in acknowledging God in the school-room, and invoking His blessing on the work. With this meanwhile we may be satisfied.

We also all wish "religious instruction" given. This we regard as indispensable for the training of the moral and spiritual nature of our children, the development of the highest character, and the production of worthy citizens. Can we agree as to the way in which this instruction is to be given? Here again there is common ground. Roman Catholic and Protestant alike wish the Ten Commandments and the New Testament summary of love to God and love to man taught. The Apostles' Creed also may be taught as common to both. These both receive the Bible as God's revealed will, and are willing that appropriate portions from the history, the Proverbs, the Psalms, the Prophecy, the Gospels, the Epistles and the Apocalypse should form part of the regular work of the school for study and examination. In the Roman Catholic readers there are many such extracts, and the selections at present authorized certainly contain nothing offensive to Christians of any creed. The Irish National series contained much valuable Scripture information besides extracts, and were used and approved by Roman Catholics as well as Protestants. The New Brunswick system countenances such usage, and the Board Schools of Great Britain likewise. From experience therefrom we conclude that there is nothing here beyond the reach of earnest men who desire to find common ground.

The proposal to use the Douay Bible meets with my approval. When the majority are Protestants, Roman Catholic pupils might read from the Douay Bible; when the majority is Roman Catholic, a like privilege might be conceded to Protestants. The differences between Douay and authorized versions are not such as to prevent the successful study from Scripture of all the historical facts and fundamental truths o

the Word of God, on which our common Christianity rests, and they alike set forth the ennobling and elevating lessons of divine revelation. Nor need we fear the results of thoughts that might be awakened by the use of the two versions. Education is worthless that does not promote legitimate enquiry. Our Roman Catholic friends will benefit themselves as much as we. I conclude with expressing the hope that THE CANADA PRESBYTERIAN will allow full opportunity for considering this important question.

JOHN LAING,

Dundas, Nov., 1889.

#### CLEMENT ON CHURCH CONTENTIONS, AND THEIR REMEDY, A.D. 97.

MR. EDITOR,—At a time when contention and even conspiracy disturb the peace of many congregations, and when external display and what are called commercial principles of church management are in the ascendancy, it might be conducive to edification to publish a few extracts from the First Epistle of Clement, the fellow-labourer of Paul, which was written to the Corinthians for the purpose of suppressing sedition and restoring Christian harmony and affection.

Clement says in chapter 1st: We feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name worthy to be universally loved, has suffered grievous injury. Chapter 14th: It is right and holy, therefore, men and brethren, rather to obey God than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. Chapter 15th: Let us cleave, therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it. For the scripture saith in a certain place, "This people honoureth Me with their lips, but their heart is far from Me." Let the deceitful lips become silent, and the boastful tongue of those who have said, "Let us magnify our tongues; our lips are our own; who is lord over us?" Chapter 44th: We are of opinion, therefore, that those appointed by the Apostles, or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the oversight those who have blamelessly and holily fulfilled its duties. Chapter 47th: It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient Church of the Corinthians, should on account of one or two persons, engage in sedition its Presbyters. And this rumour has reached not only us, but those also who are unconnected with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

Chapter 54th: Who then among you is noble-minded? Who compassionate? Who full of love? Let him declare, "If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the Presbyters set over it." He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For "the earth is the Lord's and the fulness thereof." These things they who live a godly life, that is never to be repented of, both have and will always do. Chapter 57th: Ye therefore, who laid the foundation of this sedition, submit yourselves to the Presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you to be found small and esteemed in the flock of Christ, than that, being highly exalted, ye should be cast out from the hope of His people.

These are the words of a wise and good man, who was a fellow-worker of the great Apostle, and whose Epistle was so highly esteemed that it was publicly read in very many churches for, at least, three centuries. Yours, etc., AN ELDER.

#### REVISION OF THE CONFESSION OF FAITH.

MR. EDITOR,—I see that the Rev. Mr. Macdonnell intends to bring up at the next meeting of the Presbytery of Toronto an overture for the Revision of the Confession of Faith.

One great objection to the document just named, which my brother has, is, that while it gives great prominence to the justice of God, it gives very little to his love. That it might, very properly, make the latter more prominent, I shall not deny. I would, however, remark here, in passing, that there is a great deal more sunshine in the Confession of Faith than very many think, but what I would specially notice is the following fact.

Mr. Macdonnell is a great admirer of the so-called Apostles' Creed. For example, his prayer at the communion, which was dispensed in his church during the meeting of the last General Assembly, consisted in great part thereof.

Now, that Creed says nothing of the love of God. Neither does it say anything of His justice, unless it does so in the clause about Christ's judging the world at the last day. The only attribute of God which it sets forth distinctly is His power. "I believe in God the Father Almighty, Maker of heaven and earth."

I see, also, that Dr. Van Dyke, in the United States, wishes to have an article put into the Confession of Faith, teaching the salvation of all dying in infancy. It is to be hoped that his wish will not be gratified. The Doctor believes the Calvinistic doctrine of Election. Well, if anything be said in a creed which contains that doctrine about those who die in infancy, I challenge any to show how their case could be better treated than it is at present in the Confession of Faith. Very many excellent Christians, while they see nothing in the Bible which teaches that any dying in infancy are lost, see as little which teaches that all are saved. Their case they believe to be one of the secret things which belong to the Lord, but they also believe that the Judge of all the earth will do nothing to them but what is right. Now, the Confession of Faith is strictly non-committal on this point. To what it says there, Presbyterians who believe in the universal salvation of those dying in infancy, and those who believe that the word of God is silent regarding their future state, can each readily subscribe. Why should this question be made a term of communion, as Dr. Van Dyke would have it made? If he succeed, then I challenge any one to show why those who believe that Scripture forbids marriage with a deceased wife's sister, or instrumental music in the public worship of God, should not each have an article in the Confession of Faith in harmony with their views. There should be no article in a creed on which there is a variety of opinions among those who profess to hold it. In so far as there is, it is an absurdity.

T. F.

Elders Mills, Ont.

#### PRESBYTERIAL MAIL CLERKS.

MR. EDITOR,—I have served the Church for some years as Presbytery Clerk and have discharged the duties of my humble office, as I hope always to do, cheerfully. But I have been led to think that some plan must be adopted at headquarters so as to lessen the labour, not to say drudgery, of the Presbytery clerks. A few weeks ago while I was engaged in half yearly pastoral visitation a box was delivered at the Manse containing Assembly Minutes 400 pounds in weight. The minutes were loose and on the top of them there was a paper giving a list of the Sessions in the bounds and the number of copies to be sent to each one. That paper seemed to say "Here are 250 copies of bulky Assembly minutes to be made into thirty or more packages and despatched by express—who is to do it?" I accepted the duty, procured the twine and wrapping, did the packing, despatching, and sent notices to the consignees. But I thought, and had the printer been present I would have asked, "Why did you not put up the minutes in the several parcels according to the practice hitherto observed? Why require me to spend more than a day in a warehouseman's work which could be better done in an hour in your office?" I wish to state now for consideration at headquarters that all these parcels could have been expressed from Toronto to their several destinations at the same charges as from my residence and the charge for carrying the box here would have been saved. And I submit that as concerns Presbyteries in Ontario the more economical way of distributing the minutes would be to make the printer do the packing and expressing, and leave the clerks to more profitable employment of their time. There is more to be said—same time before the delivery of the minutes, a parcel containing 200 copies of the Foreign Mission Committee's Report came to me by express. There were no instructions, but on the supposition that this was desired by the committee I mailed the reports to the Session in numbers proportioned to the membership. The Committee prepaid the express charges, and I paid \$1.10 for postage in hope that the Presbytery will repay the unauthorized outlay. Now why could not the Home Mission report have been sent at the same time? Only last week a parcel of these arrived and the express charge was payable at this end. It would have saved me time and trouble had I been enabled to send the two reports together. There will be probably during the next two or three months arrivals of Schedules at different intervals from the Committees on the State of Religion, on Temperance, on Statistics and perhaps from that on Sabbath Schools. These should be sent at the same time so that they can be sent to Sessions under one cover and at one charge for postage. But better still, let the Committee imitate the French Evangelization Committee and send their documents direct to the Sessions. Will you kindly find a place for these suggestions, Mr. Editor, although they will have interest for but a small number of your readers.

M. P. C.

Nov. 13th, 1889.

BISHOP CARPENTER, of Ripon, was the preacher lately in the University Chapel, Glasgow.

PROF. BRUCE lectured on Modern Thought in Respect to Christianity at the opening of the Session in Glasgow Free Church College.

IN Wales thirty per cent. of the population are connected with Sunday schools, as scholars or teachers; in England, twenty-two per cent.; in Scotland, only sixteen per cent.

## Pastor and People.

### THE TOUCH OF THE DIVINE.

BY JOHN IMRIE, TORONTO.

Each grain of sand by sounding sea,  
Each trembling leaf on quivering tree,  
Each blade of grass on dewy lea,  
Speaks volumes of God's love to me!

The pearls that deep in ocean lie,  
The twinkling stars that gem the sky,  
The sunbeam, caught from noontide's eye,  
Direct my thoughts, oh God, to Thee!

The flowers that deck the fragrant dell,  
And o'er me cast their beauty-spell,  
I love them—for they seem to tell  
The story of God's love to me!

No matter where I wander free,  
By river, lake, or boundless sea,  
The touch of God's dear hand I see  
And know by these He loveth me!

Oh, God! Thou doest all things well,  
Earth, sea, and sky Thy wisdom tell  
In heaven what must it be to dwell  
For ever, oh my God, with Thee!

### THE WISE USE OF OPPORTUNITY.

BY REV. J. A. R. DICKSON, B.D.

In reading the old Puritan Divines whose books are so breezy with fulness of thought, and so suggestive with a rare wisdom, and so attractive with abundance of racy statements and original observation, we find strong emphasis laid on the unspeakable value of opportunity. One says "Opportunity is God's angel." Another "Opportunities of doing service for Christ, and souls, are worth more than a world." Another "Opportunities are the cream of time." To the man who looks for opportunity it is not difficult to find. It stands waiting for him, earnestly desiring to be embraced and used. Some are so blind that they cannot see it till it lies behind them, and so is gone out of their reach for ever. No amount of repentance and good resolution can possibly recover a lost opportunity. Herein is discovered to us the character of our life, it comes to us moment by moment, and hour by hour so that we may pack it full of beautiful deeds, blessed words and charitable and kind thoughts, and thus become behind us a rich garden of loveliness and not a waste, uncultivated desert. Happy is he who is able to use it well! Successful is he who does not suffer any of the precious space to go unemployed. Could we always remember that the best time is the present, always the present, in which to act, we would not suffer many priceless hours to slip by unimproved. We often marvel at the amount of work done by some men, it seems so large that there is hardly time for its accomplishment. But when we reckon up in order the working hours of each day, and what may be made of them, our surprise dies away, leaving us the deep conviction of our own idleness. We are not thrifty of our time. We do not set on it a value sufficiently high. We promise ourselves a limitless range. We forget that for us individually it is measured out to a day. We have only a certain number of days in which to act—an appointed time. We need this curb on our vagrant minds constantly to check our easy, careless thoughtlessness. How propitious to-morrow seems. No day could be more favourable, and yet when it comes into the realm of to-day it changes character. Its attraction is gone. Divine Wisdom insists strongly on the employment of the present moment, "Now is the accepted time," "Work to day," "Boast not thyself of the morrow for thou knowest not what a day may bring forth." Every wise man listens to their voice and obeys. Matthew Henry, in the beginning of 1705, dedicated himself afresh to the service and glory of God in words like the following, which are full of interest: "I know it is the will of God that I should be useful, and by his grace I will be so; Lord Thou knowest it is the top of my ambition in this world to do good, and to be serviceable to the honour of Christ and the welfare of precious souls; I would fain do good in the pulpit, and good with my pen; and which I earnestly desire to abound more in, to do good by my common converse. O, that the door of my opportunities may be still open, and that my heart may be enlarged by holy zeal and activity for God this year; and that I may be thoroughly garnished with knowledge, wisdom, and grace for every good word and work." This gives us the key to the fruitful life of this great man.

When Brownlow North was recognized as an Evangelist by the Free Church of Scotland (Dr. Candlish having told him the day previous that he would be asked to say a few words on the state of religion in Scotland) he said: "Dear friends, I have now an opportunity that I shall never forgive myself all my life if I neglect, and although I have a great opening to speak about myself, and to express much more than I have expressed, yet I would rather seize the chance, which I may never have again, of such an assembly as that I am now speaking to, of trying if God will give me power to say that which will do good. The time is short, and we know not what may be lost by a neglected opportunity." And thereupon he delivered a most powerful and impressive address. And truly as Whittier sings:

His few brief words were such as move  
The hungr' heart; the faith sown seeds,  
Which ripen in the soil of love  
To high heroic deeds.

Brownlow North had learned the value of opportunity years before this time, and that fitted him for improving this occasion, one, as he saw, that comes but seldom to most men even in the most favourable circumstances. Great opportunities are embraced only when small ones are not despised or neglected. When Mr. North was converted from his evil ways, he wrote this note to his aunt which tells us more by its suggestion than what it actually says. "I am, dear auntie, I trust, by the grace of God a changed man, and I have been writing some of my former companions, etc."

What a grand thing may be made of life if it be only faithfully used! What openings there are in it for the manifestation of a Christliness of character! It needs not a lofty position to make life "one grand, sweet song," that will charm the souls of all who come within the subtle touch of its influence. The lowliest lot may be made magnetic as the loftiest. George Herbert in his "Elixir" writes a truth which should never pass out of sight—speaking of the words "For thy sake," he says:

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as by thy laws  
Makes that and the action fine.

What a noble life was that of Harlan Page? How high shines the course Robert Annan of Dundee, ran? How heavenly is the spirit of Frances Ridley Havergal and Robert Murray McCheyne and Adelaide Newton? How rich a treasure have Matthew Henry, Richard Baxter, and the old Scotch Divines and English Puritans left us in their pastoral activity and in their numerous writings that smell of myrrh and cassia out of the ivory palaces?

The footprints on the sands of time made by these and hundreds of others tell out in no uncertain tones the value of opportunity well employed. It makes life glorious. It builds a monument that will never perish. It lays a train of causes that send their effects into the depths of eternity.

It is quickening to read of the manner in which Philip Henry filled up every opportunity—often indeed making opportunities for himself. He was conscientiously diligent in his work as a gospel minister, but beyond this we are told. "Usually, when he paid his workmen their wages, he gave them some good counsel about their souls." And whenever he gave alms for the poor, he usually gave with them spiritual alms, some good word of counsel, reproof, instruction, or comfort as there was occasion; and in accommodating these to the persons to whom he spoke, he had a very great dexterity." Dr. John Brown, of Broughton Place U.P. Church, Edinburgh, on one occasion took refuge from a snow-storm in the office of a friend. "On laying aside his top-coat he took a copy of the 'Pilgrim's Progress' from a glass case, and enquired if it was quite convenient to go among the workpeople, which of course was hailed with delight. Placing himself in the midst of them, he said: 'It has always been thought that the first part of the 'Pilgrim's Progress' was the best, but I have been greatly struck with the excellences of the latter part also;' and opening the book at the encounter of Mr. Greatheart with the giant Slaygood, he read on. The power and beauty of his reading was impressive. No one present can forget his appearance when he came to that inimitable passage, 'As to the main, I thank Him that loves me; I am fixed.' Ever after that he was a great favourite with the men."

A story is told of John Wesley which shows how he could turn an untoward event to good account. Being stopped by a highwayman who demanded his purse or his life, a strange alternative, for if the money was not forthcoming what good would taking the life do the man? Wesley, after giving him his money, very little no doubt, for preachers never have much, he said to him, "Let me speak to you one word, the time may come when you may regret the course of life in which you are now engaged. Remember this, 'The blood of Jesus Christ cleanseth from all sin.'" No more was said and they parted. Many years after that at a church door the man discovered himself to Wesley and confessed the great and saving change these words had wrought in him. It was a word in season. So he turned to account an unexpected opportunity.

When the desire to be helpful to men is present in the soul the opportunity is not far off. There are always and everywhere openings for some kind of service in doing good. And it is in being satisfied to do the least and lowliest acts that our Christian spirit shines forth to most advantage.

Listen to the great Apostle's voice as he closes his argument on the resurrection of the saints, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

### A BEAUTIFUL PICTURE.

The Rev. Mr. Somerville, reading the 71st Psalm during the services in Blackfriars parish church, Glasgow, recently, said: I have seen many beautiful pictures in the National Gallery, in the Louvre, the Luxemburg, and elsewhere, but never one to equal that in real life which I beheld in the hall of the Waterloo Street Church in 1877. It was shortly after the services of Mr. Moody, the evangelist, had drawn ministers and members of all denominations more closely together. Some of us were assembled as the Committee of the Evangelistic Association, and we had closed the ordinary business, when in there came hastily the Rev. Dr. Somerville, then minister of Anderston Free Church, my reverend friend, and bearing my own name, though no relative. We all gave him warm welcome, but little did we expect the announcement he made. He told us in his high, clear and affectionate tones

that he had been thinking over the matter, and he wished to free himself from the limited work of his pastorate, and to give himself as a missionary to the world under our authority and auspices.

