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Vol. 15.—No. 46.
Whole No. 770.

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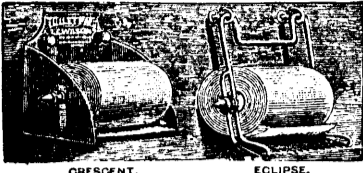
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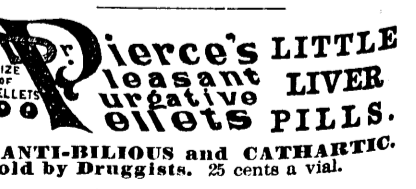
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, NOVEMBER 10th, 1886.

No. 46.

TRIAL TRIP.

In a few weeks THE CANADA PRESBYTERIAN will enter on its SIXTEENTH YEAR of publication. Since its first appearance it has been a welcome visitor to thousands of homes, and in order that its merits as a Church and family paper may become known to a still wider circle of readers, THE PRESBYTERIAN for the remainder of this year will be sent to any one sending us Fifteen Cents in stamps.

Notes of the Week.

THE reports submitted at the recent annual meeting of the Toronto Willard Tract Depository indicate the institution as financially flourishing and doing a good work in the dissemination of evangelical literature. It is one of the aims of the association to furnish Bibles, books, tracts, etc., for gratuitous distribution to such persons and places as may seem to the Board most desirable.

TORONTO is to be favoured with two lectures by the Rev. Joseph Cook, of Boston. His eminent services in the cause of Christian truth, and his vigorous and intelligent advocacy of his strong convictions, are sufficient inducement to secure large audiences. He lectures in Shaftesbury Hall on Monday, the 15th inst., on "Seven Modern Wonders of the World," and on the following evening on "England and America as Competitors and Allies."

THE Johns Hopkins University has arranged for a special course of Assyriology during the month of January, 1887. Paul Haupt, Ph.D. University of Leipsic, Professor of the Shemitic Languages in Johns Hopkins University, and Professor of Assyriology in the University of Goettingen, Germany, will teach Assyrian daily. He will give a series of introductory lectures on Assyrian Grammar, especially Phonology, and interpret selected cuneiform texts, principally those bearing upon the Old Testament.

THE idea that ministers are a too highly-paid class is not believed by every body. In a recent case in the South of Scotland where a minister had to appear before the Bankruptcy Court for examination it came out in evidence that the stipend was at first \$500, which was afterward raised to \$750 and a house. The vestry had reduced it again to \$500 when they heard he was in pecuniary difficulties. The sheriff said that this was the funniest course of proceeding he ever heard of. The stipends of the clergy of all denominations, as a rule, were a scandal to the community. People should not establish churches, and ask gentlemen to take the post on such wretched pinnacles as they gave them.

WHATEVER virtues French-Canadians may possess, they certainly lack that of toleration. They cannot patiently bear with those who differ from them in religious belief. Whenever Father Chiniquy lectures in the Province of Quebec he is sure to be met with strong opposition, if not with personal violence. The latest instance of intolerance has occurred at Quebec. The contingent of the Salvation Army that opened services there a short time since has been subjected to mob menace. The civic authorities have endeavoured to maintain order, but with indifferent success. The suppression by force of distasteful opinions is always a sign of weakness. Persecution never was, and never can be, the friend of Truth.

THE *Christian Leader* remarks: Dr. Thain Davidson mentions the case of a certain popular actor who made it generally known, some years ago, that he was to conduct the drama as a Christian man could do; but he has long since found it to be impossible, and has thrown all his pious profession to the winds. With this Dr. Davidson brackets the well-known case in which the proprietors of a certain theatre resolved to take out no license for selling intoxicants, and to allow no female unaccompanied by a gentleman to be admitted. What was the result? The experi-

ment proved an utter failure, the manager stating that, under such conditions, a theatre would not have an audience, even though the admission were free!

SUCCESSFUL efforts have been made to provide high-class musical entertainments for the people of Toronto. The growing appreciation of the tasteful and classic works of the most eminent composers indicates progress in the cultivation of this one of the finest of the fine arts. This season, under the management of the Chamber Music Association, composed of responsible citizens, a series of concerts is to be held; the services of the instrumental quartette, who so largely contributed to the success of last season's Monday Popular Concerts, have been secured. The first concert of the series, which took place last week, gives promise of a most enjoyable season of refining entertainments. Selections from the works of Beethoven, Haydn and Bennett were rendered with excellent effect. Miss Anna Howden's vocal efforts were warmly appreciated, and the Orpheus Vocal Quartette created a most favourable impression. The next concert will be held on December 6.

THE Rev. H. G. Parker, Professor of Elocution at Queen's University, now on a trip around the world, writes from Sydney, Australia: Since I bid you adieu I have touched at many a port, and greeted many a one whose language was not the same as mine nor face of the Saxon type. I have tasted the hospitality of a Mexican senor, eaten bear with the miners of the Sierra Nevadas, dined on stewed dog and live shrimps and poi with the good-natured King of the Kanakas. I have traded hats with a missionary in the Samoan Islands, escaped the great eruption of the volcano in New Zealand, been chased by the black men in North Australia, and broken bread with the Governor of New South Wales, Lord Carrington, at a kangaroo hut in the green tree plains. I have worn the silken garb of the Japanese, bought *bric-a-brac* of the insinuating Mongolian, and preached to 200 mariners aboard a man-of-war in the Pacific Ocean, and here I am in Sydney ready to start out again as soon as I can to visit the mystic shrines of India and perhaps kneel on Mount Olivet, and look upon the folded eyes of the Sphinx. But seeing much or little, I do not know of a better place to live than in Canada.

IN describing the exhibit of the Ontario Educational Department at the Indian and Colonial Exhibition, the *Canadian Gazette* says: "Education is the glory of Canada." This is the motto placed above the entry to the Canadian educational exhibits, and no visitor can inspect the exhibits without feeling that the motto is far from a mere idle boast. Every one knows how important a part education plays in the public life of the Dominion, and in no Province is this more the case than in Ontario. Ontario's system of public instruction is indeed remarkable as a combination of the best elements of the systems of several countries. From New York some leading ideas as to the machinery of the schools have been obtained; from Germany the system of Normal School training; from Ireland originally came the principle upon which the series of text-books is based; and from Massachusetts the system of local taxation upon which the schools are supported. Thus gathering here a little and there a little, Ontario has succeeded in building up a system which, combining what is best in the leading methods of the old and new worlds, is admirably suited to the exact needs of the country.

REFERRING to the death of the famous Scottish minstrel, the *Christian Leader* says: Many will mourn the loss of a friend when they read that David Kennedy, the Scottish vocalist, is no more. The sad news came last week by cable from Canada, where he, with Mrs. Kennedy and four daughters, were making their farewell tour. He was looking forward to a few years of retirement after a busy life, during which he had visited every land to which his country-

men have emigrated. In March last we published a sketch of his life under the title of "An Apostle of Scottish Patriotism," giving some idea also of the welcome he received at St. James' Hall from the London Scottish people who flocked to hear him. Well did he deserve their praise. His entertainments were treats of the highest order, and we had his personal testimony that he never opened a concert without lifting up his heart to God, asking for help and guidance in the conduct of it. His choice of his profession was made by answer to prayer. While he was yet carrying on his trade in Perth he sought guidance on the matter, and the very place where he prayed and where he received the message "Thou shalt sing," he was able to point out. Our tribute of sympathy to the widow and children will be shared in by many to whom their public and private life has endeared them.

A MEETING of the Celtic Society was held lately in the Presbyterian College, Montreal. The Rev. Dr. McNish, Professor of Gaelic Literature, presided. A paper, entitled, "Are the Celts of Cimmerian Origin?" by Rev. A. McLean Sinclair, of Springfield, N. S., was read by the secretary, and elicited much discussion, in which the Rev. Professors Campbell and Coussirat, and Mr. Greig, sen., took part. It was resolved to publish a volume of the transactions of the society. One corresponding member, four life and eight ordinary members were elected. Mr. Mackie, a member of the Celtic Society, of Glasgow, Scotland, gave an account of the work done by that society. He stated that their society numbered 4,000 members, its object being not only the cultivation of the language and literature of the Celt, but also their national characteristics, such as games, music, dances, etc. The Rev. Robert Campbell mentioned that this was done here by the St. Andrew's and Caledonian Societies. Mr. Archibald McKillop, the blind bard of the society, recited an original poem, composed specially for the opening meeting of this session, in which he eulogized the president of the society, Dr. McNish. He also sang a song, another of his own compositions, entitled, "O, Canada, fair Canada;" both pieces being well received. The treasurer of the society acknowledged the receipt of a cheque for \$50 to the funds of the society, from Mr. Mackie, of the Celtic Society of Glasgow, which was accompanied by a letter expressing his pleasure and gratification with the proceedings of this meeting.

MANY people were under the impression that prohibition was actually in force in the North-West Territories. The following, which appears in the *Winnipeg Free Press*, will dispel the illusion: The receipts and expenditures of the general revenue fund of the North-West Territories from Nov. 1, 1885, to Aug 31, 1886, as laid on the table of the North-West Council, show a total revenue from sixteen sources of \$6,487,711, of which \$3,074,750 or nearly one-half, is derived from the sale of liquor permits. The figures show the extent to which the permit system has grown in the Territories. At the same time they prove that the so-called prohibitive legislation in the North-West has become a huge farce. Not only has prohibition become a dead-letter in the Territories, but the permit system leads to consequences of the worst kind. Practically every one who will pay for his permit becomes an individual importer, and large quantities of liquor—instead of being collected in public bars, where they are dispensed under popular criticism—are secreted in houses, stores, shacks and private rooms, where they are consumed in seclusion. The evils of the bar-room are thus repeated in hundreds of localities, and often in an exaggerated form. Any good which arises from the placing of bars and drinking houses under public inspection is absolutely lost. On all hands it must be conceded that the present wrongful legislation is worse than a farce. That there is no real prohibition in a territory which derives half its revenue from the sale of liquor permits cannot be questioned. The *Regina Leader* also says: The clause in the Act which throws the burden on the Lieut.-Governor of the day, of issuing permits, is conducive of anything but temperance.

Our Contributors.

A REVIVAL ON OLD SCHOOL LINES

BY KNOXIAN.

Revival means increased life. Some life exists, and by revival the existing life is renewed and increased. A man lies half drowned on the beach. His friends roll him over, rub him and give him stimulants. He revives. The little life left in him has been increased. This definition and illustration of the word revival may not suit philosophers, or word brokers, or pedants, but they do well enough for sensible people.

A genuine revival in a congregation means an increase of spiritual life in the congregation. This kind of a revival all good men want, labour for and pray for. This kind of a revival all congregations need, and none need so much as those that think they do not need it at all.

Is there no way of increasing the spiritual life of a congregation without the aid of an evangelist, professional revivalist, or some worker of that class? Have such men a monopoly of the Spirit? Do they and they alone dispense reviving power? Is an increase of spiritual life possible on the lines on which they work and on these only? If so, the Church is in a most deplorable condition. All congregations do not want the services of a professional revivalist. Some of the gentlemen who have figured in that capacity in this country have not left very happy memories behind them. Some of them left their mark, but the mark was neither a thing of beauty nor of joy. Moody cannot be in every place. All congregations cannot have Sam Jones. A good many do not want him. Some of the minor evangelists occasionally stir up considerable life in a congregation, but it is sadly true that the life is not always spiritual. Is there no way of promoting a revival on old school lines? Some critical brother may say, "The employment of evangelists is not a new thing. There were evangelists and evangelistic services long ago." True, brother, we know all about that. By old school lines we mean the methods to which the Presbyterian Church has been most accustomed for a long time back, and to which the majority of her people take kindly. Every body cannot have Sam Jones, and any evangelist less peppery and pungent than Sam will perhaps find it difficult to make an impression this winter. How would it do if every member of the Church began to pray earnestly at home? Supposing all the Presbyterians and Methodists and Episcopalians, and all the other denominations, resolved never to allow a day pass without much earnest prayer. By prayer we mean prayer—not mere words, not a form, more or less hurried. Of course this revival work would be carried on in secret. There would be no reporter there to tell the world how the man went on his knees as they used to tell us how Sam Jones came on the platform. But prayer can be offered without the aid of the press. The press was not represented when Abraham offered his prayer for Sodom.

And then, supposing all the professing Christians would begin studying their Bibles. In a short time any Christian of average intelligence might, with earnest, prayerful study, know quite as much about the contents of the Bible as Sam Jones knows. Not many years ago we could have produced a dozen old Scotsmen, any one of whom knew as much of his Bible as the 6,000 people who listened to Sam Jones. It was once our happy privilege to know a Presbyterian Irishwoman who could build a better sermon on a good Gospel text than Sam Jones preached in Toronto. She would have left out a few things Mr. Jones put in, and could put in some rich truths that Mr. Jones may not yet have seen or felt. She preached in her own family, and if all Sam Jones' converts become half as good men and women as that family his visit to Toronto will be the greatest blessing Canada ever saw. If people would sit quietly down in their own homes, and study prayerfully the good old book, the Church would not need so many spurts to keep up her spiritual life.

How would it be if all our people would begin to attend the regular prayer meeting? We think we see about a thousand lips turned up with scorn at such a commonplace proposal. That will do, friends. We understand your case thoroughly. *You don't want prayer. You don't want more spiritual life.*

You don't want a revival in the proper sense of the word. What you want is a number of exciting meetings, with addresses from Sam Jones or some imitation of him, with singing to suit, and all the modern appliances to raise the excitement. That is what you are after. If you cared for prayer, or believed in prayer, or wished to promote the spiritual life of your congregation, you would go to prayer meeting every week unless prevented by Providence.

Would it not help to promote the spiritual life of congregations if the members and adherents attended public worship regularly? There is something particularly absurd in the conduct of a man who talks glibly about a revival, and then attends his place of worship about one service in four. It is very hard to believe that such a man really wants a revival. He needs it badly enough, but that is a different thing. Ask him why he does not go to church regularly, and if he told the honest truth he would say he had very little taste for religious services. By his conduct he says, "I want some Sam Jones to come along and operate on me. I know my duty, but don't feel inclined to do it. Mine is a special case. I am no ordinary kind of man. I want Sam Jones to talk to me, and then I want my case published in the newspapers." That man probably needs something more radical than revival. He needs regeneration. Regular attendance on the ordinary means of grace would soon increase the spiritual life and power of most congregations. The trouble is that many who profess to want Sam Jones are—in their own opinion—far above any such commonplace exercise as attending ordinary religious services.

It would mightily increase the spiritual life of our congregations if many of our people would double or treble or increase tenfold their contributions for religious purposes. A man may listen to Sam Jones or Moody every day for twenty years—neither of these men could probably hold out twenty months—but if he buttons up his pockets and refuses to give more than a cent to send the Gospel to the heathen he can have no revival in his soul. He may talk revival on the street-corners, or in the corner groceries; he may shout hallelujah until he raises the roof of the rink, but unless he gets beyond his cent he has no revival. This way of promoting revival by raising money for Christ's cause has never been popular.

We mention one other way of promoting a genuine revival. Let every converted man single out some careless, unconverted man, and resolve never to cease working with that man until he is brought to Christ, or at least to hear regularly the Gospel of Christ. The effort to bring the godless man to Christ will soon revive the other. He will not have tried very long until he feels the need of prayer, and the prayer along with the effort will help on the revival. Of course the work will be quiet. The *Globe* and *Mail* will not send a reporter to describe that kind of work. If they did, workers would abound. The effort to bring a godless neighbour to church is always quiet; but a man who will not work quietly for Christ does not wish a revival, however much he may long for Sam Jones.

THE CALL OF ABRAHAM FROM AMONG THE HEATHEN IDOLATERS.

One of the most wonderful events in the history of the human race is the call of Abraham from among the heathen to worship one almighty, living God. It is one of the greatest of all epochs in human history. It is not only immensely important as a truth, but its effect on human morality was, prior to the appearance of Christ (in the Old Testament dispensation), and has been since, of the greatest importance to human welfare. Nothing was so debasing to mankind in the old world as the worship of idols, bowing down to stocks and stones, sacrificing to devils, sacrificing even their poor children to imaginary gods who were even worse than the wicked men and women who so sacrificed. Every imaginable god was worshipped in Egypt, Babylon, Assyria, Chaldea, Greece, Rome and Persia, and in Canaan, which was conquered by the Hebrews. One country had a certain set of gods and goddesses, and another a different set. Some of the above countries worshipped certain sacred animals, and one (Persia) worshipped the sun, a mere globe of electric light. An intelligent, personal, moral God, such as Abraham worshipped and his descendants believed in, and who appeared to Moses in the burn-

ing bush, was unknown, unworshipped by the people who lived in the countries above named and in many others then in the world less noted. About the time of the birth of Abraham his relatives appear to have been infected with the all-prevailing idolatry of the ancients.

