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ASK YOUR GROCER FOR IT.

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SWEET PICKLED GRAPES.—Press the pulp from the grapes, then boil and sift; mix sifted pulp and skins, and add half the weight of sugar. To two quarts of grapes, put one tablespoonful each of cinnamon, cloves and allspice. Cover with vinegar, and cook slowly three or four hours.

IN THE PANTRY.—One of the nicest contrivances for keeping knives, forks and table-spoons in, is a pocket tacked on the pantry door. Make this of enamel cloth, and line with red canton flannel, stitching small divisions to fit each article. The canton flannel will absorb all moisture that may be left on these articles.

CINNAMON JELLY CAKE.—One tablespoon butter, one cup sugar, two-thirds cup sweet milk, two eggs, one teaspoon cream tartar, half-teaspoonful soda, two cups flour. For the jelly, use the yolks of the eggs (or one egg for the cake, and one for the jelly), two tablespoons sugar, and one level teaspoon cinnamon. Put the jelly between the layers and on top.

FOR house cleaning, there is nothing to compare with **JAMES PYLE'S PEARLINE.** It does the work in half the usual time without soap or anything else. Sold by all grocers, but beware of counterfeits.

A GOOD WAY TO USE COLD MEAT.—Take the remnants of any fresh roasted meat and cut in thin slices. Lay them in a dish with a little plain boiled macaroni, if you have it, and season thoroughly with pepper, salt, and a little walnut catsup. Fill a deep dish half full; add a very little fine chopped onion, and pour over half a can of tomatoes or tomatoes sliced, having previously saturated the meat with stock or gravy. Cover with a thick crust of mashed potato, and bake till this is brown in a not too hot oven, but neither let it be too slow.

LOST!—How many people of both sexes are suffering from lost vitality, all broken down, and on the verge of consumption that might be restored, as many have been when given up to die, if they would use **Burdock Blood Bitters**, which restores lost vitality and gives new vigour to the debilitated system.

BOSTON TOMATO SOUP.—Take one quart tomatoes, one pint hot water, one tablespoonful salt, four cloves, four pepper-corns, one tablespoonful chopped onion, one tablespoonful chopped parsley, one tablespoonful butter, two tablespoonfuls flour. This soup is made without stock. The tomatoes are first put on with hot water, the sugar, salt, cloves, pepper-corns and onion, and let it stew till all is soft enough to strain. It will require from fifteen minutes to half an hour. A little sugar is always an improvement in tomato soup, not to give it a sweet taste, but to modify the acidity of the vegetable. Add the parsley to the soup; pat the flour and butter together as for white sauce; add to the soup; let it cook a moment, strain and serve. Cornstarch may be used for thickening in place of flour, taking but half the quantity of flour specified. Strain into a hot tureen.

HONESTY THE BEST POLICY.—An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the stomach and bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

NEURALGIC HEADACHE OF WOMEN.—The *Lancet* remarks: The increased, and apparently increasing, frequency of neuralgic headache among women must needs have a cause. There is one of singular simplicity and quite obvious which has been overlooked, and to which it is worth while to draw attention: The pain experienced is generally located in one or more of the branches of the second cervical nerve, very commonly those terminating in the scalp at the occiput. As a matter of fact the nerves of the scalp are irritated by the hair being drawn tightly back and put on the strain, not as a whole, in which case the strain would be spread over a large area of the surface, but by small bundles of hair which are pulled back and held in place by hairpins. Relief is often consciously experienced as a result of removing the hairpins, but this has only a temporary and partial effect. The injury done is lasting in its consequences. The present style of dressing the hair should be discontinued, as it probably, in part, at least, accounts for the extreme prevalence of a form of suffering which is both intractable and distressing.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.
Most Valuable for Consumption and Debility.
Dr. N. C. REED, of Columbus, O., says: "I have used your Emulsion in all cases requiring the Cod Liver Oil and Hypophosphites, and do not hesitate to pronounce it the best yet brought before the public—especially useful in consumption and debilitated conditions."

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"It has become so common to begin an article, in an elegant, interesting style, 'Thou run it into some advertisement, that we avoid all such, and simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, 'To induce people 'To give them one trial, which so proves their value that they will never use anything else.'"

"THE REMEDY so favourably noticed in all the papers, Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability 'In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?

"No? 'She lingered and suffered along, pining away all the time for years.' 'The doctors doing her no good;' 'And at last was cured by this Hop Bitters the papers say so much about.' 'Indeed! Indeed!' 'How thankful we should be for that medicine.'"

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery 'From a complication of kidney, liver, rheumatic trouble and nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now, she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it.' THE PARENTS."

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

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

It is purely vegetable. For children it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina Avenue and Nassau Street, Toronto.

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- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
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- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or some fatal ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated by time or it will gain the mastery. Don't neglect it. **WARNER'S SAFE CURE** has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, SEPTEMBER 16th, 1885.

No. 38.

"In every respect a credit to the Presbyterian Church in Canada."—*Barrie Gazette.*

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G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE Prohibitionists of Iowa, convinced that juries will not convict rum-sellers, have obtained a law providing that forbidden bars may be closed by injunction. The defendants in some test cases now expect to have the statute declared unconstitutional on the ground that it denies to them the right of trial by jury.

THE tone of the Pope's late "allocation" implies that he is not altogether easy in his mind as to Prussia, and cannot look upon the progress of affairs in France as other than menacing to the Papacy. Ireland he judiciously abstained from mentioning—although, no doubt, a good deal of thinking takes place concerning it.

THE New Hampshire Legislature, which two years ago passed an act providing for instruction in the schools on the effects of alcohol and narcotics, has at its present session, now just closing, passed a law prohibiting the sale of cigarettes or tobacco in any form, to persons under sixteen years of age, imposing a fine of \$20 for each violation.

THE Philadelphia *Press* recently took a vote among its subscribers upon a number of timely questions. One of them was: "Would the substitution of light wines and malt liquors for strong alcoholic drinks remove the evils of intemperance to such an extent as to make further prohibitory legislation unnecessary?" The vote was remarkable. It stood, ayes, 163; nays, 881.

THE Pope, it is stated, has recently sent "a morsel of the True Cross" to the Queen of Spain. If anybody outside of the Roman Catholic Church were honestly to make such a pretence as that, he would be universally pronounced a lunatic. There can be no mistake about that. But such supreme absurdities are so common within the pale of Holy Mother that they have ceased to excite surprise.

It does seem rather hard upon the Clerical party in France for the Government to forbid the clergy advising their parishioners how to vote. In the election of next month the fate of the Church in France is to be decided, practically. The anti-Clerical forces are allowed to use every means and every influence to gain votes against the Church. It is a curious interpretation of "liberty" to deny the Church equal rights of defence.

NEWS has just been received from the Congo that the mission steamboat *Peace* has returned, without mishap of any kind, from a journey up the Congo of nearly 4,000 miles. It brings back most encouraging intelligence. The whole country on both banks of this noble river is said to be open to missionaries for the preaching of the Gospel. The Congo region discovery promises to mark an epoch in modern history. All the reports are encouraging.

THE Belfast *Witness* says: On the recommendation of the Right Hon. Lord Waveney, Mr. John M'Ceekin, Churchfield, Portglenone, has been appointed to the commission of the peace for County Antrim. Mr. M'Ceekin is a magistrate for County Londonderry. This is another Presbyterian on the Antrim magistracy. Mr. M'Ceekin is brother to the

Rev. D. M'Ceekin, Ballymena, and connected with a family identified with Irish Presbyterianism for generations.

