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Whole No. 717.

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**WILLIAM WHITE,**  
Secretary.  
Post Office Department, Canada, Ottawa, 1st October, 1885.

N.B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster-General for one month (until noon on WEDNESDAY, the 27th DECEMBER, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had on the Postmasters of the following places: Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

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Carpenters' Tools, Machinists' and Blacksmiths' Tools, in great variety, at  
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When the "LIFE-RESTORING" Remedy is at hand. One bottle will satisfy the most sceptical that 1884. Dr. J.A. HULL'S Preparation of Sarsaparilla will positively cure Consumption, Bronchitis, Asthma, Nervous Debility, and Neural Catarrh.

Here are a few extracts from letters of persons who were cured, and now write for their friends. I fear cough is in a decline, and as thy medicine cured my only brother of a 22 years cough of the lungs about a year ago, I wish you to take them. Thy true friend, HANNAH MICKLE, Near Woodbury, N. J.

As your medicine cured me of Consumption, some three years ago, I want you to try them. I noticed slight coughs while taking the first three bottles. J. V. HULL, Lawrenceburg, Anderson Co., Ky.

My mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the "LIFE-RESTORING" is the only thing that gives her relief. J. V. HULL, Lawrenceburg, Anderson Co., Ky.

I know all about the "LIFE-RESTORING" Sarsaparilla. Fifteen years ago it cured my daughter of the Asthma, she had it very bad for several years, but was perfectly cured. Please send me a \$9 box of your medicine. JACOB TROTT, Deep River, Poweshick Co., Iowa.

I have taken the "LIFE-RESTORING" Sarsaparilla as directed, and am happy to tell you that I am perfectly cured of Neural Catarrh. You were right my trouble was not Consumption but Catarrh. JAMES A. CALDWELL, Wabash Av., Chicago, Ill.

It has cured Mrs. Hebout of General Debility of the whole system, of two or three years' standing, and others are trying it with success. HENRIQUE & LESLIE, Simpsons Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' Consumptive Sarsaparilla, and if they fail you, send us direct. 82 1/2¢ per bottle or three bottles for \$2.50. Pills and Ointment 25¢ each. GRADDOCK & CO., Proprietors, 1032 Race St., Philadelphia, Pa.



HEADACHES

Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System.

Ayer's Pills

to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS direct the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Billious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try 44/52

Ayer's Pills.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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Scientific and Useful.

HALF-A-TEASPOONFUL of common salt dissolved in a little cold water and drunk will instantly relieve "heartburn," or dyspepsia.

DULL gold jewellery will only retain its original appearance by being thoroughly cleaned by a practical jeweller; all friction with leather, etc., will produce the shiny appearance.

PAIN IN THE SIDE, from whatever cause, may be quickly relieved by Hayward's Yellow Oil, which cures all manner of aches and pains, and all soreness and lameness of the flesh applied and taken inwardly.

JACAR For quince marmalade, cook the fruit soft, crush to a pulp, then add as many pounds of sugar as there were of the uncooked fruit. Slowly cook to a thick paste, constantly stirring to keep from sticking or burning. One third sweet apples added, without any more sugar, improves this to the taste of many people.

COUGHS AND COLDS that we so frequently neglect, and which so often prove the seeds sown for a harvest of consumption, should have immediate and thorough treatment. A teaspoonful of ROBINSON'S PHOSPHORIZED EMULSION, taken whenever the cough is troublesome, will relieve the patient, and persevered in, will effect a cure in the most obstinate cases.

PORCELAIN fruit knives are among the novelties. The blades are white and semi-transparent, and the handles are of different colours. These knives are really the revival of an old style. They are beautiful, and possess at least one advantage over silver, inasmuch as they may be kept clean without so much trouble. But it is not advisable to drop them upon the floor.

LEG OF MUTTON - Wash off in cold water, then put in a dipping pan, sprinkle over it salt and pepper to taste, sprinkle with flour, put in one pint of cold water, place in a moderate oven and cover it with another dipping pan. Cooked in this way on Saturday it is delicious for Sunday dinner. In any way I try to cook meat and pudding, also bread and cake Saturday that it may be ready for Sunday.

LIVER COMPLAINT A faint, weary, sick and listless feeling, with aching back and shoulders, and irregular bowels, proclaim a diseased liver. Try BRYAN'S Blood Bitters, which cures all forms of liver complaint.

HAM SANDWICHES. Cut the bread very thin, butter lightly, and spread with a tea spoonful of devilled ham, made in the following manner, use for this either the knuckle, or any odd bits remaining. For devilled tongue the root of a boiled tongue can be used. Cut off any dark or hard portions, and have at least a fourth of the meat fat. Chop very finely and to every pint add this dressing: mix one even teaspoonful of sugar, one even teaspoonful of ground mustard, and one saltspoonful of cayenne pepper, thoroughly, and add one teaspoonful of vinegar, little by little. Stir this into the chopped ham.

A HINT. Beware of all the worthless mixtures, and dirty, greasy combination which are offered you in almost every store you enter, and which are the principal shopkeepers try to palm off as a substitute for Perry Davis' PAIN KILLER. These mixtures are gotten up expressly to sell on the reputation of the PAIN-KILLER, but have nothing in common with it.

BREAD MAKING. - In making bread a favourite plan with some is, scald the flour for sponge, either with clear boiling water, or with that in which potatoes have been boiled, and add two or three mealy mashed or grated potatoes to it. But there is some danger of scalding the yeast, too, in which case the bread will not rise at all, or rise slowly and imperfectly. When the flour is scalded, either let it stand until cool enough, or only put on boiling water enough to make it into a stiff dough, and gradually thin with cold water until cool enough. Try it with the finger after stirring up well from the bottom, and do not add yeast until the batter is not above blood heat.

GINGERBREAD (GERMAN RECIPE). - Take one and a half pounds of honey, and having melted it over the fire in a very clean saucepan pour it out into a basin which must have been warming during the time. While the honey is quite hot stir into it 9 ozs. of moist sugar, 6 ozs. of sweet almonds blanched and cut into thin slices, 1 1/2 ozs. of pounded cinnamon and 3 ozs. of candied lemon finely sliced. Stir these well together and gradually add as much flour as will make it into a stiff paste; roll it out several times until quite smooth and stiff and about half-an-inch or less in thickness. With a sharp knife divide it into cakes, place them on buttered tins and bake in a moderate oven until they are a pale brown colour.

Questions Answered!!!!

Ask the most eminent physician Of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

And they will tell you unhesitatingly "Some form of Hops!!!!" CHAPTER I

Ask any or all of the most eminent physicians:

"What is the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, Bright's disease, diabetes, retention, or inability to retain urine and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Duchu!!!!" Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you Mandrake / or Dandelion / / /

Hence, when these remedies are combined with others equally valuable, and compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill-health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use. 28/2

CHAPTER I "Patients" "Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

"Women gone mad crazy!!!!" From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excruciating pains of rheumatism, inflammatory and chronic, or suffering from scrofula. Erysipelas "Saltitium, blood poisoning, dyspepsia, indigestion, and in fact, almost all diseases fail"

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighbourhood in the known world.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

BREDIN'S BLACKBERRY BALSAM

Is one of the best gures now in the market for CHOLERA, DIARRHŒA, CRAMPS, AND ALL SUMMER COMPLAINTS.

Highly respectable. For children it is unspeakably pleasant. Prepared by R. G. BREDIN, Chemist, corner Spadina Avenue and Nassau Street, Toronto.

HAVE YOU

- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Stuttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE BRIGHT'S DISEASE OF THE KIDNEY.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution the kidney-nerve breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one - it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. Warner's BRIGHT'S CURR has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for this universal BRIGHT'S DISEASE.

# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, NOVEMBER 4th, 1885.

No. 45.

"In every respect a credit to the Presbyterian Church in Canada."  
Barrie Gaultt.

**THE CANADA PRESBYTERIAN,**  
PUBLISHED EVERY WEDNESDAY BY THE  
Presbyterian Printing and Publishing Co.

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C. BLACKBURN ROBINSON, Toronto.

## Notes of the Week.

CANADIAN literature, says the *Christian Leader*, is growing apace. Rev. Dr. Murray, of Montreal, has just published a work on psychology, Sir William Dawson, a scientific sketch of Egypt and Syria, and Pastor Chiniquy his autobiography, while Professor Bryce, of Winnipeg, has on the anvil a history of the Highlanders in Canada, and Dr. Gregg's "History of the Presbyterian Church in the Dominion," is passing through the press. Rev. Moses Harvey, of St. John's, has published a second volume of his history of Newfoundland, and, according to the *Presbyterian Record*, Rev. Robert Campbell, of Montreal, has "got the history of old St. Gabriel's Church on the brain."

"The Union of Scottish Presbyterians" is the topic of Dr. Alexander Roberts, the Professor of Humanity at St. Andrew's, in the October *British Quarterly*. He describes the Established Church of Scotland as broadly tolerant, both in doctrine and worship; the second, the Free Church, has greater respect for the old theology and worship, but is zealously careful of its ministerial scholarship; the last, the United Presbyterian, is bound by few traditions, is free and popular, and the writer affirms that "its ministers may at the present day claim comparison with those of any other Church, as liberal-minded, earnest and effective proclaimers of Gospel truth." It is his opinion that disestablishment will promote the desired union, because it will create and diffuse a sense of religious equality.

THE uncertainty as to Riel's fate is as great as ever. Much interest is everywhere taken in the leader of the North-West rebellion. Speculation as to what will be done with him is common in the United States and Europe. Pleas for and against his execution come from the most unlikely quarters. Societies and individuals plead that the interesting criminal should not be put to death, and such legal authorities as Baron Bramwell show clearly that he ought to be hanged. We have no vindictive feelings toward the guilty Half-breed champion; were it compatible with justice that he should live, and a good case made out why he should be spared, we would be glad to join in the sentimental cry-raised for his reprieve. If capital punishment is the law of the land it ought to be carried out with calm impartiality, and it is difficult to show that Louis Riel is not a fit victim for the scaffold. The people of the United States did not hang Jeff. Davis. But if the Confederate leader had made another attempt at rebellion, would his life have been spared a second time? There are not many nationalities prepared to condone treason and put a premium on rebellion.

FOR the last six years the Christian Temperance Mission has been accomplishing an excellent work in the city of Toronto. It is supported by many Christian people who are not of exactly one way of thinking on every minor detail of Temperance theory, but they are united in their effort to save the victims of the enslaving habit of drunkennes. The Rev. G. M. Milligan, president last year, has been re-elected, and Mr. James Thompson continues secretary. For several years the Rev. Henry Melville, an excellent, sympathetic and kindly worker, accomplished much good in the way of visiting the gaol and the homes of poor

unfortunates. He has been succeeded by Mr. Robert Hall, who is labouring diligently and successfully in the same field. Among the speakers at the annual meeting last week were: Dr. Potts, H. M. Parsons, Dr. Castle, D. J. Macdonnell. Mr. Parsons, in very vigorous language, condemned the licensing of billiard halls, etc., in connection with liquor saloons. This active Christian Temperance agency deserves much more liberal support than it has hitherto received from the religious community.

ON the subject of Church union, the *Independent* says. The most beautiful illustration of Christian fellowship of the past twenty-five years was the re-union of the Old and New School Presbyterian body. Hardly second to that was the late union of the Methodist sects of Canada. Every such union is a triumph of grace over the selfishness and pride of sectarianism. We are glad to see that the latter body, the Associate Reformed Synod of the South, is proposing a corporate union with the United Presbyterian Church. They are of the same faith, the same order, and have the same hymn-hating weakness. There is no reason why they should not come together. But just so, there is no reason why the Northern Methodists and the Southern should not unite, or the African Methodists and the African Zion Methodists, or rather all four and half-a-dozen others into one body, or the Free Baptists and the Congregationalists; or the Unitarians and the Universalists, or the Reformed (Dutch) and the Northern Southern and Cumberland Presbyterians. It is wonderful, it is painful, how these brethren, who ought to love each other, actually love to stay apart.

WHY cannot French-Canadian papers discuss matters affecting their race and religion with a little more calmness and common-sense than they have too often been in the habit of doing? Why blaze up in a white heat and make frantic appeals to the passions of their readers? Terrible charges have been made against the management of small-pox patients in St. Roch's Hospital, and what is the attitude of representative French-Canadian journals? One would naturally expect that they would join in an urgent demand for investigation and a prompt removal of the terrible abuses testified to by inmates of the hospital. Instead, we are treated to rancorous abuse of Protestantism, and the race-antagonism is relied upon as a sufficient excuse for ill-timed and meaningless virulence. In the name of our common humanity let Catholic and Protestant French-Canadian and Anglo-Saxon unite cordially in making these small-pox hospitals places of decency and comfort where the plague stricken unfortunates will receive the attendance and care their sad condition requires. These race feuds might have been compatible with the progress of the ninth century, in the nineteenth they are ridiculously foolish.

THE Evangelical Alliance held its sessions this month in Glasgow, where the idea of the Alliance was originated by Dr. King and John Henderson, of Park. The Conference was on the whole more spirited than some that had preceded it. The audiences filled the Queen's Rooms. Lord Polwarth presided at the first sitting the chief feature of which was the annual address delivered by Dr. J. Munro Gibson, of St. John's Wood, London. His theme eloquently set forth—was "Christian Unity by the Way of the Cross." The aged Dr. Stoughton followed, speaking briefly, and subsequently, on motion of Hon. Arthur Kinnaird, a resolution was passed on the death of Lord Shaftesbury. The Conference continued from Tuesday to Thursday evening, the final meeting being presided over by Sir William Muir, Principal of Edinburgh University. Drs. J. Oswald Dikes and Newman Hall were the last speakers. "Faith Healing" was the latter's subject, and "while making all allowances for bodily cures being wrought in answer to prayer in harmony with Scripture an experience which could not be gainsaid" he showed the falsity of urging that where there was no care there was, therefore, a want

of faith. The faith which asked for relief from bodily ailment was transcended by the faith that could say: 'Not my will but Thine be done. The cup that my Father hath given me, shall I not drink it?'"

THE *Christian Guardian*, with an intimate knowledge of what it is talking about, says. Unreasonable complaints about the dearth of religious papers are not unfrequent. The standard of comparison is generally the cheap weekly made up of the matter prepared for a daily; or else some cheap inferior paper trying to get a circulation by underselling established religious papers. This is an age of cheap books; yet if any one will compare the amount of reading matter given in fifty-two issues of the *Guardian* with the cheapest books, he will find that he gets an amount of valuable reading for \$2.00, far above what he could get by purchasing cheap books. But even if one could get the same quantity of reading matter of some kind cheaper, that cannot supply the place of the particular matter which the *Guardian* supplies. Every four weeks we publish reading matter enough for a good sized volume. That is, matter for thirteen volumes for \$2. Starting a cheap religious weekly with the view of underselling a better paper must be ranked with other mercantile ventures of that kind. Many people go into business and try to break down honest merchants by selling below a paying price. The result is that they fail and cheat the men who have trusted them. The same kind of procedure has been seen in newspaperdom. The paper that has been pointed to as a model of cheapness generally soon disappears from the scene altogether.

THE Week of Prayer for Young Men begins November 8, and will be observed throughout the Christian world. The idea is excellent, and is meeting with increased favour year by year, as the importance of winning young men to Christ is more and more realized. Sermons suitable for young men will be preached. This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendation of subsequent conventions. There are now 2,900 of these Associations in the world, distributed as follows: North America, 934; Great Britain, 503; France, 72; Germany, 549; Holland, 396; Switzerland, 268; Denmark, 43; Belgium, 24, and a varying number of Associations in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar and India. The American Associations are strongly organized. They number 629 General Associations, 190 College, sixty nine Railroad, thirty-four Coloured and twelve German. The yearly current expenses of the Associations in America amount to \$750,000. They own eighty two buildings valued at \$3,532,000, and have a total net property of \$4,353,000. Four hundred and fifteen men are devoting their whole time to the work as secretaries, librarians and gymnasium instructors. The expense of the Railroad Associations is \$75,000, two-thirds of which sum is contributed by the railroad companies, who testify to the great benefit resulting to their employes through this special department of Y. M. C. A. work. Last year 1,700 young men professed conversion in the College Associations. There are thirty-one State and Provincial organizations, each with its Executive Committee and annual convention. These committees expended last year in their work \$32,034. The International Committee, located in New York City in 1866, and continued there ever since, is the Executive Committee of the International Conventions which meet biennially. It consists of thirty-three members, nine advisory members and fifteen trustees, representing all parts of the United States and the Dominion of Canada. It employs ten secretaries, whose business it is to visit all parts of the two countries, advising and counselling Associations, both State and local. The expenses of the committee for last year were \$30,496, which amount was contributed by friends of the cause.

## Our Contributors.

### THE PRESS AND THE PREACHERS

BY KNOXONIAN.

The relations between the press and the pulpit are a trifle strained just now. The strain came on some what in this way. Dr. Hunter, of Hamilton, allows people to ask him questions at his Sabbath evening service and prayer meeting. One evening, not long ago, somebody asked him if he thought there was any hope for the salvation of the editors of party news papers. The worthy Doctor thought there was, and quoted the well known lines about the lamp continuing to burn and the return of a certain class of sinners. He did, however, afterward say in effect in a letter to the press that he feared there was a considerable amount of something very like lying done by some of the party journals. Seeing a report of this discussion the *Globe* became somewhat angry, put on its war paint and took some healthy exercise in the way of showing that the clergy or, at least, some of them, are quiet as great sinners as the political editors are. Dr. Hunter replied in what would have been a very good letter had he not spoiled it at the end by the foolish threat that some of his Grit-Methodist friends might go over to the Tories if the *Globe* did not behave itself. If Dr. Hunter's friends are Grits from principle they must have precious little principle if the alleged misconduct of the *Globe* makes them vote the Tory ticket. Other journals and other preachers have had their "innings" and the discussion will, no doubt, do good.

With the leave of all the parties in the controversy and of his thousands of readers KNOXONIAN now desires modestly to take the floor. He starts out on his oratorical flight by making the strikingly original remark that the party editors are not all perfect. It must, we feel, be admitted that editors, like other men, suffered somewhat by the fall of Adam and that most of them have been guilty of actual transgressions. Indeed, it is remotely possible that most editors would admit they are not absolutely perfect—an admission which all clergymen would, no doubt, make in the abstract. The point which this contributor thinks he can make is that many ministers are just as great sinners in controversy as party editors. Not only so, but if they had to write as much as editors write—if they had to attack and reply every day or every week, as editors do, they would probably be very much greater sinners against propriety than many editors are.