Suddenly, as it were by a miracle, we find this great man singled out to leave his country and his kinsfolk to go into a land which many generations afterwards was to be given to his seed for an inheritance, and where the great Shiloh, the Ancient of Days, was finally to appear.

Now, nothing is more manifest than that a living God rules by His providential acts the destinies of men and nations. He rules privately the destinies of single human beings (we cannot see it unless we look over a long series of years), and much more does He rule the destinies of nations. This is one great proof that God is, and another proof is that God has put into the human soul the still, small voice of conscience. If man were a creature of mere chance he would have no conscience, and if God did not live we would never have had an Abraham to leave heathenism. We would never have had the great tracks Providence so manifestly displayed in the history of Joseph, the dwelling of the Hebrews in Egypt, the birth of Moses, his discovery in the bulrushes, his leading the Hebrews for forty years in the wilderness, the rise and prophecies of a noble set of men called the Jewish Prophets. We would never have had the great, poetical and deeply moral Book of Job, where one living God is so plainly spoken of and appealed to. Genesis xii. 1 says, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." He departed into the land of Canaan, and there built an altar to the living God. This is the first altar we have any account of after the Flood. On this altar he worshipped one God, and was guided by Him in this belief.

Like all the good men who have lived on the earth, Abraham had his faults and weakness, and he was governed to some extent by Eastern customs, but he had one virtue ever paramount in his soul: he acknowledged and worshipped one living and true God.

The universe around us is infinite, and the God who governs it must be equally infinite. One God is necessary to this end. How could the heathen deities (who were imaginary, and many in idolatrous imagination and limited in power), control the infinite universe? The heathen, in their corruption and blindness, thought they could, and in their lusts and vanities brought their gods down to their own level. Not so with Abraham, for he worshipped, loved and feared a great Spirit called God. Thus here we see the finger of God and His wise providence. This belief is the salt of the earth morally and was in Abraham's time. Banish God from man's mind, and the world would become a pandemonium. It is a curious fact that the Jews of antiquity were the only people who really adored, worshipped and feared one personal God. Heathens feared many gods, but did not adore them. The belief in a living, personal God is one thing, and the idol worship of many bad and good gods quite another. As the call of Abraham was a providence, so was the birth of Isaac, so was his attempted sacrifice on the funeral fire. As the journey of Abraham to Canaan was a providence, so was the sojourn of the Hebrews in Egypt for 400 years until led out by Moses and Aaron. The burning bush was an emblem to Moses that God was one, and lived.

Exodus iii. 2: "And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And God called to Moses and said, Moses, Moses." (This reminds us of what Christ said out of the cloud of glory to Paul, "Saul, Saul, why persecutest thou Me?") "And God said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And God said unto Moses, I Am that I Am." By this living God he was in after life guided in all his acts. How different were the then dumb, miserable gods of Egypt!

Oh, what a precious thought it is to us to know that

we deal with a personal God, almighty and infinite, the moral governor of a great and infinite universe, which has no end or beginning as to Him, who holds the infinite mass of matter under his control, and without whom all would be blind chaos! In the distant antiquity after the Flood we see no light until God called Abraham. The object of man's being on earth was not clearly made known, but when God called Abraham we see man is here to serve, to adore, to love God. How beautiful it is to pray to this God, to know that He will hear His rational creature, man, when he offers worship.

Christ says to the woman of Samaria (John iv. 24), "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The world at this time is filled with many nations that worship mere stocks and stones, yet let us feel thankful that God is also known and worshipped by some one perhaps in every land under the sun, and that missionaries are penetrating all lands.

Then, God did not leave the Hebrews, the children of Abraham, to their own minds and thoughts after the time of Moses, but in His great providence He raised up eminent men to teach them, warn them and make known His name and will. Such were Samuel, David, Nathan, Elijah, Isaiah, Jeremiah, Daniel and others. Lastly, in due time, came the Light of the world, the blessed Jesus, who now reigns in every true man's heart, in the heart, I say, of every man who loves and fears God. Link by link we see the providence of God in all this history down to the sacrifice of Christ on the Cross. Then we see the culmination of the Old Testament dispensation. The whole world lay in spiritual ignorance, heathenism was rampant, tyranny was everywhere existent. Rome overshadowed the world with her riches, corruption, ignorance of one true God, until it fell through its rottenness, and Christianity took its place for a time, until corrupted in the dark ages by wicked men. We see in the Jewish worship of God something very different from heathen idolatry. In the Psalms, in the Prophets, in Job, in the works of Moses, in Samuel, in Daniel we see a deep adoration for, and a yearning to worship and love, God. The sixty-third Psalm shows how truly God was sought after and loved, how the truly good in spirit longed to have intercourse with Him. "Oh God, Thou art my God; early will I seek Thee. my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving kindness is better than life, my lips shall praise Thee"—verse 6—"when I remember Thee on my bed, and meditate upon Thee in the night-watches."

How different from this was the worship of the heathen, and how irrational! We thus with our minds, the deep affections and adoration of our souls, approach that blessed God who so loved the world that He gave His only begotten Son to save it and bring the humble and pious nearer to Him until they see Him among holy angels in those many mansions which Jesus speaks of so beautifully in John xiv., 12, "Let not your hearts be troubled. ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Connecting links bind the Old Testament to the New, and the love of David to God in the Psalm just alluded to is echoed in Daniel and Isaiah, in Job and Moses, and culminates in Christ and His Apostles, and should be in all our hearts. Psalm cxiii. 2, 3: "Blessed is the name of the Lord from this time forth and for ever more." "From the rising of the sun to the going down thereof the Lord's name is to be praised." CHARLES DURAND.

Toronto, Oct. 20, 1886.

THE PREMIER OF ONTARIO'S OPEN LETTER.

The unfounded charge that, after his complete vindication, Roman Catholic pressure was still brought to bear on the Ontario Government to secure the dismissal of the Warden of the Central Prison forms the subject of an exhaustive statement by the Hon. Oliver Mowat. It is in the form of an open letter addressed to Rev. G. M. Milligan. In that transparent narrative there is neither concealment nor evasion. What he says will carry the force of conviction to every fair-minded and honest man, whatever may be his politi-

cal leanings. Several extracts from Mr. Mowat's open letter follow:

The result of the investigation before the Commissioners was to exonerate the Warden in regard to all that was serious in the charges made against him, and from that time to this there has been no pressure on the Government, and no proposal or suggestion to the Government, from the Archbishop or any other quarter, that the Warden should be removed, either by being transferred to another office, or in any other way. Whatever has led to a contrary supposition on the part of any one, the fact is as I have stated.

The *Review* writer, in one of his articles, announced, "on good authority," that "success is at last about to crown the efforts of the devout men who are so anxious that our public institutions should be managed in their interest. The Government, it is said, has been convinced that 'Massie must go.' Of course they will give him an appointment somewhere else." This story was as unfounded as most others. The Government was never convinced that "Massie must go," and never contemplated removing him from the Warden's office, or giving him an appointment somewhere else. No such suggestion was ever talked of amongst us, and I have the best reasons which the matter admits of for saying that no such suggestion was ever made otherwise to or by any of my colleagues. The whole story is the creation of some one's fancy or invention. The tone in which it is told by this writer has a wonderful similarity to party attacks on the Government. But the same article takes credit for the spirit in which it is written. "We are acting in no spirit of enmity to the Government. If we were enemies to it, we would say nothing until the thing contemplated was done." Yet no such thing was contemplated, and if the writer had said nothing until the thing said to be in contemplation was done, we would have been spared all his articles. Enemies, according to his own showing, would have done better for us than the professed non-enemy, who, for the last three months, has been doing what he could to destroy the good opinion entertained of us by our friends of the *Review* and by its Presbyterian readers.

The charge with respect to the appointment of the prison clerk is thus stated by the *Review* writer.—"The Government was induced to appoint a devout Roman Catholic as secretary to the Warden. The Warden declared, we understand, that there was nothing for this gentleman to do. The Government knew better. They were responsible for the management of the prison, and could not allow so worthy a Warden to be overworked, even though he was willing to sacrifice himself. Let us have plenty of officials. Let there be efficiency. Perish economy." In various articles the same writer pronounces Mr. Korman (the person referred to), the "nominee of the Archbishop" and the "Archbishop's spy"; says he has no hesitation in calling him the Archbishop's spy, declares as a matter of perfect certainty that Mr. Korman had been appointed, "ostensibly" for legitimate purposes of the prison, "but in reality to be a spy on the Warden"; and he designates the Government's action in the matter as involving an "infamous system of priestly espionage."

All these statements are untrue. Korman was not appointed to be secretary to the Warden, he was not the nominee of the Archbishop directly or indirectly, he was not the Archbishop's spy, or any one's spy; he was not appointed to be a spy on the Warden or any one else.

Some have the notion that Roman Catholics get more than a fair share of public offices; but it is not so. No Government ever existed in any Province in Canada which ignored the fact that a large section of its population are Roman Catholics, or which in its appointments had no reference to that fact. I should be glad if I were at liberty in every case to weigh the claims and merits of candidates for every appointment as if all were Protestants or all Catholics; but it is not always practicable to do so; and no wise statesman, therefore, will lay down an absolute rule to that effect. Not being able always to exclude from consideration the religious element, our rule is to see that Roman Catholics get a due share of Provincial appointments, and not more than a due share, regard being had to efficiency, and to local considerations and personal claims. The Roman Catholic organ of the Conservative Party has frequently attacked us on

the ground that we do not give to Roman Catholics more offices than they have received.

I believe that the apprehensions of some have been excited by the mere circumstance being dwelt upon of the Archbishop being friendly to the present Government, or by that circumstance in connection with others. As a Liberal leader, I am glad that he is friendly to us. I am glad of the support we receive from all quarters. I am glad to know that his Grace has always been friendly to us, and who doubts that nothing would better please those Conservatives who are trying to raise a "no Popery" cry than to get all Roman Catholics, bishops, priests and laymen, to give their support to the Conservative party? Who doubts that we should then hear nothing more from our opponents about "no Popery"? The more Popery the better would then be the Conservative sentiment.

But whatever political advantage we may receive from the good will of Roman Catholics, whether clergy or laity, we shall not owe to any unequal rights or privileges obtained by their Church or people at our hands, for they have obtained none; nor do we owe their good will to any condition, promise or understanding in regard to the future, for there has been no such condition, promise or understanding. With the light of my official experience, I have always thought that as observant churchmen the Roman Catholics, bishops, clergy or laity, do not expect any unequal privileges and advantages in a Province where their people number but one-sixth of the population.

Since Confederation no religious question has divided political parties in Ontario, and outside of religious questions, Protestants and Catholics have the same interest in good government. I have no ground for doubting that one principal reason why any of the Roman Catholic bishops and clergy desire the success of the present Ontario Government is, that, in common with, I hope and believe, the majority of the Protestant clergy, they believe the present Ontario Government to be a good Government; they believe that we have governed well in the past; and that we may be relied on for governing well in the future.

Of the three letters, Mr. McLeod's is the hardest for a Presbyterian layman to bear whose endeavours to do his duty have hitherto met with acceptance from his fellow-Presbyterians as well as others; for Mr. McLeod repeats, under his own name, and evidently believes, several of the untrue things which the *Review* articles contained, and which are not mentioned by Mr. Macdonnell or yourself, though Mr. McLeod mentions them (as I have already acknowledged) without the virulence which the *Review* articles display. I presume that in sanctioning the insertion of those articles in the *Review*, if he had any thing to do with their insertion, he did so from that general concurrence in some of their statements which appears from his letter, and without perceiving the political bias and personal animus running through the articles.

Mr. McLeod gives publicity to a rumour, which I have never seen or heard of elsewhere, and which he refers to as if he believed it also might be true, viz.: that a member of the Government had "breathed out threatening and slaughter upon all Presbyterians after the next election." Now, it does seem to me that any one who could believe that rumour must for the time have been in a state of mind to believe any thing against us. As head of the Government I should have to be a consenting party to the "slaughter." I am myself a Presbyterian, by birth, education and choice, and an older Presbyterian than Mr. McLeod himself. One of my colleagues also is a Presbyterian. Presbyterians have always been and still are amongst our strongest supporters and warmest friends.

It has been my duty to point out some errors into which your two brother clergymen and yourself have been led by information partly defective and partly false, but I continue to hold you and them in that high esteem and respect which are your due as faithful and successful ministers of the Church to which we all belong, and which we all love. I remain, rev. and dear sir, your obedient servant. O. MOWAT

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

THE WORKINGMAN'S HOME.

NO. XI.—FAMILY TRIALS.—Continued.

Family trials serve important purposes in the government of God, and are often productive of the richest family blessings. They strengthen the bonds of family unity, and call into exercise the finer sympathies and affections of our nature. Every family has its own peculiar trials, which the world knows nothing of; yea, each individual member has his own peculiar grief—some cankered care wounding the heart, which no earthly balm can heal. Some one may be the victim of unfaithful friendship or slighted love, or the subject of some physical or mental infirmity, the thought of which preys upon the mind and saddens his journey throughout life. The grief may be too deep even for a parent's, a brother's, or a sister's sympathy to assuage, although certainly not too profound for the help and sympathy of the "Friend that sticketh closer than a brother." We have said that every family has its own peculiar trials and afflictions to endure. Some are called to mourn over the waywardness of a wandering and erring child, for whose return to the paths of rectitude they have long waited and prayed. Another family, through sickness or loss of employment, is called to battle with pecuniary difficulties. Gaunt poverty, that lean and much dreaded guest, enters the dwelling: every countenance wears a look of sadness and despondency; the house presents a cold and cheerless appearance; the few expiring embers in the fire or stove seem fit emblems of the hopes in the breasts of the inmates, and the unfurnished table shows that they now know and feel what it is to want a crust of bread. Sad as the picture may be, it is home still; for loving hearts meet there, whose affections and sympathies pinching poverty cannot extinguish. Uncontrollable circumstances may launch the workingman's family into such a position as this; but it is well to meet the trial with a bold and united front, and, as far as possible, to be the bearer of one another's burdens. It may be the messenger of death enters the poor man's habitation, and lays on some loved one his relentless hand—it may be on the little fair-haired boy, the laughing child, the light of the dwelling and the joy of the fireside, the object of the many hopes and dreams destined never to be realized. There is a place to fill in the grand choir of heaven, and he is sent there to render service, and those he leaves behind know to their sad experience what it is to mourn for an only son, and to be in bitterness for a first-born; but, as with gentle hands they lay his little body in the sable coffin, or in the cold grave, their grief is mitigated by the thought that a tie is now formed which connects the home on earth with the better home above. Again, the same unwelcome messenger enters the poor man's dwelling; his stern mandate must be obeyed, and the stricken flock has to mourn a parent dead. A blank is thus made in the household which none but the orphan's God can fill. Amid trials and desolations such as these, we may well ask the question, How can the workingman's home be made happy? If we turn to philosophy, or scepticism, we get no satisfactory answer there; the consolations, which they afford are cold and cruel as the very grave itself. The Bible only points to the true source of comfort in the hour of trial. Faith, resting on the promises of God's word, can take a loftier flight than mere unaided reason ever attempted, and in the midst of severe calamities can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." It is the duty of households to endure with patience and submission the afflicting hand of God, and to learn the lessons which the trying dispensations of His providence are designed to teach. At the same time, the most severe troubles can ever be alleviated or perhaps overcome by united effort. In this lies the secret of home strength. A family with one heart, one hope, and one aim, and where each seeks the other's welfare, is proof against many a trial which would entirely prostrate a family less united.

A WORKINGMAN.

PEOPLE seldom improve when they have no better model than themselves to copy after.

ENCOURAGE YOUNG WORKERS.