SIX thousand Bibles a day is the average issue from the London depot of the British and Foreign Bible Society, and from various foreign depots taken together, the issues are still greater. Not only in England and France does the Society employ printing presses, but also in Brussels, Amsterdam, Berlin, Cologne, Vienna, Rome, Madrid, Lisbon, Copenhagen, St. Petersburg, Constantinople, Beyrout, Bombay, Madras, Calcutta, Shanghai, Capetown, Sydney and other centres of activity.

A HEATED discussion has taken place at a meeting of Thurso Parochial Board, Caithness-shire, over a motion that the cemetery be opened for a few hours on Sabbath evenings, for public walking and recreation. One member protested against the proposal, as tending to Sabbath desecration. Ultimately the motion was carried by six votes to four. But several members, after denouncing the motion, left the meeting, rather than vote. A few years ago, and not many either, the proposition would have been thrown out without a division.

STATISTICS of 1884 are said to prove that there are 76,960 evangelical preachers in the United States, 126,109 congregations, and 10,561,648 communicants. Of miscellaneous sects there are 38,791 preachers, 10,763 congregations, and 7,169,655 adherents. If each member of an evangelical church represents two even, including children, who are adherents, the evangelical population amounts to 31,684,944. On the other hand, the Romanists claim 6,905 priests, 7,663 congregations, and 6,800,000 souls, constituting the entire population adhering to Rome.

MR. C. C. BLAKE, who publishes at Richland, Kansas, a monthly periodical called the *Future*, and devoted to "a calculation of the coming weather through astronomical mathematics," cheerfully predicts that the weather until October 1 will be "as favourable as could generally be desired." We are inclined to have some confidence in this prediction, less on account of Mr. Blake's astronomical mathematics than because he says that "if there is anything he detests more than another it is infallibility." This is a good sign, as is also his aversion to the name of weather prophet, and differentiates him from most vaticinating meteorologists.

A CORRESPONDENT of the *Herald and Presbyter* writes: "It is not generally known that South Carolina, alone of all the States, prohibits divorce, permitting it on no ground; that it prohibits the sale of liquor everywhere in the rural districts, allowing it only in incorporated towns, and giving these places local option, of which about half the towns avail themselves; that it forbids the running of all freight trains on Sunday, and all passenger trains, except such as carry the United States mail; that it classes duelling with murder, and disfranchises the lottery ticket dealer." This is certainly a noble record for a State in these degenerate days. *Si sic omnes.*

ON the 20th day of next June our noble Queen will enter on the fiftieth year of her reign, and preparations are being made for a grand year of rejoicing over the event. But three sovereigns of England have reached the year of jubilee. These were Henry III., whose coronation took place October 16, 1216, and his death occurred November 16, 1272, giving him a reign of fifty-six years. The year 1266 was his jubilee. Edward III., crowned January 25, 1327, and died June 21, 1377, having closed his jubilee but six months before his death; George III., who came to the throne in 1760 and died in 1820, after a turbulent reign of sixty years. The peculiarity of the long reign of Victoria is that it has been one of almost unbroken peace and wonderful prosperity, which may well be celebrated with a jubilee.

THE political campaign in England hangs fire except upon the Irish question. Mr. Gladstone is back from Norway in better health than when he left home, but it is still uncertain whether he can take part in the canvass. Mr. Parnell, of all the leaders, is the only one who has frankly announced his line of action. It has not proved popular in England. The press has met his demands with the reply, "impossible." Lord Hartington, speaking for the Liberals, declares the same thing. The two great English parties, he says, would unite to veto Mr. Parnell's plans. They may, but the Conservatives are not marching right forward with that assertion in their mouths as they ought to be doing. On the contrary, they are saying little or nothing on that point. On all questions save this the Liberal party lacks unity. Everything waits for Mr. Gladstone.

THE United States Consul at Sierra Leone has sent to the State Department a despatch giving an account of the movements of an army of 100,000 men in the interior of Africa. This movement, which the Consul styles extraordinary, and which is certainly so if his information is trustworthy, is among the Mohammedans of the Nigritian regions, and extends from Timbuctoo to the west coast. A Mandingo named Samudu is at the head of the movement. His army, divided into three portions, is said, for one thing, to have driven away certain French troops near the headwaters of the Niger. Another portion is operating in the regions east of Liberia, while the third is approaching the coast a few miles north-west of Sierra Leone. The tribes are said to be submitting to the demands of Samudu, or, as in the case of the kingdom of Soolima, are subdued by force. The result of the movement, it is thought, will be to suppress the disturbing elements that have come from some of the plundering and vagabond tribes of the interior and open the region to trade. But while heathenism is overcome, Mohammedanism takes its place, and Samudu's success means the establishment of the faith of the False Prophet over all that region of Africa. Still, if the country is open to trade it will be open to the Gospel, and so this Mohammedan, all unwittingly, may be preparing the way of the Lord.

PROFESSOR GOLDWIN SMITH delivered an address before the recent meeting of the American Historical Association at Saratoga, on the political history of Canada. The British Empire, he said, was made up of elements—India, the military dependencies, the crown colonies, and the self-governing colonies. The self-governing colonies were really independent nations, bound to the Mother Country only by a nominal tie, though the moral tie was still strong. Americans were hardly conscious of the recent extensions of Canada and the growth of her aspirations. . . . More power was given to the Federal Government in Canada than in the United States. The framers of the Canadian constitution believed that secession was caused by want of power in the central Government of the United States, whereas it was caused solely by slavery. The appointment of the judges for life was a British feature in the constitution and secured their perfect independence. They tried disputed elections to the general satisfaction. Party was for the first time formally recognized by framers of the Canadian constitution. The question whether party could continue to afford a firm basis for government was the political problem of the day. The break-up of parties was seen in all European countries, and had begun even in the United States. . . . Canadian confederation was still on trial and had great difficulties, both geographical and political, to contend with. A veil hung over the future. The speaker said he could not venture to discuss there any question connected with the internal relations of Canada; but he might say that when fears of American interference had been expressed on his side of the line he had always told those who expressed them, he had never heard a single word of ill-will toward Canada, or a single utterance of desire to aggress upon her, or to interfere with her in any way; and as far as any action of the American people was concerned her political destinies were absolutely in her own hands.

Our Contributors.

THE BATTALIONS AT THE FRONT.

BY KNOXONIAN.

The stamping out of the insurrection in the North-West has made Canadians somewhat familiar with military terms. Seven months ago some of us may not have known what a "corral" is, but some of us know now. Seven months ago some of us may not have known how to classify majors, colonels, captains, and other officers according to their rank. Of course we all know now. We know, too, what a battalion is; and are familiar with the names of several battalions that distinguished themselves at the front. Suppose we divide up the workers of the Presbyterian Church into battalions and see how the grand army of John Calvin in this country looks in action. There is first

THE CLERICAL BATTALION.

This battalion is 700 strong. The uniform is generally a sombre black with white facings. The members of this battalion are all officers. Theoretically, the officers are of the same rank. This is what is meant by "parity of Presbyters." The phrase "parity of Presbyters" is good as a mere phrase, and sounds well in speeches and books on Church government. There is more of it in speeches and books than in actual life. Just how much "parity" there is between a city pastor who receives \$4,000 and a Muskoka missionary who luxuriates on \$400, it is difficult to say. Perhaps the principal points of "parity" are that both are good men, both are Presbyterians, both preach the Gospel and both belong to the Adam family. It would be an interesting exercise to make a few points on the martial qualities of the clerical battalion. Such work, however, is quite unnecessary. The part of the rank and file that hang about the rear, and do nothing but talk, may be safely entrusted with the duty of criticising the clerical battalion. They are always ready to sacrifice themselves in that way. Should they fail in this most important work the members of the battalion may be depended on to criticise each other. It is a way some of them have.