It fairly took away our breath. This man, after forty years of honourable and successful labour, at an age when most men desire rest, proposing to himself and to us work that involved journeys, fatigue and sacrifices which the youngest would shrink from, Affectionately we remonstrated. But it was of no use. There he stood before us—the man that had a history before some of us were born—the early friend of McCheyne, Burns and the Bonars, old in years, and yet young in enthusiasm. Nearly seventy, and his eye was not dimmed nor his natural strength abated; the beautiful hair falling upon his shoulders, and the light sparkling in that wonderful eye; strong in the bone and warm in his feelings like all his race, proclaiming that it was his desire to go forth to the regions beyond and preach the Gospel to them, who were ignorant and out of the way. No security for stipend or anything of that sort did he think of. He would cast himself upon God. It was the work he was wanting, and he desired to go forth with the sympathy and prayers of his brethren. He carried us away with his own enthusiasm. It was all settled in a marvellously short time. The Rev. Dr. Wallace was called upon to unite in prayer, and he was set apart as our missionary for the world, and then he addressed us, taking the 18th verse of this Psalm, "Now also, when I am old and grey-headed, oh God, forsake me not, until I have showed Thy strength unto this generation, and Thy power to every one that is to come."

I can't describe the impression made upon us. He was at times in tears, and we were also. What a wonderful commentary does his work of the last twelve years furnish! He has been in France, Spain, Italy and Turkey, in Egypt, New Zealand and Australia, and the blessed instrument of a great work in all. How wonderfully his prayer has been answered. No man has been privileged to show more the strength of God to this generation. As I have read of him and his work in these lands, my mind often reverts to the beautiful picture of that morning in Waterloo Street—I think the most beautiful in outward form and inward spiritual quality I ever beheld.

I cannot close without quoting his words to me once: "Had the Established Church been at the Disruption what it now is we would never have left it." And so, when our leaders invited him to speak at the last Assembly, he cordially responded. I was there, and I will never forget the spontaneous homage that was given to him, the whole Assembly rising upon his entrance; nor will I forget his words on the occasion. That place will ever be hallowed to me. I heard there the last address of Dr. Norman Macleod on the Indian Mission, and I heard there the address of Dr. Somerville on the Jewish Mission; and I don't expect ever to hear the like again. I am thankful that the name he bore has been dignified by his wearing it, and I can never forget his heroic work.

### A LITTLE FUN AT HOME.

Do not be afraid of a little fun at home. Do not shut up your house lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation; if they do not find it at their own hearthstones they will see it at less profitable places. Therefore, let the doors and windows be cheerfully thrown open in summer, and make the home delightful with all those little arts parents so well understand. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors, and merriment of a home, blots out the remembrance of many a care and annoyance during the day; and the best safeguard they can take with them into the world is the influence of a bright home.

### A HOME TEST OF RELIGION.

"Go home to thy friends" (Mark. v. 19). Home and friends—these are a true test of real conversion unto God. If the people at home don't see our conversion and hear of it, too, in vain do we sound abroad what the Lord hath done for souls.

The man who was cured was evidently not in a hurry to go home; but the Lord said to him, "Go home to thy friends, and tell them what great things the Lord hath done for thee."

Testimony for God begins there. The question was once asked, "Is So-and-so a Christian?" "I don't know," was the answer, "I have never lived with him."

That's the test—the fireside and the family circle. We may make a great noise in the world, and be great workers; but what do the folks at home think about us?

DR. ALEX. WHYTE, of Edinburgh, has promised to give a lecture this winter to the Young Men's Association of Dr. John Macleod's congregation in Govan.

## Our Young Folks.

### THE HAND OF GOD.

By the side of waters still,  
In the valley's cooling shade,  
Even in the murmuring rill,  
Laughing, rippling, through the glade,  
And where'er our feet have trod,  
Can be seen the hand of God.

In the tiny blade of grass,  
On the meadow's carpet green;  
In the mountain's rugged pass,  
In events that might have been—  
In all these we see defined  
Imprints of a God so kind.

In the winter's mantle white,  
In the summer's balmy air,  
In the sun's effulgent light,  
In the silvery moonbeams fair—  
In these also can be seen  
Traces of a Hand Supreme.

In the sky's ethereal blue,  
In the ocean deep and wide,  
In the morn's refreshing dew,  
In the transient eventide:—  
Both in sunshine and in rain  
God's good Hand appears the same.

### SAVED BY A DOG.

A week or so ago several of the daily papers contained accounts of how four boys were saved from drowning by a dog belonging to two of them. I suppose every one who reads the words I have just written, unless he read the story as the papers told it, will imagine a big dog plunging into the water, grasping a boy's clothing in his teeth, rescuing him and then going back for another. But he did better than that. He saved them all at once, and almost at the expense of his own life. This is the story: The little Smith boys went to Sunday-school last Sunday afternoon. After it was over, they started off with three other boys to have a good time. They tramped to an old mill on the Bronx River, and were romping about when the dog, Nit, a big Newfoundland, ran up and joined in the fun. An old boat, twelve feet long, was fastened by a rusty chain to a stake, and all of the little fellows except one climbed into it, and were amusing themselves by rocking it when the chain broke and the boat drifted out from the shore. Hardly more than fifty yards down the river the water splashes over a dam and falls twenty feet on a mass of jagged rocks. There were no oars in the boat, and nothing that would serve in their stead. In the middle of the river the boat swung lazily around until the prow pointed toward the dam, and then it began slowly to drift down stream.

Nit had stood on the shore, with ears and tail erect, watching the boat drift away. When the boat began to move toward the dam, Nit became ill at ease, and ran barking and whining up and down the bank. The boys were thoroughly alarmed by this time, too, and began to cry out for help. Nit sprang into the water, and beat his way with lusty strokes towards the boat, now dangerously near the dam. He swam right in front of the boat and tried to stop it with his body, but the current swung the stern around. Finding that this wouldn't do, he swam around the boat twice, and then sprang up on the gunwale and seized it with his teeth. This lifted him so far out of the water that he couldn't swim. Then he let go his hold. He then swam close to the boat, and, sticking his head over the gunwale, looked imploringly into little Oscar's face and whimpered. Oscar misunderstood, and thought Nit was tired and wanted to come in for a rest. He seized the leather strap that was buckled around the dog's neck and tried to lift him in. But Nit instantly dropped back into the water, and, pointing his head toward the shore, began swimming for all he was worth. Gradually the downward course of the boat was stopped. It swung around in answer to Nit's powerful legs, and slowly drew near the shore.

Just before the boat grounded, poor Nit sank exhausted in the water. The boys had to jump out and pull him ashore, and finally carried him part way home by tying their coats together for a bed carry him on. He recovered sufficiently to walk part of the way, and is now as well as ever. One paper said:

"No room in the Smith house is any too good for Nit now; and ever since that Sunday he has lived on the 'fat of the land,' his favourite dish being rare beefsteak and Lyonnaise potatoes."

### THE WONDERFUL TALKING MACHINE.

The electric telegraph and the telephone are certainly wonderful enough, but the phonograph, a new invention, is a marvel of science more wonderful still. Whatever is spoken into the phonograph it is able to reproduce exactly, in the very tone of the speaker.

You may speak into it in any language, you may sing, or laugh, cry, cough, sneeze, whistle, or make any noise you like, and all will be repeated by this wonderful little instrument. Indeed, your words can be bottled up in it and given out at any time, and repeated as often as you wish. I heard it give out music which had been played into it thousands of miles away, as well as songs which had been sung by friends a short time before, and the clapping of hands which followed the singing was distinctly heard.

Those who make use of the phonograph, knowing that their words will be preserved for future use, will surely be

very careful not to say anything into it which they would be afraid or ashamed to have repeated. Should this not make us think of God, who not only hears and remembers every word we utter, but knows our every thought? "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Dear children, be thankful if you have the power of speech but never forget that you are responsible for the use you make of your tongue, and will have to answer to God for every evil word you speak.

How dreadful it is for any of us to use the tongues which God has given us to lie, or swear, or to speak wicked words of any kind!

"A profane and blasphemous coachman, pointing to one of his horses, said to good Henry Townley, who was seated on the box by his side, 'That horse, sir, knows when I swear at him.' 'Yes, replied Mr. Townley, 'and so does your Maker!'"

Surely if we always remembered that all our words were heard by God, we would be afraid to speak irreverently or lightly about sacred things, or to joke on Bible subjects. We would not use so many cruel, angry, or provoking words, which pierce, and burn, and sting, or say so many "smart things, that are the cause of smarting in others." We would put away from us "all bitterness, and wrath, and anger and clamour, and evil speaking." We would avoid all rude, disrespectful, or insolent words, and would not dare to say anything which was the least impure.

Never be guilty of using any words which you would not wish your father or mother to hear. God has said, "Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking nor jesting." Don't brag or boast. "Whoso boasteth himself of a false gift is like clouds and winds without rain"—apt to be disappointing—"much cry and little wool." "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." "Self-praise is no honour." Avoid all tale-bearing, and scandal, or slander. "Speak not evil one of another." "The words of a tale-bearer are as wounds."

See that you always use the tongue for good. Don't get into the habit of pouring out useless, stupid, senseless words, just for the sake of speaking. "Never speak unless you have something to say."

Watch well your words, for they are a mighty power for good or evil. Use your tongue to—

Tell to others all around  
What a dear Saviour you have found.

Why should we talk so freely and so warmly on every subject but the one which of all others should fill our hearts and minds?

You and I are something more than mere talking machines. We are endowed with reason, and are possessed of immortal souls, and God has given us tongues that we may speak of His righteousness and show forth His praise.

We all must speak for Jesus,  
Where'er our lot may fall;  
To brothers, sisters, neighbours,  
In cottage and in hall.  
We all must speak for Jesus,  
To show how much we owe  
To him who died to save us  
From death and endless woe.

### WHY DON'T HE DO IT, THEN?

Two sisters were together in the sunny nursery of an elegant country home. One was busy painting, the other quite as busy playing with her doll, Clara. Nettie was struggling to make Miss Clara look fine in a new dress, but she found the ribbons too hard to fasten. So she threw both doll and 'traps' into Gertrude's lap, and said, with a sigh: "Please tie dolly's sash."

This "big sister" knew how to make just the prettiest of bows; but now she was more interested in putting dainty rosebuds on a piece of light-blue satin, and did not like this interruption. She answered crossly. "Baby, I do wish you'd go away. You always bother and want something."

The poor little one's lip quivered, and the tears filled her big brown eyes. Without a word she took precious Clara and sat down in a corner, whispering her trouble into the china ears. The moment after the hasty words were spoken Gertrude was sorry. She was conscientious, and knew she was wrong, and that she had hurt the baby-heart. It did not comfort her much to hear Nettie's low voice tell her sawdust child, "Jesus would not speak to us so."

After a little struggle with pride, Gertrude crossed the room, took dear little "Fish-net"—as the big brothers called her—on her lap, tied Clara's sash and other ribbons, and then said: "O, my dear little sister! Jesus will keep me from being so cross, if I only ask and trust him."

The child was still for a while; she was puzzled. Then turning her bright eyes upward, and patting her sister's soft cheek, she said, with that searching directness and simple power of the child's tongue: "Gerty, why don't He do it, it, then?" The question fairly startled Gertrude, as well it might.

Day after day had she earnestly asked—and, as she thought, trusted—Jesus for deliverance from quick temper, irritability, and all sin. But the fact that she had not improved showed either that Jesus would not do as she said,

or that she had not trusted Him as she ought. And the child's interpretation showed that Gerty's promise threw the burden of failure upon Jesus, for Nettie had not thought of her sister's being faithless in her praying. The tears came into Gerty's eyes as she thought how her unbelief had wounded Jesus' tender heart of love; she had promised for Him, and the responsibility was upon her to see the promise made good. So she kissed Nettie, put her down, and went to her own room. On the way there it seemed to her as if she had no right to the name of Christian at all, she was so un-Christ-like, and she had so dishonoured Christ. She might have borne it had the childish voice asked, "Why don't you do it, then?" for the responsibility would have been all hers if she had failed in her duty again. But as it was, she could not stand the idea of promising that Jesus would do what her faithlessness made Him seem to fail of doing.

Poor, tired Gertrude poured out her sin and grief at His feet; and, as He never sends any empty away, He forgave and comforted the sore heart. Little Nettie never had to repeat her question; for, from that day, the eldest sister changed, growing patient, gentle and very loving. She had lacked faith, and, as soon as she saw it, she took her need to Jesus, waiting patiently upon Him. And as He always gives in greater abundance than we ask, so He gave her, not only faith, but peace and joy in Him.

### HOW TO SUCCEED.

A gentleman, who is now a prosperous merchant, in conversation with a representative of the *Economist*, said that his life was changed by a simple performance of duty.

I was clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat down-hearted because my counter had been idle for some time. A customer making his appearance, I tried my utmost to effect a sale, but, do what I might, I could not please the man. Everything was either too light or too dark, and if the colour was selected to his satisfaction, the quality was not what he desired. I have a quick temper, and at times during the transaction I felt that I could strangle the customer; but I quickly curbed my temper and went at him tooth and nail. I felt that my reputation as a salesman was at stake, and it was a question of conquer or be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send some samples of new patterns as they arrived. The customer thanked me and said:

"It has taken you a long time to sell me a few goods. Are all of your customers as hard to please as I?"

"It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all," I answered.

"Does it pay your house to devote so much time to so small a sale?" he inquired again.

"Yes," I replied. "I have taken pains to give you what you want. I know you will find the goods as I say. You will have confidence and come again, and the next time it will not take so long."

After getting his package he walked out of the store. In three days I mailed samples of the new dress goods to his wife, and the circumstances passed entirely out of my mind. In about a month I was transferred to another counter, and received a slight advance in wages. Much to my astonishment I was taken away from this department after only a month or six weeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One morning I was informed that Mr. B. wished to see me. I went to the office with surprise and some fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be the money partner of the concern, whose other business interests kept him away from the dry goods store almost entirely, and he was known to but few of his employees, although he knew that I was a new man as soon as he saw me, and thought to see what metal I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and now I thank goodness that I got him, and that I did not show my disposition to strangle him.

### WHAT IS SHE DOING?

What is the brief question asked of a young girl who is, as we commonly phrase it, "Out of school." It is taken for granted she is doing something, for it is not to be supposed that, having spent years in study, she becomes an idler so soon as her school days are over. The answer, no doubt, must be a general one. She is taking up new studies, beginning a course of reading, seeking a school, or starting out as teacher, opening an office as stenographer and type-writer learning to make bread, or even studying medicine. Any one of these is good. A single one of them, perhaps, is all that a few persons need care for. But for the average girl it is safe to advise that she should, if she has not done so already, give careful attention to household duties, and thus learn to cook, bake, sew, mend—in short, "keep house." And then along with this she should seek such cultivation of her mind as her training in school and her present opportunities make possible.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 4th, 1889.

A CORRESPONDENT of the *British Weekly* says that he heard an Oxford M.A. refer several times in the course of a lecture to the "ideal of education," and that he frequently hears allusions made in the pulpit to Martha and Mary and Leah and Rachel. The use of the "r" in that way should be left to the "rough, raw and democratic people of the colonies."

THE evidence in the Cronin trial has all been presented to the jury, and now the able lawyers are doing their best to secure the result that the prosecution and defence respectively desire. Possibly before this reaches the eye of the reader a conclusion shall have been reached, and though it is not safe to predict before events, the indications are strong that those accused of the commission of a crime of more than ordinary atrocity will have had their guilt brought home to them, and that they will be brought face to face with the last dread penalty of the law.

IN connection with the Mormon system there have been some recent startling disclosures. It seems that as in almost all false systems there is an *imperium in imperio* connected with it. Those who pass through the Endowment House are required to take oaths that no man can take without incurring guilt and debasement of his humanity. They are sworn to commit and to conceal, for the benefit of the Church, the gravest of crimes. These facts have been testified to under oath by those who have renounced Mormonism. So deeply have the State authorities been impressed by these revelations that they have refused to confer the rights of citizenship on those who have passed through the Endowment House. Some of the Mormon refugees in Canada have expressed a desire for the establishment of an Endowment House in our North-West Territory. Before such permission is granted them the nature and purpose of such an institution ought to be thoroughly understood.

AS a general thing Presbyterians are not in the habit of observing saints' days, but the Scottish adherents of that admirable system of doctrine and polity are disposed, along with their fellow-countrymen of other denominations, to make an exception in favour of St. Andrew's Day. Many of our prominent ministers occupy the honorary position of chaplain to the various local St. Andrew's Societies, and they are by no means the least effective and eloquent orators at the festive gatherings with which the memorable day is usually closed. This year a more than ordinary number of special sermons of marked excellence have been preached by eminent Canadian pastors, most of whom embraced the opportunity to discuss questions of great importance and of present public interest. Much as these patriotic Scotchmen and sons of Scotchmen prize the old historic land, they are equally fervid in their loyalty to Canada, for whose welfare, moral and spiritual, they are devoting their best energies.

THE Conference on Prison Reform that met in Toronto last week grappled with some perplexing problems, and did it in a practical way. The proposal to send a deputation of influential men to the different county councils of the Province is a good one. Gaols can be enlarged by county councils, and by them alone. There is nothing to be gained by continually going to the Ontario Government about such matters. The Government have not the power to enlarge or alter gaols. It is not at all likely that many would need to be greatly enlarged. In many counties the criminal population is happily small, and very slight alterations in the

county buildings would make the proper classification of criminals quite easy. The trouble is in the centres of population. There the tramps congregate, the beggars gather, and the criminals of various grades are found in large numbers. No doubt the deputation will make it plain to county councillors that raising criminals does not pay even as a matter of finance. That argument should be potent with the Reeve who has pledged himself to keep down taxes.

