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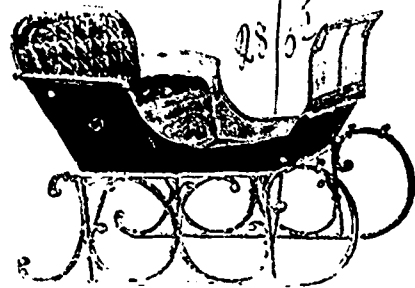
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FOR TOOTHACHE.—Go buy a bottle of Pain-Killer, and find relief in the twinkling of an eye.
QUEEN'S PUDDING.—One pint of bread crumbs, one quart of milk, warmed and poured over the crumbs; yolks of four eggs, beaten with one cup of sugar and one teaspoonful of butter; bake. When baked, spread over the top a layer of jelly or preserves. Beat the whites of eggs dry, and add two tablespoonfuls of sugar, and spread over the top; return to stove, and bake a light brown. Serve warm with sauce, or cold with sugar and cream.
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"Constantly Hawking and Spitting."
 THOMAS J. HUSING, Esq., 2902 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.
 ELI ROBBINS, Remyan P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, OCTOBER 19th, 1887.

No. 43.

Notes of the Week.

THE girls hold their own in college. At the entrance examinations at Cornell, just held, out of seven scholarships awarded for the best examinations, the prizes of \$200 a year, for five years, were gained in mathematics by three young men and two young women, and in classical studies by one young man and one young woman.

BOTH Princeton Theological Seminary and University have resolved to support a missionary in the foreign field. The first man sent by the university students will be Mr. John N. Forman, for whose support more than \$1,600 has already been secured. The seminary students have raised \$648 for the support of its missionary and the balance, it is said, will soon be forth coming.

THE Waldensian Synod has just been in session in Torre Pellice. Rev. R. H. Lundy, of Liverpool, appeared as a deputy from the English Presbyterian Synod. Dr. Geymount was re-elected president. The union negotiations between the Waldensians and the Chiesa Libera fell through. The Synod declared that the time was not ripe for permitting women to vote in the election of ministers.

HIS Excellency Lord Reay, Governor of Bombay, recently told a deputation representing British and American missions that waited upon him in connection with the drink question, that the strength of a nation depends upon the vitality of its moral forces, and that all classes of English and American society are now permeated with the conviction that temperance is a law of nature which cannot be set aside with impunity.

A SCOTTISH contemporary remarks: Marriages in church are becoming the order of the day on the Clyde. Recently there have been two notable examples—one in Skelmorlie Church, where Mr. Cameron Corbett, M.P., was the bridegroom, and the daughter of Mr. John Polson, of Paisley, was the bride; the other in Helensburgh Church, where a daughter of the late Major Gells, of Ardmore, was the bride. At Helensburgh it was the first occasion on which a wedding had been celebrated in the church, and the spacious edifice, gaily decorated with flowers, was crowded.

THE Winnipeg *Sun* says: The Presbyterians have been making rapid progress in Manitoba. From 1881 to 1886, they exhibited an increase of 15,000 or 104 per cent., and had passed from second place to a decided lead. In the same period of time the adherents of the Church of England increased from 13,715 to 23,306, and the Methodists from 9,382 to 14,648. Of the larger denominations, the Roman Catholics show the least increase, only twenty-five per cent., the reason being that this church has benefited to a smaller extent than the others from the large immigration into the country since 1881.

Two faithful ministers of the Irish Presbyterian Church, says the *Belfast Witness*, have had fitting honour done to their memory during the past week. A noble monument has been erected to the Rev. Dr. Meneely in the church where he laboured so long and with such fidelity, and where he raised for himself, by his holy, earnest life, a nobler and more permanent memorial by far than any that could be built of stone or marble; and a public testimonial raised in honour of the late most lovable and able minister of Ballysillan, the Rev. W. C. McCullagh, and which reached the handsome sum of \$2,500, has been presented to his daughters. It is pleasant to find such fresh illustrations of the truth that "the memory of the just is blessed."

THE *Christian World* says: Special services were held on Sunday in Camden Road Church, being the fourth anniversary of the settlement of the present

pastor, Rev. R. M. Thornton, B.A. Rev. Dr. Murphy, of Crouch Hill, preached in the morning. In the afternoon Mr. Thornton delivered his quarterly sermon for the young to a large gathering, mainly composed of children from the four Sunday schools in connection with the church. In the evening Mr. Thornton preached the first of a course of monthly sermons to young men to be continued throughout the winter. During the past four years the membership of the congregation has risen from 227 to 460, and the roll of Sunday scholars from 497 to 744. The finances have also materially improved during the same period.

THE *Christian Leader* states that the Rev. Dr. W. Wilson preached in St. Paul's Free Church, Dundee, on Sunday forenoon, in connection with the jubilee of his ministry; and on Monday he was entertained by the Presbytery and also by his congregation. Seventy gentlemen were present at the dinner given by the Presbytery, and Dr. Wilson was presented with an address bearing testimony to the large practical sagacity, judicial firmness and solid wisdom which had been of signal service to the Presbytery and throughout the Church. Dr. Wilson mentioned the fact that in 1834 he was employed as parochial missionary in Glasgow, and also as editor of the *Scottish Guardian*, the only Scottish Church paper in existence at that date. At the meeting of the congregation of St. Paul's in the evening, Dr. Wilson was presented with a service of silver plate.

AN Edinburgh gentleman having addressed a letter to Canon Liddon on the subject of the reunion of the Churches of England and Scotland, has received the following reply "Anything that could lessen the existing divisions of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed; the difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than as the phrase goes a question of Church government, and on the other hand, Presbyterians have historical traditions of their own, which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this; but, as at present informed, I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that He would teach us the secret of that blessing of unity which he has Himself taught us to think so precious."

THE *Irish Temperance League Journal* says: The question raised by the Rev. Charles Garrett, about the employment of girls in public houses, is well worthy of the attention of philanthropists and legislators. He says there are 200,000 girls employed in public houses in the United Kingdom, and some of these, perhaps many of them, are kept "120 hours hours per week in the fetid air," while mill girls, by Act of Parliament, are only allowed to work fifty-seven hours per week. In Victoria, the Temperance reformers refuse to allow barmaids to be employed, but our Parliament at home seems unable to devote attention to such practical matters as the health and morals of the people. Probably the House of Lords would forbid such legislation even if her Majesty's faithful Commons cared to take the matter up. In our judgment there is no speedier way of ruining, morally, a young girl than to put her into a public-house, or behind a bar. Her customers are mostly of the sort that can only corrupt her, and if there be any truth in the ancient maxim about evil communications corrupting good manners, she is indeed in an evil case. This is another argument against the existence of the public-house. Employments that can only tend to the demoralization of all who are in them ought to be swept away.

COMMENTING on the Evangelical Alliance meeting at Aberdeen, the *British Weekly* says: Of the speeches at the Aberdeen meeting, those of Professor Charteris, Principal Cairns and Dr. Clemance were the most striking. Dr. Cairns treated of Christian

virtue and its apologetic power in his own eloquent way. Christian work, he said, is the organized activity of faith; prayer is the spirituality of speech. Dr. Charteris' handling of sectarianism or sectional peculiarities was good and true. It is painfully evident, as he said, that the sum total of the heads we count on muster days is always much the same, though the items are from time to time differently apportioned. "It is not so much that we are willing to be poor for Christ as that we seek to beggar our neighbours." Dr. Clemance, again, criticised frankly the "carnality" of the Churches, and of society, and did so with some freshness. It was a piece of carnality, he said, when the connection of a Christian Church with a State was regarded as putting on that Church the seal of legitimacy. It was a piece of carnality when the members of one Christian fellowship arrogated to themselves the exclusive title of Church, and spoke of their Christian brethren as only members of a sect. Happily, a large audience of variously named Christians in Aberdeen can receive this teaching.

DR. TALMAGI, in his sermon last week, referred to the comments made by several Presbyterian papers on the apparent illiberality on the part of the Brooklyn Tabernacle congregation, in the matter of contributions to the Schemes of the Church. He said misrepresentations have been going the rounds of the religious papers concerning the generosity of this church. Seven hundred and eighty-one thousand, three hundred and sixteen dollars and twenty-four cents have been paid cash down in this church for religious uses and Christian work during the nineteen years of my ministry here. This church was built by all denominations of Christians, and by many sections of this and other lands, and that obligation has led us to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to the boards of our denomination. Subscription papers for all good objects, Christian, humanitarian, collegiate and missionary, are as common as the daylight, and no church in Christendom has been more continuous in its charities than this. Besides that, I am grateful that we have received, during the year, by confession of faith in Christ, 725 souls, which fact I mention not in boasting, but in defence of this church, showing that it has neither been idle nor inefficient. The most of our accessions have been from the outside world, so that, taking the idea of my text, we have not been building on other people's foundations.

THE Rev. J. Gordon Gray, D.D., pastor of the Presbyterian Church in Rome, Italy, paid a brief visit to Toronto last week. He preached in Knox Church on Sabbath, and gave a most interesting address at the St. James Square Church prayer meeting on Wednesday evening. Dr. Gray gave a clear and condensed statement of the political situation, and showed that however anxious the Vatican might be for the restoration of the temporal sovereignty of the Pope, the leading statesmen and the Italian people had not abandoned the position taken by Count Cavour, that there should be a Free Church in a Free State. The work of evangelization was being carried on with system, vigour and encouragement, many notable illustrations being given of the most gratifying results. The new building in which the services are held is most favourably situated. In a circular lately issued it is stated that, as the services held in this church are the only Presbyterian (English) services in the city, members of nearly all the Protestant Churches, both British and American, will feel special interest in maintaining, in such a centre as Rome, evangelical teaching along with simple forms of worship. The brethren of all these Churches, we are glad to say, largely avail themselves of the services thus provided, and feel themselves at home in them. We venture, therefore, to think that the members of sister Churches in America and Canada, as well as in Great Britain, alive to these claims on their sympathy and support, will respond to the appeal made on behalf of this praiseworthy undertaking.

Our Contributors.

INDIVIDUAL WORK THE MAIN THING.

BY KNOXONIAN.

Spurgeon is reported to have said that if the building of Noah's Ark had been left to a committee, the keel would not have been laid when the Deluge came on. Committees do sometimes work slowly, and, what is worse, sometimes they do not work at all. Just how long it would have taken a committee to build the Ark, it is impossible to say. Perhaps they never would have built it. Perhaps they would have wrangled about the shape of the vessel, or the size of the windows, or the places for the animals, until the Deluge began to come down. An Ark committee might have been a dismal failure, as many a committee has been since the days of Noah.

The fact is real work is always done by individuals. Committees may be useful for cutting out work, but in the end the work is done by individual men and women. Conferences, conventions and gatherings of that kind may throw some light on methods of working or may act as a mild tonic on workers who need toning up; but when the talk is over, and the resolutions are passed, the real work has to be done by individual exertion. Noah must go on and build the Ark himself, getting as much help as he may from Shem, Ham and Japheth.

When the Presbyterian Unions of '61 and '75 were being discussed, one would almost think that a union of all the Presbyterians of this Dominion would bring in the millennium. Listening to some of the union speeches, you would almost suppose that the moment the Churches were united all difficulties in doing the Lord's work would vanish into the air. It goes unsaid that Presbyterian Union is a good thing. Nobody doubts that now. But what practical difference does the Union make in carrying on the real work of the Church? Not very much. Preaching is the most important part of a minister's work. When a preacher sits down to make a sermon, does he find that the Union helps him to get at the exact meaning of the "original," or to divide his text, or to properly distribute his matter, or find good illustrations that will make truth strike the mind of the most obtuse hearer, and stick there? Does he ever say to himself: "The Union of '61 greatly helped me in dividing that text, and the Union of '75 suggested an application that sent the truth right home?" The Union may work in that way for some preachers, but those we happen to know have to hammer their divisions and applications out of their own brains just as they did before the Union took place.

Next in importance to preaching is pastoral visitation. How much does the Union help one in pastoral work? The miles in the country are not any shorter, and the mud is just as sticky as it was when there were a half a dozen Presbyterian Churches in the Dominion. The sidewalks are just as hard and just as level as ever, and the tramp, tramp in the afternoons, making pastoral calls, make clerical feet as sore as in ante-Union days. The Union makes little or no difference in the actual work.

Elders' and managers and deacons and Sabbath school teachers and officers, in fact everybody, have to work now, if the work is done, just as everybody had to work before the Union, if the work was done. The universal law is that the work is done when individuals do it, and never done unless individuals do it.

Now, if all this is true in regard to a great movement like the Union, it must certainly be true in conferences, conventions and gatherings of that kind. These modern institutions may serve a good purpose, but it should never be forgotten that in the end the real work must be done by individuals. It is not the thunder that refreshes the earth and revives the growing grain. It is the individual rain-drops, each one doing its share. Thunder never made anything grow. Conference thunder, be it ever so loud, is as unproductive as any other kind, if individual men do not work well in their own individual spheres.

What the precise value of a conference or convention is it is impossible to estimate. When you attend a good one you may think that its value is considerable. The next time you hear some active conference or convention man preach, you probably change your mind. You wonder how it is that one who lectures others so much can't do better himself. Something may be gained by hearing men describe their

methods of working. Still the gain in this direction is not great. There is no one best way of doing anything. The best method in one congregation may not be the best in another. The method best for one man may be the worst for another. Perhaps the real value of a Conference on the State of Religion depends almost entirely upon the stimulus it gives to those who attend. If it takes them out of a rut, brightens them up, refreshes them and sends them home nerved for the battle, and more determined than ever to fight bravely on until the Master calls, then it is a good thing.

The publicity given in these days by the press to conferences, conventions, Church events and special services by the Sam Joneses, has a powerful tendency to magnify them out of all proportion to their importance. The real work done by individuals is never advertised, and because never advertised people who read nothing but newspapers, and who never think, believe that the only work done is the work advertised.

Who ever saw a paragraph like this in a daily newspaper: "The Rev. Mr. Faithful went out last Monday afternoon, called upon ten families, read and prayed with six of them, spoke to several on the question of personal religion, visited three sick parishioners, prayed with one whose end is very near, and greatly helped him to meet the last enemy; called on two very poor families and gave them some help to keep the wolf from the door." That afternoon's work may tell for more on the great day than half a dozen conventions. And yet there are people calling themselves Christians who would say that was no work at all, because it made no noise, and they did not read about it in the papers. Shame!

Did anybody ever see anything of this kind in a newspaper. "Boanerges rose early on Tuesday morning, and tackled his text for next Sabbath; he examined the original carefully, blocked out his sermon, sketched his plan and arranged his matter; then he ransacked his library to see what other people thought about his text, modified his plan a little, and laid it over for a day. Thursday morning he began writing, and wrote till his brain was hot and his nerves tingled. Sabbath evening the sermon was preached, and made a most powerful impression?"

That sermon may have done more good than a hundred conventions, fifty conferences, with a dozen Presbyterian meetings thrown in, but even some good people did not think much of it, because there was nothing of it in the newspapers!

Moral. - Real work for the Master is generally done by individuals, and for the most part done quietly.

A SCEPTICAL LECTURE REVIEWED.