On the whole, the clerical battalion is a noble body of men. A trifle slow perhaps at times, but generally steady and strong. They may not always be the first on the field; but they are always the last to leave. In fact they hardly ever do leave. They don't make as much noise in action as the Methodist battalion; but they are steadier and stay better. The Methodist battalion can beat them on a cheer; but they never beat them on a charge. Never. They are not so showy as the Episcopalian battalion; and don't pay so much attention to their uniform. The Episcopalian battalion have been known to quarrel about their uniform in front of the foe. As all-round fighters, the Baptist battalion is not to be compared with the Presbyterian. The Baptist clerical battalion fight with desperation if there is a body of water behind them; but out in the open field they are no match for the Presbyterian battalion. Some of the senior members of the Presbyterian battalion have at times been charged with indulging in a little too much strategy in regard to vacant positions on the field; but quite likely the facts have been exaggerated. One weak point about this battalion is that the members are very liable to quarrel about the battalion music. Quarrelling about music in front of the foe is not much better than quarrelling about the colour of the uniform. Next in order comes the

BATTALION OF RULING ELDERS.

This battalion numbers 4,626. It is on the whole a solid, steady battalion, and has a noble history. In other lands it has done splendid service on many a hard-fought field. In the early history of Canada many of our best positions were taken and bravely held by members of this battalion until the clerical battalion came up. Of late this battalion has been a good deal criticised. It won't do the battalion any harm, perhaps some good. For every penful of ink spent in criticising them, a paillful has been spent on the clerical battalion. It has been proposed that the members of this battalion enlist for five years instead of for life. The proposal does not meet with general acceptance and may never be anything more than a proposal. Some heavy ordnance will be needed to carry the proposal into effect. So far a strong case has not been made out. To show that out of nearly five

thousand elders a few are useless and a few worse than useless, is to show nothing at all. In any body of half that size there will always be some useless men. There are only 700 ministers in the Church, some of them are useless and some worse than useless; a number of elders, like a number of ministers, should never have been in their office; a number more, like some of their ministerial brethren, have outlived their usefulness; a number from various causes have become hopelessly soured, just as some ministers have become hopelessly soured; a few are chronic obstructionists, and a few ministers figure in the same way; but these numbers when added are small compared with the whole number. Count them out of the nearly five thousand and you have a body of Christian men that for high Christian character, fidelity to the truth, zeal for Christ and His cause, stands head and shoulders over any body of Christian laymen in the Dominion. Next comes

THE FINANCIAL BATTALION.

This battalion is composed of deacons, managers, missionary collectors, missionary treasurers and other officials who collect and take care of the sinews of war. It numbers over 7,000. The members are usually the best business men in the Church and that generally means that they are among the best business men in the community. Last year this battalion collected and handled \$1,558,218. This amount is almost as large as the annual revenue of Ontario. It is larger than the revenue of the smaller Provinces of the Dominion. It is easy to write these facts, but who has any proper idea of the labour and responsibility of handling a million and a-half of dollars in small amounts. And so well is the work done that a serious mistake rarely occurs. The financial battalion deserves the thanks of the Church. The only reward many of them ever receive in this world is impertinent nibbling at their annual statement, quite often made by men who don't pay enough to the Church to keep the Church officer in matches. The financial battalion will get their reward when the Chief Captain returns!

The largest battalion in the grand army of John Calvin is

THE SABBATH SCHOOL BATTALION.

This battalion numbers 11,014. They teach in round numbers 100,000 scholars. The battalion is largely composed of ladies and is all the better on that account. Like the elders, these teachers have been favoured with some adverse criticism of late. It is proposed that they should stand examinations as a test of their fitness to teach. On the whole they do their work quite as well in the Sabbath school as the preachers who proposed to examine them do theirs in the pulpit, and in many instances very much better. It is said that some of those who clamour the loudest for examining Sabbath school teachers, used to dodge their own examinations in college. Taken as a whole our Sabbath school workers are the best people we have. They work fifty afternoons each year for the Church and teach many a child more Gospel truth in one afternoon than its parents would in a year. There is many a child in the ransomed throng around the throne who was shown the way thither by the faithful and self-denying teachers of our Sabbath schools. Now we come to

THE MUSICAL BATTALION.

There is no column for this battalion in the Blue Book. As there are about 900 congregations and many of them have choirs, there must be over 3,000 people engaged in one way or another in conducting the psalmody of the Church. This is the most severely criticised, worst abused and least-thanked battalion in the whole army. High-toned choirs are severely criticised; medium-toned choirs are treated in the same way; while the lone precentor who stands up "alone in his glory" and does the best he can, is often mercilessly criticised even by those who like him and are abused by those who don't. Men who cannot sound "Doh" to save their lives, who don't know the National Anthem from Old Hundred, who don't know sharps from flats, though they ought to be very familiar with flats, can always find fault with the singing. We can remember but one congregation in the Church—St. James Square, Toronto—that gives a vote of thanks to its choir at the annual meeting. There may be others, but certainly not many, that even go through the form. We have attended church with commendable regularity all our lives and we never

heard one petition offered in a Presbyterian pulpit for those leading in the service of song. Is this right? The service of song is one of the most important and might be, and sometimes is, one of the most edifying and impressive in public worship. Too often it is little more than a bone of contention between the more conservative and more advanced elements in the congregation.

It has often been urged that choirs have been the cause of much trouble in churches. Even Talmage, who is genial almost to a fault, says that when the Devil cannot get into a church in any other way he can always get in through the choir. If some musical man were to challenge the popular verdict against choirs, it might be very difficult to show when you come down to hard facts that choirs have caused more trouble in churches than ministers or elders, or some people who are nothing and do nothing, have caused. But assuming that musical people are sometimes very sensitive, envious or jealous of each other, have they a monopoly of these qualities? Are they any more sensitive or envious or jealous-minded than some ministers are?

A good choir practises once a week which means fifty-two evenings a year given to the Church. They sing twice every Sabbath which means one hundred services of very difficult and easily spoiled work. Even if musical ability goes for nothing, and it is worth a great deal, the labour involved in all this is no trifle. Surely the persons who do it without fee or reward are at least entitled to the gratitude of congregations. And then who can estimate the value of good singing to a congregation? Many of those who find fault with choirs and their work do not, never did, and perhaps never will, spend an hour a year in working for the Church. Surely there is room for improvement in the manner in which too many congregations treat those who lead them in the service of song every Lord's Day. It cannot be denied that choirs have been the source of a good deal of congregational friction. The fault may not always have been theirs; and if they were treated more generously and prayed for occasionally, there might not be so much friction. Sometimes it will be found that when young people in a choir quarrel badly, there are old people behind them—sometimes the mothers of the young ladies—who, instead of throwing oil on the troubled waters, do exactly the opposite.

WHAT THE RANK AND FILE SHOULD DO.

Help the battalions at the front. Pray for them. Cheer them on. Support them. And send on abundant supplies, especially to the financial battalion.

A HOLIDAY TRIP.

LONDON.

London is, *par excellence*, the city of the world. With a population nearly equal to that of the Dominion of Canada, one meets with people of almost all nationalities and all grades of society. It is said to contain more Scotchmen than are to be found in Edinburgh, more Irishmen than in Dublin, and more French and Germans than in many of the larger cities in Germany and France. To do it at all thoroughly would require not the few days or weeks usually given to it by transatlantic visitors, but several months. We have spent fully three weeks here, and though we have sought to utilize our time as advantageously as possible, there are yet many places on the list of those we purposed visiting which we have failed to see.