Suppose all that the priests have written about Father Chiniquy could be printed in one column. And suppose all that Father Chiniquy has written about the priests could be published in a parallel column. How would these columns look? Would the matter be of a much milder type than the matter that usually appears in the columns of our daily journals? And be it remembered that in any discussion between the press and the pulpit, the press-men have a perfect right to consider the pulpit, Catholic and Protestant, as a unit. If, however, the Catholic pulpit is ruled out, let us confine our attention to one single specimen of controversial writing between Protestants and see if we can detect any of the sins charged against the editors of party papers.

Five years ago, the Rev. W. A. McKay, B.A., of Woodstock, published a work on Immersion of about 100 pages. Section xii. of that work is made up of alleged "Baptist Misrepresentations." These alleged misrepresentations are garbled or mutilated quotations from the Westminster Assembly, from Moses Stuart and John Calvin. What the author complains of is that the quotations "are wrenched from their original connection and invariably misrepresent the views of their authors." "The misquotations and perversions of fact and history found in some Baptist books," Mr. McKay declares, "are a disgrace to our common Christianity. To expose them all would require volumes." Pretty strong language, certainly. The wicked party journals never say anything much more severe about each other than that; and if the specimens given by Mr. McKay are fair samples, there are, or have been, some ministers that could teach any political editor how to make misquotations. Mr. McKay asks what his readers must think of the honesty of a Baptist writer who quotes the words used by Calvin to express Baptist views as expressing Calvin's own views! We think the writer who did that

would probably find some difficulty in getting a place on the staff of a respectable political journal. Referring to the misquotations from Moses Stuart, Mr. McKay asks if "the most unscrupulous followers of Loyola go farther in their misrepresentations and perversions," and he winds up the section by saying, "We have given but a few examples of the misrepresentations with which Baptist papers and books are crammed full!"

Now, be it remembered that the sin charged most frequently against the party journals is misrepresentation, misquotation, garbling and offences of that class. Dr. Hunter complains that he could not find out the amount of the public debt of Canada from the party journals because they would not give the figures correctly. Did they misrepresent and misquote and garble more than Mr. McKay charges his opponents with doing?

In this same pamphlet there is much more evidence that the sins charged against the party press are not confined to the press. Soon after Mr. McKay's pamphlet was published it was reviewed by a Baptist professor of theology probably selected for the work. Being a professor of theology, he was responsible not only for his own conduct, but for the example he set before his students. Let us see the fine example he sets as a controversialist before these students and the wicked party editors of the country. The wicked editors don't need to read far for a lesson. In his title this learned and gentlemanly professor—this model of Christian courtesy—describes infant baptism as "Rantism," those who believe in infant baptism being, of course, "Rantists." The wicked party editors must be greatly improved in morals and taste by seeing such language used by a refined Christian professor. Reading on a little farther the depraved party editors will notice that this model Christian controversialist calls his opponent an "unknown village preacher." There are probably not three party journals in Ontario that would describe a minister of the standing of the Rev. W. A. McKay as "an unknown village preacher." Reading a little more the wicked political editors will come across a sentence which charges Mr. McKay with ignorance or with resorting to "half truths which teach a lie," and these wicked editors will be surprised to see that when Mr. McKay clears the matter up there is no half truth worth speaking about, and if there is a lie at all, it is on the other side. The "lie," however, is given by this model of refined controversy and the wicked party editors are not improved much by their lesson. Political editors, though many of them write every day, don't use the word "lie" very often; but this gentleman, who is probably greatly exercised about the depravity of editors and the dirt of politics, cannot write one review without sticking the word "lie" in the face of his opponent. As the wicked political editors read on they will observe that their professor becomes very angry and coarse at times. Indeed, his language is so unbecoming that the depraved party editors must sometimes think they are back in their own profane offices during the heat of a general election.

But the worst is to come. While the wicked party editors are wondering whether their morals and taste have been improved, Mr. McKay comes up smiling and pleasantly observes that "Professor Unscrupulous (his reviewer's pamphlet is crammed full of perversions, misquotations and garbled statements.) Then Mr. McKay goes to work and gives some particulars. He shows that his opponent misquotes from page 129 of Dale, and makes Dale not only say what he didn't say, but exactly the opposite of what he did say. The wicked party editors wonder. Then Mr. McKay shows that his reviewer purposely omits part of a definition from Schleusner's Lexicon, which part would have ruined his theory of dipping, and gives the remainder as the whole definition. Mr. McKay leaves the reader to characterize the moral character of the omission. The wicked party editors say that though they know some strong words by heart, they cannot find language on the spur of the moment to do justice to this omission.

Passing by some minor offences we find Mr. McKay charging his reviewer with "gross immorality," on account of the way in which he made a quotation from page 27 of Mr. McKay's pamphlet, a clause having been left out which entirely changed the meaning. The wicked editors begin to think there will soon be a libel suit, as no professor would permit himself to be charged with "gross immorality" in literary work, but no libel suit has yet taken place.

But the worst is yet to come. Mr. McKay next charges his reviewer with using a "forged translation—a pure fabrication," from Eusebius. The wicked party editors breathe more freely when they learn that the translation was not made by the professor himself, but by some friends of his in Toronto whose translation he quoted. Mr. McKay then shows that his reviewer garbles a quotation from Halley, and actually puts in a period where the author had a comma. The wicked party editors could stand it no longer and left, fearing that their characters might be injured.

And yet there are scores of ministers in Canada who groan over the alleged unscrupulousness and general depravity of the party newspapers!

### THE SERVANTS.

AN ALLEGORY.

A certain nobleman, named Cleronomos, who had a large estate in South America, was suddenly called away to Spain to attend to important business connected with other property in which he had an interest. He expected that several years would elapse before he should return, and, as there were on the estate several large concerns going on in the way of mining, building, farming, etc., he found it necessary to leave competent men in charge. So he called his servants, Gregoron, Phoboumenos and Ocneros, and giving each his particular charge, showed them his plans, and told them to do the best they could, saying that he would send from Spain a wise and trusted partner of his, Paracletes by name, who would advise with them in all matters affecting the estate, and would give them whatever funds might be required from time to time for carrying on the business. He also promised them that on his return, if they were found to have been faithful, he would give each of them one of his daughters in marriage, with a magnificent dowry and rich estate. But he added that if any of them neglected his business, he would return without warning and would punish such an one for his unfaithfulness. He further said that he might require them in Spain, in which case he should send for them, but the promised reward would still be sure to them, for they should return with him when he should come.

In due time Cleronomos sailed away, and in fifty days after Paracletes made his appearance on the estate and everything was set in order. Each of the servants got all he required, and the work of the estate went on in a most satisfactory manner.

After a while things began to change. Paracletes found that the servant Ocneros was drawing a good deal of money, but seldom had much advice to ask. On inquiry he ascertained that he was living a very gay and exciting life, neglecting his duty and wasting his resources. He remonstrated kindly with him; but without effect. Ocneros only replied, "Cleronomos will not be back for some time, and, as when he is here I have to work like a slave and cannot enjoy myself, I mean to have a good time now." So he persisted in carousing and revelling with his worthless companions. Paracletes could do neither more nor less than write to Spain and acquaint his partner with the misconduct of his servant.

Phoboumenos, too, was enjoying himself and neglecting his work. When Paracletes remonstrated he seemed to be aware of his danger and somewhat afraid, and said that he meant to do better. And when on one occasion a rumour reached the estate that Cleronomos had actually sailed for home and might be expected at any hour, Phoboumenos became thoroughly alarmed, immediately set about putting things as far as possible in order, and tried to make up for his past neglect. With a view to making things as agreeable as he could, he set all hands to construct triumphal arches, with flattering mottoes and cunning devices, and to prepare generally for a grand demonstration, expressive of great love toward his master and joy at his return. He also did all he could to get other persons wrought up to the same pitch of expectancy, so that Cleronomos might be gratified with his splendid reception and demonstrations of welcome, and thus be graciously inclined to overlook the negligence of the first years. At times, Paracletes admonished him regarding the work which still was not attended to as it should have been, but he would reply, "That even with Paracletes' aid he had no hope now of putting things into right shape; the difficulties were such that only the presence of his master could overcome them;

and he was sure Cleronomos did not expect impossibilities. So he was spending his strength on getting himself and hands ready to receive his master in a fitting manner. In fact he was so occupied in keeping watch for the first sign of the coming that he could not attend to ordinary business. But that was a matter of no great importance, as Cleronomos would soon come, and when he took things into his own hand they would immediately be reduced to order." In a word he hoped and cared for nothing except the coming of his Lord which he was expecting every hour.

Thus Phoboumenos and all his hands were kept in a constant flutter of excitement by idle talk, and could neither work nor sleep, partly from fear and partly for very joy at the thought of their master's return and the pleasure that both he and they would experience when they met.

With Gregoron it was quite different. Every morning he went quietly about his work, bestowing the greatest care on every detail, and at night he slept securely. He found many difficulties and had very often to go to Paracletes downcast and ashamed at the failure of his best attempts. There he always received comfort and encouragement, and as the money was always well expended, he got all he needed. When he heard the rumour concerning his master's return he merely said: "I do not expect him now, there must be some mistake. From what Paracletes tells me, affairs are not yet sufficiently settled to admit of his leaving Spain. Still, if he should come, he will find me ready, doing his will to the best of my ability. I am not afraid." So he went about his work calmly and gave no heed to the noisy clamour of Phoboumenos and his servants. Nor would he join in any preparations of welcome, knowing that his master would be better pleased to find him and his hands busy at work without fuss or display of joy. So, when the rumour of the coming passed by and the excitement among Phoboumenos and his servants died down, he kept on labouring faithfully and patiently, awaiting his master's time and feeling quite sure that in due time he would return to fulfil his promises.

After a time a report was generally circulated that a messenger from Spain, Thanatos by name, had arrived and was on his way to the estate. This turned out to be true and caused no little sensation. Thanatos went straight to the house of Gregoron. He found him at work and told him that Cleronomos required him in Spain, and that his master wished him to leave another in charge and go to him immediately. Gregoron with a smile received the message, and said: "I am glad to go to be with my lord, it is far better than to remain here." He then cheerily packed his trunk, and as everything was in perfect order, he calmly called his overseer, Pistos, and told him to take his place and manage the affairs of his master as best he could. He further charged him always to consult with Paracletes, as he had done, and assured him of a suitable reward. So before night he was off on his way to his master with a glad heart, seeing that he was now relieved of the difficult work which he had so long endeavoured anxiously, laboriously, honestly and lovingly to perform.

Thanatos next went to Phoboumenos' abode. There he found everyone in great excitement and alarm. There was much disappointment that instead of their master only a messenger had come, and that all their preparation and expectancy had been in vain. When told that he must leave for Spain that night, Phoboumenos replied: "Why, Cleronomos promised to come himself, and I have been so engaged in looking for him every day that things are not in shape to leave now. What about my marriage and the inheritance that was promised? This is a terrible disappointment. Can you not allow me a day or so? or may not Cleronomos himself be here yet before the sun sets?" "Why no," replied Thanatos, "you are to go to him. It will be some time before he is ready to return. But that will make no difference. When he comes he will bring you back with him and fulfil every promise. And although you have done far wrong in not attending to your work, owing to your unfounded excitement, and have mistaken fussy display and profession of attachment for the obedience of love, still our master is good; he will forgive and reward you as you deserve." Then with a sad heart did Phoboumenos resign his charge to another and reluctantly set sail to meet his master.

When Thanatos came to Ocneros, he came upon him as a thief, suddenly and unexpectedly, and found

the poor wretch full of remorse after a drunken debauch. He told him that by his master's command he had come to take from him the charge which Cleronomos had committed to his care and which he had so wickedly abused, and to cast him into prison until his master should return. At first Ocneros was prostrated with terror, then with oaths and cursings he resisted and struggled; but it was all in vain. The officers of justice dragged him away and shut him up in the dungeon.

Some time passed before affairs in Spain were satisfactorily arranged. At last the hour for the return came, and Cleronomos, with a noble retinue of servants, and accompanied by Gregoron and Phoboumenos in great honour, arrived in South America and went to the estate. There they were joyfully welcomed by Pistos and the other faithful servants who were waiting for their lord. But the unfaithful were dumbfounded when he appeared. Having enquired as to the conduct of his servants during his absence the master fulfilled his promises and executed his threatenings. Gregoron obtained his master's eldest daughter in marriage and a fine inheritance as the reward of his faithful, watchful care. Phoboumenos was also married and got an estate, but as he had for a time neglected his duty, and only when aroused by fear of his master's coming, had thought of his work, his reward was far short of the rest. Others were rewarded as they deserved. As for Ocneros, he received no reward, but the terrible punishment due to a wicked and slothful servant who did not watch was meted out to him.

Cleronomos (Heb. i. 2, is the Heir of all things. Gregoron (1 Thess. v. 6, the wakeful, loving servant, who does his Lord's will, waiting God's time for the promise. Phoboumenos (1 John iii. 10, the servant roused by fear to prepare for the coming, whose love is not shown in patient obedience, and who spends his time in preparing for what does not happen. Pistos (Matt. xxiv. 45, 46, the faithful servant whom his lord finds at the post of duty. Ocneros (Matt. xxv. 26, the slothful and wicked servant, who fulfils the lusts of the flesh, and because his Lord delays His coming neglects his duty. Paracletes (John xvi. 7, the Comforter who furnishes the servants for their work, Thanatos is Death. Watch means to be wakeful at the post of duty, never to be on the look out for a person or an event. Wait is to bide God's good time, satisfied till it comes, without excitement or anxiety. L.

### REVIVAL.

MR. EDITOR,—The careful study of this subject devolves upon all who occupy responsible positions in the Church of Christ, chiefly for two reasons.

*First.* Because of the prominent place revivals have ever had in the Church's history, and the important part they have ever taken in the providence of God in the Church's life and progress, and the consequent manifest duty of every faithful servant of Christ earnestly and candidly to seek to know and heed His will upon the subject. And

*Secondly.* This is the more evident at the present hour that others are pushing forward in the matter, and in many places our young people are being brought under influences which are disturbing and dangerous to individuals and sometimes to congregations. The last two years have seen a great advance in opinion and practical measures in this line, and we should at least prepare ourselves to take an intelligent and wise attitude toward this movement. Largely for the want of this we are allowing much of our work to be marred, much to be done by others, or not to be done at all, that ought to have been done by ourselves. It is certainly so in Western Ontario. The "Brethren" are at work. "Hallelujah Bands" abound. The Salvation Army are abroad. The Episcopalians, Baptists and Methodists have all appointed evangelists, or taken measures to direct and profit by their labours. In so far as these are fruitful in good we should rejoice and do rejoice. But if there is great and good work lying waiting or rapidly passing away from the hands of the Presbyterians by reason of mingled apathy and prejudice, we cannot but lament.

The matter is worthy of careful study, and as a help I would like to recommend a book recently published by Funk & Wagnalls, of New York, viz., Harvey's "Manual of Revivals." The name may not commend the book to some; but an examination of it will show that it contains a great deal of valuable research, experience and counsel, such as should prove of great

practical service to those who are anxious to do as much good as possible in the ministry of the Gospel, and who are not so set in their town ways as to be willing to learn from the experience of others. They will find the writer to be a man of much breadth of view, ready to recognize what is good in others who may differ from himself and to take upon its merits whatever seems to have received the divine approval, from whatever source it come. The following, occurring early in the book, is significant:

Many there are who imagine that a revival is not to be deliberately sought and worked for; but that it is to be waited for, as it must come as the season of spring or a shower of summer comes, without man's bidding and in spite of his opposition. Nor is it to be doubted that not a few revivals have thus commenced. The churches and communities which they blessed abundantly had made no preparation for them, were not expecting them. They could only confess that they were in desperate need of them, while they were totally unworthy to receive anything from the Lord except His judgments. But the blessed Redeemer comes to His people at different seasons, from opposite quarters, and while they are looking for Him as well as while they are asleep, or awake only to the service of the world or Satan. Fully persuaded, therefore, that very many revivals have been preceded by fitting preparation, we think it prudent to examine its kinds and degrees."

Thereupon he proceeds to discuss a variety of relative topics, not the least important of which are the prayer meeting, the choice and treatment of texts, methods of dealing with the anxious, the training of young converts, etc. One reads with eager interest how some churches have been enabled—without the aid of outside help—to realize prolonged seasons of awakening, refreshment and ingathering, as when the Arrian Street Presbyterian Church, New York, under the pastorate of Dr. Newell, had a revival of twelve years' duration, during seven of which there was an average of eighty-five hopeful conversions, and in an eighth, 220 professions of faith in Christ. Who will say that the methods by which this was realized are not worthy of careful consideration? Surely they would commend themselves to those who object to travelling evangelists. A large part of the book is occupied with outlines and discourses, interspersed with biographical sketches and incidents in the career of the most effective Gospel preachers of modern times. It is a book that should prove exceedingly valuable and useful. Most heartily do I commend it to my brethren in the ministry. WALTER M. ROGER.

London, October, 1885.

### FIELDS IN THE NORTH-WEST.

MR. EDITOR,—At the meeting of the Synod's Home Mission Committee, Presbyteries reported the following congregations as requiring immediately to be supplied, and the Convener was instructed to write to THE CANADA PRESBYTERIAN agent this matter:

1. *Port Arthur.*—The lake port of the North-West. A town of 5,000 inhabitants. The congregation has a brick church and a frame manse; is self-sustaining and offers a salary of \$1,000.

2. *Carberry.*—A town on the railway, 100 miles west of Winnipeg; two stations, eighty families and 120 communicants. Congregation self-sustaining. Salary \$1,000.

3. *Minnedosa.*—A town on the railway crossing of the Little Saskatchewan; three stations, seventy-five families, 100 communicants, three churches and a manse. Congregation augmented. Salary \$900 and a manse.

4. *Morden.*—One of the best congregations in the Rock Lake Presbytery. Town on C. P. R. South-Western Railway, three churches and a manse, sixty-one families, fifty-seven communicants. Augmented, but will soon be self-sustaining. Salary \$900 and a manse.

5. *Emerson.*—A town on the C. P. R.; two stations, thirty families, thirty-six communicants, one church. Congregation suffered through the depression, but is recovering and has cleared off all floating debts, owing \$600. Augmented. Salary \$950 without manse.