THE Venerable Archdeacon Dixon, after giving his opinion of the intelligence of the jury that convicted Harvey, asks if such a jury would be tolerated for a moment, suppose there was a great financial question at stake. The reply is easy, They would never be put into the box. Great financial questions are usually tried by special juries. Would the Grand Trunk Railway, or the Canadian Pacific, or one of the banks, or an insurance or loan company leave a case involving \$5,000 or \$10,000 to any jury that might happen to be called? That is not their mode of doing business. We quite agree with the Venerable Archdeacon when he describes Harvey's death as "a legalized blot on justice and truth." Very few more such blots will inevitably lead to an uprising of the people against capital punishment. It is not at all improbable that the jurors expected the executive would interfere. If so, their expectations have not been realized, and thousands of the best people in Ontario believe that a citizen was hanged last Friday morning in Guelph who was irresponsible for his actions when he committed the deed that sent him to the gallows.

DR. DANIEL CLARK of this city is a specialist in mental disease of more than continental reputation. He swore positively that Harvey was irresponsible for his actions when he took the lives of his wife and daughters. His opinion was confirmed by the sworn testimony of three other specialists in mental disease. A fifth specialist has since declared in a letter to the press that he was ready to go into the box and swear that Harvey was insane. If the Minister of Justice ever had a reputation as a specialist in criminal law it never got beyond the bounds of Nova Scotia. It is extremely improbable that he knows anything more about insanity than any lawyer in ordinary practice. And yet though four men who have made a life study of insanity declared Harvey insane, the Minister of Justice without any special knowledge of insanity, refuses even to issue a commission to enquire into the case. Was the sworn testimony of four trained experts in mental disease not enough to raise a doubt about the prisoner's mental condition? If not then there is no use in offering the evidence of medical experts in any case. Ignorance must prevail even though it sends men to the gallows.

THE *Christian-at-Work* quotes the following sentence, and a noble one it is, from Dr. King's recent lecture on the Separate School question.

The public school is to be the seed-plot of noble character, of generous virtues, and not simply of scholastic attainments; if it is to furnish society with good citizens and not simply with smart arithmeticians or possibly with apt criminals, there must be found in it not only methodical instruction and careful intellectual drill, but amid all else, as the occasion offers or requires, moral teaching and moral influence. The presiding genius in every school, a genius which may be often silent, but which should never sleep, ought to be a lofty and generous morality.

Our contemporary observes that

These are true and earnest words, and they cannot be too strongly emphasized at this time. We believe, also, with Dr. King, that moral teaching to be successful must have its basis upon the great truths of revealed religion, and be enforced by its considerations. We are aware that the difficulty arises here of discriminating between religious instruction and instruction that savours of sectarianism. But this discrimination can easily be made by those who have a mind to do it, and it should form no obstacle in the way of the introduction of higher and nobler aims in the training of our public schools.

Yes, the discrimination can easily be made by those who have a mind to do it. The trouble arises with those who have a mind not to do it.

THE Minister of Justice is reported as saying that he would give no reasons for refusing to appoint a commission of experts to inquire into the mental condition of the unfortunate man Harvey who suffered the extreme penalty of the law in Guelph last Friday morning. Probably it is just as well for the learned gentleman's reputation that he did not condescend to lay his reasons before the public. Had he done so his logic might have been found as faulty as it was found last spring when he reasoned against the disallowance of the Jesuit

Estate Bill. His long and laboured argument on that question failed to convince thousands and his reasons for not making further inquiry into the mental condition of Harvey might have been found equally futile. The learned minister asks far too much when he asks the people to assume that he is right. The law officers of the Empire were not above telling the people why they commuted the sentence of the woman Maybrick and our Minister of Justice might not have been above following their example. Of one thing the Minister may rest assured and that is that twice within nine months he has shocked the feelings of thousands of Canadians in a manner that they have not been shocked for half a century.

## PRISON REFORM.

THE indirect as well as the immediate influence of Christianity is observable in many directions. There is only too abundant room for the complaints frequently made that there is much superficial religion abroad, that there is too much divergence between profession and practice. It cannot, however, be doubted that wise religious thought and true religious feeling are being directed into practical channels of good-doing in many and widely different spheres. People animated by Christian and philanthropic motives have of late been turning their attention to the condition of our criminal population, with the earnest desire of performing the part of the good Samaritan to those lying by the wayside of life, wounded and bleeding. Such philanthropists have outgrown the idea that society has no other duty to its criminals but to throttle them and thrust them fiercely behind bolts and bars, as has been too often the case. The notion that all the treatment malefactors require should be vengeful and punitive is no longer entertained by any one who gives the subject a moderate amount of serious consideration. It is beginning to be understood that society owes it to itself and to the criminal class that its dealings with them should be disciplinary, and, if possible, reformatory. Unfortunately society has been so busily occupied with other things that a satisfactory method on an adequate scale has never yet had a fair trial.

All beneficent moral and social reforms require time. Really good work cannot be got over and done with in a hurry. Wrong ideas have to be corrected, faulty methods must be replaced by those that are more sensible and adequate for the accomplishment of the purpose for which they were designed. The public mind must be convinced and interest aroused. All this takes time, but the persistent and enthusiastic devotion of those who do the pioneer work of moral and social reform will in due time have a telling effect. This is well illustrated by the efforts of those who have given much of their time and attention to the reformation of criminals, and to bringing the prison system into harmony with humane and Christian principles. In carrying out their work of faith and labour of love they have many and formidable obstacles to encounter, but they work on with a degree of perseverance and hopefulness that will certainly lead to success.

In the endeavour to lessen crime and succour the criminal, a tolerable knowledge of human nature is absolutely necessary. Cunning is one of the most effective weapons the criminal is in the habit of employing. Endlessly varied are the fictions they tell in order to evoke the pity of the sympathetic listener, and when cornered, they reply with ready cynicism that were they to tell the plain facts of their respective cases, people would neither believe them nor give the relief that a fraudulent tale is sure to elicit. Few functionaries are so played upon as are gaol chaplains. It is all very well for prison reformers to have tender hearts. They must at the same time have hard heads and be wide awake to all the wily devices of those whose principal stock-in-trade is imposition. Prison reform should begin at a little distance from the prison. Attention needs to be directed to those who are going down the steep declivity that leads to criminal action. For this reason the duty of caring for the children who in their earlier years are exposed to malign influences is receiving at least some of the attention that it urgently needs. It is now generally understood that the indiscriminate huddling together of those of every age, on whom the law has laid its unglazed iron hand, ought no longer to be continued, and efforts are being made in Ontario to secure a proper classification, so that tender age may not be forced to consort with those who have grown hoary in crime.

The Conference that met in Toronto last week, at which the question of Prison Reform was con-

sidered, passed a series of resolutions that may be described as self-evident, and it is hoped that after due consideration they will lead to satisfactory practical results. The experiments in dealing with offenders between the ages of sixteen and sixty in Elmira Prison have been so encouraging that similar efforts in Ontario were urged by the Conference, and the appointment by the Ontario Government of a commission of competent men to consider the whole question was unanimously recommended. To these recommendations no serious objection can be offered. Let the good men who have taken this much-needed work in hand, persevere in their laudable endeavours, and to them will come the blessing of many who were ready to perish.

**MORMONISM IN CANADA.**

**M**ORMONISM in the United States has ever been a disturbing element. The prejudice against it is as strong to-day as when Joseph Smith and his first followers sought a resting place in the west, only the people exercise more self-restraint and confine their opposition to constitutional means. When transcontinental railroads were opened it was conjectured that Mormonism could not long survive contact with the outside world, and that its collapse in Utah was only a question of time. The American people, the more the Mormon system in its peculiar workings came to be understood, seemed more anxious than ever to restrain the autocratic power of the Church of the Latter Day Saints. Recent legislation has in consequence been specially directed against the practice of polygamy, and though not proof against evasion, has proved tolerably effective. The spread of Gentile influence in Utah together with the firm determination of the United States authorities to enforce the law, has made the Mormons very uneasy. At first they were disposed to defy what they characterized as the usurpations of the Federal authority, but now that they see the United States Government is in earnest, they are turning their attention to the best methods of saving themselves.

The Mormon Church is still keeping up its propaganda in Europe, where it picks up adherents among the illiterate. It has also been endeavouring to recruit its ranks in the Southern States, but in most places it meets with determined opposition. It seems that a conclusion has been reached by the leaders that a change of base has come to be desirable. A trial settlement in our North-West Territory was made two or three years ago. The leaders deem that the experiment has been satisfactory, and now there is an evident intention to found a large Mormon settlement in the Canadian North-West. The president of the Mormon Church, accompanied by several of his coadjutors, has been visiting the district, and it is said that a tract of land thirty square miles in extent has been purchased, with a view to the settlement of a compact body of Mormons. It is asserted that they would become peaceable, industrious and law-abiding citizens, and it is not desirable to exclude them if we could. It is also asserted that in settling in Canada they are willing to renounce their peculiar institution, and that whatever theory of marriage they may entertain they are prepared to conform to the Canadian law regulating marriage. On the other hand some of them have been outspoken in maintaining that they have a perfect right to practise polygamy, if they choose, and that there is no law on the statute book of Canada to restrain them.

Now, however undesirable it may be to locate the adherents of a particular Church in one locality, there is nothing to prevent their doing so, but it ought to be understood beyond the possibility of a mistake that Mormon settlement in Canada is permissible only on condition of strict conformity to the Canadian law of marriage. These new comers must be given to understand that no exception is to be made in their case. Polygamy on the part of a Mormon must be punished just the same as in the case of any other offending citizen. No hope of deviation from the strict line must be held out to them. They must find no loop-hole for excuse when they find themselves face to face with the law that they were not explicitly warned what the consequences of infringement would be.

Now that the people of the United States are solving their Mormon problem by vigorous methods, Canadians ought to see to it that they may not have to go through a similar experience. The adoption of clear and well-defined lines of action at the beginning of this Mormon immigration into Canada may save a world of trouble hereafter. The United States authorities declined to permit the Mormon Church to hold property, and this is assigned as one of the reasons why they desire to settle in Canada. Is there

any reason why Canada should be more lenient in this respect than the United States? Indifference now may lead to difficult and serious complications. There is danger in merely permitting matters to drift. If there is to be a large Mormon settlement on Canadian territory, the people have a right to insist that it shall only be on such conditions that it shall not be a menace to morality and an infringement on personal liberty.

**Books and Magazines.**

MR. GLADSTONE'S second contribution to the *Youth's Companion* deals with an American subject, "Motley, the Historian and Diplomat," whose characteristics he sets forth with remarkable vigour and simplicity. Mr. Blaine has written an article on "Our Government" for the same periodical.

CONCERNING THE OLDEST ENGLISH LITERATURE. By Archibald MacMechan, Ph. D. (Halifax.)—The able and eloquent inaugural address of Dr. MacMechan, Professor of English, delivered at the Convocation of Dalhousie University, has been printed in neat and convenient form. It is a scholarly production.

THE BIBLICAL ILLUSTRATOR. By Rev. Joseph S. Exell, M.A. St. Luke. Vol. I. (New York: Anson D. F. Randolph & Co.; Toronto: John Young)—As the title-page of this most valuable work intimates, it is intended to cast much helpful light on the study of Luke's Gospel by means of anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical and homiletic, gathered from a wide range of home and foreign literature on the verses of the Bible. For the minister the student, the Christian worker in every field, and for the private study of the Gospel by Luke, it is an invaluable storehouse of rich and suggestive material.

THE OLD AND NEW TESTAMENT STUDENT. (New York: C. Venton Patterson)—In the number for November the editorial matter opens with an announcement of a new organization for advancing the study of the Bible. It directs attention to a full prospectus of this organization, "The American Institute of Sacred Literature," which is bound in with the advertising pages. The scope and plan of this "Institute" are very broad and attractive. It merits the attention of our readers. The chief article of this number is an exposition of Cave's "Inspiration of the Old Testament," a book of which the writer speaks most favourably. Other articles are: "The Value of Egyptological Study," by Dr. Wendel, and a study, careful and very instructive, of the words Priest, Prophet and Sacrifice, in the New Testament, from that fine New Testament scholar, recently deceased, Dr. Frederic Gardiner. Professor Beecher continues his discussion of the "Post-exilic History of Israel," and Dr. Harper presents four Bible studies on II Samuel and the times of David and Solomon. A visit to Carchemish, named in biblical history, is narrated by Robert Francis Harper. The usual synopses of important articles, book notices and ample bibliography of Old and New Testament recent publications make up the balance of the number.

PEOPLE'S COMMENTARY ON THE GOSPEL ACCORDING TO LUKE. Containing the Common Version, 1611, and the Revised Version, 1881 (American readings and renderings), with critical, exegetical and applicative notes. By Edwin W. Rice, D.D. Maps and original engravings. (Philadelphia: The American Sunday School Union.)—In brief compass, yet with sufficient fulness and clearness, Dr. Rice, whose scholarship and achievements in sacred literature eminently fit him for the task, gives the latest and the best results of critical investigation in the Gospel of Luke. The final aim of the book is to set forth "the things that accompany salvation" for the helpful use of every one who takes the volume in hand. It has suggestive applications at the close of every section. The student will find the following convenient features in the work: The text of the common English version of 1611, and in parallel columns the text of the Revised Version of 1881, with the readings and renderings preferred by the American Committee incorporated into the text. The text divided into topical portions suitable for Sabbath lessons in the family or in the Sabbath school. Comments grouped under these topical divisions, and also under each verse, to facilitate the ready reference to any verse or clause of a verse in any chapter of the Gospel. Gleanings from the best works of eminent biblical scholars from the early fathers until now, and especially from Talmudic lit-

erature, illustrating the text. Suggestive applications, designed to aid in impressing the spiritual lessons. Maps and engravings, from original sources (photographs, etc.) to illustrate the narrative. A brief introduction, presenting historical and biblical testimony relating to the authority and authorship of the third Gospel, its composition and language. A special examination into the vocabulary of the Synoptic Gospels, as showing their correspondences and variations. We think no one will make a mistake in buying the "People's Commentary on Luke." It will be an excellent help for the Sunday school lessons of next year, and will be good, not only for 1890, but for a lifetime.

THE PRESBYTERY OF THE LOG COLLEGE; OR THE CRADLE OF THE PRESBYTERIAN CHURCH IN AMERICA. By Thomas Murphy, D.D., pastor of the Frankford Presbyterian Church, Philadelphia: author of "Pastoral Theology," "Duties of Church Members to the Church," etc. (Philadelphia: Presbyterian Board of Publication.)—This is a goodly volume containing upwards of 500 pages with several interesting illustrations. It gives an account of the first planting and subsequent growth of the Presbyterian Church in the United States—an account in short of what might be called the making of the Presbyterian Church in America. The author begins with an account of the preparation of an American Church for America, in the course of which he notices the gathering together of the people from Ireland, Germany, Switzerland, Holland and Wales, also refugees or the children of refugees from persecution. He dwells on the fact that coming from different lands they all brought with them a sound Calvinistic creed. He gives an account of the provision in all for an educated ministry, the necessity of which soon forced itself on the minds of the Presbyterians. The Log College, an engraving of which appears as a frontispiece to the book, was begun in 1726 by William Tennent, who came to America in 1716. He was originally a clergyman of the Church of England; but his wife, a woman of unusual talent was a conscientious Presbyterian, and probably through her influence and that of her father Mr. Tennent withdrew from the Church of England and entered the Presbyterian. From the Log College, which may be regarded as really the mother of Princeton, and of the other Presbyterian Colleges in the United States, came forth a number of eminent ministers, among whom might be mentioned four sons of William Tennent, Gilbert, William, John and Charles, Samuel and John Blain, Samuel Davis and many others whose names are well known to readers of American Presbyterian Church history. Dr. Murphy, with great fidelity, traces the growth of the Church through its various stages, and enlivens his pages with extracts from the old chronicles of the churches, some of which are quite racy, and remind one of old Session and Presbytery records of the Scottish Churches. What would our young preachers say to such enactments as the following: "It is enjoined that any preacher for the first year after his licensure, shall show all his sermons to some minister in our Presbyteries, on whose friendship and candour he depends, written fairly, to have them corrected and amended. It is also enjoined that they preach as often as they can before stated ministers, that they may correct their gesture, pronunciation, delivery and the like. And it is further enjoined that all our ministers and probationers forbear reading their sermons from the pulpit if they can conveniently." The author, who throughout writes in the spirit of one who loves his work, and who has spared no pains or research in the prosecution of it, afterwards goes on to direct attention to the results of Presbyterianism in America, after the testing of its work for nearly two hundred years. While setting forth the noble work accomplished by the devoted men through whom the Presbyterian Church in America was established and extended throughout the length and breadth of the land, Dr. Murphy devoutly recognizes the guiding and directing hand of God through whose favour and blessing all the progress has been made. In the appendix there is a full account of the grand celebration held on the 5th September on the site of the old college, about eighteen miles north of Philadelphia, at which many thousands were present from all parts of the country, including the President of the United States, the Postmaster-General, and the Governor of the State of Pennsylvania, (all three being honoured elders of the Presbyterian Church) and many other distinguished men. The book is one of great interest to all Presbyterians; and it is hoped that it will find its way in large numbers to Canada. Presbyterians in the United States and in Canada are brethren, members of one large family and bound together by many common interests.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER IV.—(Continued).