On arriving in the city, the first matter requiring attention is to find a suitable home during the period of one's stay. Hotels there are in abundance, and that at rates to suit almost any purse. While some of these are conducted on the American principle, of so much per day, including everything, the general plan is to pay so much for your room and attendance, and to take your meals either in the hotel or other restaurant, paying for what you get according to a printed tariff supplied on entering. The plan we adopted, and which we found most satisfactory in every respect, was to take rooms at a private hotel on a quiet respectable street, near the centre of the city, paying a certain sum per day for rooms, attendance and breakfast, and taking lunch and dinner at some restaurant wherever we happened to be. In connection with all the parks, museums, places of entertainment, etc., there are good restaurants in abundance, where meals may be had at prices to suit one's taste or purse. A good comfortable room in such private hotels, with breakfast and attendance,

can be got for about \$1 or \$1.25 per day; lunch and dinner on a moderate scale, for about seventy-five cents or \$1, making in all, say \$2 per day. Of course if one lives in a fashionable part of the city and dines luxuriously, he will have no difficulty in running up a bill of \$5 daily, but for those who desire to live quietly and moderately it can be done for \$2 or \$2.25 per day, and that comfortably. I do not mean that this will meet all necessary expenditure. There are many incidentals, such as cab or omnibus hire, charges for admission to places of interest, gratuities to this one and the other, etc., so that the visitor to London may consider himself fortunate if his expenditure, including board, does not exceed an average of \$3 per day.

Notwithstanding the vast extent of the city and the great distances between places of interest, little time need be spent in going from one point to another. The city is girded around by two lines of underground railway, an inner and an outer circle, with stations about half-a-mile apart, so that for a few cents one can go a distance of several miles in a very short time. In warm weather, such as we have had during our sojourn here, it is hot work this underground railway travelling, and we have shown a decided preference for the tops of omnibusses. Living as we did a stone's throw from the Strand, we were within a minute's walk of that busy thoroughfare, with its continuous stream of omnibusses. There are seats on top of these, and the cheapest, and in warm weather the coolest, way to see London streets is to mount one of these conveyances, get near to the driver if possible, and from him or your guide-book learn the names of the streets, parks and public places along the route. The numerous steamers that ply the river Thames also afford cheap and comfortable access to many points of interest, and from these a good view is had of the numerous magnificent bridges that span the river and the buildings upon its banks.

We visited many of the churches, museums, galleries, parks, gardens and public buildings. We sat in the Speaker's Gallery when the House of Commons was in session and heard Parnell and others of the Home Rule party speak, and a poorer specimen of Irish oratory we never heard. They were criticising the items of the Budget relating to the Irish constabulary and no wonder that the seats of the members were nearly all empty as they spoke, for the tone and general tenor of their remarks were anything but edifying to intelligent persons. If Ireland had Home Rule under the leadership of such politicians as we heard that evening, a sad future would be that of the Green Isle. We heard Spurgeon in his Tabernacle, Farrar in Westminster Abbey, Vaughan in the Temple Church, Dykes in Regent Square, Parker in the City Temple, Dr. John Hall, of New York, in St. John's Wood Presbyterian Church, etc. The sermon of the last named was, in our humble opinion, incomparably superior to that of any of the others. It was an able, simple, powerful and telling discourse on the words: "The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Would that in all the pulpits of London the Gospel were proclaimed from Sabbath to Sabbath as it was that night in Dr. Gibson's church in St. John's Wood!

We frankly confess to a feeling of disappointment at what we saw and heard in some of the London Episcopal Churches. Fine music, artistic chanting of psalms and prayers, graceful diction, a beautiful essay, and that was all. On more than one occasion I came away from church feeling that it was *not* good for me to be there. Call it prejudice or bigotry or narrowness or what you will, *for me* there was no true *worship* in the service. Nothing to call forth the devotional feeling. Even in connection with Spurgeon's church there was disappointment. We had scarcely left the sidewalk and entered the church ground before there were thrust into our hands soiled envelopes, and before we had time to look at what was printed on them we were somewhat rudely met by a man who blocked the entrance to the church, telling us that we must before entering put a contribution in the envelope and place it in a certain box outside the building. We knew not at the time what we were being thus asked to contribute to, but one of our party afterwards learned that it was for the support of Spurgeon's College. The sermon that morning was earnest and practical and the whole service edifying, but had we not heard Spurgeon on more than one occasion before, we would probably have concluded that he was a much overrated man. Our reception at the church

door that morning may have had something to do with this feeling.

We were delighted to meet one evening in the Y.M.C.A. rooms the Rev. J. G. Paton, one of the Free Church missionaries to the New Hebrides, and to hear him tell the story of the triumphs of the Gospel on these islands, where for twenty-five years he has laboured side by side with the missionaries of our Canadian Church. It will be cheering to many of our people in Canada and especially to our faithful missionaries, Annand and Mackenzie and Robertson, to know that already \$27,500 have been collected of the \$30,000 required for the new mission steamer to take the place of the schooner *Dayspring*. Those in Canada who desire to have the privilege of aiding in the purchase of this steamer will require to forward their contributions without delay as Mr. Paton expects to receive the full amount in the next few weeks.

We leave to-night for the Continent, crossing to Antwerp *via* Harwich. W.

London, 30th July, 1885.

KNOX CHURCH, TORONTO.

To give a complete sketch of this memorable edifice one would require to write a history of Presbyterianism in Ontario, which time, as well as space, will not permit, but a brief sketch of its work and *modus operandi* will, no doubt, prove interesting and profitable.

It was organized in the year 1820, the grounds were presented by the late Mr. Jesse Ketchum, and a tablet commemorating his liberality may be seen at the present time in the vestibule of the church.

Its first pastor was the Rev. James Harris, who came specially from Belfast to advance the cause of Presbyterianism in connection with the Irish Church. He continued as pastor, doing good work—the membership increasing year after year—until 1844, the memorable year of the Disruption, when he retired, but continued a member of the congregation until his death in 1874. Up to this time it had been known as the "York Presbyterian Church." It then became connected with the Free Church of Scotland, and ever after was known as "Knox Church."

Its next pastor was the able and eloquent Rev. Dr. Burns, who rendered valuable service to the cause of the Presbyterian Church in Canada. He commenced his work in May, 1845; two years later, his services being in great requisition in other localities, he was granted a leave of absence for several months. During his absence the church was destroyed by fire in May, 1847. The congregation, with characteristic energy, immediately set to work to replace it; and a new church was completed and opened the following year. The Rev. Dr. Burns retired from the pastorate in June, 1856. He was succeeded by Rev. Dr. Topp, who was inducted on the 16th of September, 1858, and continued as pastor until his death in October, 1878, a period of twenty years. Under his pastorate the membership increased steadily, reaching 750. He organized a deacons' court which has rendered excellent service to the congregation, and it is a matter of surprise that this practice is not generally adopted by our whole Church.

The Rev. Dr. Topp's decease was a surprise, his illness not being very long, and his death occurring while making a pastoral visit. His services to the Church and in connection with the Union will long be held in grateful and loving remembrance. It was felt by all that it would be a difficult matter to fill Dr. Topp's place. After hearing a number of excellent preachers the choice of the congregation fell upon the Rev. H. M. Parsons, of Lafayette Avenue Presbyterian Church, Buffalo, who accepted, and was inducted on the 15th of April, 1880. He has proved the "right man in the right place." During the absence of a pastor the membership had fallen off, many removing, others going to churches nearer their homes. Mr. Parsons, however, soon proved himself to be full of energy, power and an excellent organizer. The membership has rapidly increased and now numbers nearly 900. Its Sabbath school has also largely increased.