6. *Lintrathen.*—A country congregation in South-Western Manitoba; three stations, about forty families and fifty communicants. The district is one of the best in the country. Congregation promises soon to be self-sustaining.

7. *Carleton Place.*—About 140 miles south-west of

Winnipeg on the C. P. R. New field, but very promising; four stations, seventy-five families. No church yet erected, because railway was only constructed this autumn. Was supplied last summer.

8. *Oak Lake*.—One hundred and sixty-five miles west of Winnipeg on the C. P. R.; four stations, one church built and money subscribed for a second. Mission field ready to call. About fifty families.

9. *Whitehead*.—A village on railway, 250 miles west of Winnipeg; seventy families, church-mansie. Field new, but promising.

10. *Saskatoon*.—A settlement on the South Saskatchewan. Missionary asked to teach, and preach on Sabbath. People promise \$600; supplemented to \$1,000. Very urgent case.

These fields and figures speak for themselves. The congregations have been nursed into vigorous life, and wish to secure settled pastors. Our necessities are great this autumn, owing to the departure of five of our missionaries to study in Edinburgh, and the resignation of another through ill health. Shall these vacancies not be filled? The reading of the above list should be a loud call to the younger ministers of our Church. A healthy missionary spirit should secure volunteers in a month. Come and encourage congregations and Presbyteries and help forward an important and necessitous work. Yours truly,

JAMES ROBERTSON,

Winnipeg, Oct. 19, 1885. *Concener.*

### RAINY RIVER

MR EDITOR,—Work was begun by the Church this year at Fort Frances and along Rainy River by the appointment of Mr. Gordon, a student of Manitoba College, as missionary to the district. Fort Frances is reached by boat from Rat Portage. The course is southward over the Lake of the Woods for eighty miles, then eastward for an equal distance on the Rainy River. From head to mouth the Rainy River is a very fine stream. It is from 700 to 900 feet wide, with a depth of twelve or fourteen feet. The velocity of the current is about from two to three miles an hour. There are two rapids on the river, the Long Sault and the Manitou, the former two or three miles long, and the latter only a few hundred feet. The banks of the stream are well outlined and clad with timber down to the water's edge. A few rivers empty into the Rainy, chiefly from the American side—for the Rainy River forms the boundary here. By these streams a good deal of timber is floated down, which is rafted and towed over to Rat Portage to be sawn into lumber for the Winnipeg market. The falls at Fort Frances are very pretty. The height is about twenty-two feet, and in two short leaps. Settlement on the Rainy River dates from the time that the river formed a link in the line of communication between Port Arthur and Winnipeg. Several of those engaged in lumbering, and of those working in the mill of the Rainy Lake Lumbering Co., took up claims and built houses. Their farms have a frontage of twenty chains, and a depth of about two miles. Although the most of the settlers reside in Fort Frances or on lands not far from it, still settlers are found on the Canadian side almost along the stream from Hungry Hill to Rainy Lake. At the rapids are encamped several bands of Indians. There are found huge mounds—showing that the "mound builders" appreciated the splendid whitefish and sturgeon that abound in this stream. It was amusing and instructive to watch the Indians trading with the owner of the tug. The young women brought in berries, and got in exchange cottons, prints, tea, soap, sugar, etc. The men brought furs and pack-ages of the dried air-bag of the sturgeon, and these they invariably exchanged for tobacco. On the return trip the boat took about 100 bags of potatoes to be sold at Rat Portage. There are about ninety homesteaders on the Canadian side, between thirty and forty of whom are Presbyterians. The clearings are small, because the timber is heavy. There is no market for wheat. There is no mill, and the people depend on lumbering for supplies. The Ontario Government is making a road along the river (fifteen miles of which are completed), but there is no outlet except by boat to Rat Portage, and freights are high. The soil along the Rainy River is fertile and well adapted for agriculture, but without a better outlet settlement will be slow. Services were held by Mr. Gordon at four points, and these were well attended. A neat frame church was erected at Fort Frances, and accommodates about 200 people. It is the first church erected

in the place, the English Church services being conducted in the school-house. Mr. Gordon did good work. All the people spoke highly of him and requested that he might be sent back in spring if no better arrangement could be made. The people are willing to do their best, but their circumstances forbid that they should do much for the support of ordinances. Services were conducted in the morning at Fort Frances, when the church was full. In the evening services were held about twenty miles down the river, where a good congregation assembled. It is feared that these people must go without supply this winter. Is there no young man in the Church willing to occupy this outpost as Mr. Baird does Edmonton? Men volunteer for the foreign field. Shall no one volunteer for such a field as this? J. R.

### THE CHAIRMAN'S ADDRESS TO THE CONGREGATIONAL UNION.

An esteemed correspondent sends us the following: We have read with much pleasure "Congregational Polity and Work," the address delivered by the chairman, the Rev John Burton, to the Congregational Union of Ontario and Quebec, in Hamilton on June 10th, 1885. The address is published by request. It is therefore, in its general spirit at least, in accordance with the feelings of the Union. It seems becoming and wise that this address should be printed and widely spread. It is thoughtful, abounding in wide reference, showing the courage of the convictions cherished, manifesting preference for the grand old cardinal truths of the Word, and expressing cordial love and esteem for other Churches and Christian brethren. All this we expect from Mr. Burton. Using homely phraseology, Mr. Burton says little of the origin of Congregational churches. He rapidly sketches the prevailing state of things in England under the Tudor sovereigns. He points out the appalling amount of ignorance, of superstition, of worthless services. In these times Congregationalism struggled forth from a living tomb, found the conditions of church life in the Bible, and by reverent common sense applied them. Taking a still wider review he says: "Congregationalism was a struggle of light against darkness, of life against shackles." Circumstances prevent us from tracing further the train of thought in this interesting lecture.

Perhaps we would be all better to look somewhat on other systems, to know more of the preferences of other people, and above all to see how we can most efficiently do our varied work by hearing of the operations of other men.

Old feelings are revived by reading this excellent address. We can recall varied interviews with the greatly revered and beloved Dr. Wardlaw, of Glasgow, lectures we heard from him, and his mode of putting matters relating to ecclesiastical polity. We are quite satisfied with the few principles which the New Testament contains regarding the order of things in the house of God; but we are more ready than ever to share with all brethren in evangelical work. We feel it might be well for our own ministers and those of Congregational churches to exchange pulpits more frequently than we do. We certainly are all one in Christ Jesus, and it is a very narrow line that divides our churches.

This hearing of each other's voices in prayer, in preaching, in varied addresses, this reading of each other's sermons, lectures, speeches, volumes; this coming together in friendly parlours, on common platforms, even in each other's theological halls, might create the wish to be one, and might lead to kindly means to gain this desirable end.

We have now finished a second year of work on the island of Epi, and in the midst of outrages on other white men we have been mercifully preserved. The attendance at our stated meetings for worship, and at daily school, continue to be large and encouraging. A number now read well, and a few show a fair knowledge of the Scripture, and are in the habit of praying daily. Mr. Watt has kindly printed for us a second book, which will help to set more Scripture truth before the minds of those who read. A number of people in the districts adjoining the station evince a friendly spirit and some ask us to come and speak the word to them also. We have now two Efatése teachers settled at Tasiwo, a district on the south side of the island. One of them has made a very promising beginning. *Robert M. Fraser.*

## Mission Notes.

A NEPHEW of the late King Cetewayo has been studying in Stockholm during the last six years, and is now returning to his native country as a missionary. —*Missionary News.*

MR. ALBERT EDWARD PRATE, a young man of culture and earnest piety, has just resigned Government civil service in Australia to go and help Mr. and Mrs. Cain in their mission among the Kois at Dumagudem, India.

A CALCUTTA paper says that a native woman has become the editor of a Christian periodical, which she conducts with marked ability and success. Let those of us who are inclined to be "weary in well-doing" think of this and kindred results, and take courage.—*Illustrated Missionary News.*

MISSION work on the south side of Aneityum has during the past year been steadily prosecuted in all its departments, and a number more have been added to the church visible. At our communion in the end of June, twelve new members were received, and again in November, seventeen more were admitted to fellowship for the first time. Three of these were gray-headed old men. Nine of the seventeen were then baptized, and also three infants. Six new deacons were elected and ordained, bringing up the number of our session to twenty-two—eleven elders and eleven deacons—all of whom are preachers, and the majority of them teach in the morning schools as well. Into their hands the work is now committed for a time, as their missionary, after eleven and a-half years' service in the New Hebrides, pays a visit to his native land.—*J. Annand.*

DESCRIBING Christian progress in the Society Islands, a missionary writes: "For some years past the people have been accustomed, at the missionary meetings, to remember their departed friends deceased during the past year. At Raiatea this year, on the adults' day, a comparatively young widow presented an offering in the name of her deceased husband, who died recently, about three months after the death of a favourite daughter. On the school offering day that same widow brought an offering of \$7 (71 8s) in the name of that lamented daughter. Her emotion overcame her as she laid the money on the table, her tears flowed apace, and she almost fell. A tear of sympathy moistened the cheek of many who witnessed the scene, and a peculiar momentary stillness prevailed in the whole assembly. I shall never forget the scene."

RA'ATEA, with its 1,400 or 1,500 people, has contributed \$1,224; Tahaa, with its 800 or 900 inhabitants, \$563; and Porapora, with its population of 1,000, its \$1,153—a noble example for many of our churches and districts at home. These people, too, have had no resident missionary among them during the past year. Porapora also deserves special mention. The native Christians on that island adopt a very simple, but most excellent, plan of giving. They give on principle, and increase their contributions every year, in acknowledgment of God's goodness to them through the year. On those lines, the first offering presented at the meeting there this year was an amount of \$9 from one of the deacons. The pastor and his wife act on the same principle. Another friend gave his usual contribution of \$3, and then, as a special offering, carefully wrapped in paper, came \$5, as first fruits from his cotton plantation.

THE following is extracted from a report presented to the New Hebrides Mission Synod: "The reports of the various stations give much reason for thankfulness to God and encouragement in our work. During the year two substantial lime churches, colonial framed, have been erected, the one at Aname Aneityum, the other at Havannah Harbour, Efate, while a third is in course of construction at Nguna. It is highly satisfactory and encouraging to find that at more than one station, the people, headed in some cases by their chiefs, are renouncing heathenism and are desirous of instruction in Christian truth. In some cases, they are leaving their inland villages to form others nearer the missionary's station. On Eromanga, though quite a net-work of native teachers has been spread over the island, they cannot yet afford to send forth men to the other islands. A request has been submitted to the Synod that they be allowed to take up the work of Christ on the large island of Santo.

# Pastor and People.

FOR THE CANADA PRESBYTERIAN.

## ANOTHER WONDERFUL HYMN AND ITS AUTHOR.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

"Holy, Holy, Holy! Lord God Almighty!"

A few weeks ago, we gave some account of the early life of Reginald Heber, the distinguished author of the hymn. "From Greenland's Icy Mountains," and the circumstances under which it was produced, and now we would follow up that article with an account of another hymn no less celebrated—a hymn which contains elements that make toward even a mere enduring fame, and which certainly is the grandest hymn in the language on the subject of the Trinity. While our theology remains what it is, while the fifteenth chapter of the Book of Revelation remains what it is, and the song of Moses and the Lamb is appropriate, this hymn will hold a warm place in the Church as a suitable expression of her feelings—especially in those grand, elate moments when the breath of the Divine Spirit stirs the inner chords of her devotions, and all that is truest and best is ready to rise from that harp of a thousand strings which is slumbering in the soul of the poorest worshipper in the assembly.

The state of the heathen world had for years engaged the best thoughts of Reginald Heber, and when called upon by the Dean of St. Asaph to write a hymn for a missionary meeting, the words dropped easily from his pen—"From Greenland's Icy Mountains"; then, when Dr. Middleton, the first Bishop of Calcutta, died (1823), it is not strange that he, so full of missionary aspiration, should hail the appointment of being his successor, and tear himself away from his parish of Hodnet, and, soon as his consecration was over, hasten his way to the coral strand. In India he had to contend with the same difficulty that Dr. Wilson, Dr. Duff—perhaps every missionary, more or less,—have had to contend with, namely, opposition on the part of the Hindoos and Moslems to the doctrine of the blessed Trinity—their cavils and conceits—their slowness of heart to believe in a threefold dispensation of power and love—in short, the Gospel scheme of redemption.

*Hypostasis* was the term Augustine used—which we have translated *person*, a word fitted to mislead. There are three subsistences in one substance; but not in any intelligible sense three persons in one substance.

We are not sure about the genesis of this noble hymn: "Holy, Holy," etc., whether it took its rise in the quiet study of Hodnet, or amid the contentings and debates which he had probably with the best intellects of India; but we are sure that the heathen conception of God, whether Moslem or Hindoo, the monotheism of the East prevailing in so many forms and facing him in so many ways, must have intensified his conceptions of the truth as it is in Jesus on which his own soul rested so securely.

His career in India was brilliant but short—only three years. He had in his missionary travels made his way to Travancore (1st April, 1826), and on the next day after his arrival he conducted two services at the Fort, one of which was in the Tamil tongue; afterward he retired to the bath where he was drowned. It would seem that the shock had been too great for him; for on the servant, who had waited longer than usual, entering, he was found lifeless in the water! Thus, at the early age of forty-three, the second Bishop of Calcutta came to the close of his earthly career. Thus, the bright light under which so many had rejoiced for a season was quenched; but eternity alone can reveal the value of his labours.

Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to Thee.  
Holy, Holy, Holy! merciful and mighty!  
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! all the saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before Thee,  
Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see;  
Only Thou art holy; there is none beside Thee,  
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!  
All Thy works shall praise Thy name in earth, and sky, and sea;

Holy, Holy, Holy! merciful and mighty!  
God in Three Persons, blessed Trinity!

### LATIN TRANSLATION.

Sancte, Sancte, Sancte! O Deus prepotens!  
Primo mane laudetur tum tua lenitas;  
Sancte, Sancte, Sancte! clemens et prepotens!  
Deus tribus personis, beata Trinitas!

Sancte, Sancte, Sancte! pii Te celebrant;  
Jacent coronas ad vitream undam,

Angeli, archangeli,—omnes Tibi prociidunt!  
Qui eras, qui es, et eris eternum.

Sancte, Sancte, Sancte! quamvis abilitus  
Egis mortalibus ab delicta eorum,  
Sanctus tamen; ac semper magnificus,  
Clemens, misericors, plenus amorum.

Sancte, Sancte, Sancte! O Deus prepotens!  
Cuncta Te cantant per omnes lucidas!  
Terras, in ponto, ac caelo quam volens!  
Deus tribus personis, beata Trinitas!

### NOT AS I WILL.

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this one thing I learn to know;  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted, or are laid,  
By some great law unseen and still  
Unfathomed purpose to fulfil,  
"Not as I will."

Blindfolded and alone I wait,  
Loss seems too bitter, gain too late.  
Too heavy burdens on the load,  
And too few helpers on the road,  
And joy is weak and grief is strong,  
And years and days so long, so long;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless laws are ordered still  
"Not as I will."

"Not as I will!"—the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will!" the darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all His love fulfil—  
"Not as we will."

—Mrs. Helen Hunt Jackson.

### THE PRINCIPLES OF CHRISTIAN GIVING.

Giving, in the broad sense of the term, is, certainly, one of the most important of all religious duties. It squarely antagonizes that native selfishness which is one of the roots of sin. It severely tests the religious man's love of his neighbour, to see whether this can overcome the intense natural love of property. Accordingly, we are not surprised at John the Baptist's answer to the multitudes, when they asked, "What, then, must we do?" His subsequent replies to publicans and soldiers are sharply specific, and help us to understand that the first reply to the multitudes is also intended to be specific. He does not undertake to state all the duties which will give proof of repentance, but to present one that forms a characteristic and discriminating test: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." (Luke iii.) To give to the needy, even when only a little less needy ourselves, is an elementary duty of piety, and a sharp test of its reality.

The Old Testament, which generally deals in rules, being therein suited to the childhood and youth of humanity, laid down a definite rule for religious giving—namely, the law of the tenth. The New Testament, designed to produce and maintain Christian maturity, does not present any particular rule for giving, but lays down general principles, illustrated by striking examples.

A most instructive example of Christian giving is afforded by the grand contribution which Paul gathered among the Gentile churches for the relief of the Christian poor at Jerusalem, as described in his Epistles to the Corinthians. The Jewish poor in the Holy City often received contributions from their prosperous brethren. Let us select some of the lessons which may be learned from this great collection:

1. It is right to give for the benefit of persons in foreign countries and of alien race. Christianity has so far softened the jealousies of nationality and race, that the duty of disregarding these in Christian giving has fortunately become a commonplace of our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the Gospel to spend much time and labour in organizing and administering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy and others. But Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to observe system in religious giving. System is necessary in every other department of life,

in business, in the household, in study, in all personal habits, and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia in regard to this great collection, which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and would have it ready when the apostle came. To regard this as a law for literal observance among Christians of all ages, would be out of the question, and, as a law, it would not be strictly obeyed by weekly contributions in church, but it is a most suggestive and impressive example of systematic giving on the first day of the week.—Rev. J. A. Broadus, D.D.

### THE BIBLE REMEDY.

There are two modes of preventing begging, the one by abolishing poverty; the other by relieving it. The Old Testament did not seek to abolish poverty; indeed, it acknowledged it as a necessary factor in society. The words of our Lord, "Ye have the poor always with you," have their exact parallel in Deut. xv. 11. "The poor shall never cease out of the land." The Bible does not teach communism; it preaches brotherhood. And the remedies which it proposes for poverty are not chronic spoliation, nor an impossible, self-destructive levelling down, but the recognition of the right relationship as toward God and between men. Work, help, love; these are the *liberte, egalite, fraternite* of the Bible: its panacea for the ills of society. A more difficult formula than this the other, which is mostly straw-fire, by which "Society" can neither warm nor feed itself. It seems strange that, with all the teaching of individual experience and general history, we are so slow to learn this primary lesson, that the good which we seek does not come to us by anything that is from without, but by that which is from within. In this respect, as in all other aspects of them, the words of our Lord are true. "The kingdom of God is within you."