MR. EDITOR.—Will you kindly grant me a little space in your well conducted religious journal, for a short review of a lecture, entitled the "Glory of Unbelief" delivered recently at Almonte, by a Mr. Watts, editor of a free thought paper? I have chosen your paper for publicity of these thoughts upon the opposite or Christian side of the question, as being a Church paper, therefore, more properly the vehicle for communication of such theses than a local paper. I deem many of his propositions and assumptions as being untenable, by reason of some misleading statements, as well as some (so put it mildly), wherein the truth was rather scantily adhered to. But, as I am but a common working man without a theological or even a high class education, I feel that I cannot do such justice to the refutation of the erroneous allegations as one possessed of higher scholastic attainments and more critical acumen might do, and as a subject of such vital importance demands. However, I wish to contribute my mite of disapproval and disbelief in Mr. Watts' exposition of his unbelief, and as brevity is more acceptable than prolixity to a journal devoted to so many different subdivisions of work, and all having a bearing upon the main features contemplated in its production as is THE CANADA PRESBYTERIAN, therefore, these remarks will be kept within prescribed limits, trusting that they may induce some able mind or pen to give your readers some further condensed thoughts bearing upon the distinctive qualities of Christianity and the evils of scepticism respectively.

The lecturer at the outset stated that his confères did not take kindly to the name unbelievers as being exclusively applied to persons of that ilk. He contended that, as all men cannot believe everything,

that therefore they disbelieved some thing, hence, to that extent, they were unbelievers; that even among Christians, one branch or sect put forth some tenet which another sect disbelieved and in like manner throughout the whole of the denominations did we find the same disagreement.

Now the foregoing line of argument is quite misleading, and possibly with intent aforethought. Professor Drummond thus illustrates such a comparison by saying that, because there were certain quack doctors in medicine, hence there was no use of securing the services of a physician in a case of sickness, notwithstanding there were duly organized schools of medicine and accredited M. D.'s therefrom.

Christians claim the appellation of believers, distinctively, in that they believe in the existence of an Almighty Being, the Creator of all things, animate and inanimate, and that the book called the Bible contains the record thereof of man's fall by the sin of disobedience, and of the mind and will of the Deity for the guidance of the human race; likewise of the provision made for the redemption of fallen mankind to a future state of everlasting bliss, by believing upon and accepting of an anointed Saviour, as revealed and spoken of by the prophets and holy men of old, and as testified by the apostles as they were moved and inspired by the Holy Spirit. This is Christian belief as contradistinctive from atheistic unbelief. These fundamental truths, as set forth in the sacred Scriptures, are I believe, accepted by all professing Christians. And as for the subdivisions of the Church into the various sects and denominations, wherein they disagree, these may be accounted for as Professor Drummond shows in his book, "Natural Law in the Spiritual World" (a book by the way, well worthy of the careful study of all shades of sceptical free thinkers, notably the chapter upon parasitism). He says: "These creeds are but human renderings of divine truth," consequently, may, or may not be, in entire harmony with the teachings in the accredited law and the testimony. And as bearing upon unbelief, it may not be out of place to transcribe here an excerpt from Lord Bacon's essay upon "Atheism." He says: "I had rather believe all the fables in the legend and the Talmud and the Alcoran, than that this universal frame is without a mind; and therefore God never needs miracle to convince atheism, because his ordinary work convinceth. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion, for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further. But when it beholdeth the chain of them confederate and linked together, it must needs fly to providence and deity," etc.

We were next made aware that the men of greatest mental calibre in scientific lore, in the past and at the present time, were Germans and sceptics moreover. Now this may have been partially true, some forty or fifty years ago; but if we can credit reviews of these latter times, this state of things is now altered, and the greatest mental capacities are now firmly ranged upon the side of orthodox Christianity. A list of names of men of great scientific research and attainments, mostly British too I think, and a majority of them of our own time, was recited to us, and all of them were unbelievers. Admitted that the names given were in every sense such persons as they were cited to be, it does not follow that a very large list of names could not be made out of men of great proficiency in scientific studies and elucidation of the same by the contributions of their pens, and these persons, sound to the core as well upon the articles of our most holy faith, such as Bacon, Agassiz, Hugh Miller, Argyll, Sir William Dawson and many other names which doubtless are familiar to the general reader.

We were told that it was the forte or strong point in the unbelievers' creed to endeavour to place all men upon an equality with respect to the possession of this world's goods; that there was an abnegation of self, it would seem, for the upraising of degraded humanity. But what do the actual facts, as they have transpired within a few years past, in England and America, prove. Instead of the denying of self, we have found invariably exhibited the most grossly selfish natures, wherein the sacredness even of human life is not allowed to stand in the way, when the sacrifice of such lives is deemed desirable for the gratification of their grovelling, selfishly inclined hearts, as evidenced by Socialists and Nihilists wherever they

have become numerous. And as proof of the accuracy of these statements, just at the present time, note Powderly, Henry George and Dr. McGlynn's recent disavows of all such members of the "genus Homo." This lecture was not only sceptical as to some points in orthodox belief, but was entirely so much so, as to deserve no other appellation save atheistic; and in some portions of it too, it was strongly blasphemous, as when setting forth Christian intolerance as exhibited in the early and mediæval history of the Church, and even to a certain extent at the present day. In this connection he said that even the devil of the Christians' belief was more merciful or tolerant than the Church would have been. Seeing that after he had tempted Jesus Christ for forty days without getting Him to accede to any of his demands, he let Him go without either knocking Him down or putting Him to torture. Here overlooking the fact that the power was given to the evil one to tempt our blessed Saviour, to set forth His perfect humanity, that in all points He was tempted like as we are, yet without sin. And as to His power to overcome all His enemies, even the great adversary, the same book from which Mr. Watts quoted the temptation of our Saviour records many instances of His power over evil men, evil spirits and even over death itself. But these statements are styled by unbelievers as supernatural, therefore without the pale of reason, yea verily beyond the ken or comprehension of the natural man, as the carnal mind of man, unregenerated by the power of the Holy Ghost, is enmity against God; but by the power of the indwelling Holy Spirit these truths are spiritually discerned and appreciated. Are there not miraculous conversions occurring at the present time in many of the slums of the great cities of our land, wherein men and women are raised from the greatest depths of degradation, in sin and crime and misery, to the enjoyment of a new life of purity, thrift and sobriety, by the power of the Gospel of Jesus, though in some instances it may have been proclaimed by the unkenned in the school of philosophy, and in many instances reclamation had been strenuously aimed at by merely human admonitions, without success, until the scheme of salvation had been presented to their minds? Such changes are evidently the work of the Omnipotent.

We had also to listen to a refutation of the Biblical account of the creation, and had served up to us instead the evolutionistic theory. And as for heaven, he seemed to scout the idea of the reality of there being such a place of bliss as recorded in the New Testament, and made some rather blasphemous remarks with respect to the same, which seemed to please a select few in the audience, as it seemed to excite their risible nerves somewhat. But poor Robbie Burns, with all his latitudinarianism, did assert that an atheist's laugh was a poor exchange for Deity offended. We were next informed that, ere mankind could be raised to an universal social equality, we would have to get rid of king craft and priest craft, which I would say, although Mr. Watts be an Englishman, goes far to establish the fact of his being no more loyal than he should be. I would have liked to have taken up some more of the lecturer's assertions and assumptions, as disproving the validity or worth of the Christians' belief, but as I have now written enough to occupy more space than you can well spare at one time, I shall therefore sum up by quoting a venerable missionary's testimony to the efficacy of the Gospel in upraising the degraded heathen in many parts of the globe. A veteran missionary, Rev. James Chalmers, said recently in an address in London: "I have had twenty-one years' experience among natives, I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized." Testimony, such as this, is worth volumes of theory.

Now, in the words of one possessed of more wisdom than the whole fraternity of sceptics combined,

namely, that of the "Preacher," I conclude. He says: "Let us hear the conclusion of the whole matter. Fear God, and keep His commandments. for this is the whole duty of man. For God shall bring every one's work into judgment, with every secret thing, whether it be good, or whether it be evil," Eccle. xii. 13, 14. And in order to understand how to attain to this aright, we must not merely read but search the Scriptures, for they are they which testify of the truth as it is in Jesus. D. M. F.

Almonte, Ont., September, 1887.

THE SECOND COMING.

MR. EDITOR, Like your correspondent, "Berean," I have for some time been deeply interested in the subject of our Lord's second coming. And I confess to be one of those who have been captivated by the Premillennial theory, and who believe that it has its foundation in Scripture honestly and fairly interpreted. The first point to which "Berean" calls attention is, Whether the Lord's second coming will be before or after the millennium? "Berean" takes for granted that he has settled this question, and has, as we think, somewhat hastily concluded that the Premillennial theory is unscriptural. It is not our intention to enter on a full exposition of this theory, which, to do it justice, would require a volume, and an abler pen than mine. But I desire briefly to refer to a few points which may serve to guide the thoughts of your readers on this great subject.

Let it be noted first that "Berean" takes for granted that there will be a millennium, when all the glorious pictures drawn by the prophets of a happy day, when war shall cease, when peace and righteousness shall prevail everywhere, and when all shall know the Lord from the least to the greatest, will yet be realized in our world. On this point we are fully agreed.

But while we dwell on this delightful prospect, and cherish the hope of its realization in God's own good time, we are led to enquire what does Scripture teach concerning the state of the world and the condition of the Church before that better day, and what does Scripture teach about the circumstances of its introduction.

In the teachings of Christ and His apostles there is no intimation that Christianity will be universally received during the present age or dispensation. It will be readily admitted by "Berean," and all who advocate his side of the question, that the present age (aion), or dispensation began when Christ came in His humiliation to make atonement for sin, and provide salvation for His people. And it is equally clear from the teachings of the Word that the present aion or age will close when Christ shall come the second time in glory.

But what is the picture of the aion or age in which we live, as given by Christ and His apostles? First of all, this age or dispensation is elective. God's design in this age is to gather out from among the Gentiles a people to Himself, Matt. xxiv. 14, and Acts xv. 14. And when the Gospel has been proclaimed to all nations, and the times of the Gentiles are fulfilled, then shall the end of the age come. But, as we have said, there is no intimation that the world will be converted, or that the reign of righteousness and peace will dawn on our race during the present aion or age. Instead of this Christ says to His disciples: "If they have persecuted Me, they will also persecute you," "in the world ye shall have tribulations," "when they persecute you in one city flee ye into another," "if the world hate you, you know that it hated Me before it hated you." And Paul says: "All who live godly in Christ Jesus must suffer persecution;" while Peter in both his epistles sets forth the same truth in very strong colours. Such is the New Testament picture of the present age, and of the condition of the faithful in their relation to the world. Those who are Christ's know in their own hearts, in the midst of life's battles and their earnest work for the Master, a peace, a joy and a blessed hope to which the world are strangers. But they are not taught to look for the reign of peace and righteousness till this age closes, and the Lord Himself, who has gone to receive a kingdom, shall return in glory, and take to Himself His great power, and reign. "The true Church is a persecuted, suffering, cross-bearing people (John xv. 19-21 and John xvi. 33) thereunto appointed (1 Thes. iii. 3) and this will continue until Christ come (2 Thes. 1. 4-10)."

Moreover, in this age Satan, the great deceiver, is going to and fro through the earth, leads men captive at his will, is going about like a roaring lion seeking whom he may devour, and is represented as the prince of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience. And there is no intimation that the world will be delivered from the power of the great enemy during this aion or age, not until the Lord come and Satan be bound, Rev. xix., xx. 1-3, and 2 Thes. ii. 8-10. Thus are we precluded from looking for a millennium before the second coming.

Bereans are plainly told that the tares and the wheat will grow together until the end of the age, when the Lord shall come. There is certainly no room for a millennium here. We are told that, as it was in the days of Noah and in the days of Lot, so shall it be at Christ's coming. Now in all this teaching there is no hint of a period of millennial glory till the Lord come. And we are forced to the conclusion that the second coming of the Lord must be premillennial.

Before leaving this point I would remind "Berean" that the Greek word "aion," which in the Revised Version is translated "world," in Matt. xxviii. 19, and in Matt. xiii. 39 and elsewhere, does not mean "world." Its true meaning is "age," a period of time. The Lord's promise to His disciples was not that He would be with them to the end of the world, but to the end of this age. And in this promise it was implied that then they would, according to His promise, see Him again, and their hearts should rejoice. And in Matt. xiii. 39 the Lord does not refer to the close of the world's history, but to the close of this elective dispensation, when He will come to gather all His own, when the kingdom and the dominion shall be given to the saints of the Most High, and when there shall be one Lord over all the earth and His name one.

I desire to call the attention of "Berean" to another feature of New Testament teaching in reference to the second coming. The attitude of the faithful to that glorious event is "waiting for the Son of God from heaven," "watching and praying, seeing they know not the day nor the hour when the Son of Man cometh," "ever looking for the blessed hope—the glorious appearing of our Lord Jesus Christ." They are not represented as looking for death as the door to perfect blessedness; they are not even represented as fixing their thoughts specially on the glorious day of restoration of which the prophets have spoken ever since the world began, but mainly, I might say, solely for the day of the Lord's coming. This is hinted up on almost every page as the consummation of the Christian's highest hopes, as the most powerful incentive to earnestness and fidelity in the Lord's service, and as the most copious well of divine comfort. Moreover, the faithful are represented as living constantly under the influence of this hope—watching, praying, labouring—that so whether He come to-day or to-morrow; that whether He come at midnight, at cock-crowing, or in the morning, they may be ready.

Now, if such be the scriptural attitude of the faithful to the Lord's coming, there is certainly no room for a millennium before that event. We do not dwell on this point, as it cannot fail, we think, to be clear to your readers, and to every earnest student of the Word, that if such be the scriptural attitude of the faithful to the coming, that event must be premillennial.

Before closing we would remind "Berean" that while he evidently considers that Premillennialists are influenced more by fanaticism than love of truth, and even hints that they unscrupulously wrest Scripture to maintain their position, they can lay claim to the fathers and martyrs of the first three centuries with very few exceptions. This can be established by ample testimony. We shall refer to only two authorities, to which a score might be added. Bishop Russell, who was not specially favourable to this view, says: "Down to the beginning of the fourth century the Premillennial belief was universal and undisputed." And Gibbon, who was not a believer but speaks simply as a historian, maintains: "That Premillennialism was the reigning sentiment of orthodox believers in primitive times."

We do not adduce these quotations as arguments, but simply to corroborate and strengthen their own position, and also to awaken an interest in your readers on this great theme. I leave the subject for the present with these few hints, but hope to take it up again, and deal with other points in "Berean's" communications. FAITHFUL.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A MUCH-ADMIRED HYMN.

THERE WERE NINETY AND NINE

BY THE REV. D. MORRISON, M.A. OWEN SOUND, ONT.

ENGLISH VERSION.

There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "This of Mine
Has wandered away from Me:
And, although the road be rough and steep,
I go to the desert to find My sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere He found His sheep that was lost:
Out in the desert He heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood drops all the way,
That mark out the mountain track?"
"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

And all through the mountains thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found My sheep!"
And the angels echoed around the throne,
"Rejoice! for the Lord brings back His own."

This hymn is only about fourteen years old. It was one of the fruits of the great awakening in Scotland in 1873, in which Messrs. Moody and Sankey took so great a part; but though so young, it is already in the front rank of our modern hymns. Indeed, it made its way at once into great popular favour, and Mr. Sankey maintains that no one hymn that he was accustomed to sing was more signally blessed—that no one was more frequently called for—that no one had so many seals of the divine approval.