The contributions of the church last year were nearly \$19,000. It also supports a mission school on Duchess Street, a student being in charge at a salary of \$450 per annum. The manner of conducting the work is simple. The city is divided into sixteen districts each of which has an elder and deacon which are regularly visited by both. Cases of sickness and

destitution are always promptly reported and promptly acted upon, none are neglected. The session of the church meets on the last Monday of each month, and the deacons' court the first Monday.

The services on the Lord's Day are always commenced promptly on time, the pastor generally being on hand five minutes before the hour.

The prayer meeting is well attended by both young and old, a marked feature of this meeting being the number of young men who take part, such as leading in prayer. In some of the districts there are cottage prayer meetings, and the young men are of great assistance to the elders who have charge of these.

The church has also a Young People's Christian Association; its motto is "All things in Christ." It is almost unnecessary to state that it has the hearty sympathy and co-operation of the pastor. Their object is "the moral and intellectual improvement of its members and the benefit of others as opportunity may occur." They hold a prayer meeting every Sabbath morning at a quarter past ten, the attendance has reached fifty-five, the ladies also attend, rendering valuable aid in the service of praise. During the winter months they hold fortnightly meetings of a select literary character, a noteworthy fact being that each meeting is opened and closed with devotional exercises. The officers are composed of an hon. president (always the pastor) president, 1st and 2nd vice-presidents, treasurer, secretary, assistant secretary, editor and a committee of four. They are elected annually. The president has the superintendency of the Sabbath morning prayer meeting. These meetings are conducted by over a dozen young men who take turns in leading them. The president or secretary gets the psalms or hymns from the leader at the beginning of each week and sends a list to those who conduct the service of praise. Other methods of conducting the meetings have been tried in former years, but the one mentioned has proved the most successful.

The most pleasing feature in the church is the entire harmony which exists between pastor, office-bearers and members. Long may it continue.

Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

May this feature abound more in all our churches, thereby furnishing a foretaste of the Church above where all is joy and peace.

Walk about Zion, and go round;
The high towers thereof tell:
Consider ye her palaces,
And mark her bulwarks well;
That ye may tell posterity,
For this God doth abide
Our God for evermore; He will
Ev'n unto death us guide.

Toronto, Sept., 1885.

J. K., Jr.

MR. TASSIE AND PROHIBITION.

MR. EDITOR,—I have just carefully read Mr. Tassie's letter anent prohibition, Dr. MacVicar and others, and I feel constrained to say that the whole tone of it is bitter and unchristian, calculated to injure the cause of religion and bring the Church into contempt. Surely Mr. Tassie can prove the soundness of his opinions in a Christian spirit! When good and great men differ on great principles of moral or spiritual government, invective, vituperation, "falseness" and biting sarcasm "but engender strife" and prove nothing. Remember, "love worketh no ill to his neighbour." I am, therefore, sorry this question is not being dealt with purely on its merits and, while leaving Dr. MacVicar to take care of himself (and no one will doubt his ability to do so), I propose humbly to give my views and opinions. But before doing so I am compelled in all fairness to divide and compare the parties to this discussion. Dr. MacVicar has recently come to the front as one of the leaders of prohibition. Behind him are all the evangelical churches in Canada and nearly all followers of the meek and lowly Jesus, also many great moral men who do not profess to be religious. Mr. Tassie, Principal Grant, Rev. D. J. Macdonnell, Dr. Jaffray and a few others, including the erratic Goldwin Smith, King Dods, the distillers, the brewers, the tavern and saloon-keepers, the inebriates, drunkards and vicious classes are arrayed on the other side. These are the two great parties in the struggle. A man is said to be known by the company he keeps. God never made a law of license; God never licensed sin; by nature being good and holy God abhors sin. The first act

of God after making man and woman was to introduce prohibitory laws. "In the day that thou eatest thereof thou shalt surely die!" This fermented wine business has always been an excuse for the sinner and the drunkard, and now has become a great bug-a-boo, it would seem, for doctors of divinity. The men who now solemnly assert this wine fermentation are the doctor, the tavern-keeper, the drunkard, and others of that persuasion. Mr. Tassie quotes a verse from some one who must have written it while in his cups and the last line reads thus: "More bent to raise the wretched than to rise." Will he kindly inform his readers how any one can raise a wretch who is either below him morally or on the same place? The verse and the line quoted are simply meaningless and absurd rhyme, and are not worthy of the quoter.

But as the correspondent still sticks to the Word of God, will he kindly read Habakkuk ii. 15, and then tell his readers whether that is not prohibitory, and also whether it is not a good authority as Paul or Moses? If love worketh no ill to his neighbour then love cannot, dare not, give to his neighbour that which will intoxicate him, will make him commit sin, will make him blaspheme, commit murder, thrash his wife, fight, steal. Underlying this question is the great principle of right and wrong, sin and morality. If Mr. Tassie can show that the drinking habits of this country, engendered and fostered by our license law, are moral habits, are habits that lead to godliness and elevate this nation in a moral, mental and physical sense, then the learned writer's opinion must prevail. But if, on the other hand, it can be proven that the drinking habits of this nation, produced and legalized by the license laws now in force, degrade, demoralize, and are factors of sin, vice, moral, spiritual and physical disease and death, then the author of the letters on "Church and State," is wrong and must view the present movement against this great leprous spot as of God. God has said that He cannot look upon sin with any degree of allowance, then He cannot look upon the factors of sin with any degree of allowance, then He must hate them, then He must hate that license system that makes drunkards of men and women and, worse, that destroys their bodies and damns their souls. I am of opinion that the man who by his acts deliberately thwarts the plans of salvation, who stands a barrier, between a risen Saviour and a lost sinner, had better never have been born. I am, therefore, of opinion that Mr. Tassie is on dangerous ground and may make spiritual shipwreck.

No man can deny, no honest man will have the hardihood to deny, that the sale of intoxicants produces drunkenness and in proportion as is the intoxication so produced, so in proportion does crime result, does sin abound, for all crime is sinful. Then God must abhor drunkenness, then God must abhor the factors that enter into and produce it, then God must abhor those who engage in the traffic and their abettors. The prophet has said: "Woe unto him that giveth his neighbour drink and maketh him drunken also," and the prophet might have truly added: "that dost rob him of his shekels, his honour, his home, his happiness and his soul." But if it be wrong in the individual to put his bottle to his neighbour and make him drunken, then how much more for purposes of state, must it be wrong for a nation to open ten thousand dens of infamy to manufacture drunkards, and how much more infamous must it be for a child of God, a teacher of the people, to advocate such a system. Mr. Tassie wants no politics mixed up with religion. He forgets that the first government that God ever established was theocratic, and that He has also promised that the last shall be theocratic and that Christ Himself shall be the Ruler. When Nineveh, a heathen city, became wicked beyond God's endurance, He did not send them a learned lawyer, a politician; He sent Jonah, and he fought sin; political sin, moral sin. When any of the Kings of Israel sinned, God sent not a lawyer, not a politician, but one of His chosen ministers, one of the prophets, to warn and correct the king, in some instances to order the changing of imperial edicts and laws, and in other cases to warn the people against national vices. These prophets did not tell God: "Oh, that is a political question," and the only one that ever slunked stayed three days and three nights in the digestive organs of a whale, to the disgust of both whale and prophet. Dr. Eddy was guilty the other day of the terrible crime of a political speech. So was Christ: Matthew xxiii. Such a chapter was never written in any book before and never will again. It struck at all the seeds of cor-

ruption that had been for years developing in the system of Jewish administration of law, and finally, because of the sins of their government, they were driven from their land and from the scenes of hypocrisy, bigotry, bloodshed and rapine committed in the name of the Lord of Hosts. No nation can hope to flourish that refuses to be its brother's keeper, that refuses to protect the subject by wise legislation from the avarice of his fellow-men. It is within our power, by refusing absolutely to permit the sale of intoxicating liquors, to banish drunkenness from this land, to curtail misery, disease, woe and premature death, to check swearing and blasphemy and prostitution. Shall we stay our hand or shall we, in the strength of God, weed out this curse that has robbed us of fathers and mothers, sisters and brothers, and sent them to our gaols, our asylums and, lastly, to the gallows? Come, Mr. Tassie, get your heart right, buckle on your armour, and wheel into line for your God and our common country!