"She is at La Rochelle with her grand-aunt. I sent her there under Nannette's care a month ago. You have nobly discharged the trust my poor daughter placed in you, but your wife has now enough to take care of her own. But it was not to speak of any of them that I came to you." The banker paused. He was painfully conscious that the precious hour was melting away; yet now that the moment had come, he felt strangely reluctant to open the mission he had been so ready to undertake.

"Then what is your errand?" asked the pastor with some coldness in his tone. He understood his companion, and divined what was coming. "Surely not the hope of tempting me to purchase my release by a recantation?"

If M. Laval had had any lurking thought of proposing such a course, he had certainly not the courage to utter it now.

"Nay, not that," he said hurriedly. "But the appeal to the king's clemency. Father Ambrose says he can back it with much influence at court, and has great hopes of its success, procuring at least a commutation of your sentence."

"That will do, my friend. I have told Father Ambrose, and I tell you now, that not to save my life will I dishonour my Master, and stain my soul by professing penitence for a crime of which I am not guilty. It would be a lie to God and man, and Christ helping me, I will never put my hand to it."

"But this is just where you make a mistake, Godfrey. There is no lie in the matter. You have grown morbid, and no wonder: shut up in this dismal hole, and rack'd with fiendish tortures. You ought to know as well as I that the phrase is a formal one that deceives no one, and which a thousand men as guiltless as you have signed without scruple. I am no bigot, as you know, but I do you full honour for your religious fidelity, and would not utter another word if the matter rested there. But this is not a point of conscience, but of common sense, and I pray you for your own sake to reconsider it."

He paused, as if expecting some reply, but the pastor remained silent, and hoping that he had made some impression, he hastened to press his advantage.

"I knew and loved your father, Godfrey. We were boys at school together, and I have always honoured you, though our paths have lain in different directions. If you like it better, I will meet you on your own ground, and make it a matter of principle, too. Methinks I have heard you say more than once that a man's life was his most precious trust, after his religion, and that only a coward would voluntarily resign it, and only a blasphemer needlessly endanger it."

"Ay, so have I said, and so say I again; but a man's life, M. Laval, consisteth not only in the breath in his nostrils and the heart-beats in his breast. It is written: 'To know Thee, the only true God, and Jesus Christ, whom Thou has sent, this is life eternal.' And it is also written of those who, for a few more such breaths and heart-throbs, shall surrender that subtler and finer principle: 'He that saveth his life shall lose it.' I would gladly die, my friend, to make you see: 'His favour is life; His loving-kindness is better than life.'"

"Then you are resolved to immolate yourself?" asked M. Laval in a broken voice.

"I am resolved to hesitate at no cross that my Master holds out to me. But you seem to forget, my brother, that it is to life, not death, that I am summoned."

"To death in life," retorted the other passionately. "The galley-ship is a hell upon earth. You do not yet comprehend, Godfrey, the depth of the malice that has allotted to you such a doom. I pass over the toil, the suffering, the exposure, for you have proved yourself superior to all assaults of the flesh, but consider the shame, the degradation the contact with the offscouring of the vile. Great as the miseries of this dungeon may have been, they are nothing to what awaits you. Here you have been a prisoner; there you will be a slave. Think of it, Godfrey! You, in whose veins runs gentle blood, and who have ever seemed to live on a purer and higher plane than ordinary mortals!—have you reflected what it will be to herd with thieves and murderers, to be chained for years to one of them, exposed like them to a master's lash, and hearing nothing from morning till night but oaths, and curses, and ribald jests?"

"I have thought of it, my friend; but I have thought, too, of Him who, for our sakes, was numbered with the transgressors, and endured the cross and despised the shame for the joy set before Him—the joy of saving a lost world. And I have rejoiced that he has counted me worthy to suffer for His name's sake. Have you ever thought, M. Laval, what it is for a soul like His to come in contact with a world like ours? Nay, do not weep. You have faithfully portrayed to yourself the cruel and shameful part of my doom. You fail to see the other and brighter side. Believe me, to live will still be Christ, even in the galley-ship, and I will not suffer long. Malice sometimes overreaches itself, and the rack does not put a man's muscles in trim for the oar."

"But your wife—have you forgotten her?" interposed M. Laval tremulously. "You have nerved yourself to bear your own suffering. Can you bear the thought of hers? She has kept up a brave front before us all, not weeping or moaning like other women, but we can see that behind it her heart is slowly breaking, and as yet she does not know the worst."

It was his last shaft. He had not meant to use it if it could possibly be avoided, but he let it fly now in utter desperation. The strong quiver that ran through the frame beside him told that it had struck home. But the man who had spent his life amassing wealth never knew all that went and came in the few heart-beats before Godfrey Chevalier answered him:

"Monique would scorn me if I came back to her a coward and a perjurer," he said, in a faint voice that yet had in it the breath of a trumpet note. "But even were she less noble, monsieur, it is not to her that my first allegiance is due. It is written: 'Whoso loveth wife and children more than Me is not worthy of Me.'"

For many minutes after that there was no sound in that dreary dungeon but the dry, choking sobs with which M. Laval acknowledged his defeat.

Then the door opened, and Father Ambrose, taper in hand, entered.

One glance at the faces of the two men sufficed. "Well, monsieur, are you satisfied?" he asked the banker with a bitter smile; but the other made no answer. The priest turned to Godfrey Chevalier.

"Your request is granted, M. le Pastor. You have permission to write to your wife. I will return immediately with light and writing materials. There is no time to lose, and you are to leave for Toulouse before daybreak to-morrow." Then glancing once more at Pierre Laval, Father Ambrose added:

"Come, monsieur. Your time is expired, and we will have the commandment down upon us, if his orders are overstepped."

The banker stumbled to his feet.

"Madame Chevalier and the children shall never suffer need while I have aught," he whispered, as he and his friend exchanged their last embrace.

"I am sure of that. God bless you, my friend. Give my love to our little Eglantine, and tell her I often thought of her, and prayed for her in my prison."

In perfect silence the priest and his companion retraced their steps along corridors and winding stairs, back to the fresh air and glory of the upper world. But at the door of his own apartment Father Ambrose paused and invited his visitor to enter and partake of some refreshment.

M. Laval recoiled in horror.

"Any bread broken beneath this roof would have the taste of blood upon it," he protested fiercely.

Father Ambrose drew himself up haughtily.

"You are less than grateful," he retorted; "but you are mortified at your failure, and I pardon you. You see, he closes with his own hand the last door of escape."

"Nay, there is one other that will soon open into life and freedom—the door that all your popish, bead-telling brotherhood cannot keep bolted, when God lays His hand upon the latch."

"And pray what is that, monsieur? Nay," the other pointed upward, with gloomy triumph in look and gesture. "That portal scarcely opens heavenward for heretics."

"We will see." M. Laval was far too excited to be discreet. "I would I were as sure of entering those blessed gates as he, and the day may come, M. le Cure, when even you may be glad to touch even the hem of his garment. You will keep faith about the letter?"

"I keep faith ever," was the proud retort.

They had reached the end of the passage, and the gateway of the castle. The porter silently withdrew the bolts, and Pierre Laval, with a sudden lightening of his heart, passed out from under the ponderous arch into the freedom and sunshine of the street.

The gate had scarcely closed behind him when the priest turned to a soldier lounging in the court.

"Did you mark that gentleman, Narcisse, and can you follow him unnoticed and bring me word where he goes?"

"Without doubt again, M. le Cure."

"Then speed you. A louis d'or if you are faithful, but a taste of the pulley if I find you babbling."

From which it would seem that Father Ambrose had still his little game to play, though it had become somewhat involved with events on which he had not counted.

## CHAPTER V.

AN OLD DEBT CANCELLED.

There was no hesitation in M. Laval's step, as he threaded his way down the busy boulevard, and turning into a side street, entered the house where Madame Chevalier and her children had found shelter. But the moment he met the wife's desolate eyes he knew that the pain of communicating to her that terrible doom had been spared him.

"M. La Roche has been here. I know all," she said in answer to his startled look, and the blunt man of business forgot the consolations he had meant to utter, and silently took a chair, while she drew her weeping children closer, and her gaze left his to wander once more through the open window, up to the frowning towers of St. Esprit, black against the spring sky.

People talk sometimes about "being prepared" for a great sorrow, as if a blow were less that had added to it the slow anguish of anticipation. But how few seem to have grasped the deep secret, that the only preparation possible is that glad, unhesitating acquiescence to a higher and holier will, which should be the heart-throb and hand-clasp of every moment of a Christian's life—not merely the convulsive gasp and clutch of his soul when he sinks in deep water. It did not lighten the darkness of that hour for Monique Chevalier that for years its shadow had been projected into her soul, but it did brighten the gloom that she knew whom she had believed, and could recognize the sceptre of her King in the wrath of evil men. The quiet grief which awed M. Laval more than a burst of weeping, was not submission to the inevitable, nor the dull patience of a heart grown familiar with its pain, but the blessed speechlessness, which the heart of the psalmist has embalmed for the heart of all time: "I was dumb; I opened not my mouth, because Thou didst it."

"If I could only see him once more." The wife turned back at last to her visitor with that wistful cry. "You have done much for us, M. Laval, very much. Could you not obtain for us this one concession? It would mean so little to them; it would be so much to me."

M. Laval shaded his eyes with his hands. "I fear it is impossible," he answered. "And, indeed, it would only distress you to see him as he is now. He bade me tell you not to attempt it for the children's sake."

"He himself? Then you have seen him? Oh, monsieur," Madame Chevalier's hand carried its cup of bitterness less steadily to the unexpected drop of balm.

"Ay, I have seen him, and had speech with him in his dungeon not a half hour since. Nay, do not look like that and clutch me so fiercely. I will tell you all—every look and word. Nay, there was no special message to you but that he is to have the privilege of writing you himself, and that, I trow, will be more to both of you than any message I could bring." He paused, startled, yet relieved to see that the blessed tears, which save life and reason, were at last streaming down her face.

"Do not mind me," she said softly. "It is for joy I weep. Go on and tell me all. First, how you could procure this boon when it was denied to me."

Somewhat shamefacedly, Pierre Laval explained. "And you dared to go to him with such a proposition as that?" Godfrey Chevalier's wife did not ask what the result of the mission had been.

"It was for his own sake and yours and the children's. I incurred no small risk in doing it. If you cannot thank me, it is hardly generous to reproach. He did not."

The wife was humbled and penitent at once.

"He never did anything that was not noble and kind," she said warmly. "I am but a child beside him; yet believe me, my friend, I am not ungrateful. Now, once more, tell me all."

Before M. Laval had quite completed his story he was interrupted by a sharp cry. He had averted his eyes from her face that he might not witness the pain that much of the recital must cause her. Now glancing hurriedly at her, he saw her gaze was riveted, not on him, but on some object in the doorway. Following the look, he beheld to his horror and consternation that the object was no other than his new acquaintance, Father Ambrose. The priest, seeing he was observed, advanced slowly into the apartment, addressing no one, but keeping his gaze fixed upon the pastor's wife. Monique Chevalier had uttered no second cry, but, motionless in her chair with Agnes folded close to her heart, faced the intruder with eyes that dared the world. As for Pierre Laval, the suspicions he thought forever laid to rest, rushed back upon his mind with redoubled strength. He had been the dupe, the tool of this wily priest; but it was for Madame Chevalier and her children, not for himself, that the trap had been laid. He saw it all now only too plainly. Hardly knowing what he did, he threw himself in the way of the advancing monk,

"Traitor! spy!" he hissed. "If you hurt a hair of their heads you shall answer for it to me, Church or no."

The Dominican paused for a moment, and surveyed his opponent with a look of quiet scorn, but no ill-will, then put him aside with a quiet strength, of which few would have thought the slender frame capable.

"Your tongue will yet get you into trouble, M. Laval, in spite of the elasticity of your religious views. It is well for you that I bear no resentment." Then turning to Monique Chevalier, he addressed her with grave politeness.

"I am sorry to have alarmed you, madame. Believe me, your alarm is quite unnecessary; my errand is one of peace."

The Huguenot mother turned a shade paler, but made no answer. Yet her heart had already begun to relax something of its terrible tension. M. Laval's words had identified their visitor with his new acquaintance of the morning, and she could not forget the kindness shown to her suffering husband. But for her children's sake she must not give her trust too soon.

Evidently disappointed at her silence, the monk advanced a step nearer, and pushed back the black cowl from his brow.

"Madame Chevalier has a bad memory," he said harshly. "Has she quite forgotten old friends? Perhaps Mademoiselle de Vaux's memory may be better." He turned, so that the light fell full upon his face.

"Leon—Leon di Vincy!" The name fell from Monique Chevalier's lips like a cry, sharp with sudden recognition and a new fear. A bitter smile curved the thin lips of the man watching her.

"Ay, madame, Leon di Vincy, or at least he who once bore that name, the man who once loved you with such insane fidelity, who was happy to touch a flower that you had worn, and would have risked his soul to bring one upon which your heart was set, but who was less to Monique de Vaux than the shadow that dogged her steps or the blossom she cast aside. The wealth, the station he laid at your feet, the fame he might have won with you for his inspiration, were as nothing to you, madame, compared with the hardships, the poverty that another had to offer. Leon di Vincy, the playmate of your childhood, the friend of your youth, the lover of your whole life, was forgotten, cast aside the moment Godfrey Chevalier, the heretic, the fanatic made his appearance. Madame Chevalier has probably never regretted her decision?"

"Never, Monsieur." The colour had come back to Monique's face. She drew herself up proudly, and the flash in her eyes warned the questioner that on the shield of her great love and her great sorrow, the lava-torrent and the rapier-thrust had both fallen powerless. "To have been Godfrey Chevalier's wife for even a few short years is to have known all of bliss that earth could give. The memory of it will be to me, even in my desolation, a benediction and an inspiration."

The low, sweet passion of her voice trembled into silence as if borne down by the weight of its own music, but Father Ambrose neither spoke nor moved, and in a gentle voice the Huguenot's wife added:

"But my old friend must have greatly changed if his mission here to-day is to upbraid me in my sorrow. You have reverted, M. le Cure, to circumstances which methinks might better have been left where they have long lain in oblivion; but since you have opened the door, one word I must speak in mine own behalf. You do me but scant justice, sir, when you complain that I was incapable of appreciating, because unable to accept, the gift you offered me. Only too conscious was I even then, I assure you, of the honour you did me, and my own unworthiness. Your friend, your sister, I would gladly always have remained, had not you yourself rendered that impossible."

A strange light that could scarcely be called a smile, glanced across the white, mask-like face, as the priest lifted his head.

(To be Continued.)

BISHOP ALEXANDER declares that the clergy, instead of being the "sacred vegetables" described by Sydney Smith, are now the most locomotive, the most loquacious, the most speculative, and the most experimental of English citizens.

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## LIFE.

Along the way of life two angels fare,  
And with them all the multitude of men;  
The first a shining one with golden hair  
Whose face each seeth once but not again,  
Though rising from his sleep and following close,  
Through all his days he seeks that sight to win;  
Yea, more, his name or seal no mortal knows,  
Nor shall, till heaven's gate he stands within.

The other is an angel stern and wan,  
And men may see his iron-visored face,  
Necessity his name; but should a man  
Follow the fairer angel in the race,  
Because he knows necessity comes after,  
For him the depths of hell and devils' laughter.  
—Colin A. Scott, in *The Week*.

## ONE ASPECT OF A WEDDING.

It is impossible that such a scene as the marriage of the heir to the Greek throne with a Princess partly of German and partly of English blood should not bring many strange contrasts and coincidences before the minds of men. The very name and title of the bridegroom call up memories the most remote from the traditions of that Athenian greatness, without which, nevertheless, it is doubtful whether there would have been an independent Greece at all, and quite certain that Athens would never have become a loyal capital. Constantinos, Duke of Sparta, takes his name from the first Christian Emperor, the founder of the "New Rome," on the Byzantine waters, and his title from the severe aristocratic commonwealth which was the very antithesis to the Athenian genius. His bride represents two kindred peoples, separated by a wide gulf of national character from the lively and versatile Hellenic nature, but both profoundly influenced in their intellectual development by the priceless gifts which Greece—and, in this respect, Greece almost means Athens—has bequeathed to mankind. The marriage ceremony was, in some sense, typical of the union of those two great currents of thought, art, and policy, which have joined together to swell the mighty river of modern civilization. Certain incongruities there must be, where names and things hallowed by ancient recollections suddenly come across us in the bustle of everyday life. It is not without a sort of pang that we hear, among the honours rendered to the bridal pair and the illustrious guests at Athens, that "the Acropolis was illuminated," just as if it were the Crystal Palace or the Eiffel Tower! But how are such shocks to be avoided in a country where we are told, as a matter of course, that the King took the train to Eleusis, not to do honour to Demeter, but welcome the Royal family of Denmark? The pouring of new wine into old bottles is an inevitable incident of progress in a country with such an historic record as Greece. That Greece is progressive will not be denied, though it may be thought that she would do better to turn some of the attention she bestows on "advanced politics," both at home and abroad, to the improvement of her natural resources, which have not yet been brought up nearly to the level at which they stood before the waves of conquest and spoliation swept over her. All the civilized world is interested in the revival of Greece, as was once more proved by the gathering at the Duke of Sparta's marriage. The guests met, indeed, to discharge a pleasant family duty, but it may be doubted if some of them would have gone so far for such a purpose had the little kingdom been a mere Serbia or Montenegro instead of the land that was, long before the rest of Europe emerged out of the darkness of prehistoric times, the cradle of artistic power, intellectual effort, and political capacity.—*London Mail*.