The hymn belongs to the ballad order, or narrative style—a style dealing with the great facts of Christianity—a style very common in the earlier ages of the Church when the people were indoctrinated to a great extent in this way, and were indebted more to the song than the sermon for their instruction. Who does not know that for the first two centuries creeds and confessions were unknown in the Church, and that for the next two or three centuries it was songs like this rather than sermons like Origen's that formed the chief *pabulum* of the people? The names of the earliest hymn-writers, for the most part, are unknown to us, but we know that St. Gregory, Bishop of Nazianzen, St. Jerome, head of the monastery of Bethlehem, St. Ambrose, Bishop of Milan, and Hilarius, Bishop of Poitiers, had made large contributions to the Church before the close of the fourth century—nearly all of the narrative or ballad style, setting forth the great facts of the Gospel story in terms so simple that even the foolish could comprehend. Those found great favour with the people, so much so that Jerome declared that one cannot go into the fields without finding the plougher at his hallelujahs and the mower at his hymns. The hymn of Venantius Fortunatus, written 580, beginning with

Pange lingua gloriosi.

is a good specimen of the ballad order of hymns, setting forth as it does the story of the fall and the redemption of man in terms against which no objection can possibly be raised.

See how it runs in English verse.

Sing, my tongue, the Saviour's glory,
Tell His triumphs far and wide,
Tell around the wondrous story
Of His body crucified.
How upon the cross a victim
Vanquishing in death He died.

Eating of the tree forbidden, etc.

This is a specimen of the way in which the great facts of Bible story were popularized, and who does not see how admirably suited the ballad is for such a mission? The memory of such outlaws as Robin Hood, Rob Roy, Bonnie Prince Charlie and their adventures, is kept up to a wonderful extent in some lo-

calities in the Old Land, through the famous ballads in which such stories are preserved; and when one thinks of the gross ignorance of thousands of our poor people as to the great facts of the Bible, and the fitness of the ballad for popularizing such facts, he is led to raise the question whether it would not be wise to give a larger currency to such hymns as the "Ninety and Nine."

Many of the hymns of Charles Wesley and Cowper and Newton are too subjective in their character—too high for us to understand, too ethereally spiritual for common mortals, requiring an experience on their part which they have not yet reached, and for which they cannot be expected to have any sympathy. But in such hymns as the "Ninety and Nine"—hymns that deal with the great outstanding facts of Christianity rather than the recondite movements and fluctuating moods and frames of the believer, we can have no difficulty in securing the sympathy, the interest and even the enthusiasm of our people, high and low, learned and unlearned.

What an illustration of all this have we in the great Reformation of the sixteenth century! Who does not know that the hymns which that great movement called into being were religious ballads, set to well-known melodies, remarkable for their intensity and strong rich common sense? In those stirring days of a new-found freedom—when the Holy Ghost descended as of old, as with the sound of a mighty rushing wind, and filled men's hearts with the glorious truth that the just shall live by faith, the ballad accomplished a great mission. It was the great vehicle of instruction. It was on the wings of such hymns that the doctrines of the Reformation made their way to the hearts of the people. Sometimes one hymn sung by a solitary minstrel whose heart had been touched with its power, would captivate a whole town; and before long another and yet another minstrel would be found to take it up, till the whole country, east and west, north and south, became permeated with the truth. Luther was a great power as a preacher, but he was still greater as a hymnist, rough and strong though his hymns were. His paraphrase of the Forty-sixth Psalm, "A Sure Stronghold our God is He," is called the "Marseillaise" of the Reformation.

Cardinal Thomas a-Jesus, his contemporary, declares that the interest of Luther was furthered in an extraordinary degree by the singing of his hymns by people of every class, not only in schools and churches, but in dwellings and shops, in markets, streets and fields.

We, dwelling in the light of the nineteenth century, on whose palate the sincere milk of the word is beginning to pall, can scarcely understand the joy with which people long enslaved, groaning under the *incubus* of Rome, who saw no mercy in this world except through a priest, and no escape in the next except through purgatorial fire, cannot understand the relief experienced by the clarion tongue of the bold preacher, and the strange sweet joy that took possession of the people through the ministry of song. And if all that can be said of such a state of society as that which Martin Luther represented (certainly not heathen—not altogether ignorant of the Bible story), what might we not expect were such hymns largely diffused through our poor people in town and county—still more what might we not expect in our missionary settlements throughout the world—were hymns of the ballad order, like the "Ninety and Nine," put into the hands of the heathen in which every man could read in his own tongue the wonderful words of God?

The hymn under consideration first made its appearance in a small periodical called the *Children's Hour*, now extinct (in 1873). In this way it was discovered by Mr. Sankey one day when travelling by train between Edinburgh and Glasgow in his evangelistic tour in Scotland. It occurred to him that in that land of mountain and flood, great factories in the west and sheep farms in the north, that were it set to appropriate music it might be turned to good account in the great work in which he and his companion were engaged, and accordingly he addressed himself to the task, with what success the world now knows. It was not long till these charming lines were sounded in the great Churches and halls of Glasgow and Edinburgh, and great was the power which followed. What with the plaintive air, so weird and strange, and the lines so new and sweet, so simple in their structure, and so rich in Gospel story, all set forth with a minstrelsy the like of which has been seldom

heard in this world—and a splendour of execution that took every one by surprise—and no one more so than the gifted authoress, at once became a favourite and attained an amazing popularity. It burst upon the country as a thing of beauty, and now it has taken deep root and filled the land, for you can hear its delicious strains wherever you go—from the milkmaid in the early morn, the fisherman on the lake, the shepherd on the hills, the mother at her household duties and the missionary toiling on the banks of the Congo. Such is the genesis of this lay of surpassing beauty; and if the question be raised as to its power in the way of quickening and refreshing the souls of men, we have to say that it has a glorious record. The testimony of Mr. Sankey has been already cited, and Miss Clephane, the sister of the poet, in writing to a friend of the writer of this paper, says there was recently published a tract containing the story of a young man's conversion, full of interest and fitted to do much good in its way. Then she goes on to speak of a neighbouring minister who at his communion seasons is in the habit of repeating the third verse:

But none of the ransomed ever knew, etc.

as if he could find nothing more appropriate for such an occasion. Once more, upon the return of Messrs. Moody and Sankey to this continent, they resumed their work in Northfield. The crowd was so great on one occasion that the Congregational Church could not contain it, and the whole audience turned out into the wide space in front of the building. Mr. Sankey and his organ were placed close to the church, the wooden wall of which, as he faced it and sung, made a splendid sounding board. As this great minstrel rolled out in distinct and sonorous strains the final verse of the "Ninety and Nine," there sat a man at his own door, some considerable distance across the Connecticut River. His family had gone to the meeting, but he would not be found fooling around after those crazy evangelists. There he sat in no genial frame of mind when the triumphant notes of the final refrain:

Rejoice, for the Lord brings back His own,

floated on the quiet summer air across the intervening valley and dropped right down into his heart. Coming to him in such a way, the words were as a message straight from God, and he was awakened to deep and serious thought. Shortly afterward he attended a meeting, and verified the prophecy of the hymn.

The Lord brought back His own.

But numerous as the instances are that may be cited in the way of illustrating the power of this hymn, the grandest is the favour with which it has been received by the Church in all its sections—its great influence in reaching weary souls that may have wandered, and that may be writing bitter things against themselves, fancying they are lost—that there is no help for them in God. It is precisely such a state of mind that the hymn contemplates; and when the prodigal, out of a true sense of his sin and the tender mercy of God in Christ Jesus, looks on himself as the lost sheep—out in the desert, sick and ready to die—he soon finds that he is dealing with truth that will prove spirit and life to his soul.

(To be concluded.)

PRESS ON.

This is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes: it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so called. "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way; however great the difficulties and repeated the failures—"Press on!" If Fortune has played false with thee to-day, do thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thy arms and give up all as lost, but stir thyself, and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty; 'tis not so; and even if it be so, make thy own poetry and beauty by living a true and, above all, a religious life.

Sparkles.

SOME one says that liquor strengthens the voice. This is a mistake, it only makes the breath strong.

A YOUNG lady, who said she had married a tanner, deceived her friends most shamefully. He was only a schoolmaster.

"HE was a man who had suffered much," says a country paper in a short obituary notice; "he has been a subscriber to this paper since its first number."

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POLITICS and poetry are not supposed to assimilate, yet the politician and the poet are not so very different. One lays his pipes and the other pipes his lays.

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A TEACHER in a San Francisco public school was informed by a lawyer at two p.m. that she was heir to \$200,000. He expected her to grasp her bonnet and run, but instead of that she calmly replied: "I will hear the class in geography, whip three boys, and be at your office in about an hour."

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"WHAR' d' yo' git dat load er lumber, Br'er Jimson?" "Down ter de Healin' Ba'm church." "Dasso, Br'er Jimson? Why, has dey toren de buildin' down?" "Oh, no, sah! Hit's dar yet, but I hearn Harsen Blowhard say dat de pews was free, so I riz up 'arly dis mornin' an' went down dar an' ripped up a pair of 'em, an' fotched 'em erlong."

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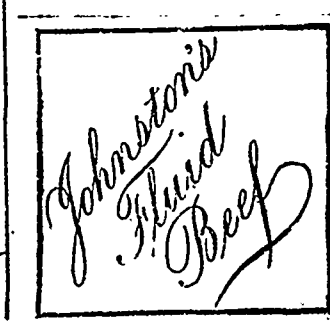
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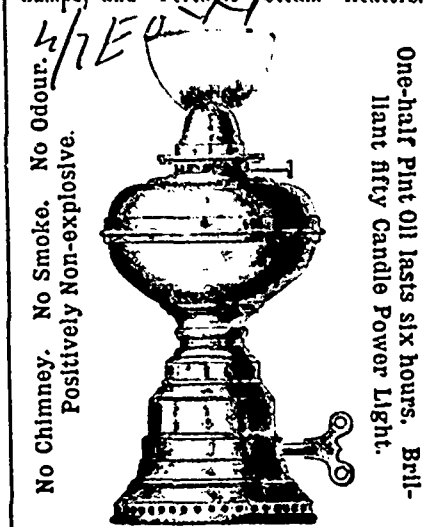
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TORONTO, WEDNESDAY, OCTOBER 19, 1887.

MR. PARSONS stated a couple of wholesome and instructive truths when he told the late Conference that "there was as much danger of formality in connection with special services as in the regular ministrations." Every person capable of judging who has attended special services frequently knows that this is true. After the novelty has worn off formality comes into the special service quite as easily as into any other. Indeed it comes more easily, because special services are nearly all conducted in the same manner. The addresses are mainly drawn from the same passages of Scripture—when drawn from Scripture at all—and the same hymns are sung very frequently. It requires just as much effort to keep formality out of continuous services as out of any other kind of services. Mr. Parsons also thought that if the same earnest preparation were bestowed upon regular ministrations as upon special services as good results would follow. And why should not the same earnest preparation be bestowed? Are not souls as valuable at one time as at another? Are not ministers and elders and Sabbath school teachers bound to do their best all the time? Why not make each service special, and make the best possible preparation for it?

WE commend the following recipe, taken from the *Christian at Work*, to the earnest attention of all who have anything to do with heating and airing churches:

The present is just the time of the year for propagating pneumonia. The best way to do this is to keep the church temperature down to fifty-five and sixty degrees, keeping the church closed all the week so as to secure dampness. Avoid building any fire in the church furnaces or stoves, and so save trouble in making fires, removing ashes, etc.; besides fires always add to the dust supply. Then let the members walk to church with heavy coats and wraps on, and warmed by the walking, take them off on entering the church. An attack of pneumonia will thus be invited, and in many instances the invitation will be accepted, and the disease will take up a residence in the believer's body. If the invalid's constitution is not an iron-clad one, the probability is that disease will make its way and death ensue. Then if the sexton is an undertaker, as so many are, he will be well rewarded for his painstaking care in having adopted conditions calculated to secure a visit from pneumonia. This method instituted in the Church, and in that peculiarly ordered home where early fires are avoided as much as the smallpox, has resulted in premature funerals and the sending of saints into glory before their life work was fairly begun.

Another speedy way for accomplishing the same object is to heat the church up until the thermometer, if there is one, marks about ninety, and then have a large number of the people cool off suddenly as they drive home.

EVERY two or three months somebody in the far West reports a so-called "Indian outbreak," or "Indian uprising," or "Indian outrage," to the Washington Government. When an investigation is made it is usually found that villainous white men are at the bottom of the whole trouble. The cause of the late Indian trouble in Colorado is thus described by the Washington correspondent of a religious exchange:

The same old story! General Cook's official report on the recent Indian troubles in Colorado, made to the War Department, proves conclusively that they were originated

by the whites. The whites bought houses of the Indians, and then won back the money they had paid by inducing the Indians to play "monte," or some other gambling game. Quarrels ensuing, the Indians fled; warrants were issued for the Indians on the ground of violating the gambling laws; a posse was sent out to pursue them; 125 white men attacked twenty-five Indians, and then set up the cry of another Indian outbreak. From the outset, says the report, with but one slight interruption, the Indians were pursued incessantly, and in every case the whites were the aggressor and fired first. Colorow had no desire to fight, and made use of his weapons in self-defence, only for the protection of his women and children and his herds. During the whole time, including the fight on August 25, five Indians died of wounds, seven others were wounded, one, perhaps, fatally.

Is it any wonder that missionaries find their work among the Indians exceedingly difficult? Eternal vigilance is the price of fair play to them both in Canada and the United States.

MORE than once have we urged our temperance friends to bring out candidates at the municipal elections who are strong men all round as well as strong temperance men. There is little use in running a candidate who is a temperance man, and nothing more. The people want good municipal government, and temperance men must be ready to give it to them. We are rather pleased to notice that the views frequently expressed by us on this point are strongly confirmed by Alderman Fleming, the gentleman who put the by-law through the city council that cut off seventy drinking places. Asked by a reporter the other day what he thought of the prospects of the temperance people of Toronto at the coming municipal elections, Mr. Fleming said:

Good, I believe. You see last January, for the first time, temperance people as such took a definite, united stand in reference to the aldermanic elections, and I am sure the public are satisfied with the results. The candidates we selected are all men of high moral standing, as well as good business ability, and the council has never been charged with a suspicious act.

A number of the temperance aldermen are the leading men in the council, and their ability for dealing with other matters pertaining to the city's welfare cannot be questioned. Why should a man of temperance principles be less competent to deal with civic affairs than a man who drinks?

That is the whole case in a nutshell. Select candidates who are men of high moral standing and good business ability, men who can take a leading place in the council and deal with other matters pertaining to the welfare of the municipality, and then temperance has a chance to succeed. There is no reason why a temperance man should be less competent to deal with civic affairs than a man who drinks; but if he happens to be so, the temperance cause suffers through his incompetency. No weak incompetent candidate should be put into the field simply because he is a temperance man.

THE BUSINESS OF THE STUDENT IS TO STUDY.

STUDENT life is begirt with a halo all its own. The ingenuous and aspiring youth looks forward to a university course with an eager and wistful anticipation; the veteran in the autumn of life looks back with mingled but not altogether sad reminiscences of his student days. The period of technical student existence is placed on a high eminence. It has real and substantial glories of its own and the rays of the rising sun are reflected from it with an alluring light. When looked back upon in life's decline, the period spent in college work, amid all its varied associations, is once more resplendent in the rosy sunlight. Student life has also its prosaic side, and the light shed by the symbolic lamp of learning does not penetrate every dark corner of academic halls, nor does it successfully dispel the ignorance that beclouds every understanding.

The business of the student, whether at the university, the medical college or the theological seminary, is to study. That is what he is there for. It is to promote real, efficient, genuine study that universities and colleges have been instituted. It is for this object that the Church subscribes liberally for their maintenance, and desires their complete equipment and their greater efficiency. Student life is only a section of one's existence. It is but a means to an end. But then it is a very important means to a most important end. It is all very well to cite cases of men who have done excellent work in practical life, who were very indifferent students, and of others whose academic careers were excellent, possibly brilliant, but who

subsequently subsided into obscure inactivity and failure. There have been such cases and there will continue to be such cases, but they are exceptional and in no degree militate against the general principle that the faithful and conscientious student at college will make the devoted and successful man in the profession of his choice.