MR. EDITOR,—For a length of time I have felt that in our congregational work there is not enough of responsibility laid upon our young men. Nor is there sufficient consideration given to their education and encouragement in healthful Church work. Modern times have introduced young people's associations, and while in some instances beneficial results may accrue, in most cases they are a hurt instead of a help, as they only tend to vitiate the taste, and give the impression that the Church of God is a worldly concern, and as such must cater to the amusements and frivolities of her children. And the more closely allied to the world, the more popular is the society. In the face of such facts that is not the training needed for young men, who must ere long assume responsibilities in our congregations. What is necessary is more consideration on the part of our ministers, superintendents of Sabbath schools, and directors of Church work, to find places for our young men in active Christian duty. Give them something to do. Recognize them as helpers. Let them understand they are part and parcel of the congregation, and that they are not ignored. Both in the secular duties and spiritual concerns of God's kingdom there are places for them to fill, and it should be the special duty of the pastor to increase their efficiency. There is no good reason why at our prayer meetings only elders and a few privileged men should lead our devotions. Why should not our young men assist? Would it not be infinitely better to let our elders remain silent if our army of young men were being trained, and in the official positions youth should not be a barrier to fitness?

An active young Methodist in the West (the son of an elder) on being asked by the writer why he had left the Church of his fathers said he could get no work to do, and as a consequence went where he could. This stinging reproof must be met, and while I am aware many of our ministers are keenly alive to the encouragement of the class I speak of, there is not that anxiety on this point which the circumstances demand from many others. Can you, Mr. Editor, direct attention to this important subject, so that in our congregations we shall have our young men, with all the ardour and enthusiasm of their nature, rising up to fill places of trust with the consciousness that they belong to a Church which recognizes the humblest as well as the highest, and that there is a work for the young man and aged sire alike.

AN ELDER.

CHURCH UNION.

MR. EDITOR,—Mr. McMullen takes exception to my assertion that, with the Church of England, Union means that all other bodies should conform with her in doctrine and practice. The grounds on which I make this assertion will be found on page twelve of the Bishop of Algoma's sermon on "Church Union," where he says: "The ministry; to this, in our peculiar form of it, we cling with tenacity, fortified as we are in our grasp of it by the unbroken, exceptionless history of 1,500 years, and firmly convinced that it is an invaluable channel for the preservation of the truth, and the perpetuation from age to age of the continuous, corporate life of the Body of Christ." Also, on page fourteen, where he says: "Might not the very breadth and comprehensiveness of our Church commend her highly in the eyes of all who yearn, with loving, longing hearts, for the healing of 'the hurt of Zion'?" (The italics are mine.) It is but fair to say, with regard to the sermon on the whole, that the sack is not like the sample. With the exception of one or two pages it is excellent, and might be read with profit by every Presbyterian interested in the subject.

Aylwin, Que., Oct. 30, 1886.

W. S.

GOSPEL WORK.

During a recent Gospel meeting a letter was received from a wife, giving thanks for conversion, on behalf of herself and her husband, both Church-members. The writer said for substance: "For years we have been religious (as we thought), minding always to read and pray with our family and ourselves; but, alas! always coming short in faith, trying to be good and feel that we were safe. But now we see it all. Jesus has died and done all for us, and now, by simply believing, we come to Him, and His word assures us that we are accepted." We speak of this because

we fear there are many very good people who are religious, who go to church, read their Bible and say their prayers, and try to feel that they are safe, when, as a matter of fact, they are simply going about "to establish a righteousness of their own, not submitting themselves to the righteousness of God." To be religious, to read and pray, and try to be good, are all things to be commended, but they are of the superstructure of the Christian life, and not of the foundation. Christ "is the end of the law for righteousness to every one that believeth," and to Him we must go to be saved.

A young convert recently went home to her mother, who was a very regular sort of a Christian, and, in the fulness of her joy and assurance, said: "Oh mother, I have found the Saviour; He has forgiven all my sins, and I am so happy in the thought of His great salvation." "Well," said the mother, "I am very glad you are becoming interested in these things; but you must not be too sure that you are saved." "But, mother, His promise says that if I believe on Him, and confess Him, He will save me, and all His Word tells me that if I believe I have everlasting life." "That, my child, may all be very true, but, at the same time, it is not well to be too confident." In other words, that cautious mother said to her child that the Word of God was not worthy of full credence; that God's promises were good in a way, but were not to be trusted and relied upon implicitly. No wonder she was a "regular sort of a Christian," who had herself no joy or assurance. Let all who trust Him for salvation rely upon His word implicitly, and give the lie to every suggestion of doubt that assails your heart, whether the temptation comes from within or from without. This distinction must be heeded: We know we are saved by the Word, but we know we are Christians by our heed to the Work.

A recent conversation with a gentleman of great intellectual ability, a lawyer of highest standing, with a mind thoroughly trained to frame and understand all manner of propositions, a man who, meantime, has all his lifetime been a church-goer and a most scrupulous observer of the forms of Christianity, and with a sincere desire to be saved and honour the Lord in his life, developed the fact that he was in total ignorance of the way of salvation. He hadn't the faintest conception of the place the atonement occupied in God's plan of salvation. His whole thought was of commending himself to God by good works. There was no peace or joy in his life; he had no assurance for the reason that, as he said, "Do what I can, I am so far short of being what I ought to be." But the marvel was that with his clear and trained mind, the revelation of the righteousness of God, through Jesus Christ, was a matter that he could not take in. He was practically as much in the dark as to this as if he had been reared in China. Two things suggest themselves to us as the result of that conversation. First, that we are not to take for granted that because men are intelligent they understand the Gospel. And we sometimes think the more brilliant their minds, the more highly cultivated they are, the more they need to be dealt with as little children, both from the pulpit and in personal intercourse, especially in the matter of the Gospel.—*Words and Weapons.*

TO YOUNG CHRISTIANS.

More than fifty years ago the late Dr. Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:

"Would to God I could make you know what results are depending upon you; what interests of the Church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age, and reflect that they are soon to sustain the ancient glories of the Church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world, summoning the people of God to new effort and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ; I seem to hear the voices of blessed spirits from above cheering them on in the career of piety; I seem to see a world of misery, turning its imploring hands to them, and beseeching them to be worthy of their name, worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear, God Himself speaking from the heavens, 'Ye have chosen the better part; be faithful unto death, and I will give you crowns of life.'"

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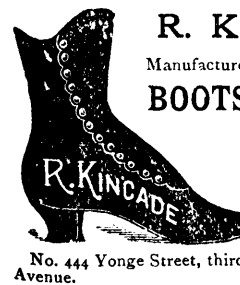
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TORONTO, WEDNESDAY, NOVEMBER 10, 1886.

THE attention of readers is called to a notice, appearing on another page, of the opening of the Pointe-aux-Trembles Schools, and especially to the suggestion with which that notice concludes.

SOME of our contemporaries are of the opinion that the judge's remarkable charge in the Hand trial made it almost impossible for the jury to bring in any kind of a verdict other than the one they found. We cannot subscribe to any such view of the duties of a juror. What are juries for? Is their verdict to be the mere echo of the judge's charge? If so, why not dispense with juries altogether, and allow the judge to give the decision? If the whole duty of the juror is to say "ditto" to a judge, then trial by jury is nothing more than a farce and a somewhat expensive farce. What does a juror swear to do? He solemnly swears to bring in a verdict according to the evidence—not according to the judge's charge. If he bases his verdict on the charge of the judge instead of upon the evidence, he certainly does not do that which he swears to do. We doubt very much if this Lambton jury would consider it any compliment to be told that they found their verdict on the judge's charge, and not on the evidence. Be that as it may, juries are supposed to decide on the facts of a case, and when they fail to do so and are guided solely or mainly by the charge of a judge, they fail in the discharge of their duty. Respect for the Bench is a very good thing in its way—when the bench conducts itself in a manner deserving respect—but no amount of respect for the bench can justify a juror in finding a verdict according to the judge's charge, when he has sworn to find it according to the evidence.

THE *Interior*, of Chicago, and the *Herald and Presbyter*, of Cincinnati, are arranging the preliminaries for a friendly discussion of the eldership question. The old difficulty of stating the question comes to the front, but may be removed. The *Interior* proposes the following, which we think is a fair and comprehensive statement of the principal points at issue

I. Is the office of the elder in the Presbyterian Church the office instituted by divine authority, and by that name designated in the Scriptures of the Old and New Testaments?

II. Do the Scriptures make a distinction between the elder who labours in word and doctrine, and the elder who rules, such as to give official superiority in rulership to the elder who teaches?

III. Is it expedient to adopt an overture which shall clearly define the eligibility of the ruling elder to the moderatorship of the higher courts in our branch of the Presbyterian Church?

If the preliminaries can be settled, we may expect a profitable discussion. Both editors are elders, and can hardly doubt write without loading their arguments with technical terms, or in any way making the discussion too heavy. Both wield skilled and pungent pens. Go on, brethren, keep in good humour, and throw all the light you can on the question. If there is no Scriptural distinction between the ruling and teaching elder, it is high time the Presbyterian Church became aware of the fact. We never prophesy, but if we were to indulge a little in that line, we would predict that the *Interior* will keep up its end of the stick—and a little more.

MORE than once have we found it to be our duty to condemn the reckless charges that are often made against the press of Canada. We are pleased to see that the position we have taken is in the main that held by Professor McLaren—a man who has more solid sense in one of his little fingers than all the assailants of the press in Toronto have in their heads, or are ever likely to have. The Professor's views, expressed the other day in the Toronto *Presbyter*, are thus reported:

Rev. Professor McLaren, speaking of the general question, said that while he thought there was a great deal of intemperate language used in their newspapers, both secular and religious, yet there had been a good deal of nonsense spoken on this subject. He had no hesitation in expressing his belief that looking at the press as a whole in Toronto, and comparing it with the press of the United States and other parts of the world, they had much to be thankful for. He took issue with those who approved of the general condemnation of the public press. Of course newspaper writers were liable to be misinformed, and were often biased, and he gave articles a wrong colouring, but taken as a whole he repeated that the people of Toronto had much to be thankful for in their press. A few years ago they had here a visit from the notorious infidel, Robert Ingersoll. Not a newspaper said a word about him, editorially or otherwise, and Ingersoll went away disgusted, having received attentions from nobody. That showed that Toronto newspapers were run on some kind of Christian principle, and he thought they should give their newspapers credit for things of that kind.

All of which is happily true, and the Professor might have added that these newspapers are not much encouraged to run their journals on any kind of Christian principle when certain ministers and elders tell them that they make their bread and butter by lying. It does not help a man in well-doing to tell him that he is a liar of the meanest kind—a liar for bread. That style of exhortation may be very natural to some of the exhorters, but it is not helpful to the exhorted, even when venerated with professions of superior sanctity.

IS JOURNALISTIC BREAD AND BUTTER MADE BY LYING?

IN the Queen's Park, Toronto, there stands a statue erected in honour of one of Canada's greatest statesmen. He was the founder, and for many years the editor, of a party journal. He considered his editorial chair a higher position than that of Lieut.-Governor. Did George Brown make his bread and butter by lying? Presbyterians contributed more to the erection of that statue than any other denomination. Did these Presbyterians help to erect a statue to the memory of a man who made his bread and butter by lying? Thousands of Conservatives were George Brown's personal friends. They displayed as much anxiety during his illness as his own political friends; were as friends at his death, and mourned as sincerely at his burial. Did these Conservatives thus honour a man who had made his bread and butter by lying? Dr. Gregg, Dr. King, Dr. Cochrane—all of whom were at one time or another George Brown's pastors—have many a time said that they knew George Brown to be a humble-minded, devout Christian who, amidst all the temptations of a public career, lived a pure life and died calmly trusting in his Saviour. It is left for men—mere pigmies compared with George Brown—who are enjoying the liberties wrung by George Brown's struggle, arm from unwilling tyrants, to say that men who conduct party newspapers make their bread and butter by lying. Near the statue erected in honour of Mr. Brown, Alexander Mackenzie—Mr. Brown's trusty friend—is spending the evening of his days, honoured and respected by opponents and beloved by thousands of friends throughout all Canada. Mr. Mackenzie was the founder, and for many years the editor, of an able party journal. Did Alexander Mackenzie make his bread and butter by lying? Any respectable Conservative would repel the slander as vigorously as the most pronounced Unit. Over at the Normal School Mr. G. W. Ross, a Presbyterian elder—a member of many General Assemblies—for many years a most successful Sabbath school superintendent—has charge of the educational interests of this Province. Mr. Ross, once a journalist, has written many a political article. Did he make his bread and butter by lying? If so, it was a crime to make him Minister of Education, and it is a sin to keep him in the eldership of the Church and make him a member of almost every Assembly. Perhaps Dr. Wardrop would say if his parishioner, Mr. James Innes, M.P., makes his bread and butter by lying in the *Guelph Mercury*. The Moderator of General As-

sembly might tell us whether Mr. James Young, M.P., used to make his bread and butter by lying in the *Dumfries Reformer*. Dr. Laing might say whether James Somerville M.P., earns his bread and butter by lying in the *Dundas Banner*. Dr. Cochrane might say whether Mr. William Watt, B.A., makes his daily allowance by lying in the *Brant Expositor*. And Mr. McMullen might tell us whether Mr. A. Pattullo makes his three meals by lying on the *Woodstock Sentinel-Review*. Do Messrs. Bell of the *Brockville Recorder*, Carnegie of the *Peterborough Review*, Graham of the *Montreal Star*, McLean of the *Huron Expositor*, or McVicar of the *Sarnia Canadian*, procure their means of subsistence by publishing falsehoods? All these gentlemen are members, and some of them office-bearers, in our Church. In the same way we might run over the names of many others, Conservatives and Liberals, and show that they are members, and in many cases office-bearers, in the Presbyterian or some other Church. Indeed we had no idea until we examined the matter, that the press of Ontario, Conservative and Liberal, is so much under the control of Christian men. To say that these men, in culture, ability, honour and truthfulness compare favourably with any of their assailants would be to pay them a compliment for which none of them would thank us.

BOHEMIA'S CALL.

In accordance with a resolution passed by the General Assembly, the Rev. R. F. Burns, D.D., Convener of the Committee, has issued the following appeal to the Church, which we are sure will meet with a hearty and generous response:

It is that of the man of Macedonia, "Come over and help us." Bohemia Proper has a population of 5,000,000. Moravia and Silesia give 2,500,000 more. The area of Bohemia is about two-thirds that of Scotland. It is walled in by mountains and watered by the Elbe and its affluents. It is one of the most interesting and picturesque countries in Central Europe. It is a land of Martyr Memories. The Bohemians or Czechs (original of Slavonic origin) received Christianity in the ninth century from two missionaries of the Greek Church. For four centuries thereafter they resisted Romish aggressions—rejecting the celibacy of the clergy, the withholding the cup from the laity in the communion and the use of an unknown tongue instead of the vernacular, in their religious services, till overborne in the thirteenth century. The foremost antagonist of the Papal Hierarchy was that great Bohemian, who witnessed a good confession and sealed his testimony with his blood at Constance on the 4th July, 1415. The cup (associated with the book) became the selected symbol of the reforming Bohemian Church. It is engraven on their churches and pulpits, on their markets and stores, and even on their tombstones. It meets you everywhere. It was their practical protest against the error foisted upon them at the Council when their illustrious Hero-Martyr was condemned. A few years ago a silver cup, elaborately carved, was dug up in a field near Kolin, where it is supposed to have lain for upward of 400 years in the grave of a Hussite pastor. That cup, since used at the dispensation of the Lord's Supper in one of the Bohemian Reformed Churches, may be regarded as a fitting type of the resurrected faith of this sorely tried people. In August, 1884, we stood under the shadow of the mammoth pile of buildings in which, as University Rector, John Huss taught, whither then flocked thousands of students, and beside what remains of the Bethlehem chapel where he preached. From the balcony of Maria Theresa's palace on that classic hill which is the Castle and Holyhood, St. Giles', and the Parliament Square of Prague, all in one, we gazed in rapt admiration on the city of his love and labour, the beautiful Moldau flowing at our feet. Hill and valley city and river seemed to me redolent with the odour of that single name. We saw the Grosse Ring fronting the Tien Kirche, where on the morning of the 21st June, 1621, twenty-seven of the principal Protestants of Bohemia were in succession beheaded. "The exterminating severity of the persecution that followed may be judged by the fact that while in the year 1620 the bulk of the population of 3,000,000 was Protestant, in 1627 an avowed Protestant was not to be found outside the walls of the prison." The book of Bohemia's history is written within and without with "lamentation and mourning and woe." This "scattered and peeled" people have been for long as the poor cripple at the Gate of the Temple or the impotent man at the pool; but they have of late years obtained more than "a little reviving in their bondage." Noble representatives of their reviving Church were present as delegates at the General Presbyterian Council at Belfast whose thrilling story woke responsive echoes in many hearts. The sword was shown that killed those "faithful martyrs." The sword and the cup were silent, yet significant, pleaders for these "meek and poor afflicted ones." The Council resolved to raise \$25,000 for their benefit. The sum of \$15,000 was apportioned to the churches on the other side of the Atlantic, and \$10,000 to those on this side, of which \$765 is the proportion allotted to our Church. The purposes to which this fund is to be devoted are the following: (1) Suitably to equip the Comenius Society for the diffusion of a sound religious literature in the form of books and tracts, as well as the Holy Scriptures. Pastor Kaspar, its leading spirit, who headed the delegation to the council, has established an admirable system of colportage. As editor, translator and author he has already circulated evan-

gical books and tracts to the extent of 500,000 copies. This is designed to be the centre of a widely-ramified Home Mission agency. (2) To assist in erecting churches at important stations wherever they are deemed most necessary. (3) To give such aid in connection with schools, whether primary or of a higher class, as circumstances may show to be desirable. To help institutions for the superior education of girls, such as Senior Schubert's, the Bohemian Mount Holyoke; to assist Sabbath schools, of which there are eighty, with 200 teachers and 2,000 scholars, and to strengthen the hands of the pastors and teachers, whose salaries average \$300 and \$200 a year respectively. Moravia will share in the fund as well as Bohemia. The General Assembly at its meeting in Hamilton in June last came to the following deliverance on the subject, "The Third General Presbyterian Council having unanimously resolved to raise \$25,000 for the struggling churches of Bohemia, the General Assembly cordially commends this most interesting object to the sympathy and liberality of the Church with the earnest hope that the amount allocated to our Church may be realized at as early a date as possible, and that Drs. Reid and Burns be appointed treasurers for the fund." The Synod of the Maritime Provinces has also expressed warm approval of the object. The Executive Committee of the Alliance appointed me to look after the collection of our quota. Let me therefore respectfully and earnestly invite the attention of ministers and Sabbath school superintendents and the Church generally to this matter, and to express the hope that they may remember the poor saints that are in Bohemia. Surely a Church that has passed through many centuries of oppression—to which her sympathizing Head hath said: "I know thy poverty, but thou art rich," deserves our kindest consideration. "Remember them that are in bonds as bound with them and them that suffer adversity as being yourselves also in the body." "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." R. F. BURNS.