But, if the Old Testament did not abolish poverty, neither did it relieve it—in our modern sense of the term. It were impossible to conceive anything more foreign to the Old Testament—rather, we should use the right term, more abhorrent to it, than our modern system of poor relief. Imagine a workhouse as an integral part of the Mosaic legislation or of Davidic institutions. The Divine Voice of the Ten Words would have died into the stillness of the desert, and the Davidic lyre, craped in mourning, could never have sent forth heaven's music through the night of our world into all æons to the brighter day. True, we have changed all this—but in the wrong direction. They of old knew and rejoiced that God had joined religion and life in holy wedlock; we have pronounced an unrighteous sentence of divorce between them. And yet we have but ill-succeeded in our unholy work. The two disjoined are more poor, restless and unsatisfied than they were when wedded. To us the Biblical state of things seems an Utopia; to them it was a reality. And it may be such to us all; and it will be, in the time to come, more than it has ever been in the past. That will be the millennium. But it must be ours if we are "the children of God," each in our own sphere and so far as our joint working can reach, to make the kingdom of God a present reality.—Rev. Dr. Ederheim.

### HOW DID YOU LIKE THE SERMON?

Let us, if only for the sake of variety, change this trite commentary on our Sabbath engagements. How did you enjoy the prayers? How did the reading of God's Word affect you? How much reality did you feel in confessing your sins? How many of your sick, weary, sorrowful and sinful friends did you remember on your knees? How much did your thoughts go with the hymns you sung? How much did you pray that the servant of God might be blessed in His Word, and that your own soul might be humbled and assured in the love of Christ? And how far has the prayer been answered? Oh, but you say, these are really private questions. Then put them to yourself, dear friend.—*Christian Commonwealth.*

### NO TIME FOR RELIGIOUS DUTIES.

It is just fifty years since a large dry-goods firm was in active business in this city, when one day the head of the firm said to his partners: "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I cannot go on this way." The other members of the firm consented, and the reduction was made. Just two years from that time there came a great financial storm which engulfed nearly all the business houses of the city. But the firm in question safely rode out the storm, and found that what they had done out of their religious convictions was really a matter of the soundest policy, though they were not aware of it at the time.—*Intelligencer.*



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TORONTO, WEDNESDAY, NOVEMBER 4, 1885.

SUBSCRIBERS TO THE CANADA PRESBYTERIAN would confer a favour by forwarding by postal card the names and addresses of friends not now receiving the paper to whom it will be sent free by mail till the close of 1885. This offer is made with the view of interesting members of the Presbyterian Church who are unacquainted with the character and objects of the paper and to induce them to become subscribers.

It is greatly to be regretted that the Senate of Knox College were compelled for lack of funds to assign three such subjects as Church History, Homiletics and Pastoral Theology to the new chair. The subjects are all vitally important and in any reasonable division of labour should have been kept apart. But financial exigencies, as well as political, compel people at times to do things they know ought not to be done. Grouping these subjects makes the work of selecting a professor extremely difficult. The ability and attainments that qualify a man for teaching History may not help him much in Homiletics, and one can easily imagine a man well skilled in Homiletics and an admirable preacher and teacher who has no taste or aptitude for historical research, though those who know him well are aware that the present accomplished lecturer in Homiletics is thoroughly conversant with Church History. One result of grouping these subjects will be that some Presbyteries will consider History the main thing and make their nominations accordingly. Others will no doubt consider Homiletics and Pastoral Theology the most important part of the work and nominate a specialist in that important department. However, there is no help for it, and the Church must just cut according to its financial cloth. Presbyteries have the matter largely in their own hands and they have about six months—none too long—to make their nominations. It is unnecessary to remind Presbyteries that they are consulted about this appointment. Let us hope that the right to nominate, not questioned now by anybody, will be wisely exercised.

THE Dominion Government have lately bestowed the honour of Q.C. upon quite a number of the legal gentlemen of Ontario. Most of the gentlemen thus honoured, we believe, deserve the honour. In most cases the silk gown has been worthily won and it will be worthily worn. Of course in any country in which "political exigencies" prevail an occasional lawyer, who, like necessity, knows no law, will be made a Q.C., but so far in Canada the number has not been large. Q.C.'s are generally learned, able lawyers. In bestowing this honour both the Dominion and Ontario Governments pursue a much more liberal and generous policy than that pursued by our Presbyterian colleges. Prior to the time that Knox and Montreal were given power to confer degrees, Queen's gave evidence of a desire to pursue a generous course in this matter; but since that time the three colleges seem to be trying which can pursue the most conservative policy. One of the worst mistakes made by the authorities of Knox College in recent days was in not giving the degree of D.D. to several of its own alumni at the time the honour was bestowed upon Dr. Kerr. There was no reason in the world why Dr. Scott and Dr. Gray should not have had the

honour when the college got the power to confer it. Nearly all the best services that both have rendered to the Church were rendered prior to that time. Both had spent the best part of their lives working for the Church before that period. There was a gross mistake made when these gentlemen were passed over, and it would not be very difficult to mention two or three others among the alumni who well deserved the honour and who would have worthily worn it. It is well to be conservative in such matters; but it is quite possible to err on the side of timid conservatism. We have no desire to see any of our colleges come down by degrees; but we have just as little to see them pursue a policy so timid that they are afraid to deal generously with their own alumni.

AS the 10th day of November draws near the interest in the fate of Riel increases and intensifies. The Privy Council having found his conviction legal, the whole responsibility of executing or commuting his sentence is thrown upon the Dominion Government. Riel's Quebec friends are now making a strenuous effort to have a commission of specialists appointed to test his sanity. They are doing this in the meantime, but they are careful to say that if he is found sane they will demand a commutation of the sentence on the ground that his offence was political. Everybody knows that opinion in the Dominion is divided in regard to Riel. The French are a unit in favour of commuting his sentence and a very considerable number who are not French take the same view. The Orangemen and many who are not Orangemen think he should be hanged. A third party take the ground that Riel ought certainly to be hanged; but if hanging him will wreck the Dominion or stir up bad blood between the French and British people in the Dominion it would be better to imprison him for life. There is much to be said in favour of this position. Riel certainly deserves to be hanged; but there is such a thing in this world as political necessity, and if hanging the rebel would bring greater evils upon us than imprisoning him for life, many people think it would be foolish to hang him. It is always easy to quote the old proverb about doing justice though the heavens fall. The trouble in this case is that a large proportion of the people of the Dominion think it would not be justice to hang Riel. On one point we think everybody ought to be clear, and that is the sentence should not be commuted on the insanity plea or any subterfuge of that kind. If our political position is such that the sentence cannot be commuted without endangering the Dominion or bringing on a war of races—say so, and be done with it. Let the fact be honestly avowed that French influence is so strong in the Dominion that the sentence cannot be executed. The plain truth of the matter is that Riel should have been hanged fifteen years ago.

AT the annual meeting of the Toronto Temperance Mission, held the other day in the Metropolitan Church, Mr. Parsons, in moving a resolution, is reported to have said:

Walking down Yonge Street almost any evening they would see a large billiard-room filled with the young members of their Churches. They wanted to make it a point in this meeting to hold it disreputable for a person to hold stock in a building where there was rum sold, or where there was a billiard room. There were Christian men who derived money from places which they allowed to be used to tempt and ruin the young people of the city.

In seconding the resolution, Dr. Castle said:

He wished to dissent from something said by the previous speaker. He could not go out from this meeting satisfied if he did not question the statement that Christian people in this city allowed their property to be used for brothels and rum shops. It would not be just or manly to the Christian sentiment in this city to let this statement go unchallenged, and he wanted to let people know that they did not all think so meanly of their Christian citizens.

We refer to this little passage at-arms mainly because it is a fair sample of what occurs at many public meetings. A speaker feels it to be his duty to make a strong statement which reflects upon a part or perhaps upon the whole of the Christian community. Immediately afterwards another rises, poses as the champion of the Christian community and defends it against the allegations made. Now we submit that this is not a very edifying way of conducting a public meeting. Mr. Parsons was correct or he was not correct in the statements made. Presumably, he had the facts at his finger-ends or he would not have said what he did say. If he had facts to fortify his statement with, then we submit there was no necessity for a contradiction

by Dr. Castle or anybody else. If he had not facts to justify his statements, they should never have been made. Such "episodes" as the one alluded to do not increase the influence of the pulpit in the community. People who are in the habit of weighing their words when speaking on matters gravely affecting others think that in a dispute of that kind about matters of fact both parties cannot be right.

**CHURCH WORK AND LIFE.**

WHETHER the golden age lies in the past; or, as there is the best of reasons for believing, in the future, there is no disputing that the present is a mechanical age. In saying this there is nothing necessarily disparaging either to the age or the triumphs of mechanical ingenuity. The fears of those who witnessed the adaptation of scientific discovery and invention to what were previously handicrafts in the literal sense of the term that people would be thrown out of employment and left to starve have been entirely disappointed. The comforts of living have been greatly multiplied and immensely extended. Commerce has by means of modern inventions been marvellously expanded, and the propagation of the Gospel has been largely aided by the agencies that have come into existence during the present century. The Apostle Paul would have found a mission steamer placed at his disposal a great convenience.

Institutions and agencies characteristic of the age are conspicuous in all forms of Christian usefulness. This is the mechanical age of the Church. In every age there have been zealous and self-denying workers for Christ, for God never leaves Himself without faithful witnesses to bear testimony to every aspect of His truth. But in our own time there is more regularly organized, systematic and well-sustained effort than ever before. Great stress is constantly laid on "working." For the drone in the ecclesiastical hive in these days there is no tolerance. There is no reason why he should have any. And, in spite of precept, exhortation and example, there are people in every congregation whose religion is exclusively of a receptive kind. It receives but it does not give back. These are opaque Christians—they absorb but neither reflect nor radiate light and heat.

All the energy expended in Christian effort might be multiplied a thousand-fold and yet the strength and vitality of the Church would remain unstrained. The fact is it would be in a much healthier and more robust condition than it is at present, were there more genuine work for man's good and the Master's glory. There is no need to restrain effort, the necessity is all the other way.

But an age of intense activity has its dangers against which it is an imperative duty to guard. There is one in particular to which reference may now be made. Absorption in Christian work can never be a substitute for personal, experimental religion. Good works, in our own as in the Apostolic age, may be performed from very inadequate, even unworthy, motives. If personal consecration to some special sphere of Christian labour springs from love to the Saviour as an expression of gratitude for the blessings of salvation, an earnest desire to do His will, and an unselfish love for the welfare of others for Christ's sake, then such work will be precious and effective, and it will prove its own exceeding great reward, and the doer will be blessed in his deed.

There is not, however, a proper division of labour in the church work of our time. All real service does not run in the same groove. All have not the same opportunities. But for everyone there is a service that can be best rendered by each. As it is with giving, some are eased and others burdened. Those who are willing have their own and their neighbour's share thrust upon them, and paralysis ensues—the one suffers from overwork, and the other dies of inanition.

Another matter that claims attention is that for many of our earnest Christian workers there is scarcely such a thing as home life. There is hardly an evening they can manage to spend in the quiet and helpful seclusion of their own family circles. The Sabbath, God's choice blessing to weary workers, comes; but it brings with it no repose for them. There are numerous engagements to be met, and the best too often becomes the busiest day of the seven. Such fast living is not conducive to spiritual health and progress. When there is a constant drain on vitality the spiritual life is apt to be stunted, disproportioned and some times unlovely.

In the earlier years of this century, the tendency was to a morbid brooding over experiences, states of mind and feeling, and the sickly diaries for the writer's own strictly private use"; but which somehow got into the homes of a not too admiring public, were symptomatic of the religious current prevailing. Now the cry for work has taken the place of what was too often a meaningless aspiration, and it can be just as unreal and profitless as the latter. Individual piety of a true and healthy type must be inseparably joined to all Christian effort that will be useful in this world.

**MENTAL SCIENCE.\***

IN 1853 there appeared a noteworthy treatise on "The Human Mind." Though metaphysical speculation is not regarded as popular, the volume, displaying as it did the result of careful analysis, concentrated thought, and calm, dispassionate and clear reasoning, has won its way to general recognition as a valuable contribution to what at present is a too much neglected department of investigation. The author of the work on the "Human Mind," desirous of making the distinctive system of thought therein taught more immediately serviceable, has recast, condensed and re-written a considerable portion of the material contained in the larger and more exhaustive work, and now presents in modest compass what is specially fitted to become a useful text-book in the higher schools and colleges. While for this purpose it is admirably adapted, it will prove equally serviceable to thoughtful young readers who desire to obtain an adequate knowledge of mental philosophy.

Such is the prevailing desire to obtain immediate and tangible results in the study of mind that materialistic theories are peculiarly fascinating to many, and to others the vague dreams of a misty pantheism are very alluring. To both of these extremes the author's system is a healthy corrective. His system is not the result of prepossession, nor the hasty assumption of a too plastic receptivity. For many years he has been a most diligent and painstaking student of the facts of consciousness and the literature of science and philosophy. His investigations have not been one-sided by any means. He is conversant with the philosophies of Greece, the crude speculations of medieval writers and the reinvigorated thought that followed the revival of learning.

Dr. Hamilton has given earnest attention to the Scottish school of philosophy. With the systems of Brown and Reid and Stewart he is intimately acquainted, and he has mastered the teachings of Sir William Hamilton. To the Scottish school he is mainly indebted for the groundwork of his own system, which, without disparagement to his intellectual independence, may not inaptly be described as the adaptation of the common-sense philosophy to the intellectual and moral needs of the present time.

In the deliberate adoption of his system he cannot be charged with ignoring speculations that conflict with it. With the writings of John Stuart Mill, Alexander Bain, Herbert Spencer, Professors Tyndall and Huxley he is familiar. The same care has been devoted to the study of Hegelian transcendentalists. He has patiently studied their works with a spirit of candour which the seeker after truth will regard as commendable, rendering the conclusions reached by Dr. Hamilton worthy of respect.

The chief feature of his philosophy is that man's perceptive faculties are in general to be regarded as trustworthy. He distinguishes it by the name of "Perceptionalism." From an analytical and theoretical point of view he concludes "that mankind are not deluded in claiming that they perceive fact and truth, and that what they call their perceptions are true perceptions of those very things which they say that they perceive." For the term perception he claims the widest meaning. "For," says he, "we have perceptions of simple fact and perceptions of necessary relations; presentational perceptions and inferential perceptions; the perceptions of sense and consciousness, and perceptions concomitant of these: the perceptions of the intuitive, and those of the discursive, reason; we perceive what is true actualistically, and what is true hypothetically; we perceive the possible and the necessary and the contingent and the probable."

\* MENTAL SCIENCE. A text book for schools and colleges. By Edward John Hamilton, D.D., Professor of Intellectual Philosophy in Hamilton College. (New York. Robert Carter & Brothers.)

The treatise begins with a definition of mental philosophy and its methods, and covers the whole range of subjects usually included in metaphysical inquiry. Though a vast amount of careful thought and research is condensed into brief compass it cannot be said that any question of importance is treated superficially. The author does not dogmatize; he reasons calmly and convincingly.

As an illustration of his method of treatment, the chapter devoted to a discussion of "Cerebralism or Materialism" may be referred to. He starts out with a definition of materialism and a statement of its teachings and tendency. His position is sustained by ample quotation from the writings of its chief representatives. Materialism he combats on the ground that it is contrary to common-sense; mankind discriminate between matter and spirit, it is not proved by the dependence of psychical on physical states; that the belief in immateriality is an inductive judgment; that there is no psychical life in organized bodies as such and that the Creator is a purely spiritual Existence.

The book is written in clear and intelligible style. The student has not to read and re-read in order to grasp the author's meaning. His use of language is careful and precise, and his mode of reasoning distinctly logical. It is all that it claims to be—a text-book in the true sense of the term. It is a valuable contribution to a genuinely Christian philosophy. Referring to the present profuse speculative systems which have threatened to subdue America either to a materialistic or to an idealistic agnosticism, he says: "The educated thought of the land cannot be permanently affected by theories which resolve our commonest and most assured convictions into doubt and unbelief. It is our confident expectation that some such system as that which we have named Perceptionalism will be the philosophy of the future" on this Continent.

**Books and Magazines.**

HARPER'S YOUNG PEOPLE. (New York. Harper & Brothers.) This favourite serial, as attractive as ever, continues to make its welcome weekly visits.

THE YOUNG FOLKS AND THE NURSERY. (Boston. the Russell Publishing Company.)—This excellent little magazine is fresh, bright and good as ever.

DIO LEWIS NUGGETS. (New York: The Dio Lewis Publishing Co.)—This little hygienic magazine contains a number of useful health hints, told in plain terms and in short space.

ST. NICHOLAS. (New York: The Century Co.)—The November number of *St. Nicholas* is in every respect an excellent one. Its contents are sufficiently varied and attractive to gratify and instruct its immense circle of readers.

NEW YORK FASHION BAZAAR. (New York: George Munro.)—This is a monthly magazine of large proportions, with elegant fashion-plates, numerous diagrams, etc., and a profusion of information in which no doubt our fair readers will find delight and profit by.

QUEEN'S COLLEGE JOURNAL. (Kingston. British Whig Printing House.)—*Queen's College Journal* is the first representative of academic literature to reach us this season. It begins its thirteenth volume with all the verve and sparkle that characterized its former issues. Its get-up is decidedly handsome.

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto. William Briggs.) The November number opens with a capitally-illustrated article, "Saunterings in England." Other interesting contributions are "Among the Mountains," "The Old Trail of the North-West," the latter by the Rev. E. A. Stafford, LL.B., and "The Church of England in England," by John Macdonald. A number of other good papers on a variety of interesting subjects will be found in the present number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The seventy-fifth volume of this admirable magazine is concluded with the present number. It has stood the test of time, and earned a place for itself in the front rank of serial literature. The favour with which it is received in Great Britain is a remarkable tribute to its real merits. This number, as regards contents and illustrations, is a splendid one. The fiction and poetry are of the finest description. Excellent articles on a variety of topics of general interest, together with the usual editorial departments, make up a splendid number.

**THE MISSIONARY WORLD.**

The subject of prayer for the Woman's Foreign Missionary Society for the month of November is "Mission Work in Africa, China and Japan"

*Africa.*—In none of the three countries to which our attention is called this month has the Presbyterian Church in Canada yet begun mission work. But our interest in the spreading of the Gospel in these lands is none the less on this account. Perhaps Africa has made greater advances toward Christian civilization during the last century than any other part of the heathen world. We recognize and are thankful for what missionaries of other denominations have done for Africa; but to every Presbyterian the names of Robert Moffat and David Livingstone are particularly dear. In 1831 the London Missionary Society at a meeting held in Surrey Chapel set apart John Williams, the martyr of Eromanga, and Robert Moffat, the apostle of Africa, to the Foreign Mission field. For fifty-four years Dr. Moffat devoted himself entirely to the interests of the natives of Southern Africa.