A thorough and complete course of training in our theological colleges is an object of earnest desire on the part of all interested in having an educated ministry in the Presbyterian Church. As to its importance all are agreed. But what better would it be if students were not in a position to take advantage of enlarged opportunities for systematic study? Most students come from families not overburdened with wealth. They cannot command the undistracted leisure—a doubtful advantage—that the sons of the opulent in English universities possess. On the whole, it is well for them that they do not. To the credit of the larger number of Canadian students, they have to meet their own expenses. Opportunities for enabling them to do this are not overabundant, and the remuneration for such services as they can render is not likely to make them purse-proud. To have to make one's way in securing an education is in itself a valuable training for the work of life. It affords valuable means of acquiring an experience that the most learned professor would be unable to impart. In no other school could a manly self reliance be so readily acquired. On the whole, it is rather to be accounted a blessing than a hardship that a student has to find for himself the means of subsistence while pursuing his studies.

To meet this condition of things the Church has not unwisely given much employment to theological students in the way of preaching and labouring in mission stations. In the British Churches the rules governing the preaching of students are very rigid, and there is now a tendency to relax the stringency of regulations that were virtually prohibitive of student preaching. There is a golden mean in this as in other things. The theological student who is not allowed even to try his preaching gift until he is duly licensed by the Presbytery has much to learn and much to forget before he is able to acquire any degree of confidence and comfort in the work of the ministry. He may have reason to regret his exclusion from preaching while pursuing his theological studies, but he has been saved from certain temptations. Student life is the formative period. It is next to impossible that a young man can assimilate and profit by the varied and exacting studies considered indispensable for the work of the ministry, if he has to preach, not to speak of preparing, able discourses to intelligent congregations almost all the year round. Divided energies always entail a loss of power. To do justice to our students they ought to be placed in circumstances that would enable them to give their undivided attention to their proper work during the college session. It is labour sufficient to do that work well, and those who understand what study implies feel that they could employ profitably much more time were it at their command. Time was when the demands of mission fields could not be met without unduly taxing student labour. The same necessity cannot now be said to exist. Were students relieved from preaching during the college session they would derive much more benefit from their class work than they can possibly do now. They would not have to begin their summer work in their respective mission fields with enfeebled health and jaded nerves, requiring time to recuperate before they are able for systematic and effective work.

There is a pointed article on "The Student in College" in the current number of *Knox College Monthly* which suggests thoughts worthy of serious consideration. The subject is one of the greatest importance, and will lead many to think on these matters.

It is a hopeful sign when the responsibilities and duties of student life are so fully realized as the article referred to indicates. All will agree with the writer that "a student has no time to waste." It is too precious to fritter away in aimless and multitudinous engagements, social and otherwise. But of this the individual student must be his own arbiter. No law in this respect can be laid down, except the general principle that what hinders and unfits the student for his proper work, has to be carefully avoided, while the recreation and exercise, mental and physical, which benefits him in his studies as dutiful as it is allowable.

WICKEDNESS IN HIGH PLACES.

IMMORALITY is not confined to any social grade. It manifests its baleful presence in the slums of the great cities, an accompaniment and a consequence of the foul surroundings and the absolute and hopeless degradation that fastens on the denizens of alleys into which the sunlight scarcely ever penetrates. In the social life farthest removed from abject poverty examples of hideous vice have startled those who thought that plenty of money, high station and all possible comforts could render men virtuous and happy. Indiscriminate censure of a whole class because of the wickedness of some of its members would be unjust, but the fierce light of recent exposures has awakened in many minds a disposition to question the alleged superiority of the governing classes in Great Britain. So marked has this tendency been that journals, the farthest removed from the taint of democratic leaning, have enquired whether such a venerable institution as the British House of Peers does not stand in need of a process analogous to what is historically known as Pride's Purge to disinfect it of the corruption that attaches to several who can claim their places among its members.

The utter unconcern as to the consequences of their conduct and the voice of the public conscience seems in the case of profligate peers to result from the idleness and self indulgence which their social position permits. Were the scions of noble houses compelled by circumstances to engage in some honest pursuit for a few years in their youth, many might be saved from making lamentable shipwreck of life, all the more sad because of the possibility of better things which their circumstances present. Their temptations to idleness and dissipation are great. They go to the great public schools, and in due course to the university; but in too many instances not to study. They graduate in other things than scholarship. Foreign travel enlarges their ideas, but seldom their virtues. From one degree of evil they proceed to another until all restraint is gone, and they are overwhelmed with the disgrace that not an awakened conscience but the publicity of a court of justice effects. Jewish parents, whatever their rank, showed their wisdom in insisting that their sons should be taught a trade. Good hard work, honest toil, is an excellent corrective of the wayward tendencies of undisciplined youth.

A good sign in connection with evil doing in high places is that the public conscience is awakened to the fact that such evil doing deserves prompt and summary condemnation. The disposition to gloss over transgressions of law, divine and human, because of the social rank of the offender has received a rude check. Exalted position is felt to be an aggravation not a palliation of profligacy. When a baronet who occupied a place in the British Cabinet is driven into comparative seclusion, or the representative of a dukedom bestowed by a grateful sovereign on an illustrious ancestor visits fashionable American watering places and receives the cold shoulder, or when a titled blackleg is excluded from the Jockey Club for cheating, it is indication sufficient that there is less inclination to tolerate the iniquities that would in some quarters be willingly winked at, if they could only be kept concealed.

Various influences deserve the credit of bringing about this more satisfactory state of public sentiment: the extension of education, improved social conditions, the purifying influence of religious truth; but not a little of it is due to the growing influence of the press. Here, it is only fitting to mention the efforts of the *Pall Mall Gazette*. When most of the London journals contented themselves with vague and impersonal references to social scandals, the *Pall Mall Gazette* with a rare courage, brought to light the festering corruption under the surface of a refined social exterior that was poisoning the moral life of the community. Again and again has it advanced to the charge, and with sure aim has straitly shot the mark. The latest of its exposures has created no little excitement. The case of Colonel Hughes-Hallett is one that reveals disgraceful doings and black-hearted immorality. There was a demand for his resignation of his seat in Parliament, but his party do not think that his offence is sufficiently grave to require such a step. Can men like this Colonel be an honour to any political party, and is it fitting that one capable of such deeds should be the elect, the chosen, the best they can find to represent them? Are men of this

stamp the best fitted to make a country's laws? To add to the anomalies of the case, it has been telegraphed that this scamp's devoted wife was anxious to plead personally with his constituents for his retention as their member. All honour to the wife who when the darkest shadow of disgrace falls on her husband is willing to stand by him with unflinching devotion. Such conduct is heroic in high degree, but it is possible to be misdirected. In this case it certainly is. Let her cherish her deep sorrow and minister to the good of her unworthy husband in private. It is not well that she appear too prominently before the public in defence of what by all accounts is indefensible. There is a strong disposition in certain quarters to vilify the *Pall Mall Gazette* for the courageous course it has pursued. The vicious could wish for nothing better than that its heroic and manly editor should be discredited. By persevering in the difficult path he has chosen to voice the cause of voiceless sufferers, and to expose some of the evils that are eating their way into the body politic, he is rendering a noble service to the cause of truth and virtue. Whatsoever makes manifest is light.

Books and Magazines.

THE OLD TESTAMENT STUDENT. (New Haven, Connecticut.)—The October number of this valuable monthly contains much that the Biblical student will find helpful and profitable. There is a sound paper on "False Methods of Interpretation," which deserves attention. One excellent feature of this magazine is that each number contains carefully prepared "Inductive Bible Studies."

KNOX COLLEGE MONTHLY. (Toronto.)—This spirited magazine continues its vigorous existence. The current number, among other attractions has papers on "Anti-theistic Cosmogonies," by Professor Hamilton, D.D., of Hamilton College; "Methods of Linguistic Study," by Howard P. Jones, Ph.D.; "Neglect of Hebrew," second paper, by Rev. Dr. McCurdy; "Beliefs on Moral Evidence," by Rev. J. Little, M.A. Prominence is given to missions in the *Monthly*.

THE PULPIT TREASURY. (New York. E. B. Treat.)—The place of honour in the October number of the *Treasury* is assigned to Dr. Helwig, at one time President of Wittenberg College, Springfield, Ohio, but now pastor of the First English Lutheran Church in Springfield. There is also an admirable sermon of his on "The Bible, God's Word." There is a portrait of him, a picture of his Church and also of the college with which he was so long connected. There is also a portrait of Professor Henry Drummond and his address at Northfield on "The Supreme Gift." The Leading Thoughts of Sermons are rich and varied. Rev. David G. Wylie pays a fine tribute to the memory of the late Dr. Roswell D. Hitchcock. The other contents of the number, embracing a great variety of important themes, are interesting and instructive.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons.)—The latest issue of this very able and learned quarterly completes the eighth volume of the new series, and contains among other incidentals a copious and well-arranged index. The leading contributions to the number are all so good and so attractive that it would be difficult to single out one with stronger claims on the reader's interest than the rest. Professor Simon opens with a splendid paper on "Isaac August Dorner," and Professor George Macloskie, LL.D., follows with a decidedly able contribution on "Scientific Speculations." "Giordano Bruno" is the subject of able treatment by Rev. Walter Laidlaw, and Dr. Munro Gibson writes with his accustomed power on "Elemental Emblems of the Spirit." Merrill E. Gates, President of Rutgers College, has a full and carefully critical and appreciative paper on "Sidney Lanier." Professor Warfield's Exegetical Notes are continued from last number. The principal General Assemblies in Britain and America receive brief but judicious editorial treatment by members of the respective supreme courts of the Presbyterian Church here noticed. The portion devoted to the Canadian General Assembly is from the pen of Principal Caven, who also contributes another brief paper on "How are Infants Saved?" The Review of Recent Theological and General Literature by thoroughly competent and practised writers is very valuable.

THE MISSIONARY WORLD.

DEACON KHOOBYAR.

A lady missionary, writing from Oroomiah, Persia, gives the following account of a native Christian worker who died recently:

He grew up in a Syriac Mussulman village, thus having as good a knowledge of the Turkish language as of his own. He was a great drinker, and, although naturally kind hearted when sober, he was a perfect demon when under the influence of liquor. At such times the villagers would retreat to their homes and bar the door. Always ready for a fight, nothing pleased him better than to wield his club in a crowd. He moved up to Mount Seir, where the first Persian missionaries lived several years ago, and there was brought under Gospel influences and converted. His conversion was complete, and in no one has been seen a greater change. He set to work and learned to read, and then, burning with the news that had brought such peace to his own soul, he felt compelled to work for others.

He was appointed as evangelist for the Moslems and spent his time in going from village to village, working among them. His characteristics seemed to be great boldness everywhere in telling the people the truth, and the ability to improve every opportunity offered him for work. By the roadside, in the vineyard, on the threshing floor and in the home—wherever he met a man or woman his duty was to stop and present Christ, and pray with them. He would walk boldly into groups of Moslems and preach. Something never before heard of, he would enter their mosques, and at their funerals take part and show the truth so precious to his own soul.

Often other native Christians, meeting him in such places, would remonstrate with him and tell him he would certainly be killed, but his answer was always a reproof to their lack of faith, and he considered himself debt both to the Moslem and the nominal Christian. His life was so earnest and consistent that he finally became regarded by Moslems as a "holy man" and a "saint," and (to their shame be it said) by many Christians as a "crank." Poor Khoobyar! Rough, uncouth, simple, ignorant, but so full of joy and the great mission, who can ever forget a talk with him? Nothing pleased him more than to be able to sit down for a few moments, and, with an earnestness that was itself a great talent, tell of his work and his joy in it. The Mollahs, who are terribly bigoted and fanatical, all knew, respected and dreaded him, but they would fall with one blow any one else who dared stand up and declare Mahomet an impostor and preach Christ. They always listened to him respectfully, and many would turn away saying, "He tells the truth."

One day, passing slowly down a lonely road, he met three robbers who were on the lookout for persons passing along. Stopping, he took off his hat and said he wanted to pray for them. Astonished, they did not know what to answer, but finally removed their hats while he prayed for each one, not knowing what second any one of them might plunge a dagger through his breast. It was a trial of a man's faith to pray with eyes closed, but God was by to protect, and when he finished they stood silent and abashed and let him go in peace. This is but a single illustration of the way in which, with boldness and simplicity, he always told of Christ. In conversation this was always his only theme. He seemed to burn with it. His was surely a life which should shame the most of us, as we see how feebly we are working, and how few of the many opportunities given us are availed of teaching Christ. In him are clearly illustrated Paul's words in 1 Cor. i. 26, 29. Truly, it is not the talent nor the worldly wisdom which God can best use, but the man emptied of self and filled with the Spirit. I can never think of him without feeling that this is the great, the only power by which we can be used in His service.

Should not such a life give us all new courage and desire to help in every way to give the Gospel to these poor, ignorant creatures? His word shall not return void; and what shall be the results of such a life? How many stars he doubtless will have in his crown!

DR. HUNTER CORBETT, who recently visited Canada, has returned to Chefoo, China. He writes: Nine young men have lately been received into the Church here, on profession of faith. Pray for them.

Choice Literature.

HIGHLY RECOMMENDED.

BY HERBERT E. CLARKE.

Wilson Mainwaring was a literary genius—that must be taken as proved. His friends said so, and they had the best opportunities of knowing; he, for his own part, had no doubt upon the point, and he was accounted a judge. His enemies of course held a different opinion, but that was a circumstance rather in his favour than otherwise, for when was there ever a genius without enemies who decried him?

Let us, therefore, consider it settled that Wilson Mainwaring was a literary genius, admirable alike in prose and verse, in stories, essays, criticisms, lyrics, epics and dramas. It is true that he had not quite finished his first novel, that only two books out of twelve of his epic were completed, and that his tragedy lacked the fourth and fifth acts; but he had written several poems and short stories for the *Elmhurst Standard*, and had once or twice found acceptance for similar ware at the hands of London editors.

His mother and his two sisters frankly worshipped him, while his father, albeit deeming a decent reticence becoming in a man of the world, was not really much better; for having been entirely a man of action all his life, he was now unable to divest himself of a certain tremendous awe of printed matter, and of persons clever enough to produce it. Wilson's various productions were therefore hailed with great enthusiasm in his own circle, and the only misgivings of these excellent people was lest excessive study should injure the gifted youth's constitution before he had achieved undying fame; a misgiving which Wilson perhaps did not always take the best means of allaying, for he would at times grasp his mighty brow with both hands, and glare around him, as if he feared his teeming brain were about to leap from his skull, and at others would toss his long hair wearily back, and sink upon a sofa as though utterly worn out with the vast mental strains his labours imposed upon him.

One day after these agonized performances had been duly gone through, his mother ventured upon a more vigorous expostulation than usual.

"Wilson, you were up late again last night, I saw the light under your door. You will undermine your health if you are not more careful. You know the doctor says your constitution is by no means strong; you must take more rest."

"Rest, mother!" repeated Wilson, abstractedly, gazing into space. "Rest—what is rest?"

"Sleep—that's rest," returned his mother, "lying on the sofa and doing nothing—playing at draughts."

"Doing nothing—playing at draughts!" echoed Wilson with intense scorn. "No, mother, I must wear out, and not rust out. I feel I have a work to do in the world; I want it to be a better place because I have lived in it."