## REFINED BARBARISM.

We shudder at the marriage market of the Easterns. We think it "awful" that women should be bought and sold to the highest bidder like so much cattle at a fair. We deprecate the savage customs which allow a young brave to steal his wife by first knocking her on the head and clubbing her male relations. We hold blankets and cows to be no fit equivalent for human flesh; and we imagine sweet little idyls of youths and maidens, scantily clothed, wandering by the river's side or through the dark aisles of a tropical forest—loving, innocent and free. But here, in our refined and civilized country—here, in this Christian England, where we all vow by our proxies to renounce the world, the flesh and the devil—we sell our daughters to the highest bidders, all the same as in the open Eastern market. We exchange their fair young flesh for the local equivalent of cows and blankets. We suppress their natural repugnance by arguments quite as conclusive and irresistible as the savage's club; and with these same arguments we knock on the head all the lovers and all the protectors who would, if they could, save the girl from such a fate. Our managing mothers are women without compassion, conscience, or even true knowledge of human nature. Their god is gold; their Apollyon, whom they must overcome, is the celibacy of their daughters. To vanquish the one and carry their living tribute to the other constitute the grand success of life; and let the means be what it will—November for Jane, or a Borgia for a Saint Agnes—it matters nothing to the mother; she has managed to marry all her daughters, *tant bien que mal*, and she may now sing her shrill and discordant *Te Deum*.—*Truth, London*.

## ABOUT AUTOGRAPHS.

There has been a somewhat brisk correspondence lately, in the (London) *Athenaeum*, with regard to the sale of autographs of celebrities. Provided the letters do not contain any private matter, or anything that the writer would desire not to be made public, I cannot see that it can do any harm. As the copyright of any letter is the property of the writer and not the receiver, its publication can at once be stopped should it appear to be desirable. This course in special instances has frequently been taken. The author of "Adam Bede" used to have printed on top of her letter paper, "You are particularly requested to burn this letter when read." And probably if most letters were burned directly they were answered, it would save a great deal of trouble to everybody. But people will not, as a general rule, carry out this excellent precept. I believe there is a kind of ink, known to chemists, which will, in the course of a week or two, fade away altogether and leave nothing but a sheet of blank paper. People who dislike their letters being hawked about might use this to advantage. But, after all, autograph hunting, within decent limits, is a very harmless amusement. The only drawback with regard to a celebrity's letters is that he, the manufacturer, so to speak, gets no profit on their sale. I know a case of a popular author who saw a letter of his advertised for five shillings. He went to the dealer, looked at the letter, and asked how much had been given for it. He was told four shillings. Whereupon the author offered to supply the dealer with as many as he pleased at half-a-crown apiece. This seems to be a sensible and purely business view of the transaction, but the dealer did not seem to think that letters written to order would have so ready a sale as those acquired in promiscuous fashion.—*J. Ashby Sterry, in Book Buyer*.

## SHORT VERSUS LONG.

A "Rustic Moralist," writing to the *Times*, declares that long sermons are the greatest grievances of a half-urban, half-rural parish in the South of England. If so, the half-urban, half-rural parish is a very happy one. As to the long sermons, they are undoubtedly a great grievance where they are lifeless too, as the sermons complained of appear to be. But even if the worst sermons are usually long—because, as Blanco White once said, "It was very good of the preacher to stop at all, for there was no reason why he should,"—we are by no means sure that the best sermons are short. When a man has a good deal in him to say, in nine cases out of ten he will hardly be able to say what would be most useful to his hearers in ten minutes or a quarter of an hour. The wisest practice would be to let an interval of two or three minutes elapse between the close of the service and the sermon, in order that those who do not feel equal to the prolonged stay might go home without giving offence. That would be far better than cutting all sermons down to a Procrustean standard of length.—*Spectator*.

## NATURAL REFRESHING SLEEP.

HOW THIS TERRIBLE DISEASE, THE FORERUNNER OF INSANITY, CAN BE POSITIVELY AND PERMANENTLY CURED. NO ONE NEED DESPAIR.

Your doctor can tell you by reference to his case books that sleeplessness, with restless and wakeful nights, followed by a weak, tired and exhausted feeling on arising in the morning, is more frequent among his patients than any other trouble. He will assert most positively that it is the sure forerunner of physical prostration and complete nervous exhaustion, ending in insanity. Thousands allow themselves to drift toward the awful verge of insanity, without knowing that the feelings and sensations which they experience day by day are fast hurrying them on to utter mental collapse and absolute prostration of nerve power.

Those who have felt the maddening misery of sleeplessness know only too well that insanity is its near relative. Save yourself from these terrible results while there is yet time by the use of that wonderful nerve restorer, Paine's Celery Compound. For all the different forms of bad sleep it is a true remedy. It soothes, calms, and quiets the weakened, irritated and over-excited nerves, producing perfect repose and refreshing natural sleep; at the same time it imparts renewed life, strength, vitality and vigour to the nervous system, and restores the physical energies and powers to perfect health and strength.

"In the summer of 1888 I had to work very hard, and was troubled considerably with insomnia (sleeplessness). I resolved to try your Paine's Celery compound, and after taking the contents of two bottles, felt like a new man. A good night's rest gave me strength for the duties of the day, and instead of starting out to business in the morning feeling as if I had completed a day's work instead of being about to commence one, I started out in good spirits, feeling fresh and strong." A. Sabiston, Montreal.

Paine's Celery Compound may be purchased of any druggist at one dollar per bottle. Refuse substitutes, for this medicine has no equal.

On our 787th page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

## British and Foreign.

LADY PLUNKETT, wife of the Archbishop of Dublin, is dead.

TWO cases of pocket-picking occurred at Dumfries Synod Conference.

ABERDEEN has the credit of sending out more missionaries than any other county in Scotland.

DR. DUGALD REVIE was ordained in St. John's, Glasgow, as medical missionary to Central India.

THE Rev. John Russell, M.A., Lochwinnoch, succeeds Mr. M'Indoe as Clerk of the Paisley Presbytery.

KILBRNIE congregation now meet afternoon and evening having discontinued the Sabbath forenoon service.

THE Blue Cross Knights is the title of a new temperance organization in Berlin; its president is a nobleman.

THE Rev. James R. Gillies, M.A., of Hampstead, has published a volume of sermons under the title, "Mantle and Staff."

PRINCIPAL CAIRD, on account of illness, was unable to preside at the meeting of the General Council of Glasgow University.

THE 112th anniversary of the East U. P. Church, Strathaven, and semi-jubilee of Mr. Donaldson were commemorated by special services.

DR. MARSHALL LANG preached on a recent Sunday forenoon in Kelvinside Free Church, in Rev. Mr. Ross Taylor's absence at Perth.

DR. R. H. GUNNING has sent \$1,500 to help the Waldensian Church in its evangelistic work in Italy, and has promised \$500 a year in future.

A SECTION of the St. Andrews students thought of nominating Bishop Lightfoot for the university rectorship, but he declined to stand.

IT is reported that the Protestant Defence Association are about to put the law in motion against Ritualistic practices in certain Dublin churches.

THE contest for the rectorship of St. Andrews University will probably be between the Marquis of Dufferin and Lord Balfour of Burleigh.

By arrangement with Rev. John M'Neill, Messrs. Nisbet and Co. have begun to publish weekly, in pamphlet form, a sermon by that eminent preacher.

LORD ROSEBERY'S presentation volume to the Scottish History Society, "Lists of Rebels of 1745," will appear, with a preface from his pen, next spring.

MR. DAVID MASON pronounces the Scott monument in Edinburgh the finest that has yet been raised anywhere on the earth to the memory of a man of letters.

IT is reported that a gentleman in Derby is surrendering a situation on the Midland Railway worth \$5,000 a year to work in the Wesleyan Forward Movement.

DR. HENRY COWAN has taken leave of New Greyfriars, Edinburgh, being appointed to succeed Prof. Christie at Aberdeen. He has been formally inducted to his chair.

THE Rev. C. A. Salmond's call to South Morningside is not yet allowed to drop even at his own request. Mr. J. Rutherford Hill appeals to the Assembly in the matter.

A "SACRED" relic now in the museum at Stockholm was formerly in the church at Skifvarp, where it wrought miracles as the hand of a saint; in reality it is the fin of a seal.

THE wealth of the British Museum is not merely the result of the copyright laws, for as a rule the purchased works outnumber those acquired under the Act of Parliament.

THE beadle of Inverness Gaelic Church read an edict to the congregation from the pulpit. The Presbytery did not accept this as sufficient; one of the members termed it sacrilege.

MR. WYON, the engraver, is about to offer the Livingstone gold medal for competition annually among the students of Nonconformist colleges in an essay on Missionary Enterprise.

NEXT to London, and perhaps to Oxford, Edinburgh has the largest provision of books of any city in the British Empire—close on a million on the shelves of her various public libraries.

A JEW fruit dealer is the new Lord Mayor of London; and a Jew fruit dealer is expecting to be the Lord Provost of Glasgow after Mr. Muir of Dunston, the newly-elected chief magistrate of the second city.

ARCHBISHOP THOMSON deplores that the sin of gambling has largely spread over every class within his own recollection. It is a vice besetting society which it is as much a duty to abstain from as from thieving.

DR. JAMES MACGREGOR had a very hearty reception from the Y. M. C. A. of St. Cuthbert's on the first appearance after his return trip from Australia when he presided at a lecture on John Knox by Dr. William Landels.

THE lately deceased Professor Cobet, of Leyden, the greatest Grecian since Porson, retired from his chair some years ago, broken in health, and with his vast mental powers gone. Latterly he read nothing but French novels.

THE "services for the people" conducted in Renfield Street Church, Glasgow, by Rev. A. F. Forrest, are attracting crowded congregations. The choir, in choruses and solos, does its work with marked taste and impressiveness.

THE murder of a Greek Christian missionary at Antioch is being investigated by the authorities at Aleppo, and in a letter to Professor Chancellor, of Belfast, Lord Salisbury says it is expected that the guilty parties will be reached.

AT Beith twenty-nine members of the congregation appeared before the kirk-session to lodge objections against the admission of its own nominees as elders. These were repelled, and an appeal to the Presbytery was intimated.

DR. OSWALD DYKES has begun the winter session with twenty-nine students, nearly all university men, and twelve of them graduates. They come from a variety of universities—Cambridge, the Royal University of Ireland, London, Glasgow, Aberdeen, St. Andrews, and Owens College, Manchester. Twelve are first year's men. The curriculum is three years devoted wholly to theology.

## Ministers and Churches.

THE Rev. D. McKenzie, M.A., has been called to Knox Church, Tara.

THE Rev. Mr. Caven, of Buckingham, Quebec, has received a call to the Manitow Presbyterian Church.

DR. COCHRANE has received £150 sterling from the Presbyterian Church in Ireland in aid of the Home Mission Fund.

THE Rev. Mr. Doudiet, of Montreal, occupied the pulpit of the Presbyterian Church, Brampton, on Sabbath week.

THE receipts of Thanksgiving Dinner recently given by the Ladies of the Presbyterian congregation, Petrolia, amounted to \$190.

THE Princeton Presbyterians have chosen a gentleman to administer to their spiritual wants in the person of Rev. Mr. Dempster, of Ottawa.

THE Presbyterian congregation of Appin and Tait's Corners have extended a call to the Rev. A. Henderson, of Hyde Park, to become their pastor.

THE fourth and last of Mr. McCollum's very interesting series of historical articles on "The Niagara Presbytery of Upper Canada," will appear in two weeks.

THE St. Andrew's sermon in Brantford was preached by Dr. Cochran, who delivered an eloquent and forcible discourse founded on Ecclesiastes vii. 10.

A CALL has been given to Rev. D. C. Cameron, Presbyterian, of Dungannon, from the congregation of Strabane and Kilbride, at a salary of \$900 per annum.

FOR the past two weeks the Rev. Mr. Meikle has been conducting revival services in Taylor Presbyterian Church, Montreal, under the auspices of the four Protestant churches in the East End. Next week he will continue his work in the East End Methodist Church, a larger building having been found necessary.

THE Rev. Mr. Burrell preached in Upper Litchfield Presbyterian Church on Sunday afternoon week. He was accompanied and introduced to the congregation by Mr. Duncan Carmichael. The reverend gentleman held a service in the Bryson Presbyterian Church on Sunday evening week.

CHALMERS Church, Kingston, will be dedicated on January 5. After the subscriptions are all paid in, a debt of \$6,000 will alone remain, and this, it is to be hoped, will be speedily wiped out. The edifice is a very handsome one. St. Andrew's Church, Kingston, will be re-opened about the same time.

THE Rev. Mr. Sutherland is now stationed at Keewatin in connection with the Presbyterian Church, and is much appreciated by the people. This charge will now be separated from Rat Portage. There is a beautiful church to seat four hundred, and the people expect to be able to support a resident minister.

THE annual sermon under the auspices of the Toronto St. Andrew's Society was preached in St. Andrew's Church West last Sabbath evening by Rev. D. J. Macdonnell to a large congregation. The text selected was Thes. v. 21, and Heb. vi. 1. "Hold fast that which is good," and "Let us go on unto perfection."

AT Central Presbyterian Church, Hamilton, Sunday week, Rev. S. Lyle, B.D., preached upon the doctrine of Purgatory as taught by the Roman Catholic Church. He read numerous Catholic authors upon the subject, and last Sunday night he "tested it by the standard of God's Word." There was a large congregation present, among them being many members of other denominations.

THE Rev. Dr. Bennet preached in Carlton, N.B., Presbyterian Church, and after the morning service declared the pulpit vacant in the name of the Presbytery. He commended the congregation for its liberality, energy and harmony, announced the supply which might be expected for the next few weeks, and gave some good advice regarding the course they should pursue in the selection of a minister from among those who have preached or may yet appear before them as candidates.

THERE was a good attendance last week at Erskine Church, Montreal, when the pastor, the Rev. L. H. Jordan, gave a lecture on Martin Luther. This was the first of the winter course of entertainments projected by the Young People's Association of Erskine Church, and was the first appearance of Mr. Jordan on the lecture platform as well. He discussed the life of Luther from boyhood to old age, and ended with an estimate of the value of the work done by the great reformer. The lecture was clear and instructive, and the speaker received a vote of thanks.

THE Rev. Dr. Torrance, Guelph, Convener of the Assembly's Committee on Statistics, requests us to state that, on the 28th November, he mailed to all Presbytery Clerks parcels containing slips for collecting the statistics of congregations and mission stations for the year ending 31st December next; and on the following day the sheets for engrossing the returns when received. The addresses, with the exception of the Presbytery of Sydney, were taken from the last report of the General Assembly. Should the parcels in any case not reach their destination, or should more blank forms be required, he will feel greatly obliged to be informed.

THE London *Advertiser* says: The two Presbyterian congregations of Ingersoll are likely soon to be united into one. For some time it was felt that a union of these congregations would be in the interest of Presbyterianism in the town, and now that each congregation is vacant it is felt the opportune moment has come. At a conference between the officials of both congregations held in St. Andrew's Church last Tuesday evening a unanimous desire for union was expressed, and a committee was appointed to co-operate with Rev. W. A. McKay, of Woodstock, and Rev. G. Munro, of Embro, to formulate a Basis of Union, to be submitted to a meeting of the congregations on the evening of December 9.

THE Presbyterians of Valetta have given their church a thorough overhauling and repainting. The ceiling is beautifully decorated and the walls are calcimined. They have also built commodious sheds for their horses. The building makes a very fine appearance for a country church. The re-opening took place on the 24th ult., the services being conducted by Rev. John Gray, of Windsor, at eleven a.m. and seven p.m. A grand social took place next evening, with addresses by Revs. Messrs. F. H. Larkin, B.D., of Chatham; G. A. McLennan, B.A., of Comber; and A. L. Manson, pastor; and also Archibald Campbell, M.P., interspersed with readings and music by the choir and Prof. Curtis.

THE Rev. Father Chiniquy lectured at Christie in the Presbyterian Church on Monday and Tuesday evenings, 11th and 12th ult., on the subject, "Why I left the Church of Rome," illustrating his lecture by showing some of the paraphernalia of that Church, but his chief work was to show how much he had done for his native French-Canadians, and what may be done by united effort on the part of all Protestant denominations. Father Chiniquy is in his eighty-first year, yet he is vigorous in body and mind, and tells of his many adventures and narrow escapes from his enemies. On Tuesday evening the house was crowded to overflowing.

THE Presbyterian manse, Belwood, was taken possession of by between sixty and seventy friends of the family recently, the occasion being the eve of Dr. Millican's leaving home to practise his profession in Preston. After a sumptuous supper a pleasant time was spent in social conversation, readings, vocal and instrumental music. A presentation of a goodly sum of money was made by Dr. Halliday with a few well chosen remarks in behalf of the friends present, to which Dr. Millican feelingly replied, after which all joined in family worship, led by Rev. Wm. Millican, when all left for home feeling that a pleasant evening had been spent.