The Bechuannas among whom he laboured were barbarians of the lowest type. They had no literature of any kind; but he reduced their language to writing and without help translated the whole of the Bible into Bechuana. Dr. Moffat, more than most missionaries, knew the necessity of persuading the heathen to adopt the arts of civilization.

He owed much to his wife. She was a woman of great force of character and devotedness to the work of Christian missions. In his son-in-law, Dr. Livingstone, he also had a remarkable helper. This eminent man was sent by the London Missionary Society to Africa in 1840. In 1857 he severed his connection with this society; but he regarded himself to the last as a pioneer missionary. No other African explorer has done so much toward opening up the Continent as Dr. Livingstone during his thirty years' work. He travelled over one third of the Continent, living with the people, observing their customs, and sympathizing with their oppression and misery. His treatment of them was always gentle and courteous, and they regarded him with affection and reverence.

It enhances the interest of Presbyterians in Canada in Dr. Livingstone to know that the late Rev. Walter Inglis, of Ayr—a man of rare simplicity, strength and unselfishness of character—laboured for eleven years in Africa. He was ordained by the same society, went to the same mission field at the same time, and was an intimate friend of Dr. Livingstone.

*Japan.*—Not until 1860 did national prejudice sufficiently give way to admit the first Protestant missionary into Japan. And now what an inviting field! Never have changes so rapid, radical and revolutionary been known among any people as are actually occurring before our eyes. God put into our hands the mystic key that unlocked these gates to Christian civilization. It was the common school. Japan, awakening from the torpor of centuries of isolation, beginning to feel the thrill of contact with Occidental life, felt the moving of a new aspiration, a national ambition to take her place among the foremost powers of earth. And the Japanese saw that education was necessary. Not yet ready to shake off the fetters of religious conservatism, associating Christianity with Jesuit intrigue, they tried to get the schools of the Christian world without the churches. They did not understand that the truths of the Bible have penetrated and permeated the educational system of Christendom. And so they welcomed Christian teachers and tried to prohibit preaching the Gospel; but the teaching indirectly sowed the seed of the Kingdom; and for the sake of the school, Japan had to tolerate the pulpit and the church. The text-book opened the way for the Bible, the teacher introduced the preacher, and before Japan was aware, the forbidden "God of the Christian" had "set foot on the Island Empire." So marvellous are the changes taking place that only the face of the country is uncharged.

The old faiths are losing what hold they had, the temples their charm, and the idols their lustre. The very men who, even three years since, sounded the trumpet of alarm lest Japan should be transformed into a Christian nation now advocate the adoption of a new faith as a political measure to save the empire from falling behind in the march of nations; lest her sunrise glory turn to the fading glory of the sunset!"—*Dr. Pierson.*

Rev. Dr. Hepburn, of the Presbyterian Mission, doubts whether a missionary will be needed in Japan fifteen or twenty years hence. He says: "if all the foreign missionaries were expelled to-morrow, the work would be carried on by the natives."

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXXII. Continued.

Our lecture-room occupies half the basement of the church. I sat in the front seat, close by the little desk a low platform furnished only with a light stand on which rests the minister's hymn-book and a small Bible. The room was full, but it had filled up after I came in.

The prolonged silence grew painful. Then I heard a rustle as of one rising to his feet. Then a voice; I startled, half turned round, restrained myself, thank God, and only cast on Jennie, at my side, a look of wonder and of thanksgiving. The voice was that of Mr. Gear.

"Fellow-townsmen," said he—he spoke hesitatingly at first, as one unused to the place and the assemblage—"I have come here to make a request. You are surprised to see me here. You will be more surprised to hear my request. I want to ask you to pray for me."

He had recovered from his hesitancy now. But he spoke with an unnatural rapidity as though he were afraid of breaking down altogether if he stopped for a moment to reflect upon himself and his position.

"You know me only as an infidel. I am an infidel. At least I was. Yes! I suppose I still am. My mother died when I was but a babe. My father brought me up. He was orthodox of the orthodox. But oh! he was a hard man. And he had a hard creed. I used to think the creed made the man. Lately I have thought perhaps the man made the creed. At all events both were hard. And I repudiated both. At fourteen I abhorred my father's creed. At eighteen I had left my father's roof. I have never returned except on occasional visits."

He had gained more self-possession now, and spoke more slowly and distinctly. The room was as still as that room of death in which the evening before I had prayed with him, kneeling by the corpse of his little boy.

"What I have been at Wheathedge you know. I cannot come here to-night on a false pretence. I cannot call myself a desperate sinner. I have wronged no man. I have lived honestly and uprightly before you all. I owe no man anything. I have depended on my daily labour for my daily bread. Out of it I have provided as I had opportunity for the poor around me. No one ever went hungry from my door away. My creed has been a short and simple one: 'Do unto others as you would have others do unto you.' I have tried to live according to my creed."

"But I begin to think that my creed is not all the truth. Mr. Laicus stated me to think so. No! my boy first led me to think so. I was satisfied with my creed for myself. But I was not satisfied with it for my boy."

"Then I met Mr. Laicus. We commenced to study the Bible together. If he had attempted to prove my opinions wrong I would have defended them. But he did not. We studied the undoubted truth. The doubtful points he left alone. I learned there was more in the Bible, more in human life and the human heart than I had thought. I grew little by little sure that I had not all the truth. But I was unwilling to confess it. I was—yes, I was too proud."

"Yesterday"—his voice trembled and he spoke with difficulty for a moment, but quickly recovered himself—"yesterday we lost the light and life out of our house. No! I am wrong. My light was extinguished, and my life was quenched in death. But my wife's was not. The dear boy was as dear to her as he was to me. But she lives and hopes; I am in darkness and almost in despair. My father's hard creed drove me into infidelity. My wife's, my friend's, tenderer and happier faith calls me back again. But I do not know the way."

"Last night, kneeling by the side of my dear boy, I vowed that I would cast away my pride and seek that light in which my wife and my friends are walking. An hour ago the thought occurred to me—where seek it better than where they are gathered who are walking in this light? It seemed to me I could not come. But I had made the vow. I would not go back from it. I have cast away my pride. Oh! friends, help me to find that light in which you walk."

"Do not misunderstand me. I will not have your prayers on false pretences. I am, if not still an infidel, at least an unbeliever. I have no creed. I only believe that there is light somewhere, for others live in it. And I long to come into that light myself. Help me to find the way. And yet—I hardly know why I came here to-night. It was not for counsel. I do not want words now. The kindest of my pain me. Discussion and debate would arouse all the old devil of contradiction in me. Leave me alone. No! Do not leave me alone. Give me your prayers. Give me your Christian sympathies. But for the rest, for a little while, I want to be alone."

He sat down. There was a moment of perfect stillness. Then the pastor arose.

"Christ's sympathies are broader and His love is larger than we think," said he. "We hedge Him round with our poor creeds, and shut Him up in our little churches, and think He works only in our appointed ways. He breaks over the barriers we put about Him, and carries on His work of love in hearts that we think are beyond all reach of Him or us. We cannot tell our brother how to find the light. The light will find him. Jesus Christ is the light which lighteth every man that cometh into the world. And when the heart casts its pride away, the light enters. For then saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones." Into His hands let us commit our brother's spirit."

And he poured forth his soul in a prayer which carried heavenward many an unbreathed cry for help, and received in the beating of many hearts a warmer, truer response than any spoken words could have given to it.

After service I walked along with Maurice Mapleson. "I was never more astonished in my life," said I, "than when I heard Mr. Gear's voice in the prayer-meeting to-night."

"I was not astonished," said Mr. Mapleson. "I went to that prayer meeting sure that God had in store for us a better answer to our prayers than we had thought. I do not believe in presentiments; but I had a strange presentiment that Mr. Gear would come to our meeting to-night, that God would rebuke our little faith by His unexpected answer. I even waited for Mr. Gear's coming. I saw him enter. I took that chapter of Acts—which God seemed to give me at the moment—partly that I might lead him on to fulfil the purpose which I fully believed had brought him there. While you were singing, I was praying. And when the hymn and the prayer were ended together, I knew God would not let him go away unblest."

"I shall never again doubt," said I, "the truth of God's promise: 'That if two of us shall agree on earth as touching anything they shall ask, it shall be done for them.'"

"Shall you not?" said he, with a smile. "I wish I could be as sure for myself."

CHAPTER XXXIII.—A RETROSPECT.

I am sitting in my library. The fire burns cheerily in the grate. A dear voice is singing sweetly by my side. For baby is restless to-night and Jennie has brought him down to rock him to sleep here and keep me company.

The years pass in review before me. Thank God for the dear wife who three years ago persuaded me that I was a Christian more than a Congregationalist. The years have not been unfruitful. The work has been, oh! so little, and the harvest so great!

I believe the whole church is satisfied with the result of our peculiar method of candidating. I am sure there is no one who would willingly exchange Mr. Mapleson for Mr. Uncannon. There have been rumours once or twice that there was danger Maurice Mapleson would leave. He had twice had invitations to preach in city churches whose pulpits were vacant. But he has declined. "I hope," he says, "to live and die here. It is as God wills. But I have no ambition for a larger field of usefulness. It is all I can do to cultivate this field."

My prophecy has proved true respecting Mr. Work. He has broken down, given up preaching, nominally because of a throat trouble; really, I believe, because of spirit trouble, and has opened a young ladies' school in one of the suburbs of the city. Mr. Uncannon has left North Biddy, after a year's pastorate, for one of the great cities of the West, where he is about equally famous for his fast horses, his good cigars and his extraordinary pulpit pyrotechnics.

Maurice Mapleson's experiment has proved a complete success. Our church at last is out of its financial difficulties. We held our annual meeting last week. And here is the financial exhibit as it appeared in the treasurer's report:

Cr.	
Monthly Subscriptions	\$1,675 00
Sunday Collections	305 85
Ladies' Entertainments (a special fair having been organized by Miss Moore to secure the interest money)	251 06
	\$2,321 91
	2,276 90
Balance in Treasury	\$ 45 01
Dr.	
Minister's Salary	\$1,500 00
Organist (the office was discontinued, congregational singing established, and Deacon Goodsole's eldest daughter volunteered to play)	Nothing
Church Repairs—Sundries	55 50
Interest on Mortgage	315 00
Sexton (Salary reduced by himself as a contribution to the support of the church)	175 00
Fire, lights and incidentals	231 40
	\$2,276 90

The church has never before had a balance in its treasury, and it was bewildered with astonishment at the result. The money was really due to Maurice, who was to pay, the reader will recollect, the incidental expenses out of the monthly subscriptions and take the remainder as his salary. But Maurice positively refused to take it. He, however, has long wanted the old pulpit cut down and a low platform substituted. The money was voted for that purpose and the alterations are now going on.

Though the pews are free, the pew system is not wholly abandoned. Each attendant selects a seat for himself or a pew for his family. This is regarded as much as if he paid pew rent for it. But instead of a fixed rent he pays what he will. No one has paid less than the old rates and some have nearly doubled them. But the improvement in finances is not the only nor even the best result of Maurice Mapleson's experiment. The congregation has increased quite as much as the income. Not less than a score of families are regular attendants on our church who never went to church before. With one or two exceptions every pew is taken. We are beginning to talk quietly about an enlargement.

I think this change had something to do with the revival last spring. Maurice thinks so at all events. And any attempt to go back to the old system would meet with as much opposition from Deacon Goodsole as from Jim Wheaton. The only member of the congregation who regrets the change is Mrs. Potiphar. She turns up her nose (metaphorically I mean—the natural nose is turned up all the time) at that revival. "It did not reach any of our set," she says. "Why, bless you, I don't believe it added fifty dollars to the church income."

One would think to hear her talk that Mrs. Potiphar supported the church. If she does, her right hand does not know what her left hand is doing.

The immediate precursor of that revival was the prayer meeting which Mr. Gear attended, and in which he asked the prayers of the church. When in June he stood up before the congregation to profess his faith in Christ as a Saviour from sin, and in the Holy Spirit as a Divine Comforter in trial and in sorrow, he did not stand alone. Twenty-eight stood with him. Among them were nine of the boys from our Mill village Bible class. Of that brightest of Sabbath days I cannot trust myself to speak. The tears come to my eyes and my hand trembles as I write. I must pass on to other thoughts.

I have already explained how the Bible class gathered to itself a second class of which Mrs. Gear took charge. Both classes have grown steadily and, latterly, rapidly, and are now beyond all that the most sanguine of us ever anticipated. There is a flourishing Sabbath school at the Mill village. Mr. Gear superintends it. Nearly half of my old scholars are teachers now. But others have come to take their places. My own class is larger than ever. Once a month Mr. Mapleson preaches in the school house, and in the summer his congregation overflows upon the green sward without. Once or twice he has been forced into the grove adjoining. It is evident that the old school house will not serve us much longer. Mr. Gear is already revolving plans for the erection of a chapel. It seems to me rather chimerical. No! On second thoughts nothing seems to me chimerical any more. And as Mr. Gear and Miss Moore are both engaged in this enterprise, I am confident it will succeed.

There is not in our church a more active, earnest, devoted Christian worker than Mr. Gear. He is one of the board of trustees, and about the only man on it who is not afraid of Jim Wheaton. He rarely misses a prayer meeting, and though he does not speak very often he never speaks unless he has something to say. And that is more than can be said of some of those who "occupy the time" in our prayer meetings. I understand that Mr. Arden was not altogether satisfied with Mr. Gear's "evidences" when he appeared before the session. But if daily life affords the true "evidences" of Christian character, there are very few of us that might not be glad to exchange with Mr. Gear. I doubt whether Dr. Argure would think he was sound in the faith. And if the "faith" is synonymous with the Westminster Assembly's Confession of it, I do not believe he is. Deacon Goodsole has confidently hinted to me his fear that Mr. Gear has some doubts concerning the doctrine of election; and that he is not quite clear even on the doctrine of eternal punishment. It is not impossible. But I do not believe there is a member of our church whose faith in a present, prayer-hearing God is stronger. His first step toward securing a chapel for the Sabbath school has been taken already. It was a meeting of the Sabbath school teachers at his own house to pray for a chapel. And he builds on that prayer meeting a strong assurance that he will get it. I do not think he is quite sound in the catechism. I wish I were as sound in the faith.

I have often wished to know how he solved his old doubts. If I could find his specific for scepticism, I thought to myself, it would be of inestimable value to others. So with some hesitation, lest I should awaken the old unbelief, I asked him the question the other day.

"How did you finally settle your old difficulties concerning Christian truth?" said I.

"I never have," said he, quietly. "They disappeared of themselves, as the snow disappears from Snow-cap when May comes."

The fire burns low upon the hearth. The risen moon casts her soft light through the eastern window and bathes the room with her radiance. The mountains, mist clad, stand as shadows of their daily self, more beautiful in their repose than in the full glory of the busy day. The baby sleeps quietly, nestled close to his mother's breast, too big I tell her for her arms; but she protests I'm wrong. And still I sit, silent, and the past defiles before me.

At length Jennie breaks the silence. "What are you pondering so deeply, John?"

"I was thinking, Jennie, how much I owe the little woman who persuaded me to this dear home, who convinced me that I was, or at least ought to be, a Christian more than a Congregationalist, and who taught me that I could work for Christ without infringing on my daily duties, and so brought to me all the flood tide of happiness that makes my life one long song of joy."

THE END.

SCIENTIFIC PROGRESS IN THE UNITED STATES.

Germany and France, Switzerland and some of the other small Continental States, have displayed a zeal for scientific progress and a liberal recognition of science which strikingly contrast with our own parsimony. Even when we have undertaken a good work our heart has often failed us in carrying it through with dignity and liberality. As a striking and recent example we may refer to the Challenger Expedition. Here was an expedition splendidly equipped for scientific work at the expense of the nation; and yet when the results of the expedition come to be published as voluminous reports they are distributed with so sparing a hand, and are published at so high a price as to be practically inaccessible to most men of science. Now contrast this niggardiness with the liberality of the United States Government, as witnessed in the profuse distribution of its scientific reports. Sir Lyon Playfair points especially to the liberal aid which the Government of the United States intelligently extends to the scientific study of its fisheries. Having himself acted as chairman of one of the royal commissions appointed to inquire into the condition of our own fisheries, he is entitled to speak with authority on this subject. Notwithstanding the interest taken in British fisheries, it appears that we have no department exactly equivalent to the United States Commission—a body charged with the scientific investigation of the life history of fishes and the conditions favourable to their development.—*The Atlantic*.

VITTORIA COLONNA.

The evidence of contemporaries is overwhelming as regards her beauty, but every admirer of her in these latter days must paint her portrait in his imagination. She was tall and stately, with a dignified carriage and a most gracious manner. Her bearing was ennobled by conscious virtue—in the Renaissance a pure woman could not but be conscious of virtue—and tenderness, religion, purity, nobleness were all expressed in figure and in face. She was also a *grand dame*, and a Colonna, and may until her latter years have had some touch of pride of birth. Genius, sanctity and grace lend additional nobleness and ideal elevation to the beauty of Vittoria as a woman. She was a *virago*, a name which, however misapprehended now, bore a different and a worthy signification in her day. Ferdinand Gregorovius, in his "Lucrezia Borgia," says: "This title was entirely honourable. It meant the woman of the Renaissance who, by means of courage, culture and understanding, raised herself above the common level of her sex. She received a higher homage if she added to the distinction of learning, beauty and charm." Vittoria united charm with learning and with worth. The Renaissance in Italy is said, roughly speaking, to have extended from 1453 to 1527. In or soon after the latter year the sensuous Southern temperament ceased to revel in the new found pleasures of pagan joyousness and the zest of animal life. With the counter reformation came (July 21, 1542) the terrors of the infernal Inquisition; and fair, soft Italy was gloomed by the shadow, brightened only by the glare of the faggot, of the terrors and horrors of the holy office. A thoroughly frightened church carried out savagely its one means of repression. The last years of Vittoria Colonna were certainly saddened by the operations of the Inquisition. Her friends were in flight or in danger, Carnesecchi was burned at Rome, and she herself, but for high protection and for the singular respect in which she was held, would have been in danger. Many of her religious poems are emphatically Christian in tone and sentiment. She went to the very brink of the gulf which separated the Church of Rome from the Reformation, and in her deepest soul she had abandoned the essence of the church of her birth. Vittoria Colonna is, perhaps, the first poetess who excelled in religious poetry. She, indeed, may be said to have originated the high poetry of sacred song. At first, as she tells us, "scrivo sol per sfogar l'interina doglia"; and this mirror of wifehood poured into song her passionate grief for the loss of a most deeply-loved husband. Whatever Pescara may have been or seemed to be to the Italian politicians and historians of his time, he certainly was to her an ideal hero, worshipped for his valour, tenderly loved for himself, and after his early death her heart found relief in the song which mourned and honoured him: "Ch'io di lui sempre pensi, o pianga, o parli." But a time came in which she turned wholly to the Lord of earth and heaven, and then she was a *solo a sol con Lui*. A *virago*, she was never masculine; she never was the "man-woman" into which modern thought translates the now-debased title. She was exquisitely womanly, and was always magnanimous; was ever full of love, faith, humility and heavenly hope. Important as were the historical occurrences which surrounded her life, the events of her career were, like the mere action of Shakespeare's plays, chiefly important in so far as they educed and illustrated character. —*Nineteenth Century*.