At this moment Wilson's two sisters, Olive and Lottie, aged respectively seventeen and fifteen, rushed into the room. Olive bore an open newspaper, Lottie a letter.

"Here's a notice in the *Standard* of Wilson's article in the *Parish Magazine*," exclaimed the former with much excitement. "Listen! the paper by our talented townsman, Mr. Wilson Mainwaring, on the Education of Infants, is, in our opinion, the gem of the number."

"Well done, Wilson!" cried Mrs. Mainwaring. "I am rather proud of that article myself," remarked the author with grave complacency; "the rector told me he thought it specially fine. He said it showed an almost miraculous intuitive grasp of the subject."

"Mind don't get vain, Wilson," said Mr. Mainwaring, who entered just in time to catch the last words.

"I do not see how that can very well happen, father," responded Wilson, with some indignation. "I am thankful that I have greater ability, and can therefore do more good than most people, but I never felt the slightest temptation to vanity. I do not think there is any fear of my ever being vain."

"Oh no," said Lottie, fervently. "Wilson would have been vain before now if he had any vanity in him. Wilson, here's a wonderful letter for you with a coronet upon it."

Wilson turned the envelope over in his hands, with extreme perplexity; he gazed at the coronet, at the address, at the postmark, and could make nothing of any of them.

"Open it Wilson—open it quick!" cried his sisters. Wilson adopted the suggestion with an air of calm superiority. There was no letter, only a very thick gilt-edged card, but at sight of it Wilson's face flushed, and he could not retain his Olympian serenity.

"An invitation from Epsom Towers!" he exclaimed, triumphantly.

"Oh, let's see—let's see!" shrieked the sisters, rushing upon him, while his father and mother exchanged glances of unmistakable satisfaction.

"For the Archery Meeting on the 17th of July," cried Lottie. "Why, Wilson, that is the swiftest thing of all."

"The Earl and Countess of Epsom present their compliments," read Olive. "Oh my! Just fancy! Why, it's like a novel."

"I can tell you, Wilson, there are plenty of people in the country who would gladly give £20 for that invitation," said Mr. Mainwaring.

"It's a great compliment to us all," remarked his wife. "Why, Mrs. Bryce has been giving herself airs for the last six months because her daughter went to the New Year's Ball; but that is nothing to this. This is one of the most select gatherings they have."

Wilson had by this time recovered from his surprise. "As a rule," he said, "I think it well for literary men to be exceedingly careful in all their dealings with the aristocracy, lest they should compromise their independence of mind in any way. But there is no fear of anything of that sort with me, so I shall have no hesitation in accepting the invitation."

"Hesitation—I should think not, indeed!" cried Olive. "Why, it might be the making of you, Wilson. You will meet all the best country people—but there—we must go—are you ready?"

"Ready for what?" asked her brother.

"For the garden party at the rectory, of course," screamed both girls at once. "Surely you have not forgotten that this is the afternoon?"

"I have been thinking of more important matters," replied Wilson, dreamily. "But I can be ready in about five minutes."

The rectory garden, with its trim lawn, well-filled flower beds and shady paths, looked exceedingly lovely in the bright sunlight of that June afternoon, and the gay toilets of the "rank, fashion and beauty of Elmhurst" (I quote from the *Standard*) "added double lustre to the scene."

Old Lady Tiffin was there of course. She was the only titled person that Elmhurst could boast, and, as a matter of fact, she was no more than the widow of a highly respectable chirpologist, knighted for his faithful cutting of royal corns during many years. But to Elmhurst people in general, and to herself in particular, she was as much an aristocrat as if her husband had been a marquis. She patronized Wilson, partly because his father was rich, and partly because she thought it the duty of the higher classes to encourage literature.

"Ah, my poet!" she said, with a weird and grisly attempt at a smile, when Wilson appeared on the lawn. "How is it with the tuncful seven, or nine, or whatever they are? Come and sit by me and talk; these young people are too frivolous. They can think of nothing but lawn tennis and flirting."

"You see," said the malicious old woman, holding up her great gold eye glasses by their long, tortoise-shell handle, and peering through them at that company, "here, at any rate, you are safe, my dear. Not even that indomitable Mrs. McDonnell dare force her black-haired exile of Erin upon you when you are under my wing. She is looking daggers and dynamite at me, poor woman! Miss Acton is striking an attitude to attract your attention. How yellow and skinny she gets—you wouldn't guess she is only thirty-one, but then she has been engaged four times, and I always think that sort of thing tells in the end. Jane Thornhill is dying for a few minutes' conversation with you. It is a pity she has such prominent teeth, and no chin to set off against them. She is just like the hatter in 'Wonderland.' Bessy Vernon is not bad looking, but her perpetual simper is maddening, and she's a born fool, like her mother. Julia Golding, after all, is about the best looking girl in Elmhurst, but her temper is not good enough for a bankrupt's daughter. I hear she dragged her mother about the kitchen by the hair of the head on Tuesday week because she found fault with the pastry. And there are those absurd Lanes—all dressed alike as usual. Have you heard their nicknames? May, the tall one, is Long Lane; Emma, the swarthy one, is Dark Lane; and the youngest is Crooked Lane; but I think that's too bad, because she can't help having curvature of the spine, you know. And there's—Why, who in the world can it be? How oddly got up! And yet a certain air!"

Wilson glanced at the direction indicated, and saw a young lady dressed in a tight-fitting, iron-gray costume, and wearing a hat to match her dress. Not a speck of colour, not an atom of jewellery, relieved the sombreness of her attire, which by contrast with the gorgeous toilets around her was certainly noticeable.

"I never saw her before," said Wilson, after a short survey.

"Kather *ahn*, isn't she?" remarked the old lady. "Oh, of course," she added, suddenly dropping her eye-glasses, "she's the rector's new governess, 'highly recommended,' as he loses no opportunity of telling everybody, 'by some friends of the Earl and Countess of Epsom.'"

"I am invited to the Archery meeting at the Towers next month," said Wilson, who had been waiting an opportunity to publish this important piece of news ever since he sat down.

"Ah, yes," drawled Lady Tiffin, glancing at him with sudden envy and disfavour; "those archery meetings are not what they were. You'll meet the tag-rag and bob-tail of the country."

Wilson turned away to hide a smile. Lady Tiffin was never invited to the Towers.

"What did you say the governess' name was?" he asked to change the conversation.

"I didn't say," snapped Lady Tiffin; "but it's Reydell, if you want to know. Now you may go, Wilson; here is the rector, and I want to speak to him."

"Take my seat, Dr. Wallis," said Wilson, and strolled off, with the rector's elaborate double-barrelled compliment, about beauty and intellect soon finding each other out, sounding in his ears.

Saluting cavalierly as he went such of his many female admirers as he passed, he stopped beside the rector's wife, bowed in a lordly way to the lady she was talking with, and, bending down, murmured in her ear, "Please introduce me to Miss Reydell."

The rector's wife looked displeased, not to say scandalized.

"What, the governess?" she said sharply—and then relenting; "but you literary men are always so eccentric. I sometimes think you try to be, you know. Why, I knew an artist—that's not exactly a literary man, but it's all the same—'ho stayed up all night to catch a certain sunrise effect. So ridiculous when you come to think of it!—Miss Reydell, allow me to introduce to you Mr. Wilson Mainwaring, of whom you have heard the rector speak—son of very great friends of ours, and himself a celebrity."

And, without waiting for any reply, Mrs. Wallis marched off. Her speech and manner had said as plainly as possible, "Hireling, I obey the caprice of a boy. Beware how you take advantage of it."

Wilson bowed, and dropped limply into a garden chair. "What an insufferable snob!" remarked Miss Reydell, in a quiet tone of absorbing contempt.

Wilson started. "I beg your pardon," he stammered. "Who—what—which—"

"I was alluding to Mrs. Wallis," responded Miss Reydell, coolly. "It is really a pity that such people do not learn the elements of good behaviour. That woman is a perfect savage to her dependents."

Even more than the speech itself, the manner in which it was spoken filled Wilson with awe and misgiving. He pulled himself erect in his chair, gave a nervous tug at his collar, and turned his eyes upon this surprising governess. Neither pretty nor plain, rather dark, resolute mouth and chin; broad forehead and thoughtful eyes; above all, unmistakably showing in every feature and in every gesture a haughty and complete self-possession, as well as a totally astonishing ignorance of the fact that her interlocutor was anybody in particular.

Nothing reassured by his survey, Wilson felt it to be his duty to stand by his friends. He began in an austere manner, "Mrs. Wallis is—"

"My mistress, you are going to say," interrupted the governess, laughing. "You are right—so she is—but I'm always forgetting it. Of course that alters the case, and she was quite right to be rude to me."

"Excuse me," said Wilson, "I was about to say only that Mrs. Wallis is a very old friend of mine."

This impressive information, intended as a complete crusher, appeared to produce no effect whatever upon Miss Reydell. She glanced at the speaker for the first time, and Wilson had never encountered such a glance before. Thus does an entomologist look at a captured beetle. At first with some mild curiosity, for it is remotely possible that the insect may be rare, but after with utter indifference; "common as the day, and not even a good specimen," his eyes seem to say as he passes on; and that is exactly what Miss Reydell's eyes seemed to say as she leaned back lazily in her chair after examining her companion, and remarked:

"Let us see how the case stands. I say Mrs. Wallis doesn't know how to behave, and you say that she is a very old friend of yours. Both statements are doubtless true, but I don't see what they have to do with each other."

Wilson was hot and flurried, and his usual flow of language had quite deserted him. "I didn't like to hear you speak so severely of Mrs. Wallis," he explained at last.

"And I didn't like to have cause for doing so," rejoined Miss Reydell, dryly; after which there was an awkward pause, Wilson having decided that Mrs. Wallis was quite capable of fighting her own battles without any of his assistance.

The governess broke the silence: "I have been reading your article on the 'Education of Infants,'" she said.

Wilson breathed more freely; the girl was a dreadful person, but she knew what was due to genius; he bridled for a compliment.

Miss Reydell laughed a self-contained laugh that alarmed him.

"I was much amused," she proceeded. "I saw at once that it was by somebody who knew nothing of the subject. In fact, I thought it must be a joke at first; but I am sure you are not capable of a joke like that."

Wilson gasped, and the most trivial incidents in his past life flashed before his mind's eyes with inconceivable rapidity and vividness. He recollected, among other things, stealing an apple from an old woman's stall when he was four years old. Was the world coming to an end?

"I am very sorry," he stammered, and then stopped.

"You need not be," replied the governess; "I know something of infants, and I am sorry I do. You may think yourself lucky that you don't."

"You misunderstand me," said Wilson. "I was going to express my sorrow that you didn't like my essay. Other people have praised it."

Miss Reydell did not seem overawed by this circumstance.

"You talk of Plato, and of children remembering a previous state of existence," she went on; "surely you don't believe such stuff as that."

"Miss Reydell," said Wilson, "are you acquainted with Wordsworth's great ode?"

"I knew we should come to that ode," replied the governess, shaking her head. "Oh, yes, I know it well enough; but I don't see how it affects the argument. Plato's idea may be good enough for poetry, but for a practical article in a parish magazine one expects something of a higher class altogether."

Wilson was now in a profuse perspiration. He would have given £20 to be twenty miles from this appalling young lady.

"You are dreadfully ironical," he murmured.

"At any rate," she retorted, "I am quite serious in saying that I think Plato's idea rubbish. I know to my sorrow something of children; of whom I suppose Plato knew nothing, and Wordsworth little; and to think of them as trailing clouds of glory out of heaven is preposterous. They trail clouds of shame from the ancestral ape. There's Bertie Wallis, for example, my eldest pupil at present, much more of a monkey than a human being."

"If you dislike children so much," interposed Wilson, "I wonder you should care to take charge of them."

A curious smile flitted across the governess' face. "One cannot always choose," she said; and Wilson felt that he had made a stupid and indelicate remark.

"I hear you know the Earl and Countess of Epsom," he blundered on hastily. "I have just been invited to the next archery meeting at the Towers."

Miss Reydell turned her head from the speaker as though to hide her face, and an unaccountable agitation revealed itself in her voice, as she replied, "I do not know the Earl or the Countess, I only know some friends of theirs."

Wilson was too much preoccupied at the moment with his own embarrassment to notice that of the governess, but he remembered it afterward. In desperation he tried another subject.

"Do you—do you—like poetry?" he asked, in a tone which none of his lady admirers would have recognized, so hesitating and timid had it become.

"No, I don't," responded Miss Reydell, with great decision. "The fact is, I hate it; but then I have known so many poets, and they were all so very objectionable that it is no wonder I have no taste for their works."

Wilson could not restrain a movement of surprise. "So many poets?" he repeated.

"Yes," replied Miss Reydell; "but there is nothing wonderful about that, they are common enough. Oh, bother! I forgot you are a poet, and I forgot something else as well; you have been talking to me too long. Mrs. Wallis is furious, she is going to send the rector to say that I am wanted in the house. The woman is *roturiere* to the finger-tips. The rector is not bad, but oh, so stupid! Now, to prevent that little manoeuvre, I will go before his reverence gets here with the message. Good-bye, Mr.—Mr.—Poet;" and, with a stately inclination of her head, this most unprecedented of governesses swept over the lawn toward the rectory, as if lawn and rectory, and Elmhurst itself, belonged to her.

(To be continued.)

SENSATIONS AT HIGH ALTITUDES.

The effects of the rarity of the atmosphere were felt as soon as the start was made, and it was impossible to proceed more than a few yards without stopping to take breath. The ascent was made in zig-zags, and naturally a rest was taken at the end of each direct line. At the start, to climb for eight minutes and rest five was considered making very good time. It was not long before a rest of eight minutes was required for every four of climbing, and after half the ascent was made we rested more frequently and without exerting ourselves to sit down. We thrust our staves into the snow and leaned our heads upon them. Drowsiness overtook us and progress became mechanical. We moved, only as spurred on by our ever watchful guides. If left to ourselves we would have fallen asleep. Our hearts beat with fearful rapidity and the breath became shorter and shorter. Ringing sensations in the head like those produced by large doses of quinine, were experienced. The most acute pains shot through the skull. Conversation was suspended, except among the guides, and their voices fell on our ears as if coming from a great distance. It was impossible to tell what progress was being made, for the top and bottom seemed equidistant all the way up. We barely escaped the most severe experience likely to occur to those who reach that high elevation: bleeding at the nose, mouth and ears. It would have been the signal that we had gone too far, that heart and lungs refused to submit further, and we should have been placed in the hands of our guides to be carried back to Tlamacas.

Our physical endurance was stretched almost to its limit by the time the head guide shouted, "Here we are! Smell the sulphur!" The whiff of sulphurous smoke which greeted our nostrils, telling that our task was nearly completed and rest was at hand, acted like a powerful stimulant. We awoke for a final effort, pressed on, and rested not until we stood breathless upon the summit of Popocatepetl. —Arthur Howard Noll, in *American Magazine for October*.

HOW CHINAMEN NAME THEMSELVES.