Halifax, N. S., Oct. 26, 1886.

P.S.—Remittances forwarded to Rev. Dr. Reid, Toronto, or to Rev. Dr. Burns, Halifax, will be gratefully acknowledged.

THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

The second annual convention of the Canadian Inter-Collegiate Missionary Alliance was held last week in Emmanuel Congregational Church, Montreal, the Rev. Mr. Brown in the chair. After an address of welcome had been delivered by the Rev. E. M. Hill, of Calvary Church, the Rev. A. P. McDiarmid, of Ottawa, delivered an address on the "Heroism of the Mission Field." He said: Love of country might make heroes in the strife, but how much more glorious was it to become a hero through love of God and fellow-man! The speaker also paid a glowing tribute to the early Jesuit missionaries, who, said he, pursued their calling with bravery, courage and self-sacrifice. Coming to a more recent period, Mr. McDiarmid referred to the holy work of the Gordons of Eromanga, and others who had laid down their lives for Christ.

The next day the convention met in the David Morrice Hall. Besides a goodly number of students from McGill, there were present two representatives of the students of McMaster Hall, Toronto; two of Knox College, two of Wycliffe, and three of Victoria University. After devotional exercises, Mr. J. W. Kirby was appointed chairman, and the regular business was entered upon.

The first paper read was entitled "A Summary of Canadian Missions," by Mr. J. B. Kennedy, B.A., of McMaster Hall, Toronto. He dealt exhaustively with the work done by the different denominational bodies. In all Canada was now raising \$148,000 a year for the work of foreign missions, and supporting ninety-four missionaries. Although by no means satisfied with the amount of work done, he pointed out that it was this work—proving Canada to be not wholly bent on selfish ends—which entitled her to respect among the nations.

A very interesting discussion followed, in which much was said as to the necessity of extending the work.

The second paper was upon China, and was read by Mr. F. W. Macallum, of the Congregational College, Montreal. He first treated of the great extent of the Chinese mission field, and then with difficulties in the way of missionary enterprise. The most important of these were the religious fanaticism of the people, their ancestor worship, the difficult nature of the language, the opium trade and the evil influence of the foreign merchants, sailors, etc., settled in China. He sketched the history of missions in China from 635—when the Nestorians established most successful missions—to the present time. In the twelfth century the Franciscans, and in the fourteenth century the Jesuits, established missions; and in spite of Governmental interference, the Roman Catholics now claimed that they had forty-one bishops, 664 European priests, 559 native priests, thirty-four convents, thirty-four colleges and 1,093,000 converts. The first Protestant missionary entered China at the beginning of this century, and there are now 554 European missionaries and 1,450 native teachers in China. In 1843 there were but six converts in China, in 1853, 350; in 1863, 2,000; in 1873, 8,000; in 1883, 22,000, and in 1886, 30,000. From this record of the past, good auguries for the future were drawn, and, in concluding, the necessity of more workers were insisted upon. In the discussion that followed the principal topics were the importance of the prosecution of mission work in China, and the necessity of the abolition of the opium trade.

Mr. Childerhose, of Queen's College, Kingston, took the chair when the convention re-assembled in the afternoon. The first paper in the afternoon was one on "Mission Work in Palestine," read by the Rev. E. J. Saphir, of the Diocesan Theological College, Montreal. That gentleman, as he stated in his paper, had been born in Jerusalem, and intended to return to Palestine as a medical missionary. In the first portion of his paper Mr. Saphir treated the history of the Church of Jerusalem; and in the second, of the pro-

gress of Protestant mission work in Palestine since 1820, when the London Jews' Society took action; and in the progress of the work until the Bishopric of Jerusalem, as it now exists, was re-established. By a curious arrangement the nominations to this See are alternately made by Britain and Prussia. The third portion of the paper gave a description of the methods adopted, and statistics showing the success of the work.

The reports of the outlook committee on "Japan," "Madagascar" and "Zenana Work," were then laid before the meeting, and after some discussion the meeting adjourned.

In the evening a meeting was held in the American Presbyterian Church, which was presided over by the pastor, the Rev. G. H. Wells. An address on Turkey was delivered by the Rev. John K. Brown, of Harpoot, in that country. The first work of the Turkish missionary was, he said, evangelistic; the second was literary as the translation of such books as Bunyan's Pilgrim's Progress into Turkish and Armenian did an immense amount of good—and then came the medical and charitable work. Besides this there were pastoral work, financing, work for women, and that miscellaneous work that is always forcing itself forward. After describing the different grades of workers, the speaker closed by discussing the fruits of mission work. The meeting was brought to an end by a prayer offered by the Rev. Mr. Wells.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Every weekly number contains much that is best in the general literature of the day.

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.)—A number of readable and instructive papers, most of them short, are to be found in the November number of the *Brooklyn Magazine*. Mrs. Beecher's "Letters from Britain" are continued, and authorized versions of Beecher's and Talmage's sermons appear as usual.

WE would direct the attention of our readers to the very large premium list offered by *Forest and Farm*, the latest arrival in Canadian journalism. The name of Mr. Charles Stark, publisher and proprietor of *Forest and Farm*, is well known throughout the Dominion. He is one of the most enterprising business men in Toronto, and he may be relied on to fulfil any promises he may make.

THE PULPIT TREASURY. (New York: E. B. Treat.)—Among the contributors this month to the *Pulpit Treasury* are Drs. William M. Taylor, Ormiston, Pritchard and many others. The place of honour is assigned to Bishop H. N. McTyerie, D.D., of the Methodist Episcopal Church. His portrait forms the frontispiece, there is a handsome engraving of his church, and an excellent sermon from his pen.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The latest issue of this popular and successful magazine has a fine frontispiece giving a view of Nismes. "A Glimpse at Bristol and Clifton," "Coventry" and "Some Less Known Towns of Southern Gaul" afford excellent subjects for descriptive and illustrative treatment. Farjeon's new serial story advances well, and the other contents of the number afford excellent reading. The illustrations are more finely executed than ever.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* this month opens with a most interesting frontispiece, "At the Authors' Club, New York." The contents of the number are fresh, varied and interesting. George Parsons Bothrop writes on the "Literary Movement in New York"; Harriet Prescott Spofford on "The Tragic Story of Binns"; Joseph Nimmo, Jun., tells about "The American Cow-boy"; "Co-operation among English Working men" is ably discussed by A. H. D. Ackland. Edwin de Leon writes the secret history of the death of Khedive Ismail's foster brother, under the title: "The Tragedy of the Mouffetich," and the brief record is a thrilling revelation of Turkish conniving. Poetry, fiction and criticism are abundant and good in this number.

RECEIVED:—MIND IN NATURE (Chicago: The Cosmic Publishing Co.), THE NEW MOON (Lowell, Mass.: New Moon Publishing Co.), THE SANITARIAN (New York: 113 Fulton Street), THE RAILWAY SIGNAL, devoted to the Best Interests of Railway Men (Toronto: W. E. Burford), THE SIDEREAL MESSENGER, a Monthly Review of Astronomy (Northfield, Minn.: William W. Payne), VICK'S MAGAZINE (Rochester: James Vick), THE OLD TESTAMENT STUDENT (Chicago: The American Publication Society of Hebrew).

THE MISSIONARY WORLD.

A SCOTCHMAN'S WORK AMONG THE CHINESE BLIND.

There is one now carrying on a great and successful work in North China, whose story I would fain make more extensively known in the hope that his example may perchance arouse in some brother Scot the desire to go and do likewise, or at least to consider whether there may not be some corner in the same field which he is capable of tilling. For of course unless a man be endowed with special talents all the good will in the world will not make him a successful missionary, or enable him to master an exceedingly difficult foreign language—more especially one with a written character so hopelessly bewildering as Chinese.

Yet in the case to which I allude, not only was this successfully accomplished by a Scotch workingman, but he has also discovered a means of imparting his knowledge to the Chinese blind by a method so simple that a very few weeks have sufficed to teach hitherto miserably neglected blind beggars to read with a fluency which sighted persons (so the blind call us) can only acquire after years of painful study.

The benefactor who has in such a wonderful sense opened the eyes of the blind is Mr. W. H. Murray, whose calling to mission work must traced to an accident in a sawmill whereby he lost an arm, and so was disabled from following his original profession. He therefore sought and obtained employment as a rural letter-carrier in the neighbourhood of Glasgow. He was subsequently employed by the National Bible Society of Scotland as a colporteur, and at this time his remarkable facility for languages attracted the notice of some of the directors. It was accordingly arranged that he should attend some classes at the college, though his studies were not allowed to interfere with his regular work. All day long, therefore, he travelled with his Bible waggon, went to bed at nine o'clock p.m., rose at three o'clock a.m. (only think of the physical misery involved in daily rising at such an hour on chill wintry mornings), then he studied till it was time for his classes at eight and nine o'clock a.m., and then began again at a new day's work of bookselling.

Thus he worked steadily through the long dreary winters in Glasgow, and in 1871 was sent to China.

Mr. Murray's definite work now, as in earlier days, is that of a colporteur of the National Bible Society of Scotland, whose daily endeavour it is to circulate the Scriptures among the millions who for centuries have held in deepest reverence the learned writings of Confucius and the voluminous sacred books of Buddha. The attempt to sell the foreign sacred books was at first attended with manifold discouragements; but perseverance has carried the day, and, thanks to a happy combination of patient gentleness with most resolute determination, Mr. Murray and his pony-cart now rank among the recognized "institutions" of the great capital; wherever there is a chance of effecting a sale, there he take up his post, no matter at what inconvenience. At the gate of the Examination Hall he stands while the students from every corner of the Empire come forth after their labours; and thus in one day about 700 volumes, each containing a Gospel and four Epistles, are disposed of. Another day he takes his stand on the bridge at the entrance to the Imperial city—the busiest place in Peking, where "all under heaven" pass and repass. Here in one day he sells upwards of 100 books, and knows that they will travel thence to Corea, Mongolia and the remotest parts of China.

But while this scattering of good seed is what I may call Mr. Murray's official work, that to which I want specially to call your attention is a branch which is wholly his own, and which is a most striking proof of the advantage of acquiring all manners of useful knowledge, even when there seems no present reason for doing so. While working for the society of Glasgow his interest was aroused by the blind who came to purchase books printed on Moon system; thereupon he took lessons in Professor Bell's system of visible speech, and also in Braille's system of reading and writing for the blind, by means of embossed dots. With patient ingenuity he then contrived so to combine the two systems that there seemed every reason to hope that henceforth this might be made accurately to represent the perplexing sounds of the Chinese language, and also to replace the bewildering multitude of Chinese characters:

Choice Literature.

MISUNDERSTOOD.

BY FLORENCE MONTGOMERY

CHAPTER II.

Sir Everard Duncombe did not make his appearance in the dining-room till nine o'clock, but long before that hour his movements were known to the whole household; for soon after eight, the two little boys were stationed outside his door, and failing to gain admittance, kept account of the progress of his toilette, in tones which were heard all over the house.

"Will you soon be out of your bath, father? . . . Are you just about soaping? . . . What are you doing now? . . . Are you sponging now? . . . What a splash father is having! He must be drying himself now, he is so very quiet."

Then sounded the unlocking of a door, and the scamper of little feet.

"I must congratulate you on the satisfactory way in which you performed your ablutions this morning," was Uncle Charlie's salutation to his brother-in-law, as he entered the breakfast room with a boy on each side of him.

Sir Everard laughed. "There are no secrets in this house, you see," he answered, as he shook hands. "What a lovely day!"

"Glorious! but it is going to be very hot. If I remember right, the walk to church is shady all the way. Do these little fellows go to church?"

"Not Miles, but I generally take Humphrey; and wonderful to say he is as quiet as possible. I really think church is the only place in the world where he can sit still."

Humphrey was engaged during the whole of breakfast time in finding the places in his prayer-book, and was too much occupied to talk.

"There!" he exclaimed triumphantly, as he put in the last marker, and restrained himself with a violent effort as he was about to throw his prayer book in the air, "now they are all found."

"And now you had better go and dress," said his father, "so as to not keep your uncle and me waiting."

Humphrey joined them in the hall at the last minute, having been detained by a skirmish with Virginia.

Their way to church lay through the flower garden and down the avenue. They went out by the side door, leaving Miles looking disconsolately after them, his pretty little face and slight figure framed in the old doorway.

They walked on together in silence for some time.

Sir Everard was enjoying the calm beauty of the summer day; Humphrey was in pursuit of a butterfly; and Uncle Charlie was looking round at the evidences of his mad sister's taste in the laying out of the flower garden, and thinking of the last time he had walked through it to church when she had been by his side.

"How hot that boy will make himself before we get to church," said Sir Everard, presently; "I really don't know what he is made of, to run on a day like this."

"He is a fine boy," said Uncle Charlie, as he watched the active little figure skipping over the flower beds, "and seems as strong and well as possible."

"Yes, said the baronet, "Humphrey has never had a day's illness in his life. He takes after my family, and is going to be as strong and as tall as they."

"He is very like some of the old family pictures I was looking at this morning: the same upright, well-built figure, and dark eyes. Now Miles is altogether different, so far and slender."

"I fear Miles inherits his mother's constitution," answered the baronet in a troubled tone. "He is very delicate, Charlie, and the least chit brings on croup, or a nasty little cough. I feel very anxious about him sometimes."

"I dare say he will grow out of it. I believe I had a delicate chest at his age, and I am never troubled with it now."

They were some way down the avenue, and Humphrey was nowhere to be seen.

"I never wait for him," said Sir Everard, as he opened the park gates; "he always turns up at last."

They were half-way across the churchyard when the boy overtook them, flushed and breathless.

Uncle Charlie inwardly groaned at the thoughts of so restless a mortal as a next-door neighbour, during two hours service on a hot summer's morning, and watched his movements with some anxiety.

Little Humphrey took off his hat in the porch, shook back his curly hair from his hot forehead, and walked quietly into church.

He led the way to the chancel, where was the old fashioned family pew.

Here he came to a dead stop, for the bolt of the door was high above his reach.

His uncle ended it for him, and was about to pass in, thinking that of course the child would sit by his father; but to his surprise, his little nephew pushed past him, went to the very end of the long pew, and clambered up the high cushioned seat opposite a big prayer book, which was surmounted with the monogram, "Adelaide."