THE annual meeting of the Uxbridge branch of the Upper Canada Religious Tract and Book Society was held in Chalmers Church, on Friday evening week. Rev. Dr. Moffat, of Toronto, secretary of the society, addressed a pretty fair audience upon the great work this society was doing in various parts, giving detailed statements of its great progress, amount of books and tracts distributed, and narrating many reminiscences of interesting scenes that had come under the notice of the agents. The doctor also touched upon the subject of "How to Reach the Masses" and "Fighting the Jesuits." At the close of the address officers for this district were appointed.

THE first of a series of entertainments under the auspices of the Presbyterian Ladies' College was given in Central Presbyterian Church on Friday evening, when the Principal, Rev. Dr. Macintyre, read Shakespeare's comedy "As You Like It." Piano solos were given by Miss Graham and Miss Thomas, and vocal selections by Miss Walker and Miss Roblin. The reading and music were greatly enjoyed by a large audience. The objects of these entertainments are to develop a taste for pure and solid literature, to make attractive and easily comprehended the best plays of Shakespeare, and to encourage the reading of the poets. The next entertainment has been programmed for December 13th, when the first of a series of popular science lectures will be delivered by Rev. John Stenhouse, B.Sc., Edinburgh.

THE Peel *Banner* says: Notwithstanding the stormy weather of last Friday night week, the schoolroom of the Presbyterian Church was filled at the entertainment given by the McLaren Mission Band. The pastor, Rev. Mr. Gandier, occupied the chair. The programme was furnished by the mission workers, some of them of very tender years. The class-singing, led by the children's teacher, Miss Minnie Robertson, was a creditable performance, Miss Corbett presiding at the piano. Dialogues, recitations, solos and "experience telling" furnished an entertaining evening. In the last named feature the little ones gave an account of what they had done with the penny entrusted to them by the band as a capital fund from which to make profit for the Mission funds—there were sunny experiences. The band has been in existence about a year and a half and has raised \$50 to help to spread the Gospel among the heathen.

AT the second meeting of St. Andrew's Church Institute, Ottawa last week, an excellent programme of vocal and instrumental music was presented, and Mr. Colin A. Scott, B.A., delivered a deeply interesting lecture on the art of painting. He spoke first of the rude outline drawings and tracings on bark and bone of the early savages, showing that a picture is simply an expression of feeling in the artist, and not a copy of nature. He then pointed out the successive developments in the art down to the present time. He divided the study of pictures into, first the study of lines, second, the study of light and shade, and third, the study of colour. He illustrated by clever crayon sketches how the idea of unity is expressed by means of leading or converging lines. At the conclusion of the lecture a hearty vote of thanks was accorded Mr. Scott, on the motion of Dr. Logan, seconded by Dr. Bell. An interesting programme of vocal and instrumental music followed.

THE following are among those who will be invited to attend the Queen's University Jubilee services on December 15th: Lord Stanley, Sir Alexander Campbell, Lieutenant-Governor, who has signified his intention to be present; Sir John Macdonald, Mr. Oliver Mowat and Cabinet, Mr. W. R. Meredith, Wardens of counties and Mayors of cities and towns east of Port Hope, Profs. Weir and Murray, ex-professors of Queen's; Mayor of Toronto, heads of colleges in Canada, benefactors of Queen's, Messrs. Goldwin Smith and L. Frechette, representing English and French literature. Special invitations will be sent to Sir John Macdonald, Rev. Dr. Cook, and Mr. R. M. Rose, the only known survivors of those present at the meeting fifty years ago. Sir John moved two of the resolutions and seconded the third. It is proposed to have a thanksgiving service in Convocation Hall in the morning, convocation in the afternoon, and a banquet in the City Hall in the evening.

A BOOK reception was held last week in the Young Men's Christian Association Hall, Ottawa. It was largely attended. Amongst those present were Lady Macdonald, Sheriff Sweetland, Rev. W. T. Herridge, Mr. F. H. Chrysler and Mr. C. Falconer, president of the association. Mr. James Gibson, ex-president of the association, was chairman. The admission was a bound book or 25 cents, and the number of books given was large. Amongst those who contributed were Sheriff Sweetland, who gave a complete set of Dickens' works, in addition to a number of other books. Mr. Jas. Gibson and Mr. C. Falconer were also liberal contributors. The chairman opened the programme with a short address, in which he advised the boys not to spend so much time in reading the newspapers and playing checkers, but to devote themselves more to reading instructive books. The following programme was then carried out: Piano solo, Miss Russell; song, Mr. F. H. Chrysler; recitation, Mr. J. S. Heinrichs; song, Mrs. F. P. Bronson; address on "Books and Reading," Rev. W. T. Herridge; song, Mrs. H. H. Brennan; recitation, Miss Robinson; solo (violin), Mr. J. H. Larmonth. Refreshments were afterwards served in the gymnasium by the Ladies' Auxiliary of the Association, and altogether an enjoyable evening was spent.

A HANDSOME and tastefully finished new brick church, erected by the Scotch Presbyterians of Oro, during the past summer, was opened and dedicated to the service of God on the first Sabbath of November by the Rev. Dr. Campbell of Collingwood. A Gaelic sermon was preached at 10 a.m., by the pastor, Rev. A. F. Mackenzie, from Haggai ii. 7-9; after which the Rev. Dr. Campbell preached an eloquent and instructive discourse from 2 Cor. xiii. 5, to an unusually large congregation in English. In the afternoon Dr. Campbell delivered a most suitable address to the teachers and children of Knox Church Sabbath school. In the evening the weather was most favourable and the new church was completely filled, pews, platform, porch and aisles. The doctor was delighted with such a large audience and preached with great power and energy on the Second Advent of our Lord Jesus Christ. On Monday evening after the opening of the new church a most successful entertainment was held in connection therewith. The ladies of the congregation made ample provision for a large company, and the crowd was so large as to satisfy and fully reward all their expectations, as nearly one hundred dollars were raised for the benefit of the new church building fund. Several excellent addresses were delivered that night in the new church, by the Hon. C. Drury, Minister of Agriculture, the Reeve and Deputy-Reeve of the township, and the ministers of the various churches in Oro, as well as by Dr. Campbell and Mr. Florin, of Orillia, whose speech was applauded and appreciated very much.

THE Port Perry *Standard* says: "The annual meeting of the Port Perry branch of the Upper Canada Bible Society was held in the Presbyterian Church here, on Wednesday evening, the 13th ult. After devotional exercises, conducted by Rev. Mr. McMechan, the president, Mr. T. Courtice, took the chair. The new secretary, Mr. Wm. Ross, read the minutes of former meetings. The treasurer, Mr. John Rolph, presented his report, and in the absence of Mr. W. H. McCaw, the depository, his report was read. The election of new officers for the ensuing year was then made with the following result: President, Mr. H. L. Ebbels; Vice-Presidents, the resident ministers and Mr. T. C. Forman; Secretary, Mr. Wm. Ross; Treasurer, Mr. John Rolph; Depository, Mr. W. H. McCaw; and Directors, Messrs. T. Courtice, N. F. Paterson, T. J. Ash, R. Hamilton, A. Ross, F. M. Varnold, John Shepherd, Jos. Hardill and W. Brock. After a short address by the retiring president, the new president took the chair. The new president, Mr. McMechan, and Mr. McEwen delivered addresses on the claims of the society, after which the society's agent, Rev. W. Wallace, of Toronto, was called on. He dealt on the object of the parent society, the British and Foreign Bible Society, now eighty-seven years old, namely, the procuring of

translations of the Bible into the languages of the world, and the publishing and distribution of copies at less than cost, among the people of every country. The address which was earnest, eloquent and interesting, was listened to with marked attention, and a vote of thanks was tendered to Mr. Wallace at its close.

THE Brantford *Courier* says: A somewhat unusual instance occurred Sunday week morning at the First Presbyterian Church. Rev. Mr. Tolmie, in the course of his eloquent discourse to the members of the C. O. F., in referring to the words of the text, "and so fulfil the law of Christ," pointed out that the law of Christ was to visit, to defend and help the fatherless and the widow, and then he put the question, "Everything, then, which is good in your Order springs from the teaching of Christ; why, then, not acknowledge it, and in your prayers, at least, let His name appear?" Bro. T. Smart rose from his seat, and, expressing apology for creating an interruption, stated that the preacher had been misinformed. The C. O. F. did use the name of the Saviour, and Mr. Tolmie had evidently got them confused with some other Order. Bro. Chamberlain also followed in the same strain. Rev. Mr. Tolmie accepted the statements in very good part and made the desired correction. The service then proceeded as usual. A number of the leading members of the Order were spoken to with reference to the matter, and they were all exceedingly loud in their praise of the thoughtful and powerful sermon delivered by Mr. Tolmie. They all, too, expressed the opinion that the reverend gentleman was to be highly commended for the fearless manner in which he spoke of what he deemed a serious omission. The interruption seemed to be generally commended, although one or two seemed to think that it would have perhaps been better to have waited until the close of the discourse, and then to have sent a note to the preacher, requesting him to correct the error into which he had fallen. Afterwards Mr. Tolmie, when spoken to on the subject, stated that he had still failed to find the name of Christ in any of the C. O. F. prayers.

THE Guelph *Mercury* says: "The funeral of the late Rev. Wm. Meldrum took place from his late residence, near Morrison, on Friday afternoon week. Rev. Dr. Mackay, for many years his pastor, presided at the funeral services. Addresses were delivered by Rev. Dr. Smeltie, of Fergus, Rev. Drs. Wardrope and Torrance, of Guelph, who were acquainted with him for over forty years, and gave reminiscences of his early pastoral work. Rev. J. C. Smith, B.D., of Guelph, led in prayer. After singing and pronouncing the benediction, the service in the house was concluded. The funeral procession, which was a very large one, wended its way to Crown Cemetery, where the remains of the deceased were laid in their last resting-place, a few rods from the site of the church where Mr. Meldrum began his ministerial labours about half a century ago, as the first pastor of the Presbyterian church of East Puslinch. A short service was held at the grave. The widow, five sons and four daughters survive him. Three of the sons are in the medical profession and the youngest son is going through a regular course in the University of Toronto. One of the daughters, who died a few years ago, was the wife of Rev. J. S. Stewart; another is married to Mr. A. Marshall, of Michigan, U.S.; a third has been a very successful teacher for several years. The remaining son and daughters, with their mother, are at the old homestead. The Rev. W. Meldrum is the last of a godly band of Gaelic ministers who were among the pioneers of Presbyterianism in Western Ontario. "The fathers where are they and the prophets do they live forever?"

ABOUT two years ago a mission was opened at the corner of Bolton Avenue and Gerrard Street, Toronto, under the aegis of St. James' Square Presbyterian Church. Services were regularly held in the little church each Sunday, and a Sunday school was conducted. The congregation kept growing until some time ago it became evident that the little flock would have to look out for a pastor to carry out more fully the needs of the Presbyterian cause in that part of the city. This end was reached last week, when at a congregational meeting a unanimous call was extended to the Rev. J. McP. Scott, who had charge of the mission since its inception. The Rev. Dr. Kellogg, of St. James' Square Presbyterian Church, and moderator of the interim session of St. John's, the new church, presided. He congratulated those present on the progress of the past and the wisdom of their choice, and counselled them as to the future. The congregation promise in their call \$1,000 stipend to their pastor. The membership roll is sixty, and 245 scholars regularly attend the Sunday school. There is every reason to believe that the church will at once enter upon a career of progress, and in order to provide more accommodation the present building will be overhauled and enlarged by the addition of a wing which will be in dimensions 50x24 feet. Mr. Scott, the pastor-elect, graduated from Knox College, and was recently licensed to preach by the Presbytery of Toronto. He is a young man of ability and push, and with him as a leader the congregation assume with confidence the responsibilities attaching to a newly organized church. The call will come up for consideration at the next meeting of the Presbytery, and there is little doubt Mr. Scott will accept what has been so heartily and unanimously tendered him.

THE first anniversary of the induction of Rev. R. Haddow, pastor of Knox Church, Milton, was celebrated by special services at the church on Sunday week and a tea-meeting at the town hall on Monday evening. The anniversary services were preached by Revs. John Neil, B.A., of Charles Street Church, Toronto and Rev. J. A. Macdonald, editor of *Knox College Monthly*. The sermons were very able and the attendance at the services was large. The tea-meeting was a great success, the seating capacity of the town hall being insufficient to accommodate the crowd that attended it. Tea was served in the reading room. The spread, which was supplied by the ladies of the congregation, looked most attractive and was as good as it looked. After full justice had been done to it, Dr. Robertson, ex-M.P.P., took the chair in the hall and an excellent programme was commenced. Sound, practical addresses were delivered by Rev. John Neil, B.A., and Rev. Mr. Patterson, of Cooke's Church, Toronto, both gentlemen enlivening their remarks by humorous anecdotes and jocular sallies which were greatly enjoyed by their hearers. Rev. J. A. Macdonald also delivered an address, contrasting the institutions of the past with those which he said might be expected in the future. A feature of the entertainment was the fine singing of Mr. Harry Blight, of Toronto, one of the leading baritones of the province, who was engaged in the place of Mr. Schuch, the latter gentleman being unable to put in an appearance. Good vocal music was also contributed by the church choir and the quartette in connection with it, and members of the choir also played instrumental selections which were well received. The church has made great progress during the first year of Mr. Haddow's pastorate and the congregation has become so large and is in so prosperous a condition generally that the erection of a new church is contemplated. We hope that by the time another anniversary comes around this scheme will have been carried out or will at least be well under way.

THE Barrie *Examiner* says: On Sunday Rev. John Wilkie, for nine years Presbyterian Missionary to Central India, occupied the pulpit of the Barrie Presbyterian Church, both morning and evening. Both sermons were very interesting and instructive, and were a strong appeal to Canadian Christians to help to spread the Gospel to the millions who are still in heathen darkness. In the morning he spoke of mission work in India generally, and its effect on the morals of the people, and how it is breaking up their old social and religious customs. He read a number of extracts from Hindoo papers to show that caste is being completely overthrown. Caste rules have of late been broken through frequently, to meet the demand of the people. He also told of the zeal of the people for their own religion, but now, through the efforts of the Missionaries, the more intelligent are beginning to see the degrading influence of their heathen ceremonies, and to enquire after the true God. The priests, in the endeavour to keep their power from decay, are giving a great deal of money, for the printing of infidel publications, which are being scattered broadcast among the people, so that at present one of the greatest difficulties to

be met is infidelity. In the evening, Mr. Wilkie gave a detailed account of the mission work at Indore, in which he is engaged. The Central States of India are governed by native Princes, who upheld the priests in keeping out Christian influence; and when he first went there, he met with great opposition from the Prince of Indore. On appealing to the British Governor, he received no encouragement, but the reverse. After many difficulties, Mr. Wilkie, with the assistance of Lord Dufferin, succeeded, by his perseverance, in obtaining permission to preach the gospel in any part of that territory. As their school accommodations are not large enough for the number of pupils who desire Christian instruction, Mr. Wilkie is endeavouring to interest Canadians sufficiently in his work, to help him to raise part of the money for a new building which will be large enough to accommodate about 500 pupils. We hope Mr. Wilkie's appeal will meet with a hearty response from all who wish to give a little toward such a noble work for the Master. At the meeting on Monday evening, Rev. Dr. Frazer occupied the chair, in the absence of Rev. Mr. McLeod. Mr. Wilkie delivered a lecture, giving more fully an account of the social condition and the customs of the Hindus and their mode of living. The address closed with an earnest appeal to Christians to help their benighted brethren in India - not so much by sending missionaries as by giving help to train native workers for Christ, who can be so useful to their own countrymen. The meeting was brought to a close by a vote of thanks to Mr. Wilkie for his excellent address and the light he had thrown on mission work in India.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, 26th November. The Rev. J. Wilkie being present was invited to sit with the Presbytery, and, on further invitation spoke of the mission work at Indore, specially with reference to the college to be erected there and its claims for support from the Church at home. A resolution was adopted expressing interest in the work, and commending the college to members of the Church as worthy of liberality. Intimation being given that Mr. J. L. Turnbull, probationer, declined a call from Waubesa, etc. Mr. D. James, Moderator of Session, was authorized to moderate in another call when desired. Mr. J. McD. Duncan intimated his acceptance of a call from Fraser Church, Tottenham and Beeton. The Presbytery agreed to meet at Tottenham on December 10th, at one p.m., for the ordination trials of Mr. Duncan, and should these be sustained, at two o'clock, same place and day, for his ordination and induction to the pastoral charge of these congregations. It was arranged that Mr. Burnett preside, Mr. Hewitt preach the sermon, Dr. Fraser address the newly inducted minister, and Mr. Carswell the people. It was agreed to recommend to the Assembly's Home Mission Committee the appointment of Mr. J. Griffith as ordained missionary at Sudbury. Mr. Griffith after labouring for some time acceptably in the Owen Sound Presbytery, went to Princeton Seminary for further study, but having his attention drawn to this mission field for which he is specially qualified, he has intimated his willingness to enter upon it. It was agreed for reasons satisfactory to the Presbytery that Mr. John Gilmour be no more employed as Catechist in this church. There were several other items of business not important enough to report. The next meeting will be held at Collingwood on the last Tuesday of January at two p.m. The Presbytery will meet then with the Presbyterial Woman's Foreign Missionary Society. In the evening a public meeting will be held at which Dr. Campbell will preside, and addresses will be delivered by Mr. R. N. Grant on Foreign Missions, Mr. D. James on Home Missions and Mr. M. N. Bethune on a subject to be chosen by himself. **ROBERT MOODIE, Pres. Clerk.**