The Chinaman's ways are peculiar, in nothing more so than in naming. According to the period of life he is in so is the name of a Chinaman, for he does not start away with a name from the beginning of his days and continue to bear it till the end thereof. At first the child bears the name of his father, whether legitimate or illegitimate; but the distinguishing mark varies according to the Province. At Peking, for example, the children of the same family are numbered, and, in describing Chang and his family, they would say "Old Chang," "2nd Chang," "3rd Chang," etc. In Canton, the family name is followed by the affix *ah* and an agnomen. For example, the two sons of Chang might be called Chang ah Bold and Chang ah Truthful; and the two daughters, Chang ah Silver and Chang ah Modesty. In Fokien, the agnomen is simply repeated. Thus of Chang's two sons, if the eldest be Chang-Honest, the second would be Chang-Honest Honest, and so forth. When the Chinese child goes to school (as nearly all Chinese children do), it ceases to be known by its family name, being named afresh on its first appearance before the schoolmaster. Thus Second Chang might be called Quick Runner, Bright Eye, or Twinkling Star; and he is registered by the name thus fixed upon, and known by no other to his master and schoolfellows. When the youth is engaged to be married, a fresh name is given him, and from that time forth his marriage relations designate him by that name only. Again, when a youth presents himself at the public examinations for an official post, he enters himself under a name of his own choice, and for all time to come that continues to be his official name. The names of Chinese mandarins, governors, and officials generally that appear in print are not the names by which these functionaries are known in private life—known to their marriage connections, their old schoolfellows, and their kith and kin. When a distinguished Chinaman dies, the names of his lifetime die with him, and he is thereafter spoken of and remembered by his posthumous name.

A PICTURESQUE RESORT IN CHILI.

"Santa Lucia" is the most beautiful place in South America—the most beautiful place I have ever seen. It is a pile of rocks 1,000 feet high, cast into the centre of the great plain on which the city stands by some volcanic agency. It was here that the United States astronomical expedition of 1852, under Lieut. Ant Gillis, made observations. Before that time, a total lack as the Spanish invasion, it was a magnificent fortress, commanding the entire valley with its guns, and tradition has it that the king of the Araucanians had a stronghold here before the Spaniards came. After the departure of the United States expedition, Vicuna McCenna, a public spirited man of wealth in

Santiago, undertook the work of beautifying the place, and by the aid of private subscriptions, with much of his own means, sought all the resources that taste could suggest and money reach to improve on Nature's grandeur. His success was complete. Winding walks and stairways, parapets and balconies, grottoes and flower-beds, groves of trees and vine-hung arbours, follow one another from the base to the summit, while upon the west, at the edge of a precipice 800 feet high, is a miniature castle and a lovely little chapel, in whose crypt Vicuna McCenna has asked that his bones be laid. Below the chapel 300 or 400 feet, on the opposite side of the hill, is a level place on which a restaurant and out-door theatre have been erected. Here, on summer nights, come the population of the city to eat ices, drink beer, and laugh at the farces played upon the stage, while bands of music and dancing make the people merry. This is the resort of the aristocracy.—W. E. Curtis, in *Harper's Magazine for September*.

COULD I SAY THY WILL BE DONE?

If the angel Death should come,
And enter my door to-night,
And, bending above my baby,
Look into her eyes so bright;
If he should press his fingers
Down on her little breast,
And say "Be silent,
Forever and ever at rest,
Could I kneel down and say,
"Thy will be done," oh, Lord, alway?

If, when the evening breezes
Sweep over the waving wheat,
I knew they had stirred the grasses
That covered my baby's feet,
How would their softest music
Lengthen into a moan!
In the twilight as it deepened,
How could I here alone
Kneel, and truthfully say,
"Thy will be done," alway, alway?

Mothers bereaved, to-day,
How can you bear the sight
Of beautiful lips grown pallid,
And cheeks that are waxen white?
How can you let the fingers
Slip from your loving hold?
How can you see dear baby
Pass from your sheltering fold?
Can you kneel down and say,
"Thy will be done," to-day?

I think I could hardly bear
To put my baby away;
To know that my care was over,
And she only beautiful clay.
Maybe, to the heart so stricken,
Is given a strength divine,
But often I sit and wonder,
If trial like this were mine,
Would I have strength to say,
"Thy will be done," alway, alway?
—Mrs. M. J. Smith.

WHAT BREAKS DOWN YOUNG MEN.

It is a commonly-received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows where *Aeschylus* and political economy injures one, late hours and rum punches use up a dozen, and their two little fingers are heavier than the loins of *Luclid*. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost. Those who have been inveigled into the path of vice are named *Legion*. A few hours sleep each night, high living and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the bones, the spine, the flesh, every part and faculty are overtaken and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, "the earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*Scientific American*.

A POSER.

The following story is told of a Virginia gentleman, rather advanced in life, who was about to be united in marriage to a lady very much his junior. Going to make her a visit just before their wedding, her old coloured manum came courtesying into the parlour, eager to make the acquaintance of the future lord and master of her young lady. "Well, Aunt Chloe," said the gentleman in question, after the preliminary greeting, "what do you think of Miss Lucy's choice, now you've seen him?" "I likes you mighty well, Mars' John, fur as I've seen you," replied Aunt Chloe, after a moment's deliberation; "but you're too old for Miss Lucy." "Too old, Aunt Chloe!" exclaimed the gentleman, somewhat discomfited by Aunt Chloe's unexpected candour. "You don't know what you're talking about" (straightening himself up). "Why I'm just in my prime." "Yes, sir, I sees you is," replied the still unconvinced Aunt Chloe; "but when Miss Lucy gets in her prime, whar you gwine be den?"—*Harper's Magazine for October*.

MELBOURNE Presbytery, Australia, is to be divided into two, north and south.

British and Foreign.

PROFESSOR KERNOT, a Baptist, has founded two fellowships in Melbourne University at a cost of \$10,000.

THE biography of Archbishop Tait, by Dean Davidson, of Windsor, and Rev. W. Benham, is nearly ready for publication.

LAST year 23,000 men in the British army were fined for drunkenness, and 1,419 were punished by court martial for being drunk on duty.

A MOVEMENT is on foot at Stonehaven to erect a monument to Bell Dallas who was pew officer at St. James' Church for thirty years.

THE most popular man in Russia was Katkoff. The most unpopular men in Russia were the Jews. A Jew has bought Katkoff's newspaper.

THE new Hebrides missionary steamer *Carindhu* has been wrecked on a reef off the Island of Malo. All lives and the stores on board were saved.

THE Rev. Gordon Webster, of Girvan, a native of Broughty Ferry, has accepted a call to St. Andrew's Church, Christchurch, New Zealand.

DR. THAIN DAVIDSON preached in the City Temple recently. He is the third Presbyterian who has preached for Dr. Parker since the latter sailed for America.

GENERAL BOOTH, who is planning an invasion of Zululand and South America, has issued a call for 5,000 officers to be trained for foreign service in the Salvation Army.

BISHOP BURDON, finding China a breadless and wineless country, raises the question as to the wisdom of substituting rice cake and tea for bread and wine at the Lord's supper.

AMBROATH Presbytery have sustained the call from Inverkeiler parish to Rev. Andrew Haldane, assistant in Lady Yester's, Edinburgh, to become colleague and successor to Dr. Hay.

THE veteran historian of Protestantism and of Scotland, Dr. J. A. Wylie, of Edinburgh, preached twice in the Free Church at Oban on a recent Sabbath to overflowing congregations.

TRIPOLI is at present quite unevangelized, but funds have been offered to begin a mission by a friend who thinks that from thence the Central Soudan could be most effectively reached.

It has been discovered that the house in Rome owned by Raphael still exists, and the room has been identified in which his picture of the Transfiguration hung, below which the great painter died.

MISSIONS are about to commence in Manchester diocese, in each case conducted by a trained workingman evangelist, licensed by the bishop, and under the direct control of the incumbent of the parish.

THE Moderator of the Free Church General Assembly, which meets at Inverness in May next, will likely be Rev. Gustavus Aird, D.D., of Creich, who is a pre-Disruption minister, having been ordained in 1841.

DR. BAUMANN, of the Church Missionary Society, recently asked a well-known Brahmin in Calcutta if he had ever read our Bible. The man looked at him, and then slowly replied, "I have read the New Testament eighty-three times, and the Old twenty-seven."

THE rector of Scelton-in-Cleveland has been the first to introduce into Yorkshire the plan of attiring the lady members of the choir in surplices. These consist of Scotch lawn with pleated backs, in shape not unlike an M. A. gown, purple velvet caps completing the attire.

MR. SAUNDERS, parish minister of Kingarth, in the Island of Bute, has for some years observed bees at work in his kitchen ceiling. Prompted by curiosity, he caused the place to be examined, when fully 100 lbs. of honey were taken from betwixt the lathing and the floor of the room above.

THE works of Norman Macleod are henceforth to be published by Messrs. Charles Burnett & Co. Under the title of "Love, the Fulfilling of the Law," they will issue presently a volume of extracts from the published writings and manuscripts of the great minister of The Barony, selected by his daughter, Miss A. C. Macleod.

THE late Mr. William Nelson, the Edinburgh publisher, has bequeathed to his brother James and three sisters the sum of \$15,000 each; and the legacies include \$5,000 to Rev. John Tait, of Dumbarton, \$1,250 to Rev. Dr. Gould, and \$2,500 to his old nurse, Minnie Darg. Mr. Nelson provides that his son, William Frederick, shall succeed to his share of the printing and publishing business.

THE Rev. J. A. Fletcher, of Bothwell, is giving monthly Gaelic services greatly to the satisfaction of the Highlanders resident in his district of Lanarkshire; and he has secured the appointment of a committee by his Presbytery to ascertain the number of Gaelic-speaking Highlanders in the congregations, with a view to secure the services of a Gaelic missionary in the event of the numbers justifying such a step.

WHEN the late Mr. J. R. Robertson went out to China he found that his firm had a certain share in the opium trade, so he declined to participate in it and returned home to England. He was on his way to the Waldensian Synod to represent the English Presbyterian Church there when he died of heart disease. Mr. Robertson was the second son of the professor of Hebrew at St. Andrew's, and attended the classes and enjoyed the friendship of Dr. Chalmers.

MR. MACDONALD, of Killin, has intimated to the Session of St. Brycedale, Kirkcaldy, his willingness to accept the call to the pulpit vacant by Mr. Stalker's translation to Glasgow. Upward of 1,000 signatures have been adhibited. The fact that the call is one of the most numerously signed that has ever emanated from the Kirkcaldy district is all the more remarkable since the congregation never heard Mr. Macdonald preach, and have elected him solely on the recommendation of others.

Ministers and Churches.

THE congregation of Westminster Church, Teeswater, met on the 10th inst., and decided unanimously to give a call to the Rev. J. M. Gardiner.

THE Rev. Dr. Kellogg preached a missionary sermon in Jarvis Street Baptist Church, under the auspices of the Baptist Convention, on Sabbath evening.

THE Rev. Dr. Cochran delivered his lecture, "Across the Rockies," to an interested audience in the new lecture room of Cooke's Church on Monday week.

THE Rev. John Macleod was inducted to the pastoral charge of Maxville, Ont., by the Presbytery of Glenora on the 27th of September. Maxville is a railway station on the Canada Atlantic Railway.

THE ladies of the Woman's Foreign Missionary Society of Knox Church, Shelburne, sent a bale of 140 pounds of clothing to the Indians of the North-West, the goods to be re-packed and shipped with the gifts of the other auxiliaries from Orangeville.

THE Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West, expects to be in Ontario during the months of December and January. Parties desiring him to address missionary meetings can correspond with Rev. Dr. Cochran, Convener of the Home Mission Committee, respecting suitable dates and all necessary arrangements.

THE semi-annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Orangeville, met in Knox Church, Shelburne, Thursday, 1st September. Afternoon and evening sessions. Very profitable and interesting addresses were given by Mrs. Ewart, of Toronto, and Mr. Goforth, of Knox College. The interest in mission work is increasing in this society.

THE Rev. Charles Chiniquy lectured on Wednesday evening week to a crowded audience in Knox Church, Toronto, and on Sabbath preached to overflowing congregations in West Presbyterian Church. On the following evening he lectured in the same place. He speaks with all his old time fervour and effectiveness, and is listened to with the deepest attention and interest.

THE sacrament of the Lord's supper was dispensed in the Eighth Concession Church of Camden, on Sabbath, the 9th of October. The attendance was the largest in the history of the Church. The pastor, the Rev. W. S. Smith, preached on the occasion from Isaiah xxxiii. 2. Thirteen new communicants were received into the membership of the Church. The total membership is now 135, an increase of over ninety since the present minister's settlement.

THE third and fourth lectures on "Bible Lands and Customs," by G. Branch Howie, of Toronto, were given in All-India on the 12th and 13th inst. The burden of these lectures is a simple exposition of the geography, fauna and social life generally in Palestine, with special reference to their bearing on Scripture texts. Mr. Howie stated that there are no railways, and, with one exception, no wheeled vehicles in Palestine, and yet more than 10,000 travellers pass through the country in the course of a season.

THE following is a statement showing the result of ten years' work, under the pastorate of the Rev. Dr. Battisby, Chatham: There were on the roll at the date of his ordination in 1877, 112 names. Since that time, 590 have been added, and of these, 394 on profession of faith. After deducting deaths and removals, there has been a net gain of 277. There have been 265 baptisms. The contributions for the Schemes of the Church have more than doubled, and the ordinary revenue has also largely increased. A large and handsome church has also been built, with a debt of only \$5,000 remaining.

THE sacrament of the Lord's supper was dispensed at Laurel, in the township of Amaranth, on the 25th ult., by the Rev. H. Crozier, of Grand Valley. This is a new station which has been wrought up during the summer by Mr. J. C. Madill, student of Knox College, and lately organized by the Presbytery of Orangeville. Thirty-five families are identified with the station, and at communion thirty-four members were received, five of these being identified with Black's Corners. Mr. Madill has been labouring at Black's Corners, Laurel and Vanatter, and done excellent work, seventy-one members being received in Black's Corners and Laurel.

LATELY, over fifty of the friends of Mr. Ross, the Presbyterian missionary to Oliver and The Mines, gave him a good surprise party. The guests met at the residence of Mr. John McLean, postmaster, carrying good things innumerable with them. They took possession, and thoroughly enjoyed themselves. During the evening, Mr. Robert McKenzie stepped forward, and in a few words expressed the friendship of the people for Mr. Ross, and their regret at his necessary removal from among them this fall to college. At the close he desired him to accept an accompanying purse of \$26.70 as a small token of the esteem in which he was held by all the good citizens of Oliver.

THE annual meeting of Knox Church Young People's Association, Toronto, was held on Friday evening, the 14th inst. The following officers were elected, viz.: Rev. H. M. Parsons, honorary president; R. U. McPherson, B.A., president; James Knowles, jun., vice-president; Samuel Macdonald, second vice-president; John A. Imrie, treasurer; William McDougall, secretary; Miss M. Mackay, assistant secretary; Dr. Greig, editor; Miss J. Milne, associate-editor; Miss Emma Parsons, Miss Christina Ashby, William Boston and P. A. Hertz, executive committee. The society has a prayer meeting every Sabbath at a quarter past ten a.m., and holds literary meetings every alternate Friday until May 1.

THE Convener of the General Assembly's Committee on Statistics, the Rev. Dr. Torrance, writes: In a postscript to the report of Toronto Presbytery, in your issue of the

12th inst., it is stated above the initials R. M. (R. Monteath, Pres. Clerk): "In the financial report of the Presbytery—appended to the Assembly's minutes—the figures for West Toronto Junction are quite incorrect; in columns 1, 3, 4, 5, 6, 7, the figures should be struck out; there are therefore no arrears; and in columns 8 and 21 the sum should be \$269, instead of \$204." I have compared the printed statement with the one in MS. from Mr. Monteath and bearing his signature, and find that like entries in columns 1, 3, 4, 5, 6 and 7 are quite correct. The entry in column 8 was given as \$269, but as that column embraces the entries in 4, 6 and 7 (viz., \$65, \$59 and \$80) it is evident that there was a mistake made by the Clerk in the addition, and this was corrected. As there were no sums entered in the following columns, the one in No. 21 must be the repetition of that on No. 8, viz., \$204. It will thus be seen that there is no mistake in the finances as printed.