The rustic congregation had often wondered why the father and son sat at a great distance from each other in the pew that so seldom had any occupants but themselves; and the old clergyman had at first with difficulty suppressed a smile at the view from the pulpit, of the broad shoulders and bearded face of the six foot man at one extremity, and the top of the small brown head at the other.

But in vain had Sir Everard invited the boy to sit nearer to him; he preferred his isolation. It had once occurred to the widower that it might be because it had been his wife's place; but he never gave Humphrey credit for much heart or sentiment, so he had settled it was a mere whim, and never asked the boy any questions on the subject.

The child himself had never confided to any one but

Miles how he loved to feel he was looking at the very same bit of the painted window which his mother's eyes had fallen upon; that his feet were on the very same footstool that hers had rested on; and though the big prayer book was too heavy for him to open, he liked to put his own little morocco volume upon it, and to press his little fingers on the "Adelaide" that formed the monogram of her name.

He could not have explained what there was about the old church that brought back to him more than any thing else the memory of his mother, but so it was; and the usually restless boy would sit quiet in his corner, and think of the first Sunday he had come to church, when he had read out of the same prayer book with her, and listened to her sweet voice as she joined in the psalms and hymns.

The service began, and Humphrey struggled down from his seat.

The villagers had grown accustomed, when the congregation stood up, to see the baronet rise tall and broad from his seat, and the little brown head of his son disappear altogether; but Uncle Charlie was by no means prepared for so complete a collapse, and thought his nephew had fallen. However, there he was, standing on the ground, with his eyes fixed on his prayer book, and the walls of the pew towering over him on every side.

"Why on earth does he not stand on a stool?" was the young man's inward reflection.

Truth to say, the temptation to gain three feet in height, and get a view of what was passing around, had at times assailed Humphrey, but he felt sure his mother had never stood on the stool, and so he resisted the inclination.

And, indeed, if Lady Duncombe had mounted the very high structure which went by the name of a hassock, the effect would have been a trial to the gravity of the congregation.

Humphrey followed the service pretty well till the chanting began, and here he always got wrong. Do what he would he could not keep time with the rest, but always arrived at the end of the verse either too early or too late.

By slow degrees he had discovered that it did not do to sing straight through to the end, because there were some bits and words they sang over again; but how he was ever to discover which particular word or sentence they were going to repeat was to him a perpetual puzzle.

He had a great admiration for the turns and shakes with which the old clerk varied the "Te Deum," and had once indulged in a mild imitation of the same: till he caught sight of his father frowning at him from the other end of the pew.

When the hymn was given out, Uncle Charlie saw Humphrey in great difficulties over finding his place, so he made a sign to him to come and share his hymn book; but, with a most decided shake of the head, Humphrey produced his own, and, without moving from his place, held it out to have his place found.

As the young man returned to his nephew, he saw on the fly-leaf the name "Adelaide Duncombe," in the well-known handwriting of his dead sister; and he did justice to the boy's motive.

When the old clergyman opened his sermon book, Humphrey settled himself in his corner, in exact imitation of his father.

It always took him some time to copy the position, and sometimes, when he had just accomplished it, Sir Everard would uncross his leg, or move a hand, and then he was quite discomfited, and had to begin all over again.

To-day, however, his attitude was quite simple. Sir Everard folded his arms, crossed his legs, and turning his head to the pulpit, disposed himself to listen.

Humphrey did the same.

Then rose the voice of the old clergyman. "In the fourth tenth chapter of the Book of the Revelation of St. John, and at the second verse, you will find the word of God thus written: 'And I heard a voice from heaven, as the voice of many waters, . . . and I heard the harpers harping with their harps. . . . And they sang as it were a new song, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.'"

Humphrey did not often listen to the sermon, but to-day it was all about heaven, and he liked to hear about that, because his mother was there.

Feeble must human language ever be to paint the glories of that far off land; but when men touch upon subjects that so vitally concern all, they carry their hearers with them.

And so it was, that as the old preacher warmed and glowed with his theme, the hearts of the congregation warmed and glowed too; and there was silence and deep attention in the old church that day.

Even the village school children fidgeted less than usual, and one or two smock-frocks who had settled themselves in their usual attitude, of arms crossed on the back of the bench in front of them, and heads cradled thereupon, shook off the drowsiness consequent on their long, hot walk to church, and sitting up, gave their attention to the sermon. For were not all and all bound to the land the preacher was describing? And was there one who could say, "What is this to me?"

Only twice was even Humphrey's attention distracted. The first time was when he saw his uncle take a pencil out of his pocket, and underline something in his Bible. This was altogether a novel proceeding; Humphrey had never seen it done before, and he felt it incumbent upon him to slide along the pew seat up to his uncle to investigate the matter.

Uncle Charlie gave him his Bible, and he saw that the text of the sermon was the passage marked.

He inwardly resolved, as he regained his corner by the shuffling process before mentioned, that he would in future bring a pencil to church and do likewise.

The next disturbance was of a more exciting character. A vagrant wasp, after sporting itself in different parts of the church, made an inroad into the family pew, and fixed upon Uncle Charlie as its victim. Humphrey, attracted by the buzzing, turned round, and saw his uncle engaged in desperate conflict.

Bobbing his head first to one side, and then to the other,

now drawing himself suddenly back, and now as suddenly swerving forward, every now and then making a frantic grab in the air with the back of his hand, Uncle Charlie strove to escape from his assailant in vain.

Humphrey tried hard to keep his countenance as he watched the encounter, but it would not do. The merry smile broke out from every corner of his face, and, in great alarm, he crammed his hands into his mouth to stifle the laughter he felt would, in another moment, break out.

Uncle Charlie was already very angry at being disqualified from listening to a sermon he was enjoying by so paltry a cause as the attacks of a wasp, and now, when he saw his nephew's condition, he grew desperate.

Seizing a hymn book, he made a plunge at his tormentor, and brought it to the ground, where he crushed it to atoms with his heel; and with a sensation of great relief saw Humphrey's countenance return to an expression of becoming composure, and found himself in a condition to take up the thread of the discourse.

Humphrey's attention was once more riveted on the sermon, and his little mind strove to follow the clergyman as he spoke of the white-robed thousands wandering by the jasper sea in the golden Jerusalem; that "great multitude which no man can number of all kindreds and nations and tongues," uniting their songs in the same burst of glorious psalmody as the "voice of many waters," and as the voice of mighty thunderings, saying, "Alleluia; for the Lord God omnipotent reigneth."

"Eye hath not seen," concluded the preacher, as if in despair of finding words to express the inconceivable glory and beauty of the halls of Zion, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." To Him, who bought them for us with His own blood, be glory for ever, and to countless ages.

Then the organ broke forth, doors opened and shut, the school boys clattered down from the organ loft, and the congregation streamed out of church; leaving the old clergyman standing in his pulpit, gazing thoughtfully at the retreating throng, and wondering how much of what he had endeavoured to impress upon their hearts would take root downwards and bear fruit upwards.

Sir Everard Duncombe remained sitting some time after the service was over, looking at Humphrey's earnest face, and wondering what the boy was thinking of. When the clergyman had retired to the vestry, he rose and led the way out.

Softly blew the summer breezes on little Humphrey's face as he stepped out into the porch, and the calm beauty of the summer morning was in perfect harmony with the turn which the sermon had given to his thoughts. All around was the beautifully wooded country, lying calm and still under the cloudless sky. Perhaps if his vague ideas could have taken shape, they would have formed themselves into some such expression as—"Can heaven be fairer than this?"

But Humphrey's was not a nature that could long be absorbed in thought, and he was soon skipping along the road in front of his father and uncle, and kicking up clouds of dust with his best Sunday boots.

At the park gates they found Miles and Virginia. The latter joined the other servants in the road, and the two little brothers walked on together.

"Did the clergyman take any of my texts to-day for his sermon?" asked the younger one eagerly, as he took hold of Humphrey's hand. (Miles was learning the beatitudes, and asked the question very regularly every Sunday.)

"No, not one of them. He got a text out of the very last bit of the whole Bible—"The Revelation."

"That must be the bit Virginia never will read to me. She says I should not understand it. Do you understand the Revelations, Humphrey?"

"Yes," returned Humphrey, promptly.

"Virginia doesn't," said Miles rather puzzled, "and she says very few grown-up . . . do."

"Virginia is French," noted Humphrey, "and the Revelations are written in English. Of course she can't understand them as well as I do. There goes a rabbit. Let's run after it."

And Miles, perfectly satisfied with the explanation, followed his brother, panting, into the fern.

In the afternoon the gentlemen went again to church, and as Virginia was at liberty to do the same, the children were left under the care of the housemaid.

Humphrey was learning a hymn, and, for once in his life, giving his whole attention to his task.

Miles, sitting on the housemaid's lap, was turning over the leaves of the "Peep of Day," and gleaning his ideas of sacred characters from the illustrations of that well known work. He stopped in great amazement before the representation of Lazarus rising from the tomb, and demanded an explanation.

Jane, who had an idea that every thing connected with death should be most carefully concealed from children, answered evasively that it was nothing, and tried to turn over the page, but boys are not so easily balked.

Had Miles been a girl, he would probably have been satisfied to pass over the picture without further inquiry; girls' minds take a very superficial grasp of a subject; they are content to get at the shell of knowledge and to leave the kernel untasted. Being a boy, Miles raised his large grave eyes to Jane's face with an inquiring expression.

"Why don't you tell me?" he asked, laying a detaining hand on the leaf; "I want to know all about it. What is that big hole? and why is the man all sewed up in white?"

Jane, driven into a corner, admitted that the hole was a grave.

"But lor! master Miles," added she, "you don't know nothing about them things, and if you want to know you must ask your pa."

"Of course I know people die," said Miles, simply, "he cause my mamma's dead; so you're quite wrong, Jane, to say I don't understand those sort of things. I know all about it. When people die they are packed up in a box and put in the ground, and then if they've been good God will come some day and unpack them."

Humphrey had joined the group just in time to hear the end of the explanation, and he met Jane's eye and smile with all the conscious superiority of his three years advance in religious knowledge.

"If mother were here, Miles," he whispered, "she would explain to you much better than that. There was something she used to tell me about our dead body being like a weed, that is, put into the ground, but will turn into a beautiful flower some day. Only I can't remember it quite like she said it," he added, sighing "I wish I could."

"Oh, Humphrey!" said little Miles eagerly, holding up the book, "can you remember what she said about this picture?"

But Humphrey tasked his memory in vain. It was all so dim, so confused, he could not remember sufficiently clearly to tell the story, so Jane was called upon to read it.

Now Jane left out her h's, and did not mind her stops, so the beautiful story of the raising of Lazarus must have lost much of its charm; but still the children listened with attention, for those who have nothing better must put up with what they have. Poor little opening minds, depending thus early on the instructions of an ignorant house maid! forced to forego, in the first budding of youth, those lessons in divine truth that came so lovingly, and withal so forcibly, from the lips of the mother; those lessons which linger on the heart of the full grown man long after the lips that pronounced them are silenced for ever.

Depend upon it, association has a great power, and those passages in the Bible which bring to children most clearly the image of their mother, are those which, in after life, are loved and valued most.

And surely those childish memories owe something of their charm to the recollection of the quiet, well-modulated reading, the clear, refined enunciation; the repose of the attitude in the sofa or chair, the white hand that held the book, with, it may be, the flashing of the diamond ring in the light, as the fingers turned over the pages!

(To be continued.)

THE CAUSE OF CRIME IN HIGH LIFE.

The recent defalcations by men of the highest social standing have not only greatly shocked the public mind, but they have aroused a great deal of reflection upon the probable causes of such conduct in such men. Many crimes of the worst kind are at least intelligible. Eugene Aram murders Clarke for money. Old Mr. White, in Salem, was murdered by men who would gain by his death. There are also crimes of passion, of anger, of jealousy, of revenge, which are all comprehensible in a certain sense. Then there are crimes which are no crimes, as when a starving boy steals a leg of mutton, in which case the moral guilt disappears.

But when a man is not only of comfortable pecuniary condition, but is rich; when he is lapped in luxury and ease; carefully educated and trained in the most refined and exemplary society, in which the mere suspicion of dishonesty is fatal; when neither circumstance or health, nor temperament solicits him to dishonour, and he is perfectly conscious of the unspeakable consequences of his conduct to those whom he loves tenderly; when there is no conceivable temptation or reason or excuse, within or without, no apparent weakness of the moral sense, no hereditary tendency, and the man suddenly proves to be a thief and a swindler, and is so overwhelmed with the discovery of his dishonesty that he kills himself—what is the explanation?

It is a mystery, and all the profounder because of the meanness of the obvious motive.

When the starving boy steals food, we say the moral guilt vanishes, although the English law used to hang him for it, but had no penalty for Colonel Charteris, or for the Duke of Queensberry, who was a hereditary law-maker. In the case we are considering, however, the only motive is inexplicably contemptible. It is the wish to paint the lily, to gild the gold. The man who has one yacht would have two yachts. His dinner service is of Sevres, but he would have another of Dresden. His horse is the fleetest of horses, but he would have a pair. He has fresh figs daily from his greenhouse, but he would have fresh pomegranates also. His house is costly and beautiful, but he would rival the Alhambra. His wife's diamond tiara dazzles every beholder, but she must add to it a necklace of black pearls. These are his aims, and for these he dishonours his name, blows out his brains, and wounds irremediably the hearts that fondly love him.

His crime is the result of an undue exaltation of wealth, and such exaltation is the bane and peril of American society. To penetrate the charmed pale of "society" is the instinct of wealth, and in a country where there is no social hierarchy, wealth can have and does have its way. It is one advantage of a society of class that wealth cannot buy its way beyond its caste. H. R. H., indeed, may condescend to eat your exquisite dinners and admire your precious collection, but you are not therefore admitted *ad eundem*. The blue blood, whatever that sacred fluid may be, flows in the veins of yonder beldam, shrivelled in body and in purse, and she instinctively takes haughty precedence of the gem-crested beauty who flashes with new splendor upon the court. But the beauty knows and her husband knows, and they both know that every body else knows, that all the gems of Golconda cannot be transmuted into one drop of that mytic blood.

But in a country where you can break into the sacred pale with a bar of gold, every body knows that the pit out of which social distinction is dugged is a gold mine. To scale society is only to climb a golden stair. The more gold the more distinction. Not rank for public service, a coronet or Westminster Abbey, not the noble tradition of a long line of ancestors whispering sternly *noblesse oblige*, but mere profuse and splendid expenditure, will open the awful gates and seat you at the highest table. And it is the plain moral of all the recent betrayals of trust, the *scams, mens*, flashing upon the wall of the banqueting chamber, that while we accept money as the credential and passport, instead of actual service, actual accomplishment and distinction, we put a premium upon dishonesty and robbery.

This tendency is encouraged by nothing more than by the reports in the newspapers of the trivial details of the lives of rich people. The dinners and the drives of Midas are of as much intrinsic public interest when he earns \$10 a week, as when his income is \$10,000 a day. The only reason that they are daily recorded in the latter event is that his income is immense. This casts a prodigious glamour upon the mere fact of wealth, and greatly strengthens the temptation to obtain it at any cost. The daily announcement that Mr. and Mrs. Bonanza yesterday entertained Mr. and Mrs. Gulch at dinner, is not merely a ludicrous imitation of the foreign gazette of a recognized social hierarchy, but it is a stimulant to get within the circle the incidents of whose social intercourse are recorded, like those of royalty or of an aristocracy. The key to that circle is a key of gold, and the stimulant incites the legion who crave that kind of notoriety more than any other prize to get the gold key honestly if they can, but quickly at all events.—George William Curtis, in Harper's Magazine for November.

FROM THE STUDY TO THE WOODS

AN INDIAN-SUMMER CAROL.

All day the dreamy sunshine sleeps
In gold the yellowing beeches;
In softest blue the river sleeps
Among the island reaches.

Against the far-off purple hills
Soft autumn tints are glowing;
With blood-red wine the sumach fills,
Its carmine masses showing.

Upon the glassy stream the boat
Glides softly, like a vision,
And, with its shadow, seems to float
Among the isles Elysian.

About the plummy golden-rod
The tireless bee is humming,
Where bright-hued blossoms star the sod,
And wait the rover's coming.

While birch and maple glow with dyes
Of scarlet, rose and amber,
And, like a flame from sunset skies
The tangled creepers clamber.

The oaks a royal purple wear—
Gold-crowned—where daylight presses;
The birch stands like a Dryad fair
Amidst her golden tresses.

So still the air—so like a dream—
We hear the acorn falling,
And o'er the faintly rippled stream
The loon's long plaintive calling.