THE LITERATURE OF INTEMPERANCE.

A subtle source of danger arises from the effects of the literature of intemperance. Poetry has long ministered to this deadly vice. From the Bacchic odes of the Grecian Anacreon, and the graceful wine-songs of the Roman Horatius, down to our own age, when Moore and Byron have lent their mighty power to throw new enchantments around the foaming tankard or the ivy-wreathed cup, and make more attractive the slavery of sensuality, poetry has battled for wine. And even prose is far from being pure. To literary men, drunkenness seems but a venial sin, and while many of them have fallen, like the common herd of drunkards, before its assaults, too many have prostituted their pens to make attractive and synonymous with all that is generous, noble, whole-souled in humanity, this foul deformity, "which to be hated needs but to be seen"—not in poetic glamour, but as it really is.

When the highly-wrought description of the drinking scene is banished from the modern novel, or, if mentioned, is stigmatized in burning letters of reprobation: when the drunkard himself is depicted, not as a good fellow, but as a great sinner against his own and others' souls; when the wine-song echoes no longer from the parlour and the club-room, the poets cease to be priests of the Bacchic orgies, when history, faithful to her trust, tells of dissipation and luxury as among the surest sources of national ruin; and ethics, redeemed from the fear of man, points out in pure and holy temperance the antidote of very much of our social and political misery—then shall a great step have been taken to shield our youth from danger and free our land from woe. For, as it was of old with the ballads, so is it now with the books of a nation. They mould the plastic mind of youth, and their silent influence is mightier than thousands of living orators or countless words of denunciation and appeal. —*Bishop Perry*.

THE SYMBOLISM OF FLOWERS.

In all ages, and among almost every people, flowers have been adopted as symbols, types and emblems of human combination, affection and loyalty. The reader need scarcely be reminded of the red and the white roses which were the badges of the Lancastrian and York rivals of the English throne.

But this symbolism of flowers dates back to periods far older than the time of the Wars of the Roses. The ancient nations had their emblematic flowers. The special flower of the Hindoos, for instance, has always been the marigold. The Chinese display as their national flower the gorgeous *Chrysanthemum*. The Assyrians for ages proudly wore the water-lily.

Egyptians delight most of all in the heliotrope; though the papyrus leaf, used by the ancient Egyptians in place of paper, may also be regarded in a high sense as the symbolic plant of the Nile.

The Greeks and Romans were in the habit of distributing the flowers in their luxurious gardens among their gods and demigods; just as in yet remoter times the sweet basil and the moon flower were sacred to Asiatic deities.

In the Roman custom, to Juno was devoted the lily, to Venus the myrtle and the rose, to Minerva the olive and the violet; Diana had the dittany, Ceres the poppy, Mars the ash, Bacchus the grape leaf, Hercules, the poplar, and Jupiter, naturally, the monarch of trees, the oak.

So, we may infer that among the Romans the lily and the oak were the emblems of power; the myrtle and the rose of love; the olive and the violet of learning; the ash, of war; and the grape leaf of festivity.

Even the days of the week, as we use them now, are named from the deities who had each his special flower. The sun (Sunday), the sunflower; the moon (Monday), the daisy; Tuesday (the god Tui's day) the violet; Wednesday (the god Woden's day), the blue monkshood; Thursday (the god Thor's day), the haddock; Friday (the goddess Freya's day), the orchis, and Saturday (Saturn's day), the horsetail.

We also find that in our time the sacred days in the calendar of the English Church have all their flower or plant emblems, the principal of which are the holly for Christmas, the palm for Palm Sunday, and the amaranth for All Saints' Day.

Monarchs and nations have often had their symbolic flowers. The thistle is the emblem of Scotland, and the shamrock of Ireland. The *fleur-de-lis* is the badge of the royal house of France, and the amaranth of that of Sweden. The rose blooms forever on the royal coat-of-arms of England.

THE OLD PORTRAIT.

"Haudly?" Well, perhaps she is;  
But I never have thought her so,  
And it may be you wouldn't  
If you had known her well, you know.

Yes, the eyes have lost their lustre,  
And the hair is gray, I know;  
But her voice—ah! you never heard it  
It was always sweet and low.

The face may be full of wrinkles  
And the brow be marked by cares;  
But when I look at those faded lips  
I only think of their prayers.

I doubt if her hands were ever  
As fair and small as your own;  
But I know at another's failings,  
They would never cast a stone.

I can look through the eyes' faded lustre  
To the loving heart within,  
And can see beneath the withered face  
The life of patient suffering.

And I think that the angels bending near,  
When she knelt at night to pray,  
Still kept their watch for her dear sake  
When they took her from earth away.

For oft when my feet were straying  
From the paths that led aright,  
Has her tremulous voice in praying  
Come back again to me at night.

So I cannot see its homeliness,  
Though since you spoke I've tried,  
For every line of her sweet old face  
My love has glorified.

TRUE COMMUNISTS.

There is not much private property among the Samoans, who cling with tenacity to their old system of common interest in everything—everything, at any rate, which requires co-operative effort or labour to produce or obtain, is common property. This system has some advantages, but it has also great disadvantages, the most serious of which is the clog which it forms to individual progress. At the same time it annihilates poverty. There is always shelter and food for the aged, the sick and the infirm. "A stranger," said Dr. Turner, "may at first sight think a Samoan one of the poorest of the *paus*, and yet he may live ten years with this Samoan and not be able to make him understand what poverty really is in the European sense of the word. 'How is it?' he will always say. 'No food? Has he no friends? No house to live in? Where did he grow? Are there no houses belonging to his friends? Have the people there no love for each other?' Civilization has not, in the opinion of the writer's friend, improved the moral condition of the Samoans. They are a race of communists, and are constantly holding public meetings, at which presents are exchanged and kindness reciprocated. They are naturally an hospitable people, and are always willing to share what they have with a stranger. But they are gradually learning the value of trade, which means to them "nothing for nothing," where foreigners are concerned. Their natural bent toward lying and trickery has not been eradicated by Christianity, and even the most ostentatiously Christianized of them will exhibit no shame when found out. It is probable that, like most primitive races, they will die away before the advance of the foreigners. —*All the Year Round*.

DONALD MACMILLAN, a centenarian in the parish of Morven, still attends divine service regularly in the parish church of Keil.

British and Foreign.

THE King of the Belgians is said to be a total abstainer. DR. JOSEPH PARKER, it is said, will visit New York this year.

ST. NICHOLAS CHURCH, Aberdeen, is to have a peal of bells from Belgium.

THE Empress Augusta is said to be one of the most plainly-dressed women in Germany.

THE Bible Society has sold in nine months 950,000 copies of the penny New Testament.

CANON DIXON is a candidate for the chair of poetry at Oxford, vacant by the death of Professor Shairp.

LADY MAURICE FITZGERALD has seceded from the Romish Church and joined the Protestant Church of Ireland.

THE Rev. Dr. Black, of Inverness, has given notice in his Presbytery of a motion strongly condemning raffling at bazaars.

A FRESH effort in evangelistic work is to be made during this winter under the auspices of Glasgow Free Church Presbytery.

THE commander-in-chief of the Indian army states that fully 12,000 of the men are abstainers, fully one-fourth of the entire force.

YORK STREET congregation, Belfast, celebrated the twentieth anniversary of the pastorate of Rev. Thomas Hamilton recently.

A VOLUME by the late Dr. Lindsay Alexander, on Zechariah, will be published presently by Messrs. James Nisbet & Co.

LORD SHAFTESBURY was engaged during the last year of his life in writing an autobiography, which will be edited by Edwin Hodder.

THE Rev. M. J. Wright, assistant in Glasgow Cathedral, was chosen out of 105 applicants for the vacant pastorate of Dornoch, Dumfriesshire.

LORD DUFFERIN is said to be writing a book on Russia in the intervals of rest which he is able to snatch from the work of governing India.

JUDGE BRYNOR JONES is preparing for the press another volume of the sermons of his father, the late Rev. Thomas Jones, the poet-preacher of Wales.

PRINCIPAL SHAIRP at the time of his death was busy with a new edition of his "Studies in Poetry and Philosophy," which will contain a paper on Erskine of Linlathen.

REV. ROBERT ROSS, of Londonderry, is nominated for the Moderatorship of Assembly by Belfast Presbytery, and Rev. Dr. Gray, College Square Church, Belfast, by Rathfriland Presbytery.

THE Rev. D. McCallum, of Watnish, having apologized to Capt. Macdonald for his slanderous statements concerning that gentleman, the Skye libel case has been withdrawn from court.

THE Rev. Dr. Anderson, of Dornoch, has bequeathed the residue of his estate for the erection of a Sabbath school hall and session house in the parish where he laboured so long and faithfully.

WHEN Mr. Joseph Cowen, M.P., came into possession of some house property in Newcastle in which were six public houses, he cleared the drink traffic out of them all, refusing to sell the business to any one.

THE late Dr. James Russell, minister of Yarrow, left behind him a volume of reminiscences of his parish and the surrounding country which will be published presently by the Blackwoods with a preface by Professor Campbell Fraser.

THE Rev. Hermann Rother, of Gorlitz Free Evangelical Church, gave an address at last meeting of Glasgow Free Church Presbytery on the work done by his Church in Germany, and pleaded for funds to widen the sphere of its operations.

THERE has always in the past been a remarkable variety in the character of the Shaftesbury family and this tradition, it would seem, is to be preserved. The late Low Church and moderate Conservative earl is succeeded by a High Churchman and Tory.

THE Bishop of Oxford and Sir Harry Verney have had a correspondence about the action of the clergy in frequently refusing the use of the parish school-room for Liberal meetings. The Bishop thinks that it is well to lend the school-rooms for orderly meetings of politicians on both sides.

A MOVEMENT is in progress to establish churches at Oxford and Cambridge for the large and increasing number of Presbyterian students who go there to study. Drs. Oswald Dykes and J. Munro Gibson addressed a meeting in Edinburgh and Glasgow, on the subject, and met with a hearty reception.

DR. M'FADYEN, ex-chairman of the Congregational Union, assisted at the anniversary services in Grosvenor Square Presbyterian Church, Manchester, at which the collections for the beautifying of the church amounted to \$2,400. During the brief ministry of Mr. Brown, the present pastor, over 120 have been added to the church roll.

EAST Church, Perth, held special services in celebration of its centenary on Sunday week, at which Revs. A. Henderson, the pastor, Dr. Gibson, of Free West Church, and Wm. Dickie, M.A., officiated. At the public meeting in the city hall on the following evening an interesting account of the struggles and triumphs of the congregation was given by the minister.

MR. R. M'CHEYNE PATERSON, after his ordination as a missionary to India, was presented by several members of the young men's guilds of Hamilton with a number of theological works. Born in India, where he lived long enough to acquire a knowledge of the vernacular, Mr. Paterson has chosen the field of his father's early labours in the Punjab as the sphere of his life-work.

## Ministers and Churches.

A FINE new Presbyterian church has been completed at Little Current, Manitoulin Island.

REV. A. GRANT, of Oneida, has accepted a call to the pulpit of Knox Church, St. Mary's.

THE congregation of Ashfield, Maitland Presbytery, has extended a call to Rev. Kenneth McDonald, of Belmont.

THE Rev. Dr. John Thomson, of Granton-on-Spey, Scotland, preached an excellent practical sermon in Zion Church, Brantford, to a large congregation.

BEFORE his departure for Manitoba some of the friends of Rev. Alex. Hamilton called at his father's manse and presented him with a purse containing a sum of money.

AT a recent communion held at Beulah, Manitoba, by Rev. W. Hodnett, seventeen Presbyterians, five Methodists, five Episcopalians and six Presbyterian Indians from the Sioux Reserve, participated.

THE Rev. M. Fraser, M.A., on the occasion of the seventeenth anniversary of the founding of the Order of United Workmen, preached a special sermon to them in Knox Church, Hamilton, on Sabbath week.

THE Rev. F. W. Archibald, Ph.D., of Truro, N. S., was ordained and inducted to the pastorate of Knox Church, St. Thomas. The settlement is a hearty and harmonious one, and the best results may be anticipated.

PROFESSOR CRINGAN, graduate and licentiate of the Tonic Sol-Fa College, London, Eng., led the services of praise in Fletcher Presbyterian Church Sabbath week. He has just arrived from Scotland and is the only licentiate of that institution in America.

THERE are at present five students at Knox College, all former members of the First Presbyterian Church, Brantford. These are D. McGillivray, M.A., J. G. Shearer, A. Carrick, J. N. Elliott, and P. S. Nichol, all of whom, except Nichol, were also Brantford Collegiate Institute students. Zion Church sends George Dempster, so that Brantford is well represented at that College this year.

MR. R. HENDERSON, who has for some years filled the position of Principal of Blyth Public School, and who recently left to begin a course of studies at Knox College, Toronto, received from his pupils and fellow-labourers very hearty and valuable tokens of esteem. After a kindly worded address had been read a very handsome and valuable silver cup and album were presented to Mr. Henderson.

AT a meeting of the Presbytery of Hamilton on the 27th ult., Rev. Alex. Grant, of Oneida, accepted a call from Knox Church, St. Mary's, the vacancy will be declared on the third Sabbath of November next, Mr. Black will be Moderator of Session during the vacancy; also Rev. T. T. Johnstone, of Ancaster and Alton, accepted a call from Greenbank and Wick, the vacancy will be declared on the first Sabbath of November, Mr. Fisher will be Moderator of Session during the vacancy.

AT the regular monthly meeting of the Topp Auxiliary of the Ladies' Foreign Missionary Society last week, in the lecture room of Knox Church—Mrs. Parsons presiding—Mrs. Ewart introduced Mrs. Annand, of the New Hebrides, who, in a plain conversational way, told the large assembly of ladies how the mission work in the New Hebrides is prospering. In the Island of Aneiteum, two churches with 400 members flourished. She described very interestingly the habits and customs prevailing among the heathen natives.

THE Rev. John McEwen was inducted into the pastoral charge of Lakefield and North Smith on Tuesday, the 27th Oct. Mr. Mitchell, of Port Hope, preached. Mr. Cameron showed the nature, the foundation, the advantages of the Presbyterian form of church government. Mr. Bennet put to Mr. McEwen the questions of the formula and offered the induction prayer. Mr. Bell addressed the minister, and Mr. Carmichael the people. The usual congratulations were given to the minister as the people withdrew from the church.

REV. JOHN MACKIE, M.A., late of Dalbeattie, Scotland, was inducted as pastor of St. Andrew's Church, Kingston, on the 27th of October. Mr. Wilkins presided, Dr. Williamson preached, Mr. Craig addressed the minister, and Mr. Gray the people. On the 28th a social meeting was held to welcome Mr. Mackie. In addition to refreshments and music, an address of welcome was made to him by Dr. Williamson, in the name of the congregation, to which he felicitously replied. Addresses were also delivered by Messrs. Barclay, of Montreal, Bland and McMorine, of Kingston.

BURNS CHURCH, forming part of the charge of Rev. Stuart Acheson, M.A., was re-opened on Sabbath, 18th inst. Rev. Messrs. Leishman, Leggatt and Burnett preached very appropriate and able sermons. The church was crowded, pulpit, platform, aisles, gallery and porch, and many could not get in. The tea-meeting and social was also largely attended, some seven hundred taking tea. Through the liberality of the people Burns Church is opened free of debt. The choirs of Burns and Alliston Presbyterian Churches rendered good service.

ON the evening of the 22nd ult. a most successful social was held under the auspices of the Ladies' Aid Society of Parkdale Presbyterian Church, commemorative of the anniversary of Rev. R. P. McKay's settlement as pastor. Mr. McKay occupied the chair. Interesting and appropriate addresses were delivered by Revs. Thomas Lowry, Dr. Meacham and A. Gilray. Excellent music by the choir led by Mr. Hendrie, with organ accompaniment by Miss Comfort, piano solos by Mr. Maitland and a recitation by Mr. Harris, materially contributed to the evening's enjoyment. A handsome presentation was made by the pastor to Mr. McHardy in appreciation of his services as leader of the choir.

DR. KING has recently transmitted to Toronto the third instalment of the loan on Manitoba College, amounting,

with interest, to \$5,268. Two instalments of \$4,800 each still remain, payable in October, 1886 and 1887. The present and previous payments have been made mainly through the generous aid of friends in Montreal, Toronto, Hamilton and Ottawa, in response to the application of Dr. King, Winnipeg, which has so large an interest in the institution, may surely be relied on to assist in making the remaining payments. It is not doubted that when an appeal is made, as must shortly be done, the people of Winnipeg will be as ready to assist the college as those in the Eastern cities have shown themselves to be.

THE *Brace Reporter* states that on Sabbath last the anniversary services in connection with Knox Church were largely attended. Rev. J. A. Murray, of St. Andrew's Church, London, preached morning and evening. The discourses were grand efforts, and those present were much edified. On the following evening a large audience assembled notwithstanding rain and storm. Addresses were delivered by the reverend visitor from London, Rev. J. McAlister and Rev. L. Newton. Rev. J. L. Murray, the indefatigable worker and popular pastor of Knox Church, presided as chairman. Music was furnished by the choir, S. H. Marshall, P. F. Richardson and A. Yule. The congregation have every reason for congratulation.