**THE PRESBYTERY OF ORANGEVILLE.**—This Presbytery met at Orangeville, November 12th. Rev. A. Wilson, Moderator, in the chair. There was a full attendance of ministers and a fair attendance of elders. Mr. McNeil reported that he had moderated in a call at Dundalk in favour of Rev. A. Hudson, Probationer. The call was signed by ninety-seven members and fifty-eight adherents, and a guarantee for \$600 stipend to be paid in quarterly payments. Messrs. P. McGregor and C. Clark supported the call stating that it was unanimous. The call being sustained and put into the hands of Mr. Hudson, who was present, was accepted by him. A special meeting of Presbytery was appointed to be held at Dundalk on Friday the 29th inst. at two p.m., for the induction of Mr. Hudson, Mr. McNeil to preside, Mr. Stuart to preach, Mr. Eames to address the people and Mr. McColl the minister. Mr. McColl reported that he had moderated in a call at Priceville which was given in favour of their late pastor, Rev. D. McLeod, now of Kenyon in the Presbytery of Glengarry. The call was signed by 101 members and forty-four adherents. The stipend promised is \$750 per annum and a free manse. Messrs. McQuarie and J. McArthur were heard in support of the call. The call was sustained and ordered to be transmitted, with relative documents, to the Presbytery of Glengarry, and Rev. Mr. Cormick of Melville was appointed to act on behalf of this Presbytery in prosecution of the call. Mr. Ballantyne submitted the following motion which was duly seconded and carried: Whereas this Presbytery should and does take a deep interest in the spiritual life of all the congregations within its bounds, and whereas difficulties sometimes arise in congregations of which the Presbytery may or may not have any knowledge, and whereas by friendly counsel between Presbytery delegates and pastor or congregation or both, such difficulties might be greatly lessened or entirely removed, therefore it is here resolved that a committee of three be appointed to take the matter into consideration, divide the Presbytery into sections appointing three members for each in such a way as to accomplish the work most easily. Messrs. Ballantyne, Hossack and Wilson were appointed a committee to make said arrangements. Mr. McClelland reported that he had divided the \$650 allotted to this Presbytery for Home Missions amongst the various congregations *pro rata*. The Presbytery urged the congregations to use diligence to raise their respective amounts. Messrs. Askeitt, McKechnie and Sharp appeared as delegates from Ballinacree and Melville Church and stated that as Mr. Kay, who had been ordained missionary there, was leaving them, they wished to have supply from Knox College during the winter and get a graduating student during the summer. The matter was left in the hands of the Presbytery's mission agent. Mr. Fowlie was appointed moderator of the session of Ballinacree and Melville Church. Rev. A. Wilson was granted leave to moderate in a call at Hillsburgh and Price's Corners. The next regular meeting was appointed to be held at Orangeville on January 14th, at 10.30 a.m.—**H. CROZIER, Pres. Clerk.**

**POINTE-AUX TREMBLES MISSION SCHOOLS.**

The increasing interest manifested in our schools all over the country is certainly most encouraging to us, and indicates that the Christians of this land are now beginning to realize that we are engaged here in the work that God specially places before the people of Canada, the work which imposes itself naturally upon us, the mission to which we could shut neither our eyes nor our hearts. With full confidence in your sympathy and in your liberality, we have the pleasure of drawing your attention now to the work of the present session. Never before have our schools presented a better and more lively appearance, with their crowd of healthy and intelligent boys and girls, all wide-awake and eager to learn and to make progress. One hundred and thirty-six have already gathered around us, and we expect at least ten more in a few days. About one-half of them belong to families who still adhere to the Church of Rome. The others are sent to us by converted parents who have rejected the errors of Popery and also by families half French and half English who are so situated that their children would gradually become Roman Catholics if our schools were not open to them.

The number of those who were unable to read when they came this fall is much smaller than usual. In the first class there are forty pupils; in the second class sixty; in the third thirty-two and in the fourth four.

Had the Girls' School been enlarged during the past summer, as we expected, we would have had fifty more pupils, for very many more than this number have been refused for lack of accommodation; but we are confident that this is the last time that we shall be obliged to push back into the torrent of error and misery those young souls who cry for light and liberty.

During the past summer four of our young men have been employed as colporteurs, and some of them have succeeded beyond all expectation. Two others have been engaged in the service of the Bible Society, and several of our pupils have been employed as teachers of mission schools in country districts. Nineteen of our former scholars are now pursuing their studies in the Theological College in Montreal with the ministry in view. Eleven others who were with us only a few months ago are now studying medicine, and many others do honour to our school by their success and their good influence.

Nothing is more encouraging than the interest manifested by our pupils in the prosperity of our school, and their great desire to help us in spreading the truth. During last summer one of them sent \$5, another \$12, and another \$22, for our Mission work, and we have received many smaller amounts.

The blessed results of our work, in the spreading of a spirit of inquiry and a deep desire for a sound education, fill our hearts with thankfulness to God, and with confidence in the triumph of the gospel in the Province of Quebec.

We know that the enemies of the truth are numerous and powerful, that the difficulties of the work are great, and that we are weak, but we feel that we do not stand alone; that a host of friends are lifting up their hands towards heaven while we are equipping our young soldiers for the battle, and that the great Captain is Himself fighting on our behalf.

May God bless the present session for His glory and for the encouragement of all those who desire to see His kingdom come.

J. BOURGOIN, Principal.

Pointe aux Trembles, Que., Nov. 1889.

P. S.—Contributions and scholarships should be forwarded to Rev. Dr. R. H. Warden, 108 St. James Street, Montreal.

**A GENERAL SUPERINTENDENT OF SABBATH SCHOOL WORK.**

In pursuance of a recommendation in the report of the Sabbath School Committee, the last General Assembly remitted to Presbyteries, "to consider the expediency of appointing a General Superintendent of Sabbath School Work and report to next Assembly."

In order that members of Presbyteries might be fully informed as to the specific duties which would be expected of such an officer as they have asked for, the Committee has instructed its Convener to issue a circular embodying a Synopsis of the work which would, wholly or in part, devolve upon him.

In general, he would administer the acts and instructions of the General Assembly and Sabbath Schools and Higher Religious Instruction; receive reports, contributions, applications, for information, etc., and deal with them as his instructions and judgment dictated; be the medium through which the lower courts, schools, or individuals receive or transmit communications, instructions, forms, reports, summaries of reports, etc., report annually, or when required, of his department to the General Assembly.

He would also, under the direction of the Sabbath School Committee, administer the scheme for Higher Religious Instruction, and endeavour to promote, in every practical way, its efficiency; adopt measures for the thorough organization of Sabbath School work in every Synod, Presbytery, and congregation; inaugurate a course of training for Sabbath School teachers and officers, so as to make their work at least as systematic and efficient as that of the public schools; attend, as far as practicable, meetings of Assembly, Synod, Presbyteries, conference, institutes, etc., throughout the Church, so as by his special gifts, training and familiarity with the work, to stimulate interest in it and promote its efficiency; prepare and issue from time to time with the assistance of persons specially qualified, lists of books of high literary merit and sound evangelical teaching, specially fitted to attract and instruct, and calculated to elevate the tastes, morals and piety of the youth of the church—in a word such books as are suitable for Sabbath School libraries; present through the religious and secular press, as opportunity offers, the merits and claims of the Sabbath School cause.

The committee submit that a partial enumeration of the duties devolving upon a general superintendent is sufficient to show that they cannot be fairly laid upon one who is also burdened with the responsibility of a pastoral charge. The present work of the committee is more than can be overtaken with justice to a congregation, and if this most important branch of our church work is to be thoroughly organized and administered with efficiency, it demands the whole attention of one general agent. Other denominations have long since taken the step now proposed we must plan for the future in a liberal spirit.

The committee believe that if the church decides that a General Superintendent of Sabbath Schools is necessary, the schools will loyally contribute all that is needed for his support. One competent to fill the office as just described must possess rare gifts and qualifications. We ought not to ask any one to undertake such arduous duties at a pecuniary sacrifice, nor should we, for the sake of unwise economy, appoint one who is in any way incompetent. Let us suppose that a salary of \$2,000, with office and travelling expenses, say \$2,400 altogether, is offered. Add to this the expenses of the work as at present carried on, and \$3,000 would be amply sufficient for everything. We have, in round numbers, 2,000 Sabbath Schools, 20,000 officers and teachers, and 120,000 scholars. One dollar and a half from each school; or, allowing for officers not in charge of classes, twenty cents from each class; or one and two-third cents from each scholar, that is five cents from every three scholars, would provide all the funds necessary. Three cents per Sabbath hour every school would give us more than we asked for.

The average of the contributions received this year up to date has been \$2.65 per school, and the majority of our larger schools are yet to be heard from. Probably at the end of the year the average will be nearly \$4.00 per school. This, too, when a demand is made upon them for the first time in their history and for a scheme wholly novel and but imperfectly understood. With the entire services of one possessing suitable platform and business abilities there would not be the slightest difficulty in overtaking the expenditure. Should the appointment be made, we are confident that not only would the whole work be more efficiently carried on along the lines indicated, but the young would be trained to systematic liberality, our Sabbath School missionary contributions would be increased manifold, and, in a very few years, all the funds of the church would feel a rising tide of beneficence, whose ebb, by God's blessing, would never be known.

If the salary suggested seems too high, then the considerations advanced tell with proportionally greater force in favour of the appointment when a lower amount is aimed at. The committee earnestly commend the subject to your favourable consideration, praying that you may be guided by the Spirit of wisdom and that the Church may be led to such a decision as shall be for the best interests of her work amongst the youth of her fold. Yours in Christian work and fellowship, T. F. FOTHERINGHAM, Convener.

St. John, N.B., Nov. 21st, 1889.

P. S. Members of Presbyteries, ministers and elders, will receive, in due course, copies of the above letter from the conveners of their respective Sabbath School Committees. T. F. F.

**Sabbath School Teacher.**

INTERNATIONAL LESSONS.

Dec. 15, 1889.

SOLOMON'S FALL.

Kings xi. 4-13.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall—1 Cor. x. 12.

SHORTER CATECHISM.

Question 75. We have a right to property, and are bound to respect that of others. This right of exclusive possession and use is not from mutual consent nor civil law, but from God. 1. The earth was given to man, and he is to have dominion over all it contains, Gen. i. 26-28; Psa. cxxv. 16. 2. To Adam God gave the garden and its fruits, Gen. ii. 8-17; to nations, the bounds of their habitations, Acts xvii. 26; to Israel, to each tribe, household and person, a possession, Gen. xiii. 14-18; Josh. xiv. 21. 3. Throughout Scripture God is said to give or withhold worldly goods, Gen. xxxi. 16; 1 Sam. ii. 7; Matt. vi. 32; Luke i. 53. 4. He demanded tithes as an acknowledgment that all belonged to Him, Lev. xxvii. 30-34. 5. He determines how, and for what, property shall be used. 6. And He will require an account, Matt. xxv. 19-46. 7. Even heaven is an inheritance, Eph. i. 11-18; Col. i. 12. Civil law must recognize this right, secure it, and determine the means and terms by which property is to be held, defended, conveyed and transmitted. It may be rightly acquired by inheritance, gift, purchase, mental and physical labour, use and usury. When usury is condemned in Scripture undue rates and disregard to the condition of the borrower are meant, Lev. xxviii. 8; xxii. 12; Psa. xv. 5. The specified use is God's glory in the maintenance of our households, 1 Tim. v. 8, in helping the poor and needy, Matt. xxv. 31-40; Acts ii. 45; 1 Cor. xvi. 1, and in advancing Christ's Church, Rom. x. 15; 1 Cor. ix. 11; Rev. xxi. 24. Personal and exclusive right to own, use and dispose of one's possessions has always been recognized. Yet property may be held under different systems. 1. In the times of the patriarchs the land outside of cities and villages seems to have been regarded as free to the use of all, while wells, burying-places and land temporarily used for growing crops were, with flocks, herds, tents, etc., personal possessions. 2. Under the theocracy the whole land was divided to families as their permanent inheritance, which, if sold, would be restored in the year of jubilee. 3. In Jerusalem after Pentecost community of goods was established. But we should notice—(a) Though allowed, it was not recommended nor indorsed by the apostles. (b) It was adopted only in that city and for a little while in the Christian Church. (c) It was not enforced nor general even there.—A. A. Hodge, D. D.

INTRODUCTORY.

The brilliant reign of Solomon was darkened as it neared its close. His prosperity, with its attendant dangers, proved too much for even so wise a man as he was. He who excelled all others in wisdom at last stooped to folly, and the consequences of his fall not only clouded the closing years of his reign, but wrought serious injury in the nation long after he had passed away.

I. Solomon's Sin.—In his advanced years Solomon disregarded God's law and adopted polygamy, a sin so prevalent in the East. God's law can never be broken without suffering the penalty that is inseparable from transgression. And this other truth that one sin inevitably leads to others was exemplified in Solomon's case. Polygamy with him led to idolatry, "his wives turned away his heart after other gods." He permitted himself to be persuaded to forget God and offer worship to idols. The source of Solomon's transgressions is explained in the opening verse of the lesson, "his heart was not perfect with the Lord his God, as was the heart of David his father." This does not mean that David was a perfect man. He, too, sinned grievously, but he sincerely repented of his sin. His life purpose, the steadfast desire of his heart, was to serve God and to obey His will. With Solomon in his latter years it was different. He had grown indifferent in God's service. His immense wealth, the national prosperity, the flatterers by whom he was surrounded, led him away from the upright purposes of his earlier years. His heart fell away from God, and he was the same man who gave this excellent precept, "Keep thy heart with all diligence, for out of it are the issues of life." It is not stated that Solomon ceased to worship in the temple, but we are told that he did that which was utterly inconsistent with the sincere worship of Jehovah, "he went after Ashtaroth, the Goddess of the Zidonians, and after Milcom, the abomination of the Ammonites." Ashtaroth, worshipped by the Phœnicians, is generally understood to be the same as Venus worshipped by the Greeks and Romans. Milcom is supposed to be the same as Moloch, to whom at a later time children even among the Jews were sacrificed in the most cruel manner. The statue of the goddess was heated, and the children thrust into its burning embrace. Solomon also built a high place for Chemosh, the abomination of Moab. This deity was worshipped by the Moabites as the sun-god and the god of war. The place where Solomon built his idolatrous altars was on the Mount of Olives, from this circumstance the southern peak was called the Mount of Offence. For all his other foreign wives he made similar provision for the worship of their respective idols.

II. Solomon's Punishment.—God hates sin because He is infinitely holy. He is no respecter of persons. The greatest king or the most obscure transgressor will be justly and impartially judged by God. He was angry with Solomon on account of his sin. To help him to do right, God had twice made special revelations of His presence, first at Gibeon, when Solomon asked for wisdom, and afterwards at Jerusalem, when the temple was dedicated. Solomon's sin was aggravated because it was not committed through ignorance. He had the promise of God's guidance to keep him in the right path, and was specially warned against the very sin into which he fell, "that he should not go after other gods," and now the punishment that God had decreed against him was announced, probably by some prophet, just as Nathan was made God's messenger to announce to David God's displeasure with him, and the consequences that were to follow. Mercy is mingled with justice. The kingdom was not to be disturbed in Solomon's day. Though saddened by what was to follow his death, his reign would be peaceful till its close. "I will rend the kingdom from thee and will give it to thy servant." To Solomon this announcement would be peculiarly bitter. He had brought the kingdom to a degree of splendour and prosperity that eclipsed all surrounding nations, but its integrity and glory should not be in the inheritance of his son. As he had not served God as his father had done, so his son shall not enjoy the prosperity it had been the effort of his life-time to bequeath. Bitterest of all, the heritage he left would be shared by a servant. For David's sake the punishment of Solomon's infidelity was not to descend on him in its immediate force, but on his successor. Solomon was indebted to his father for many things, and for this forbearance likewise.

PRACTICAL SUGGESTIONS.

The wisest of men had great weaknesses. A powerful understanding is not in itself a safe-guard against great folly. It is heart-service that God requires. The wisest of men was not proof against the dangers of evil companionship. Sin and its punishment are inseparably connected.