The robin, softly, o'er the lea
A farewell song is trilling;
The squirrel flits from tree to tree,
His winter storehouse filling.

Like him, we too may gather store
From all this glorious Nature;
Then leave—my friend—dry bookish lore,
And dreary nomenclature.

Leave the old thinkers and their dreams,
The treasures of the ages;
Leave dusty scientific reams,
To study Nature's pages!

For she, herself, has better lore
Than all man's cold dissections;
Her hieroglyphs may teach us more
Than volumes of reflections.

Her poetry is sweeter far
Than all men write about her;
Old Homer's song of love and war
Had scarce been sung without her!

Haste to the woods, put books away,
They'll wait the tardy comer;
For them there's many a winter day,
But brief's our Indian summer!

—Fidelis, in the Week

BURMESE GRANDEES.

Neither the love of fame, nor honour, nor conscience, is the spring of their actions—nothing but power can prevail on them to do any thing. The fear of punishment alone renders them obedient to the laws and the imperial edicts, and gives them valour in war. But if they are abject and dastardly toward the Emperor and the Mandarins, they are in the same degree proud and overbearing to those whom they think beneath them either in rank or fortune. There is no contempt, oppression, or injustice they will not exercise toward their fellow men, when they can assure themselves of the protection of the Government. They are thus vile and abject in adversity, but arrogant and presumptuous in prosperity. There is no one among them, however poor and mean, who does not aim at the dignity of Mandarin. For it is a frequent occurrence here for a man to be raised in a moment, by the caprice of the monarch, from the lowest state of poverty and degradation to the rank of Minister or General, and it is amusing to observe the instantaneous change such an event makes in a man's demeanour. He may have been modest, affable and courteous before, but now he affects a tone of superiority and gravity, and puts on an imposing and severe air, so that one would hardly recognize in him the man of yesterday.—Sengermans's Burmah.

British and Foreign.

MR. D. F. WILSON, organist, Old Church, Ayr, has taken the Oxford University degree of Mus. Bac.

SIR PETER COATS has purchased a residence in Algiers, where he intends living during the winter months.

DR. STOUGHTON was the guest of the Bishop of Norwich during the Congregational Union meetings in that city.

PRINCIPAL RAINY was the leading speaker at the annual meeting in Glasgow of the Scottish Sabbath Protection Society.

A MEMORIAL window to the late Dr. Lindsay Alexander is to be erected by his sons in the south western portion of St. Giles.

MR. JAMES TAYLOR, of Starley Hall, one of the elders, has erected two stained glass windows in Greenside Church, Edinburgh.

PROVOST SWAN, of Kirkcaldy, has resigned that office. He has been a member of the town council for half a century.

GLASGOW North U. P. Presbytery, by thirty-one to twenty-nine, has resolved to meet at six o'clock p.m., instead of at noon.

THE membership of Cunningham Free Church, Glasgow, has been increased by 200 since Mr. Simpson became the pastor, twelve months ago.

CARDINAL MORAN, of New South Wales, has been attempting to appropriate for the Romish Church an orphanage belonging to the State.

THE Rev. James Ronaldson, Longriggend, Whitburn, received a parting gift of upward of \$750 from his congregation and friends. He left on Friday for London on his way to New Zealand.

A SOIREE was held lately in St. Paul's Church, Glasgow, to celebrate its opening fifty years ago. The pastor, the Rev. James Paton, B.A., stated that there were now 660 on the communion roll.

THE arrival in Bombay of Rev. Henry Fairbank, son of Dr. Fairbank, makes the seventeenth case of a child of a missionary of the American Marathi Mission joining his or her father's field of labour.

THE Rev. William Barnes, rector of Winterbourne Came, near Dorchester, the author of many notable poems in the Dorset dialect and of a standard book on "English Speech Craft," has died in his eightieth year.

BISHOP LIGHTFOOT, of Durham, has intimated that as a thank-offering for blessing received during his seven years' episcopate, he is to build a church in a district in Sunderland inhabited chiefly by workingmen.

BISHOP ELLICOTT urges the creation of eight new bishoprics and the raising of the \$1,500,000 necessary. He recommends that, with the exception of newly-created sees, all episcopal incomes be taxed to produce \$60,000 a year.

BRECHIN Presbytery has resolved to give retiring Moderators of Synod the option of delivering a sermon or address on some topic of particular interest. Glasgow Synod suggests that on the same occasion a similar course should be followed.

MR. WM. RIPLEY, formerly an actor, converted through the influence of the Mizpah Band in Glasgow, has been conducting a series of meetings at Greenock in connection with Barnard's Court mission. He possesses considerable oratorical ability.

ST. ANNE'S CHURCH, Chasetown, near Walsall, is the first church in the provinces to be lighted by electricity; this has been done by the Cannock Chase colliery company in connection with their powerful dynamo, long used by them for mining purposes.

MR. REGINALD RADCLIFFE, at the Mildmay Conference, said that in Alexandria, near Glasgow, a minister came to him not long since in the house of Mr. Orr-Ewing, now of China, and said that in the Free Church there had scarcely been a placed minister who had gone out and settled for work among the heathen.

MR. H. M. MATHESON, of London, presided recently at a conference in Edinburgh, of representatives of all the Presbyterian Churches in the United Kingdom, at which it was resolved to co-operate in foreign mission work, and that mission churches should be encouraged to become independent of the home churches.

THE Rev. Dr. Walter C. Smith preached the funeral sermon for the late Rev. Frank Mudie in High Street Church, Arbroath, and acknowledged gratefully the service he rendered by standing by him (Dr. Smith) in a certain dark and troubled day when he was not among those whom the Church delighted to honour.

THE Rev. W. F. Martin, missionary-elect to Rajpootana, along with Revs. John Lundie, of Kaffaria, and R. M. Bechie, of Old Calabar, addressed the annual missionary meeting at Hamilton, held under the auspices of the Presbytery. Two years ago, this Presbytery was amongst the lowest in the scale of giving for missions, but it is now sensibly advancing.

LORD ABERDEEN opened a bazaar at Old Machar to defray the balance of cost of a congregational hall. Their noble old cathedral, he said, with its many beauties and immense source of interest, had many characteristics which prevented it being suitable for other purposes than public worship, so a hall was a necessity. Two thousand one hundred and fifty dollars were realized.

THE Rev. John Hunter, of Hull, has accepted the unanimous call from Trinity Church, Glasgow, to be successor to the late Dr. Wm. Pulsford. Mr. Hunter is a native of Aberdeen, and began his ministry in 1871, at Salem Chapel, York, where he remained eleven years. Since the autumn of 1882 he has been pastor of Wycliffe Church, Hull, the pulpit of which was made famous by the late James Parsons.

Ministers and Churches.

THE Rev. Principal Caven preached missionary sermons in the Presbyterian Church, Cobourg, and at Baltimore last Sabbath.

ON Sabbath evening last Messrs. H. W. Darling, A. Teller, W. E. Long and Dr. McPhedran were ordained to the eldership in St. James Square Church, Toronto.

A DEPUTATION from the British Society for the Propagation of the Gospel among the Jews is at present visiting Canada. Last Sabbath the delegates occupied St. James Square, Knox and the Metropolitan Churches.

THE anniversary services of the Dawn Centre Presbyterian Church were held on Sabbath and Monday, October 24 and 25. Rev. Mr. Henderson preached on Sabbath, and on Monday evening a very successful tea meeting was held. Short and pithy addresses were delivered by Mr. John McLaughlin, Mr. Wm. Jordan, T. B. Anderson, of Dresden, and Rev. Mr. Henderson. Rev. Mr. Becket, of Thamesville, occupied the chair, and the Dresden Presbyterian choir furnished the music. The proceeds netted \$62.50.

AT the house of the Rev. Wm. M. and Mrs. Christie, Nepean Street, Ottawa, a few kind friends met on Saturday evening, the 30th ult., to celebrate their twenty-fifth wedding anniversary. A very enjoyable evening was pleasantly spent in happy social intercourse, interspersed liberally with music and song. The interesting event was auspiciously commemorated, and many warm congratulations were affectionately tendered not only by those present, but also by quite a number of those who regretted absence. The presents were numerous, rich, varied and valuable.

THE Rev. W. J. Dey, M.A., formerly of Spencer-ville, was in Montreal recently, says the Brockville Recorder, on his way west from the Maritime Provinces, where he has spent the past three months. The students of the Presbyterian College availed themselves of his presence in the city to present him with an address, expressive of their appreciation of his services as dean of residence in the college for the past four years. The address was accompanied by a handsome marble clock for Mrs. Dey. Mr. Dey goes west to Dunvegan, in the Presbytery of Glen-garry, to assist Rev. F. McLennan in a series of evangelistic services. During his stay in the Maritime Provinces Mr. Dey was invited by three congregations to become their pastor, the last call being from Summerside, P. E. I. None of the invitations have been accepted.

THE Rev. J. A. F. McBain, recently of Georgetown, Quebec, was inducted on the 26th ult. to the pastoral charge of the First Presbyterian Church, Rhode Island. The exercises began with an anthem, "Hosanna," by the choir. This was followed by an invocation from the Rev. A. Burrows, B.A., of South Boston; Scripture reading from the third chapter of the Epistle of Paul to the Ephesians, and prayer by the Rev. John Montgomery, of Lonsdale; hymn by the choir and congregation. The Rev. Dr. Court, of Lowell, Mass., then delivered a very forcible sermon from Galatians vi. 16. After the sermon the choir sang the anthem, "Love ye Appear." The Rev. A. Burrows then propounded the constitutional questions, and offered the installation prayer, and delivered the charge to the pastor elect. The Rev. Dr. Court made a very practical charge to the people, pressing upon them the necessity of strengthening the work of the minister by support, sympathy and earnest prayer. The very interesting ceremony was brought to a close with the doxology and the benediction by the new pastor. The fourteenth anniversary of the congregation was observed the following evening, and there was one feature rarely witnessed in connection with such exercises. Just before the regular programme was to open, Mr. Everett McLean and Miss Catharine Margaret Fraser came into the church, and were united in marriage by the Rev. J. A. F. McBain, assisted by the Rev. A. Burrows, of South Boston, and the Rev. Robert Court, D.D., of Lowell. Music and addresses followed. After the entertainment a supper was served in the vestry, followed by remarks by Dr. Court and others. The Rev. Mr. McBain in his remarks spoke very pleasantly of his new relations with the parish, the wedding that had just taken place, and his ordination in Niagara South, March 18, 1869.

SABBATH, the 24th ult., was an auspicious day for Cassel man, and reviving to the little company of God's chosen ones there, for the new Presbyterian Church was opened for public worship, and solemnly dedicated to the glorious Trinity, as a sanctuary to record that thrice holy name. The Rev. Principal Caven, Knox College, Toronto, conducted the religious services on this memorable occasion, and delivered two admirably instructive discourses in his usually clear, pointed and impressive manner, both morning and evening, in the morning from Ps. lxxiv. 1-4, and in the evening from a passage in the Acts of the Apostles. They were appropriate to the occasion, and, judging from the attentive manner in which they were received, were highly appreciated by the respective audiences. The church is a neat and handsome building, well planned, finely proportioned and tastefully executed, so far as it is advanced. As yet it is incomplete; but when completely finished will prove a perfect model of modest simplicity, neatness, taste and comfort. It reflects at once great credit on the accomplished architect, Mr. Wm. Miller, who has spared no pains, or labour, in the superintendence of the whole work; and, also, on the piety and fortitude of the people—the working few—who, amid difficulties, have so nobly begun this arduous undertaking, and so faithfully and energetically prosecuted it to this length. May Jehovah, the Lord, verily dwell in this habitation reared to His great name, and count, through long successive generations of its history, many sons and daughters born within its sacred walls. May lasting peace and prosperity reign within this earthly palace of the great King, and a large company of devoted followers be ever found to frequent her blissful courts and fervently seek her good always. May those that fear God in that

community, and love sincerely His blessed name, constantly find there fresh wellsprings of joy and every needed blessing in rich and enduring profusion, precious and overflowing to their profit, and the praise of God's glorious grace. The following evening, Monday, 25th ult., a social was held, which was also well attended, and passed off very pleasantly and profitably. Excellent and timely addresses were delivered by the Revs. F. W. Farries and G. M. Clark, of Ottawa, and after that a short season of agreeable social converse was spent. A bountiful repast was provided by the ladies. By the generous and impromptu contribution of a few friends present about one half of the debt upon the church was wiped off. It was supposed that the remainder will be obtained with little difficulty by and by. Then, by the aid of friends from abroad, the whole edifice will be creditably finished without much, if any, encumbrance left, all reflecting highest honour on the little mission at Casselman. Throughout all the services, the choir performed their part well, and contributed somewhat to the enjoyment of this convivial evening. Something of a novelty was introduced, which excited a little excitement and added considerable zest to the evening's entertainments, viz., a Gaelic speech and song.

AN unusually large audience assembled lately in the lecture room of Zion Church, Brantford, on the occasion of the presentation to Rev. Dr. Cochrane of a set of pulpit robes. The chair was occupied by Mr. Robert Henry, who introduced the business of the evening in appropriate remarks, and presided throughout with his accustomed ability. Prior to the presentation the audience were favoured with piano solos by Mr. Percy Garratt, a vocal solo by Miss Maggie Temple, and a Shakespearean reading by Principal MacIntyre, of the Young Ladies' College. Mr. Henry then called upon Mr. Wm. Grant to make the presentation. Speaking in the name of the ladies of Zion Church, he assured Dr. Cochrane of the high esteem in which he was held by the congregation, and asked his acceptance of this gift, with the earnest prayer that he might long be spared to wear them in the service of his Master. Dr. Cochrane, in accepting the gift, spoke in touching terms of his long and happy connection with Brantford. He said that this was the third time the ladies had presented him with pulpit gown and cassock, and probably it would be the last when such a gift should be required. While he felt as young in spirit as he did twenty-five years ago, when called to the pastorate of Zion Church, the wear and tear of those many years now began to tell upon him. He felt very solemn, if, indeed, not sad, when he thought of the changes that had taken place during those many years. Very few who had signed his call to become minister in Brantford were now alive. During these twenty-five years he had seen some eighty-five ministers belonging to the different denominations in the city come and go, while the city itself had grown to considerable proportions. A twenty-five years' ministry, now nearly closed, implied nearly 2,500 sermons, besides weekly addresses and endless pastoral and sick-bed visitations, not to speak of public duties connected with the Presbyterian Church in the Dominion and services rendered on other occasions. He was deeply sensible of the very imperfect manner in which he had served them, although he had ever conscientiously endeavoured to declare the whole counsel of God. His prayer was that as pastor and people they might be stimulated to greater diligence in the few years that yet remained to them on earth. Mr. Henry in summing up the proceedings of the evening remarked that he thought Dr. Cochrane took a rather gloomy view of his period of future work. Never in all his ministry had he preached with greater power and eloquence and earnestness than he did at present. This was the feeling of every one. They also felt that had the pastor of Zion Church devoted his great abilities and amazing energy to professional life at the bar or elsewhere, he would long ere this have amassed a fortune. That he had selected the ministry in preference to any other vocation was a cause of gladness not only to Zion Church, but the Church of which he was an honoured minister. He might not now realize a great reward, but in the future it would be great in proportion to his work.