A LAYMAN.

CHURCH AND STATE.

SECOND PART OF SCRIPTURAL ARGUMENT.

(Continued.)

MR. EDITOR.—The freshly expressed juice of the grape of Asia Minor is neither palatable nor refreshing. It would not then have been used until after fermentation. There would certainly be no stimulating or refreshing qualities in the freshly expressed juice to help Timothy's "often infirmities" which St. Paul recommended to him. And notwithstanding that, from the excellence of the vine of Palestine, it is frequently used in metaphor as the emblem of peace and happiness, we nevertheless know that the wine must have been intoxicating, else it could not have produced the "darkly flashing eye" and "unbridled tongue."

There is much reason to believe that the wine Christ made at the marriage in Cana was fermented, because the ruler of the feast said: "Every man setteth on first the good wine, and when men have drunk freely then that which is worse; Thou hast kept the good wine until now." It is the alcoholic element which prevents men discovering the inferior quality of wine given to them towards the end of a feast, and that is the reason inferior wine was given in Palestine, as it is sometimes given in Canada to-day, on occasions of festivity. It is economical to do so and it is not detected by the guests. It had evidently been the custom of the ruler of the feast to use intoxicating wine, else he would not have mentioned the custom of offering poor wine at the end of the feast, and such being the case it is scarcely possible that one accustomed to fermented wine would call that made by our Saviour "good" if it were not fermented. Our Saviour understood what this man meant by "good" wine, and if it had not been of that class he would have corrected him.

The "new" wine used on the day of Pentecost must have been intoxicating, else the mockers would not have said: "They are filled with new wine." This was eight months after the vintage and, therefore, it could not have been new wine in the ordinary sense of the term. Besides, new wine is intoxicating. Why do the "temperance" people who use the passage in Corinthians: "If meat maketh my brother to stumble" apply this to wine, if the wine of the Bible was not intoxicating? Why do they not simply apply it to meat? Our Saviour must have understood and used fermented wine, for He said: "No man having drunk old wine desireth new: for he saith the old is good." If there had been no alcohol in that wine it could not have been preserved. Reading, who is a good authority, says certain wines undergo fermentation at the same period every year, but that the fermentation gradually decreases until it finally stops. It would be comparatively safe to put old wine in old (leathern) bottles. To the sensitive and hypocritical Pharisees Christ proved His knowledge of wine by telling them: "No man putteth new wine into old wine-skins; else the new wine will burst the skins." This was because of the active fermentation of the new wine. In the early Christian Church water was mixed with the sacramental wine, and if this wine was only syrup and not the fermented juice of the grape, it would be hard to find a reason why water was added.

We know that our Saviour was versed in the Scripture, that He repelled Satan by saying: "It is written," that He attributed the error of the Sadducees to ignorance of the Scriptures, and that He appealed to Moses and the prophets. The sum of knowledge was in Christ, and Moses was learned in

all the learning of the Egyptians. They both knew that fermented wine had been used since the days of Noah "who planted a vineyard, and drank of the wine and was drunken." They knew that wine was made from the grape, pomegranate and date and from honey. Beer was consumed in Egypt under the name of zythus made from barley with certain herbs, lupine and skirrett, in place of hops, and introduced into Palestine. They knew that men debased themselves at times by excesses, that the majority used it in moderation, that the grape harvest was a time for rejoicing, and that the good far overbalanced the evil. We have the assurance of the best chemists that wine cannot be made without fermentation. A French firm, with an eye to business, imposes on the credulity and ignorance of fanaticism by offering for sale an unfermented wine! It is not for the love of truth that men will deny with one breath that the wine of the Hebrews was fermented, and with the next take up the Bible to show the evils caused by intoxication. It is a chemical fact that the red colour cannot be given to wine without fermentation. We know the wine of the Scripture was red—"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

In the duties which Christ imposes, which are called a "reasonable service," we find no cause to condemn the use of a thing for the abuse. He simply said: "Whosoever doth not bear his own cross and come after Me, cannot be My disciple." He knew that it is written: "He causeth the grass to grow for the cattle and herb for the service of man: that He may bring forth food out of the earth; and wine that maketh glad the heart of man." Here is a clear declaration that God is the cause or creator of wine. Whether the wine be fermented or not, in either case man is the instrument in making it, and it is folly to deny the source of creation to God because it is fermented, when it is evident that in any case man is still the instrument.

In Judges ix. 13, we are told: "Wine cheereth God and man," and David gave thanks because his hair was anointed with oil and his cup ran over. A great many temperance people now assert that Christ did not know what would be the effect of liquor in this day. They say this of Him by whose "knowledge the depths are broken up and the clouds drop down in dew." Solomon did not condemn silver or abundance because those who love them shall not be satisfied with increase. Agar wished for a moderate share of the good things of this life—"Give me neither poverty nor riches." "Every man should eat and drink and enjoy the good of all his labour, it is the gift of God." Neither did Solomon condemn wine, but simply cautioned men not to be deceived with it: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." And while he said: "Give wine unto those that be of heavy hearts," and "My son, eat thou honey because it is good," he yet taught moderation by saying: "Hast thou honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." He cautioned men to avoid the riotous—"Be not among wine-bibbers; among riotous eaters of flesh, for the drunken and glutton shall come to poverty." It was those who are deceived by wine, those that drank too much, or "tarry long at wine" he condemned. If we assume more we must condemn the use of honey and every other good thing, for he condemned the glutton as well as the drunkard. In Ecclesiastes we read: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart." The hired temperance advocate never quotes the passage in Habakkuk ii. 15 in full; he quotes: "Woe unto the man that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunken also"; but he stops here, and by preaching an inverted Scripture leaves out the real point: "that thou mayest look on their nakedness!" In other words: "Woe to the man who conspires against another by offering him liquor with the object of causing intoxication." Wine was a part of the alimentation of the country, and it was only drugged drink that was condemned. It must have been drugged wine Solomon describes in Pro. xxiii. 31, 32, because white wine, which was not condemned, is as intoxicating as red, and neither pure red wine nor pure white wine will give its colour in the cup nor will they effervesce—move "itself aright." The wine being poured out a drug might be added to produce effervescence and leave a sediment or colour in the cup. It does not mean to see the colour through the cup, because the cups of the Jews were of metal

or earthenware, Solomon's were of gold (1 Kings x. 21)—and were not therefore transparent. It was not wine, but wine in a certain condition that Solomon condemned.