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**THE TRADERS' TEA COMPANY**

Have completed their organization and have opened a store in Toronto at 15 King Street West. Their tea is only sold in cans, price \$1 each. In order to introduce their choice blends of tea, this company will put a souvenir in every can, such as solid gold and silver watches of the best American and Swiss makers; also genuine emeralds, diamonds, pearls, turquoise, amethyst and sapphire jewellery, set in solid gold, and various other articles of less value, too numerous to mention. Bear in mind that this costly method of advertising will be discontinued after 60 days' time. The following are among the fortunate purchasers up to date:—  
 Mrs. R. Y. Ellis, 24 St. Joseph Street, paid \$1 for a can of tea, and, on opening it, found a genuine diamond ring in solid gold setting. J. T. Jones, high constable, got a genuine diamond and ruby ring in solid setting. Mrs. Armstrong, 279 Richmond Street, found a genuine diamond ring set in solid gold. Miss Evelyn Cox, 8 Wellesley Place, got a genuine diamond in solid gold setting in her can. George Phipps, 173 Richmond Street, paid \$5 for six cans of tea, and found in one can a solid gold hunting-case stem wind and set watch. Mrs. W. Winston, 87 Gloucester Street, Mrs. Wilmot Matthews, 56 Elm Street, Mrs. Robt. Leith, 56 Huron Street, Miss B. Urquhart, 37 Avenue Road, Mrs. Romie, 2 Russell Street, Mrs. J. R. Lee, 409 King Street East, Mr. Tyler, of the old-established furniture store, 678 Queen Street East, Inspector Stephens, of Toronto Police Force, Thomas Sautier, boat-builder, foot of Sherbourne Street, and George Albert Lubar, musician, 134 Bache Street, each found articles of genuine diamond jewellery in solid gold setting in their cans. Frank Bell, night clerk at the G. N. W. Telegraph Co., got a genuine stem wind and set watch in his can. Robt. Sinclair, real estate agent, 393 Spadina Ave., found a genuine solitaire diamond ring set in solid gold. Walter Francis, 523 Yonge Street; J. J. Sadler, wholesale produce, 71 Oxford Street; Miss Nellie McAndrew, 150 Farley Street; and Mrs. E. Champion, 163 Strong, each found solid gold rings in their tea. D. M. Preston, with J. W. Cheeseworth, merchant tailor, 106 King Street West, found a genuine diamond and ruby ring in solid gold setting in his can. J. D. Hay, of Davidson & Hay, paid \$1 for a can of tea, and, on opening it, found, besides the tea, a genuine solitaire diamond ring in solid gold setting. G. Darby, city editor of Evening News, found a genuine diamond and ruby ring set in solid gold in his tea. M. Fisher, of M. Fish & Sons & Co., manufacturers and importers of woollens, 62 Wellington Street, got a genuine diamond in solid gold setting. A. J. Anderson, of the Globe office, found a ladies' chateleine stem-wind and set watch in his tea. John McFarlane, auctioneer, 8 Adelaide Street East. Jas. G. Malcolmson, 100 Gladstone Ave.; N. S. Lane, student at Trinity College, 215 Bleecker Street; J. Atkins, merchant tailor, 110 King St. West; John Nunn, president Army and Navy Veterans Society; G. Gibbs, wholesale provision and commission merchant; S. S. McDonald, barrister, 622 Spadina Ave.; Fred Duffly, butcher, 4 St. Lawrence Market; A. M. Rice, real estate broker, 16 King Street East; J. T. Yorl, 142 St. Patrick Street. Miss Maggie McCormick, 247 Spadina Avenue; Miss Mingey, 154 Queen Street; Mrs. T. B. Johnson, 74 Baldwin Street; Mrs. E. Cooper, 190 Queen Street; Mrs. T. Gray, 167 George Street; and Miss Kate McKenna, 200 Clinton Street, each found articles of genuine diamond jewellery in solid gold setting in their cans.

Orders by mail, accompanied by cash or post-office order from any part of Canada, will be promptly forwarded. Parties getting up a club of \$10 or \$20 always get a valuable souvenir. Single cans, \$1; 6 cans, \$5; 12 cans, \$10; and 27 cans, \$20. Address,

**TRADERS' TEA CO.**  
 15 KING ST WEST., TORONTO, ONT.  
 Store open from 8 a.m. to 9 p.m.

**THE MISSIONARY WORLD.**

**CHINA.**

The Rev. George Cockburn writes to the *Home and Foreign Record* of the Church of Scotland:

It is with deep gratitude to God that I report the completion of the mason work of the new church. The roof is on, the doors and windows made, and little remains to be done but the plastering. The dispensary and school have not yet been begun, but if all goes well both will be in an advanced state before this reaches you. The whole front of the mission buildings is finished, which is the part that would have excited hostile feelings among the people. The house of God is built on what is probably the most commanding site in the city, almost directly opposite to the temple of the tutelary god, without calling forth a single protest. You have only to reflect how easily the prejudices of the Chinese are excited, to understand how great cause there is to praise the Lord for His goodness.

We have other signs that He is rewarding our faith in going forward in our weakness. It has been evident for some time that several of the scholars have been under deep religious impressions, and now two of them, brothers, have come boldly out and refused to take part in domestic idol worship. They have had to bear a great deal from their father, which they have done with patience, but their mother is favourably inclined to Christianity and often attends church. These are the first cases of direct conversion among the scholars, and I believe others will be induced by their example to take a similar stand.

There are several applicants for baptism awaiting the opening of the new church. On the 14th May I yielded to repeated invitations to visit Kao-Kia-yen, the village of our late school teacher, although it is with great difficulty that I can at present leave Ichang. The village is thirty miles distant from Ichang; but thirty miles along a road in Scotland give a poor idea of the difficulty in reaching it. The road is a mere footpath leading through a wild mountainous country. For the most part it has got no making but what the feet of successive travellers have given it; at other places it has once been paved with large stones which are now tilted up at all angles, and in many parts it is so steep that long flights of rude steps have had to be cut in the rock. A drizzling rain fell all the time, and many streams had to be crossed. In a few cases there were bridges, but generally we were told that the bridge had been washed away and never rebuilt. Then I had to trust myself to Coolies, who never failed to carry me over in safety, greatly to my surprise in many instances.

One of the most striking things in China is the way in which all public works are left half finished, and invariably allowed to fall into decay, without any attempt at repairs. The traveller to Kao-Kia-yen enjoys the full benefit of the system. You will not be surprised to know that it took me two days' hard work to reach my destination. All along the road I found that Mr. Shiang had been well known, and he was universally spoken of with the highest respect. The extent of country that has been influenced by him is remarkable. Everybody spoke of Christianity as a thing worthy of serious consideration, and unquestionably with something in it. This is very different from the scoffing, jesting, scornful, or half-pitying answers that one generally gets from the Chinese, according to their individual humour. The single testimony of Mr. Shiang has been sufficient to convince a whole district that Christianity is a fact and not some silly idea or rascally device of the foreigner. This is a great point gained, and opens a wide door for future work. More than this, many are so impressed by the support that his religion was to Mr. Shiang, and the calmness and confidence with which he looked into the future, that they are anxious to be possessed of the same hope. It is the most remarkable and the most hopeful movement that has taken place in connection with our China Mission, and lays us under a deep obligation to follow it up, which, under present circumstances, is no easy matter. My purpose is to send the native helper to spend some time in the district, instructing the people. On his return he will be able to tell me where to go at once.

Eight girls are voluntarily attending the Boys' School, and the large proportion of women who attend the Sunday services show an increased opening for female work.

With very much to encourage us, there are not wanting signs of the activity of the enemy in sowing tares. I mention a little incident which happened the other day, as throwing some light on the intelligence of our converts. A man came for medicine, and the schoolmaster who was present immediately commenced telling him about Christianity. The patient replied that he was a Roman Catholic, and that there was little difference between their faith, but his (the schoolmaster's) was inferior and initiatory. The schoolmaster, pointing to the book, said, "Show me in the New Testament wherein Protestantism falls short of Roman Catholicism?" To which he got the answer, "At any rate you must admit that Catholics are more numerous than Protestants." The reply was, "If mere numbers could settle the question, we must be both wrong and the worshippers of idols right." When pressed to make good his assertion, the Roman Catholic acknowledged that he had never seen the Bible, but wished to show that he knew something by commencing to repeat the *Pater Noster*. The schoolmaster told him three things for which there was no authority in Scripture—the worship of Mary, submission to the Pope, and the absolution of sins by the priest. Another piece of advice was that he should mend his manners. "What would you think of me," said the schoolmaster, "if I went to the Catholic mission for assistance and as soon as I had seated myself in your guest-hall prefaced my request by telling you that your religion was initiatory and defective?"



BEAUTIFUL WOMEN

Can always make themselves more beautiful by devoting a little attention and intelligence to the duty which every woman owes to herself. Wise women know this and profit by the knowledge, which is the reason that the Recamier toilet preparations have won such enormous popularity, and are regarded with such favour by the most famous beauties of the day on both continents, who unanimately testify that, once having used these invaluable and incomparable essentials of the toilet and the home, they would never be without them, especially as their absolute freedom from all poisonous ingredients is guaranteed by the most distinguished and honourable medical and scientific testimony based on elaborate and costly analysis of all the preparations.

FROM MME. ADELINA PATTI-NICOLINI.

CRAIG HINDS CASTLE, Oct. 13, 1887.

MY DEAR MRS. AYER: There never has been anything equal in merit to the Recamier Preparations, my skin is so immensely improved by their use. I need not dread old age while these magic inventions of yours exist. I use Cream, Balm and Lotion every day of my life, and could not exist comfortably without them. Recamier Soap is also perfect. I shall never use any other. It far surpasses all toilet soaps. I hear that the Princess of Wales is delighted with the Recamier Preparations. I am convinced your Recamier Preparations are the greatest boon ever invented. I could not comfortably endure a day without them.

ADELINA PATTI NICOLINI.

I use the Recamier's religiously, and believe them essential to the toilet of every woman who desires a fair skin.

LILLIE LANGTRY.

WHAT THE RECAMIER PREPARATIONS ARE, AND WHY THEY ARE TO BE USED.

Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth as white, and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for

any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, or gentlemen after shaving and for the toilet generally.

Recamier Soap is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all poisonous ingredients, and contain neither lead, bismuth, nor arsenic. The following certificate is from the eminent Scientist and Professor of Chemistry, Thomas B. Stillman, of the Stevens' Institute of Technology:

BROADWAY, NEW YORK, Jan., 1887. MRS. H. H. AYER:

DEAR MADAM: Samples of your Recamier Preparations have been analyzed by me. I find that there is nothing in them that will harm the most delicate skin, and which is not authorized by the French Pharmacopœia as safe and beneficial in preparations of this character. Respectfully yours,

THOMAS B. STILLMAN, M.S.C., P.H.D.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from the Canadian office of the Recamier Manufacturing Company, 374 & 376 St. Paul's Street, Montreal. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c.; unscented, 25c.; Recamier Powder, large boxes, \$1.00. Small boxes, 50c.

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

WHY CONSUMPTIVES LOSE FLESH.

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

When the lungs become diseased their capacity for air is diminished, and to exactly the same extent the power to make new blood from food is reduced, and a corresponding loss of flesh and strength must take place. If the disease increases the obstruction to breathing also increases and the body keeps on wasting or consuming away, and no diet can prevent it. This is a law of our being, fixed upon it by the God of nature, and there can be no exception to its operation. You cannot find in all the world a strong, muscular man who has not large lungs and great breathing power, or a man with small lungs, and feeble breathing power, who is not thin and weak. How absurd, then, in the light of science, appears the hackneyed promise, so often made by physicians in lung cases, to build up the wasting body by food. They have no more power to stop the loss of flesh, by food, than they have to stop the revolutions of the earth upon its axis. The only way the body can be built up is to stop the disease and improve the breathing. Accomplish this and nature will do the building up. ROBT. HUNTER, M. D.

77 Bay St., Toronto, Nov. 28.

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77 Bay St., Toronto, Nov. 28.

COMPARATIVE WORTH OF BAKING POWDERS.

Table with 2 columns: Brand Name and Relative Strength (represented by horizontal bars). Brands include ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM (Alum Powder), AMAZON (Alum Powder), DAVIS' and DAVIS' O. K., CLEVELAND'S, PIONEER (San Francisco), CZAR, DR. PRICE'S, SNOW FLAKE (Gross's), LEWIS', PEARL (Andrews & Co.), HECKER'S, GILLET'S, ANDREWS & CO. "Regal", and RUMFORD'S, when not fresh.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D.

"It is a scientific fact that the Royal Baking Powder is absolutely pure. The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. H. A. MOTT, Ph. D.

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge. WM. McMURTRICK, Ph.D.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, besides affording the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

\* While the diagram shows some of the alum powders to be of a comparatively high degree of strength, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous

RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For 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.

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and 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.

Colds, Coughs, Bronchitis,

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure.—L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.—Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me.—A. J. Eidson, M. D., Middletown, Conn.

LUNG COMPLAINTS.

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs.—M. A. Rust, M. D., South Parish, Me.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral. One bottle of this medicine effected a complete cure.—John Tooley, Ponton, Mich.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds.—Samuel Motter, Editor of the Emmitsburg Chronicle, Emmitsburg, Md.

I have used Ayer's Cherry Pectoral in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction.—Elihu M. Robertson, Battle Creek, Mich.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs.—Alice G. Leach, Jamaica Plain, Mass.

Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few weeks, was compelled to give up my work. The doctor told me that I had Bronchitis, which he was afraid would end in Consumption. I took two bottles of Ayer's Cherry Pectoral, and was entirely cured.—J. L. Kramer, Danbury, Conn.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1: six bottles, \$5

THE BEST FOOD TO GET STRONG ON, FOR INVALIDS, CONVALESCENTS, OR FOR THE ROBUST, IS



IT IS PREPARED with the greatest care from carefully selected meat, and BY ITS PATENT PROCESS OF MANUFACTURE, all the NUTRITIOUS CONSTITUENTS OF MEAT ARE PRESERVED.

CURE FOR ALL! HOLLOWAY'S OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

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Miscellaneous.

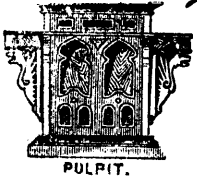
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Equal in purity to the best, and Best Value in the market. Thirty years' experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.

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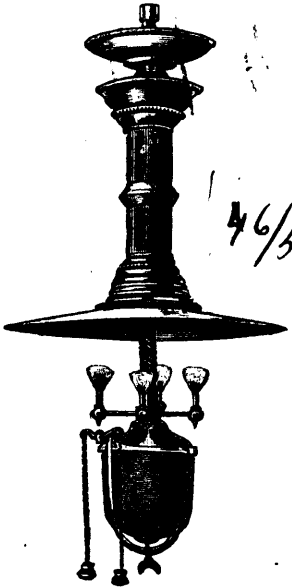
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WM. R. GREGG, ARCHITECT, 9 VICTORIA ST., TORONTO.

DR. A. B. EADIE, HOMEOPATHIST, 127 CHURCH STREET, TORONTO

C. V. SNELGROVE, DENTAL SURGEON, 97 CARLETON ST., TORONTO.

MARRIAGE LICENSES S. J. REEVES, 479 Queen Street West, Toronto.

HENRI DE BESSE, Formerly Professor at New York Conservatory of Music, will receive Pupils for Violin or Planoforte, Paris and Stuttgart Conservatory Methods. 129 BLOOR STREET, EAST.

C. P. LENNOX, DENTIST, YONGE ST. ARCADE, TORONTO. The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue Night calls attended to at residence.

J. D. TYRRELL, M.D., Homoeopathic Physician. Specialties: Chronic Diseases and Diseases of Women. Consultation Rooms: 127 Church St., Hour from 11 a.m. to 3 p.m. Telephone 1707. RESIDENCE, D'ARCY STREET.

Miscellaneous.

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

BIRTH.

At the manse, Churchill, on Monday, the 25th November, the wife of the Rev. W. A. Duncan, of a daughter.

MARRIED.

At Edinburgh, on Tuesday, 26th November, Margaret, the eldest daughter of the late Hon. George Brown, to Dr. Alexander Hugh Freeland Barbour, by the Rev. Dr. White, of St. George's Church.

DIED.

At the residence of her sister, Mrs. Cameron, Head st., North Chatham, on the 20th November, Catharine Jane, beloved wife of Rev. A. H. Drumm, of Georgetown, aged 28 years and 6 months.

MEETINGS OF PRESBYTERY.

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

GLENGARRY.—At Maxville, on December 10th, at 11 a.m.

GUELPH.—St. Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools.

HAMILTON.—Meetings for conference on the State of Religion, etc., will be held in Hamilton on the 10th and 11th December; and in St. Catharines on the 17th and 18th December.

HURON.—At Seaford, on the 21st January, at 10.30 a.m.

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

LONDON.—First Presbyterian church, London, Tuesday, 10th December, at 2.30 p.m.

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

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

OWEN SOUND.—In Division Street Hall, Owen Sound, December 16th, at 7.30 p.m.

PARIS.—In Zion Church, Brantford, December 17th, at 11 a.m.

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

WHITBY.—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

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

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

DRESSMAKERS' MAGIC SCALE.

The best Tailor System of cutting. Improved and simplified. Taught by

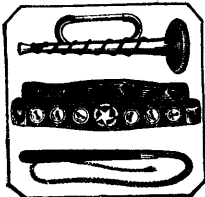
MISS E. J. CHUBB, Gen. Ag't for Ontario 426 1/2 Yonge St.

Burdock BLOOD BITTERS

REGULATES The Bowels, Bile, and Blood.

CURES Constipation, Biliousness, all Blood Humors, Dyspepsia, Liver Complaint, Scrofula, and all Broken Down Conditions of the system.

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



HANDSOME

DRIVING

Trumpet, Whip & Rein.

For a Present for a Boy it Cannot be Excelled.

NOBBY! DURABLE! PRETTY!!

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

Knitting Machine

IN PERFECT ORDER, WILL BE SOLD CHEAP.

Address—KNITTER, 5 Jordan St., Toronto.

Miscellaneous.

ROYAL BAKING POWDER Absolutely Pure.



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