THE Huron *Expositor* says: Mr. W. J. Clark, who for the past six months has been acting as assistant to Rev. A. D. McDonald in the Presbyterian Church here, preached his farewell sermon on Sabbath evening last. He took as his text Haggai i. 5. "Now therefore thus saith the Lord of hosts, Consider your ways," making special reference to the last three words. From these words he delivered a most earnest, practical and helpful discourse, which was listened to with rapt attention by the large congregation. The church was packed to the very doors and some had to go away, being unable to obtain room. It was one of the largest congregations ever assembled in the church, many from other denominations and neighbouring congregations being present. On the following Monday evening the Bible class, which Mr. Clark had been conducting since he came here, presented him with a complimentary address and a purse containing \$107. Mr. Clark left on Tuesday morning for his home in Dundas where he purposed spending a few days before resuming his studies in Knox College, Toronto. During his short stay here, by his earnest, practical pulpit utterances, as well as by his unassuming, Christian deportment, he endeared himself to the hearts of many people, as the large congregation that assembled to hear his farewell discourse, as well as the more tangible evidence of appreciation already mentioned, abundantly testified. Should he be spared in health and strength to complete his college course he bids fair to become an ornament to the sacred profession he has adopted, and his future career will be watched with interest by his many friends here as well as elsewhere.

THE corner stone of the new Presbyterian Church, Penetanguishene, was laid on Thursday, the 22nd September, by the Rev. D. J. Macdonnell, B.D., of St. Andrew's Church, Toronto. The Rev. Hugh Currie, pastor of the congregation, presiding. After singing the 100th Psalm, the Rev. D. James, of Midland, read a portion of Scripture and the pastor led in prayer. The Rev. Mr. Currie then read an interesting historical sketch of the congregation and its work from its inception about twenty years ago, when the Rev. Mr. Cran, of Hillsdale, travelled forty miles to give the congregation occasional supply, and thanked God that to-day was laid the corner stone of the first Presbyterian Church ever built in the historic town of Penetanguishene. After which congratulatory addresses were delivered by the Rev. D. James and George Clark, Methodist minister in Penetanguishene. Mr. Charles Beck, chairman of the building committee, then came forward, and on behalf of the congregation presented the Rev. Mr. Macdonnell with a handsome silver trowel, assuring him of their gratitude to him for his substantial kindness to them in their endeavours to build this church, and of the great happiness it gave them to have him visit them, to which Mr. Macdonnell very graciously replied, complimenting Mr. Currie upon the great work which he had been the means of accomplishing since his settlement in Penetanguishene. The documents, together with a number of papers, were then put in the receptacle designed to receive them, and Mr. Macdonnell proceeded to perform the ceremony of laying the corner stone which, being placed in position and the mortar applied, was pronounced well and truly laid under the divine benediction. Mr. Macdonnell then delighted the audience with an exceedingly able and eloquent address, every one regretting when it came to a close. A collection which realized the handsome sum of \$58, was then taken up, and the proceedings closed with the benediction.

PRESBYTERY OF MAITLAND.—This Presbytery met in Lucknow on September 13. Roll of the Presbytery was made up. It was carried that the regular meetings of Presbytery be held alternately at Wingham and Lucknow. The resignation of Mr. Mackenzie of South Kintross congregation was accepted. The list of augmented congregations was considered. The following resolutions were unanimously adopted: That the Presbytery of Maitland would most earnestly counsel all its ministers, office-bearers, members and adherents to give their cordial support to the Canada Temperance Act, not because we demand, but because it is a step in the direction of Prohibition. That they strenuously oppose all attempts to weaken or repeal said Act. That they use their best endeavours to have sound temperance men nominated for all municipal and legislative positions, and that, as far as they can conscientiously, they give their support to such candidates. That they, on the ground of expediency abstain totally from all that can intoxicate. That they never forget the absolute necessity of divine counsel to direct and divine power to accomplish the overthrow of this gigantic evil, the liquor traffic.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—The Presbytery of Owen Sound met September 20, and was constituted. Mr. March, who has been engaged in evangelistic work, asked to be received as a catechist. The committee appointed to examine him reported favourably. Messrs. John Little and James McMillan appeared with the view of entering on a course of study in Knox College for the ministry. The committee appointed to examine them recommended that Mr. McMillan be allowed to enter the first year in theology, and that

Mr. Little's course be shortened by one or two years on account of his experience in the mission field. Messrs. Miller and Wainley, from Warton congregation, petitioned the Presbytery to renew its application for aid to Warton from the Augmentation Fund. The Presbytery having had its application declined by the committee did not see its way to renew it. It was agreed to apply for a grant of \$100 for Sarawak and Kemble for one year. A letter of protest from Mr. McNaughton, against the settlement of a minister in Sarawak and Kemble, was laid on the table. Mr. M. McKenzie, of Lion's Head and Lindsay, gave in his resignation of that mission field. The committee appointed to confer with him recommended that the resignation be accepted. The Presbytery adopted the recommendation while expressing implicit confidence in the character and faithfulness of Mr. McKenzie as missionary while labouring in the bounds of the Presbytery. Mr. Sym was appointed Moderator of Session in Lion's Head and Lindsay. The Home Mission report was then taken up. Committees were appointed to visit the various fields reported. The reports all testified to satisfactory work rendered by the students and missionaries during the summer. Students read discourses which were accepted, and certificates to the college boards granted. The Convener was instructed to apply for money due the Presbytery from the Augmentation and Home Mission Funds. A committee was appointed to visit Keady, Desborough, Peabody and Crawford, regarding the application of Desborough to be joined to Peabody. Messrs. Doherty and McLean were appointed to visit the stations in the Indian Peninsula with the view of forming two fields. Dr. Fraser submitted a motion regarding evangelistic services. It was agreed to take up the consideration of the whole subject at an adjourned meeting to be held in Division Street Church, Owen Sound, on Tuesday, the 18th October, at half past one p.m., and the meeting was closed with devotional exercises.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on September 13 at Shelburne. Mr. Crozier, Convener of the committee appointed to visit Laurel, in the township of Amaranth, reported that thirty-five families expressed their desire to have a mission station organized and a church erected at or in the vicinity of Laurel. The committee accordingly organized a station, and five managers were appointed. Mr. Crozier was appointed to dispense communion there at an early date. Mr. D. McMillan, from Black's Corners, and Mr. John Rush, from Laurel, appeared as delegates requesting that the services of Mr. J. C. Madill, who has been labouring amongst them during the summer, should be continued during the winter. The Presbytery agreed to secure Mr. Madill's services on Sabbath as often as possible. Mr. R. Kuntel, from St. Andrew's, Proton, and Mr. A. Neilson, of Proton Station, appeared as delegates, asking that at those mission stations receive the status of a congregation with a view to settlement. After consideration the Presbytery agreed to secure for them an ordained missionary in person, and the Clerk was instructed to advertise for one, salary \$600. The Presbytery regretfully accepted Mr. J. B. Hamilton's resignation of Singhampton and Maple Valley. This was due to circumstances over which Mr. Hamilton had no control, and which existed there before his settlement. Discourses were heard from Messrs. Bradley, Bloodsworth and Madill, students of Knox College, and the Clerk was ordered to certify them to the college authorities. Mr. McDonald, of Horning's Mills, was appointed Moderator of Singhampton and Maple Valley Station, and to declare the pulpit vacant on the 25th inst. Consequently on the recommendations of the General Assembly, the Presbytery requested all the congregations within its bounds to make their year close with the calendar year. A committee, composed of the Conveners of the several standing committees, with Mr. Hunter as Convener, was appointed to divide the Presbytery into three sections, and arrange for a conference in each section on the State of Religion, Sabbath School Work, Temperance and Evangelistic Work, and report at next regular meeting in Orangeville, December 12, at half-past ten a.m. At a special meeting of Presbytery, held at St. Andrew's Church, Caledon, on August 30, Rev. J. J. Dublin was ordained and inducted into the pastoral charge of Caledon East and St. Andrew's, Caledon, and at a special meeting held at Mono East on the 19th September, Rev. J. W. Orr was ordained and inducted into the pastoral charge of Mono Mills, Mono East and Anjala.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday, 27th of September, present twenty-one ministers and eleven elders, Mr. Lashman, Moderator. Dr. Jardine, of Prince Albert, the Rev. Messrs. D. G. Ross and J. Bryant were present and invited to sit with the Presbytery. The treasurer was instructed to pay \$27 to the Synod Fund. The committee appointed to visit the congregations in Innisfil and West Gwillimbury, in accordance with the recommendation of the commission of Synod, reported that it would not be expedient to make any change in the present connection of the several congregations, and the report was adopted. Leave was given to the Moderator of Session of Bradford, etc., to moderate in a call when required. Dr. Jardine stated the claims of the school for higher education in Prince Albert, and the full wing resolution was adopted. "The Presbytery, having heard Dr. Jardine in regard to the work of our Church in Prince Albert and the necessity for making earnest endeavours to promote the cause of Pietism, in consequence of the efforts which the Church of Rome is putting forth in that place, express their warm interest in this work, their conviction of its importance, and commend the cause to the generous consideration of our congregations, and request the Moderator to receive any contributions for that purpose." Leave was given to the trustees of the Stayer Church and manse properties to mortgage to the amount of \$5,000, and to the trustees of the Penetanguishene Church, to mortgage for \$1,500. Home Mission business was considered. Reports of the work of catechists and missionaries during summer were received, arrangements made for winter supply, and schedules of grants to be applied for approved. Mr. Findlay gave his half yearly re-

port of supervision of the mission stations; the reports indicated progress. Reports relating to Guthrie and Knox Churches, Oro, and a petition from the latter for supply of ordinances were considered and parties heard. The Presbytery decided to visit the Guthrie Church and a new congregation at Mitchell Square in one pastoral charge, and to give to Knox Church such supply as it requires; i.e., in the Gaelic language. Mr. H. Currie was appointed Moderator of Session of Knox Church. O report of a committee, who conferred with the applicants, Messrs. W. A. Robbins, Murdoch McKay and W. H. Porter were received as catechists, and another applicant was counselled to prosecute his studies in the meantime. A committee of three ministers and one elder was appointed to deal with congregations receiving aid from the Augmentation Fund, and also with congregations in the hands who do not contribute, or who contribute less than they should, to that fund. An extract minute of Lindsay Presbytery ancient Uptergrove mission station was received. It was agreed to take charge of Uptergrove in the meantime, recognizing it as a congregation in connection with Longford and Black River, appoint Mr. R. N. Grant Moderator of Session, and apply to the Synod at its next meeting to make the transfer to this Presbytery. Mr. W. W. MacRae was received as student with a view to the ministry. A petition from a number of persons in Gravenhurst, claiming to be Presbyterians, for recognition as a congregation organized under the rules and ordinances of the Church was received, laid on the table, and the congregation and Session of Gravenhurst cited to appear at next meeting for their interests. A resolution was adopted in reference to the recent calamitous fire in Gravenhurst. It expressed sympathy with the severe and heavy losses sustained by the people, and commended their wants to the generous sympathies of the congregations in the bounds.—ROBERT MOODIE, Pres. Clerk.

HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee met Tuesday week in New S. Andrew's Church, and continued in session until midnight. There were present: Rev. Dr. Cochrane, of Brantford, Chairman; Rev. Dr. Campbell, Renfrew; Rev. Dr. Laing, Dundas; Rev. D. J. Macdonnell and Rev. P. McF. McLeod, Toronto; Rev. Robert Moodie, Stayner; Rev. James Robertson, Winnipeg; Rev. John Sumerville, Mr. George Rutherford, Hamilton. Mission claims for the year ending September 30, 1887, amounting to \$20,200, and claims for augmented congregations for the same period, amounting to \$13,685, were passed. The following are the amounts:

AUGMENTATIONS.		MISSIONS.	
Quebec.....	\$860 00	Quebec.....	\$663 50
Montreal.....	1,212 50	Monueal.....	676 25
Glenagarry.....	548 00	Glenagarry.....	104 00
Ottawa.....	514 50	Ottawa.....	725 00
Lanark and Renfrew.....	721 00	Lanark and Renfrew.....	922 00
Brookville.....	265 00	Brookville.....	342 00
Kingston.....	600 00	Kingston.....	1,077 25
Peterborough.....	562 50	Peterborough.....	452 05
Whitby.....	.....	Whitby.....	.....
Lindsay.....	312 50	Lindsay.....	104 00
Toronto.....	573 50	Toronto.....	.....
Orangeville.....	300 00	Orangeville.....	52 00
Barrie.....	950 00	Barrie.....	2,170 16
Owen Sound.....	277 50	Owen Sound.....	407 00
Sauguen.....	100 00	Sauguen.....	69 00
Guelph.....	.....	Guelph.....	.....
Hamilton.....	350 85	Hamilton.....	130 00
Paris.....	100 00	Paris.....	.....
London.....	550 00	London.....	155 00
Chatham.....	262 00	Chatham.....	125 00
Samia.....	327 50	Samia.....	129 00
Stratford.....	100 00	Stratford.....	.....
Huron.....	275 00	Huron.....	52 00
Maitland.....	425 00	Maitland.....	.....
Bruce.....	167 50	Bruce.....	1,471 58
\$10,794 85		\$9,919 79	
FOR THE NORTH WEST, ETC.			
Winnipeg.....	\$662 33	Winnipeg.....	\$1,318 30
Rock Lake.....	650 00	Rock Lake.....	934 00
Br. Jon.....	920 00	Br. Jon.....	2,335 90
Regina.....	400 00	Regina.....	1,245 70
Calgary.....	250 00	Calgary.....	1,197 20
Columbia.....	.....	Columbia.....	1,249 94
Grand Total \$12,025 13		Grand Total \$20,200 83	

A large number of new applications for the ensuing half year were considered, and where they were granted it was upon the condition that the state of the funds next April permits of the payment.

Mission agents were appointed to various fields throughout the Dominion. Among them were the following: Mr. Robert Thompson, of Montreal; Rev. David Miller, Mr. David McKay, of Dundas, and Mr. George Evans were appointed to the Presbytery of Barrie. Mr. John Jervie to St. Joseph's Island, Mr. A. J. Chablon to Spanish River, Mr. George Marsh to the Algoma Branch of the C.P.R. Rev. J. M. Wilson and Rev. John K. Welsh, both recently from Scotland, were appointed to the North West. The appointment of an ordained missionary to Comox, B.C., was remitted to the chairman, the secretary and Rev. D. J. Macdonnell. This congregation has hitherto been connected with the Established Church of Scotland, and is now being transferred to the Church in Canada. The wealthy congregation of St. Andrew's Church, B.C., also hitherto connected with the Church of Scotland, has asked that Church to transfer them to the Presbyterian Church in Canada. Rev. James Cormack, of Lachine, who was appointed last summer to British Columbia, is now settled in Richmond, on the Pacific Coast. At Chilliwack, B.C., Rev. J. C. Patterson is now settled, and they are building a church and manse to cost \$3,500. At Kamloops, where the Rev. John Chisholm is settled, a new church is now being completed at a cost of \$5,000. The growth of the Canada Presbyterian Church in British Columbia is seen in the fact that a meeting of Presbyterians in Vancouver last month there were present eleven ministers besides representative elders, and it was resolved, that, considering the very bountiful harvest in the North-West this season, the committee urge the Presbyteries in that Synod to put forth the most earnest effort to reduce the grant for the ensuing half year, especially in view

of the fact that the amount required this year, both for Augmentation and Home Missions, is largely in excess of the actual receipts of last year.