Again, the "temperance" people claim that we should abolish wine to remove temptation. James knew that from Adam and Eve to his own day men had been tempted by it, and that Joseph, Job, Daniel, Abraham and Christ Himself had been tested, yet he said: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience,"—"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life." For this reason it was not by the enforcing of legal enactments men were converted, but by an appeal to the heart and mind. "Brethren, be not children in mind, howbeit in malice be ye as Jesus, but in mind be men." I doubt not the Almighty permits Satan to exist for some divine purpose, and that if man had no temptation to overcome he would not be as noble as he is. The affirmation that there is more evil than good in liquor, and that it should be abolished, is a libel on the Creator and a defiance of the injunction: "Nothing is to be rejected." "There are criminal laws against theft, but it is a sin in itself." No moderation in theft, lying or murder can prevent them from being sins. Moderation in the use of meat and drink is rather a virtue and certainly not a sin. Why, then, make it a crime? If the evil preponderate then it is rather an evil than a good thing. The temperance people make God a tempter by asserting that it is an evil thing, and repudiate the teaching of James and John, the former of whom said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man," and the latter: "God is light, and in Him is no darkness at all." It is because temptation exists and because man is a reasonable being that a "reasonable service" is required of him, and that God appeals to the mind and the heart: "I will put My laws in your mind, and write them in your hearts." Yet, if we cannot clearly see that wine is good, we have no right to abolish it by law, for "the Lord hath made all things for Himself, yea, even the wicked for the day of evil."

But if the Protestant Church of to-day were a unit in conscientiously asserting that the Bible imposed total abstinence, she would not be justified in supporting prohibition. When the last census was taken there were 1,791,982 Roman Catholics in this country, of which 320,839 were in this Province. They use the Douay Bible which differs from ours in many respects. They also differ with us in the interpretation of many important passages, but they as conscientiously believe in their Bible as we do in ours. Let me quote a few passages from it: "Wine taken with sobriety is equal life to men. If thou drink it moderately thou shalt be sober. . . . Wine was created from the beginning to make men joyful, and not to make them drunk. . . . Wine drunken with moderation is the joy of the soul and heart. . . . Sober drinking is health to soul and body. . . . Rebuke not thy neighbour in a banquet of wine, and despise him not in his mirth." Oh! let it not be said of a Church that has proclaimed herself the champion of civil and religious liberty, that she has forsaken her first love. There are nearly 400,000 more Roman Catholics in Canada than there are Methodists and Presbyterians combined, and I ask on what precept of the Bible the conscience of one Roman Catholic is to be ignored?

It is impossible to believe that any man can condemn the moderate use of wine who has an unshaken and abiding faith in the correctness and infallibility of the Scriptures as handed down to us. There must be a doubt somewhere, a lurking suspicion that the writings of Moses and the Prophets and of Christ and the Apostles have not been properly preserved in the sacred Scriptures, and that the Bible is not an exact guide or rule of faith for the Christian era. This movement is degrading the Church by creating unbelievers in the sufficiency of Christ and by making hypocrites of laity and clergy, who have not the moral courage to defy public opinion. It is creating a bolder class, who have said to me in private conversation: "I don't care what Christ or the Apostles taught, there is only evil in liquor. Christ was not able to foresee the evils from liquor in 1885." And it is creating an audacious and blasphemous class, men that I have heard cry out in a public hall in this city when told that Christ did not teach total abstinence: "That's what He ought to have done." "To the pure all things are pure, but to them that are defiled and unbelieving nothing is pure; but both their mind and conscience are defiled." The clergy judge from their own sphere, and think they know the world. For one unbeliever among the laity who will tell a clergyman that he does not regard the Scriptures as a rule of life for this age, there are hundreds who will not do so, although openly avowing it among themselves.

WILLIAM T. TASSIE.

(To be continued.)

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ANOTHER WONDERFUL HYMN AND ITS AUTHOR.

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

"FROM GREENLAND'S ICY MOUNTAINS."

The author of this very popular hymn is Reginald Heber, D.D., second Bishop of Calcutta, one of the youngest men that ever wore the episcopal mitre, having scarcely reached his fortieth year when he was called to that honour. He was born 21st April, 1783, at Matpas, county of Chester, England, the rectorship of which his father held for many years. He was a distinguished graduate of Oxford (Brazenose), carrying off many prizes, not the least of which was his poem on "Palestine."

It was a great day for young Heber when called to read this poem in the Convocation Hall of the College, and great was the favour with which it was received by his friends and fellow-students; but the praises which greeted him on this performance, though very encouraging, were far from spoiling him. At the close he hastened to the vicarage, withdrew to his own room, bent down before God and offered up thanks for the honours which had been conferred on him and the joy which those honours had yielded his parents. His was indeed a beautiful character, so much so that one of his biographers says that if all our students were like Reginald Heber it would be hard to make out the doctrine of original sin.

One so gifted both by nature and grace could not but be a living power wherever he should go, and so when he became rector of Hodnet (1807) then only twenty-four years of age, it was felt by the flock that a man after God's heart had been given them for their spiritual guide. For sixteen happy years he laboured in this place, drawing much of his inspiration from on high and under the ministration of a spirit so gifted, we may well suppose that many a hearer was touched and that on many a dark mind fell a light

Such as never fell on land or sea.

His church was the birth place of souls, and when the Lord shall count, when He writeth up the people, it shall be said that this man and that man was born there!

But how about the hymn, *From Greenland's Icy Mountains*? What were the causes of its worth, its genesis? The answer is, that he had gone to hear his father-in-law, the Dean of St. Asaph, preach the annual sermon for the Society for the Propagation of the Gospel, and it seems that the clerk whose business it was to select the hymns for the choir could not find one sufficiently appropriate. In his perplexity he came to the Dean telling him his trouble. Whereupon the good man turned to young Heber, saying: "You are a bit of a poet; can't you help us?" Heber retired to his room and within two hours returned with the manuscript in his hand to see whether the poem would suit! Strange enough this same manuscript was found not long ago with the author's name appended in the old vicarage where the scene took place which has just been described.

From Greenland's icy mountains,
From India's coral-strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases,
And only man is vile—
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till, o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

THE LATIN TRANSLATION.

Ab Greenland glaciali,
Ab oris Boreæ,
In Africa qua fontes
Sunt dulces gelidæ,

Ab palmaribus campisque
Antiquis amnibus
Vox tristis miserorum,
Audita auribus.

Quid refert ut Zephyrus
Ceylonis insulæ
Inflat aromaticus,
Amœna omnia?
Quid refert largitus tam
Ut Deus, quam omnes
Procumbunt suis tenebris
Idolis homines?

Num nos illuminati
Muneribus mentem
Fugantem tenebrosam
Negenus lampidem?
O Salus animarum!
O Jesu, quid nomen!
Hoc lasti indicamus
Tenarum per orbem.

O venti rem festole;
O Mare et volve;
Dum extrema incolæ,
Exclamat, "O Salve,
Redemptor, Rex, Creator,
Effuso sanguine,
Regnato per naturam
Fulgentem lumine."

"MY PURPOSES ARE BROKEN OFF."

This was amongst the laments of Job. Great calamities and disappointments had befallen him. In one sad day all his possessions and all his seven sons and three daughters had been taken from him. All that was left of his large household was his wife, who could have been but a miserable comforter to him, since her best counsel to him was that he should "curse God, and die."

† Satan is permitted to lay his hand upon his person with the simple restriction that he shall spare his life. With fiendish delight he does his worst, covering him with sore boils from the crown of his head to the soles of his feet. God and man and Satan all seem against him. It looks to him as though his end was near. He says: "My days are extinct; the grave is ready for me. My days are past; my purposes are broken off, even the thoughts of my heart." God seemed about to take him away in the midst of his days, with his plans all unfinished. It was a melancholy view of matters that, in the circumstances, he was led to take. He had hoped for better things. He had been greatly prospered, and he still had his plans and hopes for the future. But all of a sudden he is arrested in his career, and all his purposes are seemingly broken off. As it seemed to him he must lie down in the grave, leaving them uncompleted.