REV. DR. COCHRANE, of Brantford, gave a most interesting lecture—the subject being "Across the Rockies, through Salt Lake City, to the Golden Gate of California,"—to a large audience in Erskine Church, Hamilton, last week. Rev. Mr. Scouler, pastor of the church, occupied the chair, and in a few brief complimentary remarks introduced the worthy doctor, who, without preface or introduction, plunged into his subject, closely retaining the attention of his hearers to the close by the eloquence of his language and the vividness of the word-pictures he drew of the wonders he had seen while in the West in the interests of the Presbyterian Church, when he travelled 10,000 miles in ten weeks. At the close the Rev. Dr. James proposed a hearty vote of thanks to the reverend lecturer, which was carried unanimously.

THE Rev. W. A. Duncan, a graduate of Knox College, was ordained and inducted into the pastoral charge of Churchhill on Tuesday, the 13th inst., by the Presbytery of Barrie. There were present the Rev. Messrs. McLeod, Carswell, McLennan, Cochrane and Bryant, of the Presbytery of Barrie, the Rev. J. S. Hardie, of Ayr, and the Rev. John McInnis, who is about to be ordained and inducted into the pastoral charge of Sydenham and St. Vincent. The Rev. Mr. Bryant, of Bradford, preached, the Rev. D. D. McLeod addressed the minister, the Rev. Mr. Carswell the congregation, and the Rev. Mr. McLennan introduced the pastor-elect to the congregation, after which he was introduced to the session and managers, who, on behalf of the congregation, presented him with a half-year's stipend in advance. Notwithstanding the unfavourable weather, a large congregation assembled and extended a very cordial welcome to their new pastor, who begins his labours in this field under the most favourable auspices.

THE Rev. Dr. Welch, American Consul at Hamilton, preached in Knox Church there on Supreme Love for the Church of the Living God. He said that Presbyterians love the grand old Church of which they have the honour to be members, because of her order, her doctrines, her ordinances. We unchurch no one, he declared; we fraternize with all who hold Christ as the head, on the principle, as stated by an Old Country divine, that what is good enough for Christ is good enough for us. Presbyterians love their own Church: (1) because she is a defender and propagator of the great doctrines of grace; (2) because she inculcates humble and intelligent piety among her members; (3) because she is now, and ever has been, the friend of civil and religious liberty; (4) because she has a scriptural and apostolic form of government; (5) because she holds the Lord Jesus Christ as the only and divine Saviour; (6) because of the high qualification she demands in her ministers. He closed with an earnest appeal to be shoulder to shoulder, heart to heart, in the work of the Church.

THE Rev. Joseph Annand, missionary at Aneiteum, New Hebrides, preached in Old St. Andrew's on Sabbath week, and on the following evening addressed a meeting in St. Andrew's Church. He gave an interesting account of the mission. One of the great drawbacks, he said, was that twenty different languages were spoken, the inhabitants of nearly every island speaking a language entirely different from all the others. Mission work was first begun in 1839 by John Williams, who was killed at Eromanga the same year. On the arrival of the news in England Thomas Heath volunteered to carry on the work, and within six months was engaged with more teachers at Eromanga. In 1852 the first church was established and ten natives were baptized, and from this time the work progressed rapidly until in 1860, when measles, introduced by a visiting vessel, spread throughout the Islands, carrying off one-third of the people. The missionaries were blamed and had to flee for their lives. Ten years of uphill work followed, after which rapid strides were made, especially at Aneiteum, from which the natives had sent missionaries to other islands. Ten more missionaries were needed, and he hoped to take one with him from Canada on his return to his field of labour. The chair was filled by Rev. D. J. Macdonnell.

THE friends of St. Joseph Street Presbyterian Church, Montreal, turned out in large numbers to a church social, to welcome the new pastor and his family. The Rev. Professor Scrimger occupied the chair; seated near him were Bishop Usher, of the Reformed Episcopal Church; Rev. Mr. Jackson, Rev. Mr. McCaul and Rev. Dr. Smyth. In the very large audience there were also present Revs. Dr. MacVicar, R. H. Warden, James Fleck, B.A., Robert Campbell, M.A., Mr. Hill, Professor Coussirat and William J. Dey, M.A. After the opening devotional exercises, the chairman in an eloquent, but brief speech, spoke in a most encouraging manner of the work already accomplished by Dr. Smyth, and who so soon had endeared himself to the people. Hearty and stirring addresses were afterwards delivered by Bishop Usher, the Rev. Messrs. Jackson, and

McCaul and the Rev. Dr. Smyth. One of the most pleasing features of this very happy social was the presentation of an address and a costly gold watch and chain to Professor Scrimger, as well as an elaborate silk plush satchel with gold monograms to Mrs. Scrimger. Professor Scrimger, taken completely by surprise, returned thanks with considerable difficulty and emotion. It is almost needless to say that Professor Scrimger, during a long pastorate at this church had made himself popular and loved by all; and for almost one year before Dr. Smyth was inducted as pastor the professor had been a steady and constant worker in the congregation's interests. The choir rendered very acceptably some anthems; and others gave effective vocal and instrumental renderings. We congratulate St. Joseph Street Presbyterian Church on the success of their social, and trust that under their new pastor they will prosper abundantly.

THE Assembly's Foreign Mission Committee met in Knox Church in this city on the 27th and 28th ult. There were thirty-two members in attendance. Dr. Wardrope, of Guelph, the Convener, was in the chair, and Mr. Lowry, the Secretary, attended to the recording of the business transacted. Respecting the mission in Central India, the Committee spent considerable time in determining what was the best disposal of the five ordained missionaries now in the field and of the female missionaries associated with them. Hitherto the work of the missionaries has been principally confined to Indore and Mhow; but now the Committee considered they were called to enlarge the field of their operations. Steps in that direction were taken, which in due time will be made known to the Church generally. The present state of the North-West had a large share of the Committee's attention given to it. Arrangements were made for opening schools among the Indian children as well as for securing efficient agents, male and female, to instruct the Indians generally in the saving truths of the Gospel of Christ. An interesting letter from Dr. G. L. Mackay, of Formosa, was laid before the Committee. The Convener was requested to have it published. The Committee was informed that Rev. J. T. McKay, of New Westminster, British Columbia, had commenced evangelistic work among the Chinese resident in that Province. As in former years, it was found that the ladies of the Church were active and zealous in the missionary work of the Church. One of the results of their efforts was the securing of upwards of thirty boxes of clothing, chiefly for females and children. Several persons, both male and female, had applied for appointments as teachers and for missionary work generally. The wife of Mr. D. D. Wilson, of Seaford, on her death-bed, a few weeks ago, requested her husband to give, in her name, a donation of \$250 for the purpose of building a chapel in Formosa. Mr. Wilson sent a communication to the Committee informing them that he was ready to carry out his late wife's wishes.

PRESBYTERY OF WHITBY.—The Presbytery of Whymy met at Pickering on the 20th Oct. There was a good attendance of members. Arrangements were made for holding a missionary meeting in each congregation during the winter. The Presbytery also agreed to recommend the congregations throughout its bounds to close their congregational year with the calendar year, in accordance with the recommendation of the Assembly. After lengthened conference, it was agreed that the Presbytery visit, by deputation, the congregations, after communicating with the Sessions, as to the desirability of holding such a meeting; the Committee on the State of Religion to make the necessary arrangements. The Presbytery agreed upon the questions to be sent down to sessions by the Committee on the State of Religion. The Finance Committee reported that the assessment at the rate of ten cents per member would be sufficient this year to cover the Presbytery, Synod and Assembly's Funds. A small committee was appointed to take charge of the Augmentation Scheme within the bounds of the Presbytery, and to take what action they thought proper, as soon as they received a statement from the Central Committee. The next quarterly meeting will be held in Bowmanville on the third Tuesday of January next.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—This Presbytery met by leave of the Moderator of Synod in one of the rooms of St. Andrew's Church, St. John, on Wednesday, 7th October. The Rev. Alexander Russell was appointed Moderator *pro tem*. Sederunt: The Revs. T. G. Johnstone, E. Wallace Waits, Alexander Russell, William Hamilton, ministers; and Messrs. James Porteous and William S. Loggie, elders. The Clerk read a letter from the Rev. Neil McKay, accepting the call to St. John's Church, Chatham; he also read the relative documents. The Presbytery sustained the action of the clerk, and appointed the induction to take place on Friday, the 9th October, at half-past seven o'clock p.m.; the Rev. Wm. Hamilton to preach, the Rev. E. Wallace Waits to preside and induct, the Rev. John Robertson to address the minister, and Rev. J. McCarter the people. Rev. T. G. Johnstone resigned the Moderatorship of the Session of Bass River, and Rev. Wm. Hamilton was appointed in his place. Power was granted to Rev. Wm. Aitken to moderate in a call at Bathurst. The call from Bass River to Rev. Mr. McLean was set aside, he having declined to accept the same. The Rev. William Hamilton was granted power to moderate in another call at Bass River which was requested to do so. Mr. Hamilton was granted leave, associated with two of his elders, to form an *interim* session at Kouchibouguac, for the purpose of ordaining elders in that congregation. The report from Mr. Ochler, catechist at Tabusintac and Burnt Church, was submitted, and found to be very encouraging. Rev. L. D. Murray gave a report of his labours at Kouchibouguac in connection with the dispensation of the Communion. The thanks of Presbytery were tendered him for his abundant and acceptable services there. It was resolved to instruct mission stations to pay the expenses of ministers who should be appointed to dispense the sacraments within their bounds. The Presbytery of Miramichi met pursuant to adjournment in St. John's Church, on the 9th of Oct., for the induction of Rev. Neil McKay. The Clerk by appointment acted as Moderator *pro tem*, and constituted the court with prayer. Sederunt: Revs. John McCarter, E. Wallace Waits, Wm. Hamilton, ministers, and

David McHardy and W. S. Loggie, elders. Rev. James Murray was invited to correspond with the Presbytery. The Clerk reported that the edict had been returned July served on two successive Sabbaths, and proclamation having been made to the congregation assembled for objections, and none having been offered, the Rev. William Hamilton, of Richibucto, conducted public worship, and preached an excellent sermon from Gal. vi. 14.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Mr. Waits then narrated the steps which had led to the calling of Mr. McKay, and put the usual questions in the formula, to which Mr. McKay assented, and then he engaged in prayer, thereafter giving the pastor the right hand of fellowship, inducting him into the pastoral charge in the usual form. In the absence of the Rev. John Robertson, who was appointed to the duty, Mr. Waits gave the charge to the minister, and Mr. McCarter exhorted the people. After the dismissal of the congregation the people had an opportunity of welcoming their minister as they retired from the church. Mr. McKay having expressed his willingness to sign the formula, his name was added to the roll of Presbytery. The Presbytery having consulted with the office bearers of the congregation, as is the usual custom, was closed with the benediction.

The Presbytery met by appointment in the Hall of St. Andrew's Church, Chatham, on the 20th ult., and was constituted with prayer by the Rev. John McCarter, who was appointed Moderator *pro tem*. Sederunt Rev. Messrs. Neil McKay, John McCarter, John Robertson and E. Wallace Waits, ministers and Mr. James McLean, elder. The minutes of three previous meetings were read and sustained. The Rev. James Murray, being present, was asked to take a seat as a corresponding member. The Augmentation Scheme was taken up as the first item of business. A letter was read from Rev. E. A. McCurdy, urging the Presbytery to put forth diligence in carrying out the terms of the Scheme during the current year. Mr. Waits was thanked for his interest in the work, and the Presbytery rejoiced in its past success, and pledged itself to do what it could to make the Scheme equally successful in the future. The report from Mr. G. Kinnear, catechist at Flatlands, Metapedia, etc., was read and adopted, and the request for monthly supply during the winter was granted. A letter was read from Mr. James A. Johnstone, catechist at Kouchibouguac, giving an account of his work there during the summer; but as no financial report was in the hands of Presbytery, it was agreed to take no action thereon until such a report should be forthcoming. The Clerk was instructed to certify Mr. Johnstone to the Senate of the Theological Hall at Halifax. A statement from Mr. Robt. Hadlow, in reference to the site of the new church at New London, was considered and the Rev. Wm. Anken was appointed a committee to visit that mission field (when he may be called to moderate in a call at Bathurst), with a view to the settlement of the difficulty. A letter was read from the Rev. Thomas Nicholson rendering his resignation of the congregations of River Charlo, New Mills and Louison Brook, on account of failing health. It was unanimously agreed to express sympathy with Mr. Nicholson, and allow the resignation to lie on the table until the next meeting of Presbytery, and to appoint that meeting to be held in Charlo, when the Presbytery will have an opportunity to confer with the congregation on the subject, and in the meantime, the usual citation in the circumstances be served by the pastor. It was agreed to leave the supply of vacancies in the hands of the Clerk, and that, as far as possible, monthly supply be given to Flatlands and Metapedia, Tabusintac and Burnt Church, and Kouchibouguac. The Presbytery adjourned to meet in the church at River Charlo, on Tuesday, the 10th day of November, at eleven o'clock a.m., for ordinary business, of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk*.

MONTREAL NOTES.

At the last meeting of the Montreal Presbytery, a committee was appointed to co-operate with the Presbyterians in Cote St. Antoine in the formation of a congregation and the erection of a church building. The committee consisted of the ministers of St. Paul's, Erskine, Knox, Crescent Street, Stanley Street and St. Joseph Street congregations, together with an elder from each of these churches, and Rev. R. H. Warden as Convener. The committee have had several meetings with the representatives of Cote St. Antoine, and the prospects of a good cause, being established there are now most hopeful. The Presbyterians of that municipality have already subscribed \$1,900 towards a building and nearly \$1,000 per annum towards the support of ordinances, and several families have yet to be called upon. The Presbytery's Committee agreed to canvass the congregations in the western part of the city for aid, and at a meeting held last Friday evening the canvassers reported the following subscriptions as already obtained. From members of Erskine Church, \$950; St. Paul's, \$350; Crescent Street, \$75; Knox, \$320. So encouraging was the result thus far, and so heartily received were the canvassers, generally, by the parties on whom they called, that it was unanimously agreed by the committee to endeavour to secure from the Presbyterians in the city a sum sufficient to present the Cote St. Antoine friends with a suitable building site. This will cost about \$4,000. Canvassers were appointed for all the city churches, and it is hoped that this amount will shortly be raised. It is most gratifying to see the spirit manifested in connection with this enterprise, and the willingness on the part of the city Presbyterians to aid in securing a church property for their brethren in this suburb. The people of Cote St. Antoine will themselves build the church, so that if the effort to raise the \$4,000 for the lot is entirely successful, as it is confidently believed it will, the new congregation will begin its history free from debt. From the number of Presbyterian families already in Cote St. Antoine and from the rapidity with which the municipality is being built up by our city business men, the congregation bids fair to become large and influential in a very short time. The establishment of a Presbyterian Church there will doubtless tend to draw other Presbyterian families into the

district. The people meet on Tuesday evening to definitely decide on a lot and approve of the plan of a church building, the intention being to have the church ready for occupation during the present winter.

THE Rev. James Hally, of St. Therese, Quebec, has returned home and resumed his work. He spent the summer in Britain and on the Continent of Europe.

THE Rev. Principal MacVicar, D.D., was this week in New York attending an important meeting of the executive of the Presbyterian Alliance.

THE congregation of Hyndman and Osgoode Line has given a unanimous call to the Rev. Archibald Lee, B.A., of Russelltown, Que. This is the second congregation in the Brockville Presbytery that within the past few weeks has called ministers from the Presbytery of Montreal. The other case was that of Dunbar and Colquhoun, whose call was only ten days ago accepted by the Rev. J. R. Grant, of Laguerre. Mr. Grant and Mr. Lee were both ordained in June of last year. They have both done good work in their respective fields. This Presbytery parted with Mr. Grant with regret, and can ill afford to spare another of its ministers now. Mr. Lee is one of the most promising of the younger ministers of the Church.

ON Tuesday evening the Rev. G. H. Wells, of the American Presbyterian Church, delivered a lecture on the Book of Jonah, in Knox Church, under the auspices of the Montreal Presbyterian Sabbath School Association. The chair was taken by Mr. James Croil, the president of the Association; and the attendance was large, and the lecture one of great interest and profit.

THE pulpit of Knox Church has just been lowered and enlarged, and handsome new carpets have been laid on the platform, the aisles, etc. These improvements have added greatly to the appearance of the church, which is now one of the neatest and most comfortable in the city.

OBITUARY.

MISS CLARK.

At Quebec, on the 10th of October, after a few hour's illness, Miss Margaret Clark, aged fifty-four years.

Miss Clark was the agent of the Ladies' French Evangelization Society in this city. Nearly five years ago, she commenced her work here as a Bible woman, and during those years of unceasing labour has done, I think, more real French Evangelization, than any, if not all preceding agents. As a quiet, elderly woman she had access to every house. While her kindness and happiness, her natural shrewdness and competency for her special work, made her visits always welcome, no one could question her real piety, her love for her work, or her honest interest in the spiritual well-being of our French Canadians. Familiar with the French language every door was open to her; and, on the other hand, her Anglo-Saxon way of looking at things and of reporting on them, secured for her the fullest confidence of her supporters.

Miss Clark's success may indicate that in cities, at least, persons of Old Country origin—devout women, women of the people, speaking the French language with ease, *Bible women*, may possibly be the agency best adapted for reaching the fire-sides of our French Romanists. By employing such—our Protestant Sisters of Charity—we use against Rome an agency similar to its own most efficient one, and one specially adapted to the present stage of our work. We fight women with women, and carry our war into the houses and the homes. One such agent is, in my judgment, better for this work than half-a-dozen men. Yet the salaries of these women would not amount to as much as is paid one man!

Let me put my ideas as to agencies for French work into a table:

Five Bible Women can open up a field for one Colporteur.	
Five Colporteurs.....	one Catechist.
Five Catechists.....	one Minister.

Quebec, October 19, 1885. G. D. M.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 15. } EFFECT OF JONAH'S PREACHING. { Jon. 3: 1-10.  
1885.

GOLDEN TEXT.—"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke xi. 32.

INTRODUCTORY.

Nineveh. This city is first named in Gen. x. 11, and not again until the time of Jonah, although *Assyria* or *Ashur*, of which it was the capital, was named by Balaam in his prophecy (Numbers xxiv. 22, 24.) But after this the Empire of Assyria comes into prominence, in connection with both the kingdoms of Judah and Israel, and is prophesied against by Isaiah, Ezekiel, Nahum and Zephaniah.