PRESBYTERY OF TORONTO.—At an ordinary meeting of this Presbytery, held on the 2nd inst, the following were the chief matters that were transacted. An extract minute of the Presbytery of Quebec was read and the sustaining of a call from the congregation of Levis, in the said Presbytery, and addressed to Rev. C. A. Tanner, of St. Andrew's Church, Scarborough, and St. John's, Markham, said call to be transmitted, together with relative papers, to this Presbytery. The call and relative papers were laid on the table. It was then stated by the Clerk that, after receiving these documents, he had written to Mr. Tanner and that he had also, through Rev. Dr. McLaren, informed the people of Scarborough and Markham of the call from Levis addressed to their pastor, and had cited them to appear for their interests at this meeting; and also that he had informed the other parties that at said meeting the call would be disposed of. The conduct of the Clerk was approved of. There was no commissioner from the Presbytery of Quebec, nor from the congregation of Levis. Messrs. J. T. Brown, J. Carnaghan and Wm. Hood, jun., appeared and were heard on behalf of the aforesaid congregations of Scarborough and Markham. A paper was read from Mr. Tanner, setting forth in substance that, with leave of his people, he was at present in Quebec, and for four weeks had taught French classes in Morrin College; that although the relations between himself and the people of his charge were very friendly, yet, in order to secure a better education for members of his family, he was disposed to accept of the call from Levis, with the prospect of continuing as a teacher in the college aforesaid, but that if the Presbytery should refuse to translate he would bow to said decision, etc. On motion made, the Presbytery, while reluctant to part with their esteemed brother, and wishing him comfort and success in the new spheres desiderated by him, agreed to loose him at once from his present charge, and to grant his translation to the Presbytery of Quebec, with a view to his being inducted at Levis. The

Clerk was appointed to preach at St. Andrew's, Scarborough, and St. John's, Markham, on the 7th inst., and declare the charge vacant. Rev. F. Smith was appointed interim Moderator of the Session. A letter was read from Rev. J. Alexander, tendering the resignation of his charge at Union Church and Norval, and stating as his reason for taking the step, that owing to bodily infirmity, occasioned by a serious injury sustained three years ago, he felt himself unequal to the claims of his people. After hearing Mr. Alexander on this step, it was moved and agreed to appoint a committee, consisting of Revs. Dr. Gregg, Dr. Reid, John Smith and Messrs. Carlyle and Gemmell, to visit the congregations aforesaid, and confer with them and their pastor on the step aforesaid, the committee to report to next meeting. Rev. Aaron Matthews, a deputy of the British Jewish Society, and Rev. Ghosen al Howie, formerly a missionary in Syria, were severally heard on the duty of Christian endeavours for the conversion of Israel, and the Presbytery agreed to commend these brethren to the attention of the office bearers and members throughout the bounds. Rev. J. Mutch reported moderating in a call from Dixie and West Toronto in favour of the Rev. James A. Grant, probationer, and handed in guarantees for a total stipend of \$750. After hearing commissioners, the call was sustained, and put into the hands of Mr. Grant, when he stated that he would take the call into careful consideration, and report his decision thereon in due time. A committee was appointed, consisting of Revs. Dr. Caven, D. J. Macdonnell and G. M. Milligan, to prepare a minute for next meeting on the bereavement of Rev. Dr. King, now of Manitoba College, but formerly a prominent and valuable member of the Presbytery. A memorial and petition was read from Rev. Wm. Inglis, a minister without charge, resident within the bounds, complaining of certain statements (quoted by him) which appeared in the *Presbyterian Review*, involving, as he believes, a serious assault on his moral repute, and praying the Presbytery to afford him protection, by requiring the manager and editors of said *Review*, being members of the Presbytery, or the Church, to repudiate and apologize for the publication of those statements referred to, or to serve him with a libel. A motion and two amendments were submitted and seconded on this matter; and these being duly voted on, the first amendment, moved by Rev. H. M. Parsons, was carried by a majority, and in these terms: That the Presbytery, having heard the memorial of Rev. Wm. Inglis, decline to entertain it, as involving a principle in regard to Presbyterial action which they deem unwise. At the same time the Presbytery would protest against the habit too prevalent in our public journals, of using language (to say the least) extravagant, and often unchristian. Against this decision, Mr. Inglis protested, and appealed to the Synod of Toronto and Kingston, for reasons to be given in due time. Schedules were read and adopted on the amount of contributions that might reasonably be expected from each congregation to the Schemes of the Church; and the Clerk was instructed to take the necessary measures for printing and distribution, so that Sessions might be duly informed thereon. It was agreed to take up the remit from the General Assembly on marriage at next meeting of Presbytery, to be held in the lecture room of St. Andrew's Church, on the first Tuesday of December, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTRÉAL NOTES.

THE Rev. Dr. William Taylor, of New York, is to preach in Crescent Street Church, on Sabbath next, the 14th inst. He and the Rev. A. B. MacKay exchange pulpits that day.

THE Presbyterian Woman's Missionary Society of this city is taking a strong hold on the ladies of the several congregations, and the monthly meetings are growing in numbers and in interest. These meetings are held this season in the lecture room of Erskine Church, on the first Friday of each month at three o'clock in the afternoon, and are open to all who desire to attend. On Friday last the meeting was very large. Mrs. G. A. Grier presided. Mrs. John Campbell read an interesting paper on "The Old Stand-Byes and their Reward." Mrs. Macmaster read a pathetic tractate entitled "The Broken Pitcher," and Mrs. Parker gave information as to the mission schools at Pointe-aux-Trembles. The society has contributed a large quantity of clothing and useful articles for the Indians of the North-West. These are to be at once forwarded to the Rev. Hugh McKay, of Broadview, for distribution.

FOR some years past, a number of the ministers of the city have met on Monday forenoon, in the Rev. C. H. Wells' study, for fellowship and mutual improvement. The attendance, however, was small, and it was recently resolved to endeavour to organize a ministerial association to embrace the Protestant ministers of the city. A meeting for this purpose was held in the Y. M. C. A. rooms, on Monday last, there being about forty ministers present. The Rev. Dean Carmichael presided, and Rev. Dr. Smyth acted as secretary. After considerable discussion as to the objects and basis of the proposed association, a committee was appointed to draft a constitution, to report to another meeting of ministers, to be held on Monday, the 29th inst.

THE Sabbath School Institute, to be held in Knox Church on Thursday, Friday and Saturday next, promises to be most successful and profitable. It opens on Thursday evening at half-past seven, and sessions are to be held in the afternoon at three o'clock, and in the evening at half-past seven, on both Friday and Saturday. In addition to the numerous Sabbath school topics to be discussed, there is to be at the opening of each session a service of song, led by a choir under Mr. J. K. Bain.

THE St. Matthew's Church bazaar, held in the skating rink last week, netted, after paying all expenses, upwards of \$2,500.

ON account of impaired health, the Rev. James Cormack, of St. Andrew's Church, Lachine, has gone off for a few weeks' change. He is at present in the North-West. It is hoped that he will return quite restored.

MR. JAMES CROIL and family, who have been spending the past two months at Lucerne, Switzerland, are now in Geneva, where they have resolved to spend the winter.

ON Sabbath last, the Rev. Aaron Matthews, the representative of the British Jewish Society, addressed crowded congregations in Erskine, St. Matthews and Stanley Street Churches. The collections at these services, and those conducted by him on the previous Sabbath, amounted to nearly \$500, including two subscriptions handed in by friends, one of \$10 and the other of \$5.

THE Rev. J. Burrell, minister of the Church of Scotland, from Hawick, recently arrived in Montreal. His health not being good in Scotland, he purposes connecting himself with the Presbyterian Church here, and settling in Canada.

THE Second Annual Convention of the Canadian Inter-Collegiate Missionary Alliance was held here last week. Besides the several colleges in this city, delegates were present from Queen's College, Kingston, Victoria College, Cobourg, and from McMaster Hall, Knox and Wycliffe Colleges, Toronto. Interesting papers on missionary topics were read and discussed. One of these, entitled "A Summary of Canadian Missions," stated that Canada last year raised \$148,000 for Foreign Missions, and supported ninety-four missionaries among the heathen. One of the delegates, Mr. Colonth, of Knox College, Toronto, preached on Sabbath in St. Matthew's and Crescent Street Churches, and in company with several other delegates visited the Pointe-aux-Trembles Schools on Monday, and was exceedingly gratified with the efficiency of the teachers and the Christian influence there exerted.

SINCE taking possession of their new church on St. Catharine Street, the St. Gabriel congregation has very considerably increased, the Sabbath evening attendance having more than doubled, and the Sabbath school being larger than for many years.

THE Rev. Joseph Cook, of Boston, lectured in Queen's Hall here on Thursday and Friday evenings. His subject on Thursday being "Does Death End All?" and on Friday, "England and America as Competitors and Allies." On both evenings the audience was very large.

THE Y. M. C. A. in connection with McGill College are endeavouring to secure funds for the erection of a suitable building. The students have already subscribed among themselves upward of \$600, and purpose appealing to the citizens for help. It is expected that a suitable site will be obtained in or near to the College grounds. The sum named as necessary for the building is \$15,000.

OBITUARY.

MRS. FENWICK.

I am now "one that mourneth for his mother." She had well nigh exceeded the fourscore by seven years, and, therefore, according to the course of nature, could not have stayed with me much longer. Still she was my mother. One has only one mother. I was her only child, and she was a widow; she was made so thirty-four years ago. Except six months which I spent in Europe last year, we were never long separated from each other during twenty four years. We were "one flesh," as far as parent and child can be so. The removal has, therefore, made a tremendous change to me.

About the end of September she caught a cold, from which she, for a time, suffered very much. Though she recovered, the weakness in which it left her was too great for her constitution to overcome. At midnight of October 26, "the Master of the house" came to her (Mark xiii. 35). I was beside her when He did. This evening was looked for, but for all that, when it took place it was sudden.

The Sabbath before was the communion one in our Church. I felt it to be my duty to stay beside my sick mother, who, it seemed, would very probably before next Sabbath be seated at the table above. I believed that I would honour Christ as much by so doing as by sitting down at His table. About the last thing that He did before giving up the ghost was providing for the comfort of His mother.

I was pastor of our Church in Metis, Quebec, for twenty-three years. My mother was, therefore, well known to all the English-speaking people there. With sorrow they will hear of her death. So will those of the French-Canadians there who knew her. Even the priest, every time that I have had a letter from him—we correspond occasionally with each other—has sent a kindly salutation to "Madame votre bonne mère." Very many of the visitors in summer knew her; with all of them she was a great favourite. She was well known for her kindness and cheerfulness. Few have visited the man-e while she was in it, who have not tasted her "short-bread." Very thankfully she received any kindness done her. Most unwilling was she to cause others trouble, but very ready to put herself even to great trouble for the sake of others. She was also very inventive, excellent at the needle, and would handle the more common of the carpenter's tools with wonderful neatness. In gardening she also took great delight.

I have good reason to believe that she loved the Lord Jesus. No slight reason ever kept her from the house of God, the prayer meeting, or the Bible class. Many a time, when she went to visit friends, she would take with her a paper or a tract, in which was something which she thought fitted to do them good.

As soon as possible, after all was over, we who had waited on her united in thanking God for all His goodness to her for having spared her so long to her son, for having permitted him to be so much with her since his return from far distant lands, and to be beside her when she exchanged worlds, and for the good reason we had to believe that it was well with her soul.

She died in the house of her only surviving sister, surrounded by friends who gladly did their utmost for her.

She and I delighted to do kind acts to each other. The remembrance of this, no amount of wealth could obtain from me, even if I could sell it. Children, show kindness to your parents while they are with you. Wreaths on their

coffins and fine monuments on their graves will not make up for unkindnesses to them during their lives. Think on her who showed her love to Jesus by anointing His body beforehand to the burying.

My mother's countenance had the pleasant appearance on it in death which many have seen on it in life. She was dressed in the garments made for the occasion long before, with her own hands.

On Friday, October 29, we took her to her long home in the burying ground of Knox Church, Vaughan. The Rev. Mr. Nichol, the pastor, conducted the chief part of the services. I paid a tribute of respect to her memory by taking part in them.

Many, many a time has the thought of losing my mother been in my mind. In fancy, I have seen "the hearse which bore her slowly away," and stood by her open grave, and seen and heard the earth falling on her coffin lid. These thoughts have been to me like painful shocks.

My mother was probably the last survivor of the first communicants in the St. Andrew's Church in Toronto, now demolished. Her hands prepared for the occasion the bread used at the first communion in it.

But I must not dwell longer on this subject. The reader cannot feel as I do on it. Precious to one is the assurance that my mother shall rise again, and the belief that her body in which I have seen her suffer so much, shall be one day fashioned like Christ's glorious body.

Farewell, dear mother, but not for ever. Ere long, I too, must depart hence. I hope to meet with thee hereafter for ever in the presence of Christ.

Elder's Mills, Ont.

POINTE-AUX-TREMBLES SCHOOLS.

The mission schools at Pointe-aux-Trembles opened for the current session on the 15th of October. About 280 applications for admission were received; fully 160 more than the present building can, with due regard to health, accommodate. The attendance at present is 111, and a few more are expected next week. Last year the attendance was ninety-four, so that there is this year an increase of about twenty. Of the present pupils a large number are studying to become teachers, colporteurs and missionaries. The expense of the schools this session will be in the neighbourhood of \$1,000 in excess of last year. At this season there is always a great scarcity of funds to carry on the work. The expenditure thus far is nearly \$3,000 more than at the corresponding period of last year. This is owing to the largely increased number of labourers employed by the board. During the past summer seventeen colporteurs have been constantly employed, in addition to the usual staff of teachers and missionaries. The reports of these colporteurs are on the whole most encouraging, indicating a greater readiness on the part of the people to receive the Word of Life. In a purely rural French county one of the colporteurs sold no fewer than 129 copies of the Word of God in whole or in part in the month of August. In former years, many of the congregations of the Church gave the whole or a part of their Thanksgiving collection to the Board of French Evangelization. It is hoped that this year an increasingly large number will do so, and enable the board to meet its obligations to its missionaries and to expand the work.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

Nov 21 1886. WALKING IN THE LIGHT. (1 John 1:5-10; 2:1-6.)

GOLDEN TEXT—"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7.

INTRODUCTORY.

This epistle was written by John, the apostle, who wrote the Gospel bearing his name. It is supposed to have been written later than the Gospel; but there is no very definite information on that point. Some would date it as early as 68 A.D. and others as late as 98 A.D., after the destruction of Jerusalem. It was not addressed to any particular Church, but a circular letter intended for all the Churches. It is noticed "that the circle of ideas, light, life, darkness, truth, lie, meets us in the Epistle with the same broad and deep meaning which they have in the Gospel."

EXPLANATORY.

In the first four verses the apostle sets forth the object of this epistle.

Word of life made manifest. (Verses 1, 2.)—Jesus Christ, who was from the beginning with the Father, was made manifest to men by taking the human nature. John says "We heard Him speak, we have seen Him with our eyes; we have looked upon Him (in deep contemplation of His character), and our hands have handled Him (as after His resurrection)."

Show unto you that eternal life.—Jesus, who is that life, that is eternal, was not manifested to all as to us, His apostles, hence we show unto you what we have seen, in order that you may have fellowship with us in the same blessed knowledge and hope—the fellowship of the Father and His Son, Jesus Christ.

Joy may be full.—That is the effect of having fellowship with God and His people. The more perfect that knowledge and the more intimate that fellowship, the deeper the joy.

I. The Divine Message—God is Light. (Verse 5.)—Here is a great fundamental truth that deserves entire attention.

Message.—All the apostles learned from the words and

work and life and glorious manifestations of Christ is now to be announced. It is not a discovery or an opinion given by John himself; it is a revelation made to him, and he, as an herald, announces it to others. We should all listen most intently to such a communication.

God is Light.—This is figurative, but a wonderfully beautiful figure, "Light is immaterial, mysterious in nature, ineffably, bright and glorious, everywhere present, swift winged, undefiled and undefilable. Light is the source of life, of beauty, of manifested reality, of warmth, comfort, health and power." What a striking illustration of Him 1 and yet He is the "Father of lights," and, unlike all earthly lights "without variance or shadow of turning."

God is to His children a source of intellectual and moral light. All knowledge and wisdom and all purity and joy and glory come from Him.

No darkness at all.—Not a speck of darkness in Him. We cannot look at the sun with the bodily eye. How much less could we bear the infinite brightness of His glory!

II. Christian Fellowship.—By fellowship we ordinarily mean familiarity, companionship, intimate acquaintance. Here it has a deeper meaning. There may be fellowship amongst men of very different character, but Christian fellowship is only possible when the characters are in essential features alike.

(1) Fellowship with God. (Verse 6.)—To have fellowship with God is to love Himself and His work, to be conformed to His likeness, to abide in Him and He in us. That fellowship is possible in a higher degree in this life, and will be perfected in glory when we shall be like Him, for we shall see Him as He is.

"Love divine, all loves excelling,
Joy of heaven to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown."

But if you would walk in sin, in hatred, in the likeness of the Prince of Darkness, then it is falsehood for us to say that we have fellowship with God. All such is not doing the truth—i.e., not in accordance with the eternal laws of God which are true.

(2) Fellowship with Christians. (Verse 7.)—If all Christians walked in the light, then they would love and delight in the same things, their conversations and lives would have the flavour of those things in which they delight, and fellowship would be sweet.