The committee allocated among the several Presbyteries of the Church the amount this year required for Augmentation of ministers' stipends, and remitted to the chairman, the secretary and Rev. D. J. Macdonnell and Mr. George Rutherford the duty of allocating the amount required for Home Missions among the Presbyteries of the Church.

Rev. D. J. Macdonnell gave notice of the following motion:

"That the General Assembly be recommended to adopt the following regulation: The Augmentation Sub-committee may assign to each Presbytery in the Western Section of the Church a fair proportion of the whole amount required for Augmentation each year, and should the funds be available at the end of the ecclesiastical year be insufficient to pay all grants in full, the committee shall be at liberty to pay reduced grants to augmented churches in any Presbytery which falls short of the amount assigned to it."

The several sub-committees met next morning for the purpose of allocating certain amounts to the different Presbyteries of the Church for Home Missions and Augmentation of ministers' stipends. Circulars will be sent to each of the Presbyteries specifying the amount that will be required for these two important objects, and the committee confidently hope that a cordial response will be made to the appeal. The Western Committee require at last \$46,000 for Home Missions and \$30,000 for Augmentation. Last year the Presbyteries of the Church only contributed for Home Missions about \$26,000, and for Augmentation \$24,000. The committee are thoroughly impressed with the necessity of curtailing their work in the near future, unless the Presbyteries of the Church make larger contributions.

SYNOD OF THE MARITIME PROVINCES.

The meeting of the Synod of the Maritime Provinces, held in New Glasgow, Oct. 4 and following days, was one of great interest. The Rev. E. A. McCurdy was elected Moderator. The principal matter under consideration was the appointment of a second missionary to the island of Santo, in the New Hebrides. In this connection Rev. F. Scott moved the following resolution: The Synod, having considered the remit of the General Assembly with regard to the appointment of a fourth missionary to the New Hebrides, would record its continued interest in the work so long and so successfully carried on in the South Seas, and its unabated, deep and hearty sympathy with our missionaries there, in their discouragements and trials. The Synod would also express its appreciation of the warm-hearted zeal which prompted the Woman's Foreign Missionary Society in making their generous offer of support for another labourer in that field; but, in view of all the circumstances of the case, the Synod is of opinion that such an appointment would not be advisable. In a temperate and clear address he urged its adoption. The motion was seconded by Dr. McCrae.

Dr. Burns then moved the following amendment: The Synod in receiving the memorial of the Woman's Foreign Missionary Society, Eastern Section, as remitted by the General Assembly, highly commends the zeal and liberality of the memorialists, in guaranteeing the support of an additional missionary to the New Hebrides, to be associated with Mr. Annand in the occupation of Santo, and deems that the offer made be gratefully accepted, and an effort made to secure a fourth missionary, so that our beloved brother and his wife may not be left to labour alone on this the largest of the islands, where in present circumstances sympathy and support are specially needed. He said no one could feel more deeply interested in the North-West and other fields than himself. He argued for a fourth missionary as due to our missionaries, and to the Woman's Society who ask for this extension of our work. He spoke of the position of Mr. and Mrs. Annand, leaving their Christian island and starting anew in a cannibal island, where they should not be left alone. The Woman's Society have really removed the only objection, the one of finances, by engaging to meet the cost. One man cannot manage all the people on Santo; and are not souls as precious there as elsewhere? In latest letters from Mr. Annand he states that he expects another missionary to join him from Canada. It is due to the Church that we send another missionary there.

Rev. J. Hogg, Moncton, seconded Dr. Burns' resolution, and in a short speech warmly advocated the sending of a fourth missionary.

The debate was continued at the evening meeting. Mr. D. Blackwood spoke in favour of Mr. Scott's motion, as did also Rev. E. Smith. Rev. G. Bruce supported the amendment of Dr. Burns, thereafter Revs. A. Simpson, H. H. McPherson, L. G. McNeil, A. J. Mowatt, Dr. Patterson, Robert Murray, T. Sedgewick, D. B. Blair, A. Gunn, A. Falconer and Dr. McKnight took part in the discussion.

After Mr. Scott's reply the vote was taken, when it stood fifty-eight for Dr. Burns' amendment and eighty-two against.

Rev. J. Robbins then moved the following amendment to the original motion: The Synod, having considered the whole matter regarding Santo, instruct the committee to enter into correspondence with the Australian Churches, asking them to appoint a missionary, to be supported by the Woman's Society, and under the control of the Canadian Church. This was seconded by Dr. Burns, who spoke in support of it, warmly urging the Synod to accept it as a middle measure that will substantially meet the needs of the case. Dr. Macrae then spoke briefly against the amendment.

The vote was then taken, and resulted in sixty for the amendment and seventy-nine against it. The vote was then taken on Mr. Scott's motion, which was carried by seventy-nine to fifty-five, and became the decision of the Synod.

A NOVELTY in church organs is being exhibited at Milan. It is constructed entirely of paper. The inventor is a priest named Giovanni Crespi-Righizzo, and its builder is a workman named Luigi Colombo.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Oct. 30, 1887. THE HARVEST AND THE LABOURERS. Matt ix 35-38: x 1-8.

GOLDEN TEXT.—Freely ye have received, freely give.—Matt. x 8.

SHORTER CATECHISM.

Questions 45, 46.—God's commandments are addressed to all and to every one. Each is singled out in the "Thou shalt," or "Thou shalt not," it is thou, not ye. The first commandment sets forth clearly that God and God only is the object of worship and obedience. He is the sole, self-existent One, all other being is derived. In reality there can be no other God. Men in heathen countries may fashion images of their gods, and in Christian countries people may put something else in their hearts in place of God, but an idol is nothing in the world.

I. Christ Evangelizing.—He went about continually doing good both to the bodies and souls of men. One principal object of His ministry was to save men by the proclamation of the truth. He taught in the Synagogues. There were opportunities afforded for those who were present to exhort the people, and Jesus embraced these occasions to instruct them in divine things, and to preach the Gospel of the kingdom, declaring that it was at hand, and explaining how its blessings might be enjoyed. This verse which summarizes the work accomplished in the missionary journey, also states that He healed every sickness and every disease, that is, positive ailments and weakness, among the people. The purpose of Christ's ministry and of His Gospel is to make all in the truest sense happy. If men were freed from their sins there would be a wonderful change. There would be less disease and misery. Christ is still the great Physician and the great Teacher.

II. The Harvest Field.—Christ is a compassionate Saviour. Men may view with indifference the spiritual destitution of their fellow-men. Christ regards the suffering and sorrowing multitude with the deepest commiseration. The love of Christ is the underlying motive of His sacrifice for the sins of men. It is the pervading principle of His kingdom. Love to Christ and compassion for human misery ought to be the animating spirit of all missionary endeavour. The people are often represented by the image of a flock. The multitude following Jesus, and on whom He looked with compassion, were distressed. They might not be conscious of their condition, but they were fully conscious of their misery and unrest. They were scattered abroad untended, and exposed to danger. They were as sheep without a shepherd. There were the religious teachers of the time, but they only too plainly evidenced that they were but blind leaders of the blind. They were indifferent to the real spiritual needs of the people. Therefore the Good Shepherd tenderly pities them, and makes provision for them. Changing now the simile, He says to His disciples, "The harvest truly is plenteous, but the labourers are few." It is noticeable here that the first duty the Saviour teaches in this instance is prayer, and prayer for a specific object. "Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." At the present time the field, which is the world, is whitening to the harvest. It is true now, as when Jesus spake these words, "that the labourers are few." So He who taught us to say Thy kingdom come, is still saying to us, Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest. Prayer in this respect is not all our duty. There is giving for the spread of the Gospel and there is personal consecration, but prayer can never be dispensed with. "Pray ye, therefore."

III. The Apostles and Their Mission.—Before this the twelve disciples had been called to follow Jesus. They accompanied Him wherever He went. They listened to His words of wisdom, received His counsels and witnessed His wonderful works. It is often said that they were illiterate, but that nowhere appears. They might not have been trained in the Jewish high schools of learning, but they had what was far better, the instruction of Him in whom are hid all the treasures of wisdom and knowledge. The names of the apostles are here given, though not in all the Gospels in precisely the same order, yet the list is the same. With the exception of Judas Iscariot, who was a native of Judea, they were Galileans. This was their first missionary work. These twelve Jesus sent forth. He gives them their instructions. For the present, their labours are limited. To the Jews the first offers of the Gospel were made. These apostles were but beginning their work, and it might be better for them to gain experience among those of their own people. They were forbidden to go to Gentiles or to the Samaritans. When the sacrifice on Calvary was completed, and when they better understood the truth of the kingdom, the commission was, Go ye into all the world. Christ not only sends the messenger, but gives them their message. To the lost sheep of the house of Israel they were to preach, "as ye go." The kingdom of heaven is at hand. Both as an evidence of their divine commission and as a proof of the merciful character of the Gospel they were to proclaim, they were empowered to work such miracles as Christ Himself had performed. The commission ends with a reminder of the spirit in which their work was to be accomplished. The great blessings they themselves enjoyed had been freely bestowed. The extraordinary powers with which they were invested were the Saviour's free gifts to them, so in like manner they were freely and lovingly to impart blessings to others. This is the key-note of Christian missions.

PRACTICAL SUGGESTIONS.

In His earthly life Christ shows us the example of intense devotion to the work He came to accomplish. Love to Christ and compassion for the perishing should inspire us with zeal for the extension of the Gospel. God's free gift to us ought to teach us the grace of liberality.

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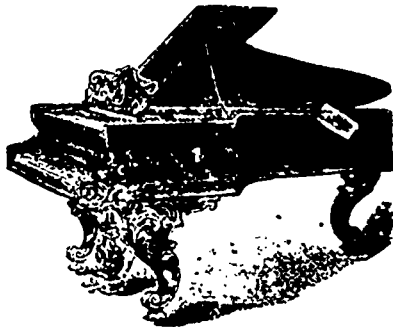
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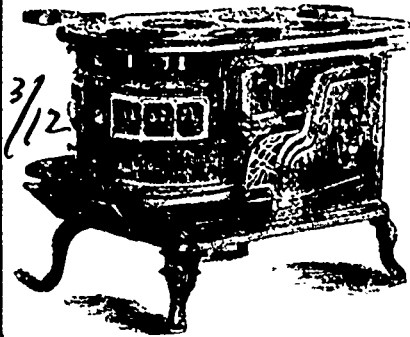
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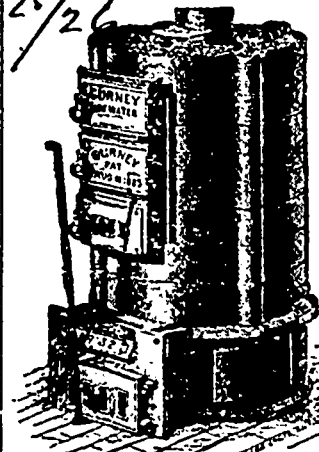
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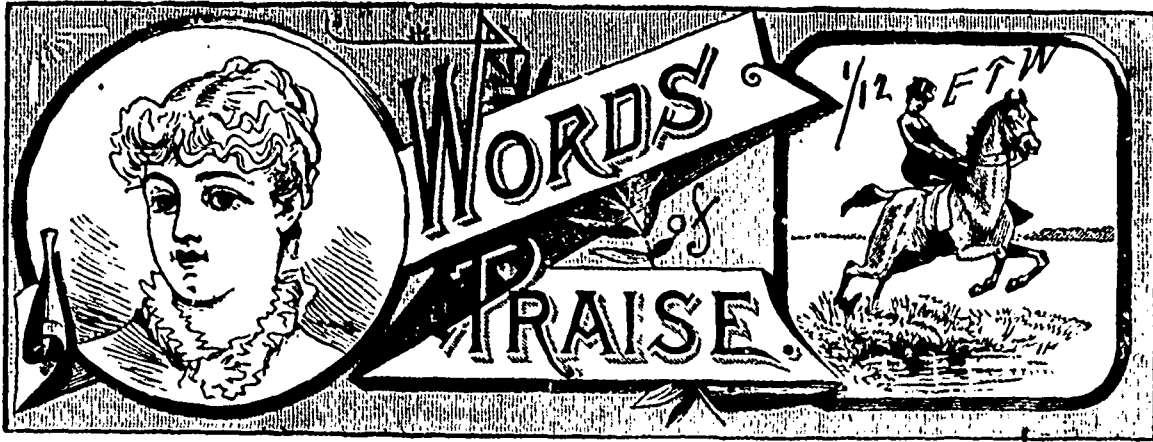
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The following words, in praise of Dr. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

\$100 THROWN AWAY.
 JOHN E. SGAAR, of Millenbeck, Va., writes: "My wife had been suffering for two or three years with female weakness, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine given to her by the physicians during the three years they had been practicing upon her."

THE GREATEST EARTHLY BOON.
 Mrs. GEORGE HENGER, of Westfield, N. Y., writes: "I was a great sufferer from leucorrhoea, bearing-down pains, and pain continually across my back. Three bottles of your Favorite Prescription restored me to perfect health. I treated with Dr. —, for nine months, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

THREW AWAY HER SUPPORTER.
 Mrs. SOPHIA F. BOSWELL, White Cottage, O., writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. I have had to wear a supporter most of the time; this I have laid aside, and feel as well as I ever did."

IT WORKS WONDERS.
 Mrs. MAY GLEASON, of Nunica, Ottawa Co., Mich., writes: "Your 'Favorite Prescription' has worked wonders in my case. Again she writes: "Having taken several bottles of the 'Favorite Prescription' I have regained my health wonderfully, to the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household."

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TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

3 PHYSICIANS FAILED.
 Mrs. E. F. MORGAN, of No. 71 Lexington St., East Boston, Mass., says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and enclosing a stamped-envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

JEALOUS DOCTORS.

A **Marvelous Cure.**—Mrs. G. F. SPRAGUE, of Crystal, Mich., writes: "I was troubled with female weakness, leucorrhoea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery,' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

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The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages, in particular. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food.

cures nausea, weakness of stomach, indigestion, bloating and eructations of gas. As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, or "whites," excessive flowing at monthly periods, painful menstruation, unnatural suppressions, prolapse or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

In pregnancy, "Favorite Prescription" is a "mother's cordial," relieving nausea, weakness of stomach and other distressing symptoms common to that condition. If its use is kept up in the latter months of gestation, it so prepares the system for delivery as to greatly lessen, and many times almost entirely do away with the sufferings of that trying ordeal.

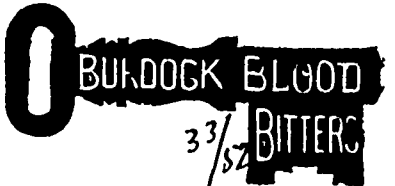
"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 8, at half-past ten a.m.
SAUG-BN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
PARIS.—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.
BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m.
QUEREC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
HURON.—In Seaford, on Tuesday, November 8, at eleven a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 13.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, November 15, at half-past ten a.m.
BRANDON.—At Port George, on Tuesday, March 13, 1888, at half-past seven p.m.
RAVENS.—At Harris, on Tuesday, November 29, at eleven a.m.
PETHURBOROUGH.—In Mill Street Church, Fort Hope, on the second Tuesday of January, at ten a.m.
MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m.
TORONTO.—On the first Tuesday of November, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.

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