The destruction of the city was so complete that its very site was lost for many centuries. It was only in the years 1842 and 1845 that the world began to get information about this ancient city, through the explorations of Botta and Layard. The results astonished the world. They brought to light the dwellings, ornaments, history, manners and civilization of the great metropolis. The city was a very great one. Although information is indefinite, it is supposed that the wall was sixty miles in circumference, 900 feet high, so wide that three chariots could drive abreast upon it, and fortified by 1,500 towers, each 200 feet high. The population is very uncertain; but the "120,000 that could not discern between their right hand and left," that is children, implies a very large population. It is called by the prophets the "city of blood," "full of

robbery and lies," a city of "violence," etc. These epithets are justified by the records of its monuments. Its sculptures reveal the cruelties of its wars and the ferocity of its treatment of prisoners. They were beheaded, they were flayed alive, tortured by being dragged through the streets by an iron hook through the upper lip, etc. But the reign of the wicked comes to an end, and so did theirs. They fell never to rise again.

EXPLANATORY.

The prayer of Jonah is very beautiful and should be learned by heart. The sentiments of it may find application and be of great comfort on many an occasion during the period of one's life.

I. *Jonah's Second Commission.*—His experiences make him a better and a wiser man. He has learned *whilst in the deep* the folly of endeavouring to resist God, or escape Him. He has also learned the *mercy* of God, and that in Him alone mercy is to be found. "Salvation is of the Lord," ii. 9, is the sum total of Jonah's faith. These are the two great qualifications of a missionary, to have a right view of the fact that "the soul that sinneth shall die," and that "whosoever will may come."

*Second time.*—That Jonah got a second chance was a great favour. How often it is that our great opportunities only come *once* in a lifetime! Youth only comes once—each day with all its opportunities of recording a history—only once.

*I bid thee.* He had already received his commission. The exact message was not perhaps communicated until he reached Nineveh. But, like the disciples of Christ, he was to receive as he required, and to follow the instructions given. That is the true method of service. "Preach the word."

II. *Jonah's Obedience.*—There is no apparent delay now, although the duty is not less arduous than before.

*Three days' journey.* It is only necessary to contemplate for a moment the size and character of the city to see how arduous the task was. What is meant by three days' journey is not very clear. It may be reckoning twenty miles a day around the circumference, or it may be three days—of such journeys as a man could make whilst preaching—from side to side. One man going against such a city as that was a hopeless task indeed. But that was not Jonah's business. His duty was to do *what he was told*, and the Lord would attend to all the rest.

*Forty days.*—That was his message. The definiteness of the time made it more startling. If any of us were told that in forty days we would die it would affect us mightily. But although we may die in one or ten, the indefiniteness makes it less exciting. Wisdom, however, is to realize that it is definite in the divine decree and that we should act as if we knew the day.

What explanations he offered we are not told. He probably offered nothing but the simple message; or, in addition, the reason for the judgment pending.

III. *Effect of Jonah's Preaching.*—This is the most remarkable foreign mission ever known. An illustration of how God could convert this world if the time of His appointment should come, or if in harmony with His plan.

(1) *Believed God.*—The people believed God and the news reached the king and he believed also. That is the first step in *repentance*, to believe what God says about *ourselves*, our sin and condemnation.

(2) *Sackcloth.* These are outward symbols of sorrow for sin. The king put off his royal robes and put on sackcloth—a very coarse cloth—and sat in ashes as a token of humiliation, and then published a decree that all men should do likewise, and that they should neither eat nor drink, but cry mightily unto the Lord for mercy. That is the next step in repentance, turning to God for forgiveness.

*Beast.*—They also were to be clothed in sackcloth, in order that everything might look like and help to stimulate sorrow.

Fasting and sackcloth are only real when they *express* sorrow of heart; but they react and help to produce the sorrow they express.

(3) *Turn from evil way.*—Here is another feature of repentance. It is *always* the case that the truly penitent turn away from the sins of which they repent. The man who does not try to do that is simply trying to deceive by any professions of sorrow.

(4) *Who can tell, etc.* (verse 9).—That is all they knew about the Lord, a hope that He *would* forgive. Yet on that ground they wisely ventured and escaped destruction.

We *know*—have many assurances—that the Lord *will* have mercy upon the penitent, that are thus greatly encouraged to come and be saved.

*God repented.*—He speaks to us and treats us as rational creatures, whilst not at all interfering with His own eternal decree, by which He has foreordained whatsoever comes to pass.

In the next chapter we see the remarkable conduct of Jonah. He is greatly dissatisfied with God's mercy—with the success of his own mission. He has more regard for his own reputation as a prophet than for the salvation of the Ninevites. And in the exclusive spirit of the Pharisees, he does not wish to give the Gospel to the Gentiles, and fears lest it should be an omen of the rejection of his own race.

PRACTICAL SUGGESTIONS.

1. Discipline is intended to bring ourselves and, through us, others to God.
2. God can use the very feeblest instruments to do His work.
3. He delights in mercy.
4. All creation is involved in man's sin.
5. God's eternal decrees need not disturb the humble seeker.

FROM the MSS. of John Ramsay of Ochertyre a couple of volumes have been compiled illustrating Scottish life in the eighteenth century.

## Our Young Folks.

### A HINDU GIRL LOOKING FOR JESUS.

Stolen from her home, a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and plaything.

She had a happy life for years, until, one day, it came into her mind that she was a sinner, and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the rope dancers, the jugglers, the serpent charmers, and all the amusements of which she was fond, but the little girl was as sad as ever.

Since she had lived in Calcutta, she had become a Mohammedan instead of a worshipper of Brahma, Vishnu and Siva, and so the lady brought her a Mohammedan priest to comfort her. But though she recited long prayers in an unknown tongue, five times a day, with her head bowed towards Mecca, her trouble was not removed. After three weary years of waiting, the girl went to a Brahmin for relief, hoping, if she returned to the faith of her fathers, to find peace.

At first the Brahmin cursed her in the name of his god; but as she offered him money, he promised to give her all the help he could. Every morning, he told her, she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a bloody sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought to lay upon the altar meant a bleeding heart. She was so worried and troubled that after a while she became quite ill. Ah, if she had but known, as you and I do, of the One who came to bind up the broken spirit, and who alone could give her rest and pardon?

At last she happened to pass a beggar in the street one day. You would have thought he was a strange looking beggar, with his turban wound around with strings of beads, his ragged clothes, his pipe and his wooden bowl. She had never seen just such a beggar before, and as she dropped a little coin into his wooden bowl, she said, almost as if thinking aloud: "Ah, if even you could but tell me where I might find salvation!"

The beggar started.

"I have heard that word before," he said.

"Where? where?" she asked. "I am sick, and I am afraid I am going to die, and what will become of me?"

The poor man told her of a place where rice was given to the poor.

"I have heard it there," he said, "and they tell me of one Jesus Christ who can give salvation."

"He must be the one I want; take me to Him!" she urged.

"I do not know where Christ Jesus lives," answered the beggar, "but I can tell you of a man who does know;" and he told her of a Brahmin who had given up his gods, and was now a teacher of the new religion.

Weak and ill as she was, the Hindu girl started on her search that very evening. She went from house to house inquiring: "Where is the man who will tell me where to find Jesus Christ?"

No one knew, until, as she was about to give it up, she was shown to the house she sought, and met the teacher on the verandah. She burst into tears as she cried:

"Are you the one who can lead me to Jesus? Oh, take me to Him, for I am going to die; and what shall I do if I die without salvation?"

The good man took her into his house, and heard her sorrowful story.

"Now," she cried: "you know all, and where Jesus is, and I cannot wait longer to see Him." And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house? He knelt down beside her, and besought the dear Lord to open her eyes that she might see and believe in Him who was ready to give the salvation for which she longed. And, as he prayed, the truth was revealed. She saw the Son of God; and the Shepherd, who for so long had sought His child, folded her to His bosom, and she was at rest.

It mattered little, now, whether life or death were her portion. She had found Jesus, forgiveness and peace, and henceforth all things were hers.

### THE CHILD'S PRAYER.

Into her chamber went

A little girl one day,

And by a chair she knelt,

And thus began to pray:

"Jesus, my eyes I close,

Thy form I cannot see;

If Thou art near me, Lord,

I pray Thee, speak to me."

A still, small voice she heard within her soul—

"What is it, child? I hear thee; tell the whole."

"I pray Thee, Lord," she said,

"That Thou wilt condescend

To tarry in my heart

And ever be my friend.

The path of life is dark,

I would not go astray;

O let me have Thy hand

To lead me in Thy way."

"Fear not; I will not leave thee, child alone."

She thought she felt a soft hand press her own.

"They tell me, Lord, that all

The living pass away;

The aged soon must die,

And even children may.

Oh let my parents live

Till I a woman grow;

For if they die, what can

A little orphan do?"

"Fear not, my child; whatever ill may come,

I'll not forsake thee till I bring thee home."

Her little prayer was said,

And from her chamber now

She passed forth, with the light

Of heaven upon her brow.

"Mother, I've seen the Lord;

His hand in mine I've felt,

And oh, I heard Him say:

As by my chair I knelt:

"Fear not, my child; whatever ill may come,

I'll not forsake thee till I bring thee home."

### THE CROSS BOX.

It was a rainy day and all the children had to stay in the house. Ned had planned to go fishing and Johnny wanted to set up a windmill he had made. Susie wanted to gather her flower seeds and Pet was anxious to hunt for her white kitten in the barns.

So all were disappointed and before night they had become cross and peevish and snappish. Mamma called them all to her and talked very gravely.

They were quiet for a while after it. In a half-hour Ned brought a small box and showed his mother. He had cut a little hole in the top just large enough to let a cent through, and under it were the words "Cross Box."

"Look, mamma," he said; "supposing whenever any of us speak cross we make ourselves pay a cent for a fine? Susie and Johnny and Pet are so cross it would be a good thing. We'll try who can keep out of the box the longest."

Mamma laughed and said it might be a very good plan if they all agreed to it; but if they did agree they must do as they promised.

"I'll agree," said Susie; "I'm not going to be cross any more."

"And I," said Johnny.

"And I," added Pet.

"What shall we do with the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No, we'll buy a whole lot of candy," said Johnny.

"No," added Susie, "we'll send it for a bed in the Children's Hospital."

"I tell you," said Ned angrily, "if you don't do as I want to, I'll pitch the box out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight to keep ugly words from coming through.

When school began they were so busy that the box was forgotten. Weeks later mamma was putting a closet in order one Saturday. "Here's the Cross Box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents! That's enough to buy lemons and nuts and play peanut stand. Let's do it!"

"Oh!" said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say —" whimpered Pet.

"I won't," whined Johnny.

"I —" No one knows what Ned was going to say in a very crabbed voice, for just then he clapped one hand on his mouth and with the other held up a warning finger.

"Look out," he half-whispered, "or there will be four more cents in the Cross Box for lame Jimmy."

### GETTING THE WORST.

A boy came to the door of a lady's house and asked if she did not want some berries, for he had been all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cage on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it!" said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pennies or a few dollars loads himself down with a sin which is worse than all the gain. Let this be borne in mind: The one who does a wrong to another always gets the worst of it.

WAN SIN LEE, a Chinaman, who has saved over \$15,000 in the laundry business, has applied for admission to Cornell University. He has been converted to Christianity, and intends to go as a missionary to China.

Miscellaneous.

PERPETUAL motion—Scandal. THEY call it "liquoring up" but both at the bar and in the gutter, it is liquoring down. A MAN never wants to laugh when a fly lights on his nose—nevertheless he is tickled. A Cure for Drunkenness. Opium, morphine and kindred habits. Recipe and valuable treatise sent free. The medicine can be given in a cup of tea or coffee and without the knowledge of the person taking it if so desired. See two stamps for full particulars and testimonials. Address M. V. LUNON, agency 47 Wellington Street East, Toronto, Canada.

MORE men are wanted everywhere with the far-reaching power to mind their own business.

THE public market in Toronto is a good thing, as the farmers are compelled to do all their business on the square.

Horsford's Acid Phosphate. A Valuable Nerve Tonic. Dr. C. C. OLIVIER, Milwaukee, Wis., says: "I have used it in my practice ten years, and consider it a valuable nerve tonic."

"I THINK our church will last a good many years yet," said a waggish deacon to his minister; "I see the sleepers are very sound."

AN Irishman, upon seeing a squirrel shot from a tree, said, "Faith, and that's a waste of powder; the fall itself would have killed the squirrel."

Nervous Debilitated Men You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles, for many other diseases. Complete restoration of health, vigor and manhood guaranteed. No risk incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

"LET me see," said Jones, "you sent your only son to college, did you not. How did he succeed?" "Finely," said Smith, "he learned to play base ball and graduated."

"JOHNNY, is your sister in?" "I don't know. Lemme see—what's your name?" "Barnes—Mr. Barnes." "All right, Mr. Barnes. You just sit down and I'll ask Sis whether she's home; but I don't think that's the name."

THE PAINS OF LUMBAGO, aching back and hips, with all weakness and soreness, will speedily vanish under the treatment of Haggard's Yellow Oil, a remedy which may be taken internally and applied externally. It is a positive cure for pain.

"HOW to breathe," is a caption in an exchange. The best way is through the nose and mouth. Those writers who teach breathing through the ears and eyes cannot be too strongly condemned.

CROUP.—This disease is caused by the formation of a false membrane lining the windpipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. This membrane must be removed by expectoration. Take a double dose of ALLEN'S LUNG BALSAM every ten or fifteen minutes, which will reduce it, after taking a few doses. THE BALSAM WILL AND HAS SAVED THE LIVES OF THOUSANDS OF CHILDREN ATTACKED WITH CROUP, where it has been taken in season.

AN exchange speaks of the influence of music upon animals, and considers it wonderful that a seal will follow a boat when there is music aboard. We have heard of a (boot)-jack following a hand-organ grinder and the seal stayed with him the rest of his life.

"CABBAGES are better than gold," says a man who has tried both. "Yes, but we believe very few people wear cabbage heads on their watch chains for charms." No, the usual place for wearing cabbage heads when they are worn at all, is directly under the hat.

DR. WISTAR'S WILD CHERRY BALSAM.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy. It can be relied upon, the mass of testimony that has been published since its introduction, being ample proof of its efficacy.

THE following libel upon an excellent denomination is so good that even the sternest elder will have to join the laugh: A Baptist minister fishing near Cape Cod, caught a strange fish, and asked the skipper, "What manner of fish is this, my good man. It has a curious appearance." "Yass! Only been round here this year." "What do you call it?" "We call 'em Baptists." "Why so?" "Cause they spile so quick arter they come out of the water."

TRICKS ON THE TRACKS!

DANGERS FROM WHICH ENGINEERS SAVE THE PUBLIC AND THEMSELVES.

The Railway Review.

One who is accustomed to railway traveling can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous rivals.

This rivalry, it is said, sometimes prompts to the doing of utterly mean tricks. A Nickel Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was re-instated, however, after he had proved that some rival had filled his oiling can with emery. Another new engineer was suspended for burning out the flues of his boiler. Through grief at the loss of his position he died, and then a conscience-stricken rival confessed that he had put oil in the tank so that it foamed and showed water at the top gauge, when in reality there was scarcely a quart in the boiler!

These intense jealousies, together with the terrible anxiety incident to their work, has a terrible straining effect on the nerve, and statistics tell us that though Locomotive Engineers may look strong and vigorous, they are not all a hearty class. Ex-Chief Engineer A. S. Hampton, Indianapolis, Ind. (Div. 143), was one of those apparently hearty men, but he says: "The anxiety, strain and jolting came near finishing me." His suffering localized in catarrh of the bladder, but he used Warner's safe cure faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohio, assistant Chief engineer, and other prominent members are also emphatic in its praise.

The Locomotive Engineers' Brotherhood has 17,000 members and 240 divisions. Its headquarters is in Cleveland, Ohio, where Chief Engineer Arthur for twenty years has exercised almost dictatorial sway. It was organized in August, 1863, by the employes of the Michigan Central. It has given nearly two million dollars to the widows and orphans of deceased members.

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A HOME DRUGGIST

TESTIFIES.

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Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA. By the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS." River St., Duckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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DYSPEPSIA OR INDIGESTION, WHEN WEST'S LIVER PILLS

will thoroughly cure you. They do not gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the GREATEST BLESSING OF THE AGE

to all sufferers from Indigestion, Disordered Stomach. They are an absolute and perfect cure. Use them, and be relieved from your misery, 30 Pills in a box, 25c. per box, 3 boxes, for \$1.

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Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination, this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star

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**Publisher's Department.**

**ADVICE TO MOTHERS.**—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep, by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

**MEETINGS OF PRESBYTERY.**

**LANARK AND RENFREW.**—In Zion Church, Carleton Place, on 24th November.

**LINDSAY.**—At Lindsay, on Tuesday, November 24, at eleven a.m.

**SARNIA.**—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.

**BRUCE.**—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.

**HURON.**—In Exeter, on Tuesday, November 10th, at half-past ten a.m.

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

**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m.

**PETERBORO.**—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.

**LONDON.**—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.

**MAITLAND.**—At Wingham, on December 15th, at half-past one p.m.

**PARIS.**—In Zion Church, Brantford, on December 16th, at eleven a.m.

**BARRIE.**—At Barrie, on Tuesday, 24th November, at eleven a.m.

**SAUGEEN.**—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.

**OWEN SOUND.**—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.

**MONTREAL.**—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.

**GLENGARRY.**—At Lancaster, on December 15th, at eleven a.m.

**HAMILTON.**—In Central Church, Hamilton, on the third Tuesday of November, at ten a.m.

**STRATFORD.**—In Knox Church, St. Mary's, on November 10, at eleven a.m.

**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, November 24, at half-past seven p.m.

**MIRAMICHI.**—In the church at River Charlo, on Tuesday, November 10, at eleven a.m.

**BIRTHS, MARRIAGES, AND DEATHS.**

NOT EXCEEDING FOUR LINES, 25 CENTS.

**BIRTH.**

At 15 Overdale Avenue, Montreal, on the 1st November, the wife of Mr. William Drysdale, bookseller, of a son.

**DIED.**

At Port Dover, on Sabbath, the 18th ult., at two a.m., Mary Dick, relict of the Rev. James Dick, of Richmond Hill.

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, eight feet of which was removed by one bottle of Dr. Low's Worm Syrup.

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