III. Jesus the Saviour. (Verses 7-10.)—In this endeavour to walk in the light there is constant shortcoming. The more we get of the light, the better can we discern the ruins of the Fall. In this struggle we have, and have need of, a Saviour who aids us in two ways:

(1) By the cleansing blood.—The atonement of Christ meets all the requirements of our case, cleanseth us from all sin. There is no sin so malignant as to be beyond the efficacy of the blood. If men were to see the preciousness of the blood, in God's sight, they would never doubt the ability of God to forgive.

"Sinners plunged beneath that flood
Lose all their guilty stains."

We have no sin. (Verses 8-10.)—If we say we have no sin, we are guilty of self-deception, and we are calling God a liar, because it contradicts His Word. This is not to be explained away by saying it refers to the time before conversion. The apostle is speaking to those who walk in the light, including himself, and feel that their lives are not up to the standard of absolute holiness. In verse 8 it is "have" (present tense), and in verse 10 it is "have not sinned" (perfect tense), which means up to the present time.

Confession needed.—If we confess our sin, then we shall have forgiveness. He is faithful to all the promises He has given, such as this, "Come unto Me, all ye that labour," etc., and He is just in doing so, because the divine justice is satisfied with the atonement He has made, so that He is just and the justifier of the ungodly.

What an easy salvation! To come and confess what we deplore and obtain forgiveness and grace by which to overcome. What we all need is that we should be cleansed from the guilt and power of sin.

(2) By advocating our cause. (Chapter ii. 1, 2.)—The apostle's statement that all have sinned is in danger of being abused. People may say, "Let us indulge it if it is unavoidable." He replies, "This is not my object, but rather that you may resist more strenuously, knowing that when you do fall, you can find forgiveness and help." Jesus is not only an atonement—a propitiation—for our sins, and the sins of all, but also an advocate, an intercessor who pleads our cause in the court of heaven, and secures for us, by His prevailing intercession, the great helps we may need to come out, entirely victorious, in the end.

IV. Evidence of our own Safety. (Verses 3-6.)—"This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," (John vii. 3). How important it is that we rightly understand that word "know"! We are not saved unless we know God.

Here is the evidence that we do know Him.—That we keep His commandments, that we walk as He walked, in the light, as He is in the light. If we do not do that, we are not of the truth.

Love perfected.—When we come to obey these commandments entirely, then we shall have perfect love which casteth out all fear, and shall abide in Him. That is the glorious consummation.

PRACTICAL SUGGESTIONS.

1. The personal Christ should be the object of much study, for fullness of joy is in a person.
2. So far as we are in any degree darkened by sin, are we unlike God.
3. We need cleansing for past sins, and power to resist in the future. Jesus gives both, as Propitiator and Advocate.
4. The life is the test of the character.
5. The nearer we walk to God, the stronger our love to God shall be.

Sparkles.

WHAT is the difference between a farmer and a seamstress?—The farmer gathers what he sows, and the seamstress sews what she gathers.

STUDENT: "How is it, doctor, that I always take cold in my head?" Doctor: "It is a well-known principle, sir, that a cold is likely to settle in the weakest part."

A WIDE RANGE.—A wide range of painful affections may be met with Hagyard's Yellow Oil. James M. Lawson, of Woodville, Ont., speaks of it in high terms for rheumatism, lame back, sprains and many painful complaints too numerous to mention. It is used internally or externally.

"MONEY does every thing for a man," said an old gentleman, pompously. "Yes," replied another one, "but money won't do as much for a man as some men will do for money."

TEACHER: "Are *pro* and *con*. synonymous or opposite terms?" Scholar: "Opposite." Teacher: "Give an example." Scholar: "Progress and Congress."

Mrs. Langtry, Sara Bernhardt, and Adolpha Patti Revisit Toronto.

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

A BOSTON correspondent writes: "You want to know what kind of fruit an axletree bears. Why, nuts, of course; one on each end of the tree." We thought some fellow of the Hub would be able to tell us.

TRY IT.—Two of the most troublesome complaints to relieve are asthma and whooping cough, but Hagyard's Pectoral Balsam seldom fails, either in these or other prevailing throat and lung troubles. All dealers in medicine have this remedy for sale.

SCHOOLMASTER (just beginning a nice, improvised lesson upon minerals to the juniors): "Now, what are the principal things we get out of the earth?" Youthful angler, aged four (confidently): "Worms."

\$1,000 REWARD

for your labour, and more, can be earned in a short time if you at once write to Hallett & Co., Portland, Maine, for information about work which you can do and live at home, whatever your locality, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett & Co. will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once, and learn for themselves. Snug little fortunes await every worker.

ELDERLY philanthropist to small boy who is vainly striving to pull a door bell beyond his reach: "Let me help you, my little man." (Pulls the bell.) Small boy: "Now you had better run, or we'll both get a licking."

GO AS YOU PLEASE,

but if you are constipated, or have sick headache, bad taste in the mouth, rush of blood to the head, bilious complaint, or any similar difficulty, you should go at once to your druggist for Dr. Pierce's "Pleasant Purgative Pellets," the most efficient means for eradicating it, by correcting all disorders of the liver, stomach and bowels. Small, sugar-coated, agreeable to take, and cause no pain or griping. By druggists.

"THERE," exclaimed Mrs. Nickleplate who affects the antique, "there is a vase that is very old!" "I can see that by the dust on it," was the innocent reply of Mrs. Plainly, as she drew an arabesque with her finger on the vase.

Horsford's Acid Phosphate.
In Nervous Debility.

Dr. S. E. SYLVESTER, Portland, Me., says: "I have used it in nervous debility with most satisfactory results."

"SAY, Milus, when air yer gwine ter name yer new boy?" a negro, upon meeting an acquaintance, asked. "Done named him." "Dat so?" "Yes, sir." "Hopes yer gin him er big name." "I did. Named him arter a big Congressman." "What does yer call him?" "Oleomargarine Bill." "Dat's right. Named him arter de statesman an' der folks karn say dat he's er slouch. Dat geneman what yer named him arter hill de whole Congress fur a laung time, an' o' cose mus' be er smart man."

DANGEROUS DRUGS

HOW TO CONTROL EFFECTUALLY ALL SUCH HORRIBLE HABITS.

Rochester, N. Y., Post-Express.

A gentleman who has spent the summer abroad, said to our reporter, that the thing that impressed him most of all was the number of holidays one encounters abroad and the little anxiety the people display in the conduct of business affairs. "Men boast here," he said, "that they work for years without a day off; in Europe that would be considered a crime."

Mr. H. H. Warner, who was present at the time, said, "This is the first summer in years that I have not spent on the water. Been too busy."

"Then, I suppose you have been advertising extensively?"

"Not at all. We have always heretofore closed our laboratory during July, August and September, but this summer we have kept it running day and night to supply the demand, which has been three times greater than ever before in our history at this season."

"How do you account for this?"

"The increase has come from the universal recognition of the excellence of our preparations. We have been nearly ten years before the public and the sales are constantly increasing while our newspaper advertising is constantly diminishing. Why, high scientific and medical authorities, now publicly concede that our Warner's safe cure is the only scientific specific for kidney and liver diseases and for all the many diseases caused by them."

"Have you evidence of this?"

"Abundance! Only a few weeks ago Dr. J. L. Stephens, Lebanon, Ohio, a specialist for the cure of narcotic, etc., habits, told me that a number of eminent scientific medical men had been experimenting for years, testing and analyzing all known remedies for the kidneys and liver, for, as you may be aware, the excessive use of all narcotics and stimulants destroys those organs, and until they can be restored to health the habits cannot be broken up! Among the investigators were such men as J. M. Hall, M.D., President of the State Board of Health of Iowa, and Alexander Neil, M.D., Professor of surgery in the college of Physicians and Surgeons and president of the Academy of Medicine at Columbus, who after exhaustive inquiry, reported that there was no remedy known to schools or to scientific inquiry equal to Warner's safe cure!"

"Are many persons addicted to the use of deadly drugs?"

"There are forty millions of people in the world who use opium alone, and there are many hundreds of thousands in this country who are victims of morphine, opium, quinine and cocaine. They think they have no such habit about them—so many people are unconscious victim of these habits. They have pains and symptoms of what they call malaria and other diseases, when in reality it is the demand in the system for these terrible drugs, a demand that is caused largely by physicians' prescriptions which contain so many dangerous drugs, and strong spirits, and one that must be answered or silenced in the kidneys and liver by what Dr. Stephens says is the only kidney and liver specific. He also says that moderate opium and other drug eaters, if they sustain the kidney and liver vigor with that great remedy, can keep up these habits in moderation."

"Well does not this discovery give you a new revelation of the power of safe cure?"

"No, sir; for years I have tried to convince the public that nearly all the diseases of the human system originate in some disorder of the kidneys or liver, and hence I have logically declared that if our specific were used, over ninety per cent. of these ailments would disappear. The liver and kidneys seem to absorb these poisons from the blood and become depraved and diseased."

"When these eminent authorities thus publicly admit that there is no remedy like ours to enable the kidneys and liver to throw off the frightful effects of all deadly drugs and excessive use of stimulants it is an admission of its power as great as any one could desire; for if through its influence alone the opium, morphine, quinine, cocaine and liquor habits can be overcome, what higher testimonial of its specific power could be asked for?"

"You really believe then, Mr. Warner, that the majority of diseases come from kidney and liver complaints?"

"I do! When you see a person moping and grovelling about, half dead and half alive, year after year, you may surely put him down as having some kidney and liver trouble."

"The other day I was talking to Dr. Fowler, the eminent oculist of this city, who

said that half the patients who came to him for eye treatment were affected by advanced kidney disease. Now many people wonder why in middle life their eye sight becomes so poor. A thorough course of treatment with Warner's safe cure is what they need more than a pair of eye glasses. The kidney poison in the blood always attacks the weakest part of the body; with some it affects the eyes; with others the head; with others the stomach or the lungs, or rheumatic disorder follows and neuralgia tears them to pieces, or they lose the powers of taste, smell or become impotent in other functions of the body. What man would not give his all to have the vigor of youth at command?"

"The intelligent physician knows that these complaints are but symptoms; they are not the disorder, and they are symptoms not of disease of the head, the eye or stomach or of virility, necessarily, but of the kidney poison in the blood and they may prevail and no pain occur in the kidneys."

It is not strange that the enthusiasm which Mr. Warner displays in his appreciation of his own remedy, which restored him to health when the doctors said he could not live six months, should be infectious, and that the entire world should pay tribute to its power. For as Mr. Warner says, the sales are constantly increasing, while the newspaper advertising is constantly diminishing. This speaks volumes in praise of the extraordinary merits of his preparations.

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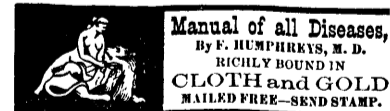
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Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD MAILED FREE—SEND STAMP.

LIST OF PRINCIPAL NOS.	CURES	PRICE.
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Sailing dates from Montreal, as under:

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*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Passengers for s.s. Toronto, Sarnia and Montreal can embark at Montreal the day previous if they so desire.

Special rates for clergymen and their wives. Rates of passage from Quebec, Cabin, \$50 to \$80, according to steamer and accommodation. Second Cabin, \$30; Steerage at lowest rates. Apply to K. M. MURDOCK & CO., 60 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West.

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James' The Best Stove Polish Manufactured

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Beware of common Imitations.

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Use James' Prize Medal Rice Starch.

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The Rising Generation

sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with Indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

follows generation, transmitting a legacy of good or ill, according to well-known physical laws. To the unfortunate sufferer from hereditary Scrofula, nothing can be more cheering than the assurance that in Ayer's Compound Extract of Sarsaparilla is found a constitutional remedy, which eliminates the poisonous taint, and restores to the blood the elements necessary to

Entirely Cured."

Mrs. H. M. Thayer, Milton, Mass., writes: "I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradlee, Hyde Park, Mass., writes: "I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. M. F. Hamblett, 25 Lawrence street, Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and obtained no relief until I took

Life and Health.

Alarie Mercier, 8 Harrison avenue, Lowell, Mass., writes: "My son was weak and debilitated, troubled with sore eyes and Scrofulous humors. Ayer's Sarsaparilla restored him to perfect health." Irving H. Edwards, Ithaca, N. Y., writes: "From the time I was four years old, until eighteen, I was subject to Scrofulous sore throat. Many a time my neck has been raw sore, from poultices put on to draw out the inflammation. I took four bottles of Ayer's Sar-

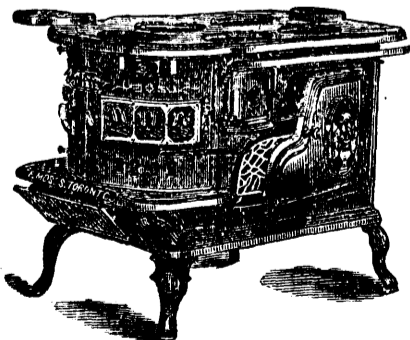
Ayer's Sarsaparilla

saparilla. Since that time I have enjoyed excellent health."

and have never had the disease since, in sixteen years."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.



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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
- BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
- GUELPH.—In Knox Church, Guelph, on Tuesday, November 16, at half past ten a.m.
- KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.
- BROCKVILLE.—In First Church, Brockville, on December 7, at half-past two p.m.
- PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
- CHATHAM.—In First Church, Chatham, on Tuesday, December 14.
- BARRIE.—At Barrie, on Tuesday, November 30, at eleven a.m.
- OWEN SOUND.—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.
- HAMILTON.—In Central Church, Hamilton, on Tuesday, November 16, at ten a.m.
- SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.
- QUEBEC.—In Sherbrooke, on Tuesday, December 14, at eight p.m.
- MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887.
- MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.
- WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.
- SAUGEEN.—In the Presbyterian church, Mount Forest, on Tuesday, December 14, at eleven a.m.
- WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 7, at half-past seven p.m.
- TORONTO.—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, December 7, at ten a.m.

British Society for the Propagation of the Gospel Among the Jews.

A PUBLIC MEETING

On behalf of the above Society will be held in **KNOX CHURCH,** On Monday Next, November 15,

When the Revs. J. DUNLOP and AARON MATTHEWS, the Deputation from London, England, will give interesting facts of Christian work among the Jews. Mr. Matthews will also give an account of his conversion.

MR. W. MORTIMER CLARK WILL PRESIDE.

Revs. Dr. Kellogg, Briggs, Thomas, Milligan, McLeod, Stafford, Gilray, Cameron, and others, will be present.

BIRTHS, MARRIAGES, AND DEATHS.

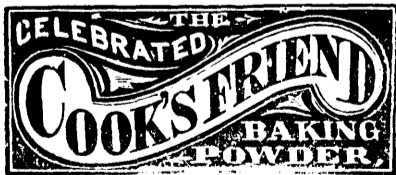
NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the Queen's Hotel, Toronto, on Wednesday, November 3, by the Rev. H. M. Parsons, Wm. C. B. Rathbun, Esq., youngest son of the late H. B. Rathbun, Esq., of Deseronto, to Jean, eldest daughter of J. L. Blaikie, Esq., formerly of Hollydean, Rosedale.

DIED.

At Vaughan, Ontario, October 26, aged eighty seven years, Janet Archer, widow of the late John Fenwick, and mother of Rev. T. Fenwick. She was born in Crailing, Roxburghshire, Scotland. She was, probably, the last survivor of the first communicants in the St. Andrew's Church in Toronto, now demolished.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

THE PRESBYTERY OF WINNIPEG is anxious to secure

An Ordained Missionary for La Salle, and a Catechist for Dominion City, and another for Millbrook.

An engagement would be entered into at once if suitable men can be obtained. Application may be made to the Superintendent of Missions, Rev. James Robertson, Winnipeg, or

REV. D. B. WHIMSTER, Winnipeg, Man.

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English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.

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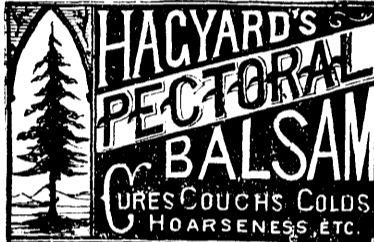
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CURE

Ache Headache and relieve all the troubles incident to a bilious stage of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO., New York City.

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A Christmas Service by J. E. HALL, Consisting of Responsive Readings and Recitations, throughout, which are interspersed new and appropriate songs prepared especially for this Service. Price same as for "Christmas Selections."

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A NEW CHRISTMAS CANTATA BY CLARA LOUISE BURNHAM and GEO. F. ROOT. Illustrating the true spirit in which Christmas should be observed—that is the spirit of kindness and good will to all. Price 50 cts. each by mail postpaid; \$3 a dozen by express not prepaid. Send for our complete list of Christmas Music.

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