And this is no uncommon thing in this world where calamities abound, and where diseases and death reign. We all have our cherished plans and purposes; our hearts are set on their accomplishment; we give to them our best energies. But in the midst of our pursuits we are arrested by the strong hand of some disease that weakens our strength in this way and that and paralyzes our efforts. We struggle against the grasp that is upon us, but all in vain. We are compelled to succumb; and we sadly say with afflicted Job: "My days are past; my purposes are broken off, even the thoughts of my heart."

In such circumstances we need something better than philosophy to reconcile us to our condition. It is but cold comfort that philosophy gives. We submit, if we do indeed submit, because we must. What we then need is the religion of the Gospel. We need faith in God; we need that faith that enabled Job to say in his great affliction: "Though He slay me, yet will I trust in Him." We need the faith to believe the assurance that "all things work together for good to them that love God." Though the earthly hopes of the Christian may fail, his heavenly hopes shall be realized in perfect and everlasting blessedness.—*The Golden Rule.*

THERE could be no better authority upon the subject of training and nutrition of the body, to make it most capable of endurance, than the late Col. Burnaby, of the English Army. He was himself a man of splendid physique and strength, and had, moreover, subjected himself to the enervating influence of the torrid sun in Africa, and the deadly grip of the cold on the steppes of Central Asia. In his "Ride to Khiva" he speaks of the comparative utility of tea and spirits. The former is universally used by experienced travellers. Of it he says: "This beverage becomes an absolute necessity when riding across the steppes in mid-winter, and it is far superior in heat-giving properties to any wines or spirits. In fact, a traveller would succumb to the cold on the latter when the former would save his life."—*The Issue.*

INSTRUMENTAL music has reached the far north. A congregational meeting of the Stromness Free Church was held last week to consider a recommendation of the office-bearers in favour of the use of a harmonium. Only one member objected to its use. It is to be tried for a month, and if it pleases will become a permanent institution.

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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, SEPTEMBER 10, 1885.

THE number of families reported in the Blue Book last year was 68,421; the number this year is 71,833, an increase of 3,412. The committee state "with all emphasis and plainness," that several congregations do not report the number of their families and give it as their opinion that sessions, deacons' courts and managers should know the number of families in the congregations under their care; certainly they should. The number of single persons reported last year was 8,717; the number this year 9,393, an increase of 676. Three city congregations one in Toronto, one in Quebec, and one in Montreal do not report the number of their families. Six city congregations two in St. John, one in Montreal, one in Ottawa, one in Kingston and one in Toronto—do not report the number of their single persons. If they do not report them next year we shall be under the painful necessity of naming these congregations as Dr. Torrance does in his report. The total number of communicants is 123,444, an increase of 5,114. The number added this year by profession of faith was 9,036; by certificate, 4,997, being an aggregate of 14,033. The number attending our Sabbath schools and Bible classes is 99,059, an increase of 4,678. As a number do not report, we might make round numbers and say the church teaches a hundred thousand young people. The number of teachers is 11,014, an increase of 242. The number of ruling elders is 4,626, an increase of 160. The other office-bearers, deacons, managers, business men who look after the finances, number 7,284, an increase of 336. The total number of pastoral charges is 873; vacancies, 159; ministers in charge, 714.

FOR several days "Canada's Great Show" has been in full blast in Toronto, and Ontario's great show has been in operation in London. Both seem to have been unusually successful. The enterprise, skill and wealth of our people increase every year. Not many years ago the number of exhibitors was small at a Provincial Exhibition. A few wealthy breeders from half-a-dozen localities carried off all the prizes for cattle; a few manufacturers monopolized the honours in their department, and perhaps less than a dozen horse fanciers owned all the fine horses. Now the honours go over all the country. The finest animal on the ground may come from a locality scarcely ever heard of until its name appears on the prize-list. Wealth is distributed; enterprise is general. Nor is Canada a country in which "wealth accumulates and men decay." We might challenge the world to show a better-informed, better-dressed, better-behaved class of men and women than those who met within the last few days in Toronto and London. Old England could produce a larger number of millionaires, but along with them would be a larger number of paupers. A year ago we heard a gentleman say that he had been on the grounds in Toronto every day during the show and had not seen one drunken man nor heard one oath. Whatever politicians and cynics may say to the contrary, the people are improving. Just here seems a good place to say that the well-dressed multitude did not seem to be suffering from the "hard times" about which we hear a good deal. We have none of them

say anything about "hard times" when the missionary collector comes round. Certainly there was nothing in the appearance of the thousands who gathered in Toronto and London to suggest "hard times."

THE *Interior*—a journal always conspicuously fair and candid in dealing with the pulpit as well as with the pew—says:

We have in this country every Sabbath a great many good sermons, and yet we have very little good preaching. If preachers would give less attention to their topics and more to getting into sympathy with their audiences, they would be more successful. The want of pulpit power is largely in what Paul called "utterance." Garrick said that ministers failed in the church while he succeeded in the theatre, because they presented truth as if it was fiction, but he presented fiction as if it was truth. Don't let the brethren be afraid of earnestness. It is an element of power.

There is a great difference between "good sermons" and "good preaching." A minister may be able to put the best possible sermon on paper and be a very poor preacher. Is it not probable that college training has a good deal to do with the difference between good sermons and good preaching? The student puts his college exercises on paper and reads them, when they are written he looks upon them as finished. His trial sermons for license are written, and read and his lecture, homily and sermon at his ordination are also written and read. What more natural than for the young man to think that the main thing about preaching is to put a good sermon on paper? What more natural than to think that when he has put a good sermon on paper the principal part of his work is done? The real work of preaching begins just at that point. What difference does it make to a congregation what a preacher has on his manuscript if he cannot deliver it? Not one in a thousand of them care a farthing what he has on his paper or whether he has a paper or not. They judge the man mainly by what he says and how he says it, not by what he has written. Good sermons are needed certainly, but good preachers are not nearly so plentiful as good sermons.

ON the subject of unrest in congregations, the Rev. Mr. McMullen makes the following pithy and timely remarks:

The peace of congregations is very seldom wrecked over a great question. It is almost invariably over some trifle. When Satan wants to hold up the Church to public derision, a great question would not serve his purpose. He must get the saints squabbling about "organ or no organ," "gown or no gown," "black gown or white surplice," "Amen" or "Amen!" A few carry on such controversies, and the great body of the people are pained. Can a system of church polity be devised which will render it impossible for ministers and people to contend about trifles?

No system of church government can be devised that will prevent ministers and people from wrangling about such trifles. A fresh baptism of the Holy Spirit is the only real preventive. Men in earnest about the salvation of souls never enter into controversies about gowns and melodeons, "awmen" and "amen." To speak of remedying this evil by changing a system of church polity is as absurd as to propose to bring a corpse to life by changing the horses that draw the hearse. The root of the evil is deep down in the human heart. The only and all-sufficient remedy is the power of the Holy Spirit. When worshippers are concerned chiefly about the power of the Holy Spirit in the congregation and the salvation of their own souls, the souls of their families and of their neighbours, they will stop wrecking congregations about trifles. Mr. McMullen strikes the nail squarely on the head when he says that Satan is at the bottom of all these troubles. Let that fact be once fully recognized and we have made considerable progress towards a remedy. Hitherto the "wreckers" of churches about trifles have been allowed to pose too much as heroes and martyrs who were willing to fight or die for principle. The fighting has usually been with better Christians than themselves and the only thing that died was the good name of the congregation in which the fight took place. A fresh baptism of the Holy Spirit and a thorough awakening of the Church to her great mission of saving souls is the proper remedy for all this pottering over trifles.

THE commission that has been taking evidence in regard to the management of the Central Prison made a tour through several of the neighbouring States and visited a number of prisons there in order to obtain information on the subject of prison discipline. This was a wise thing to do. Our neighbours manage their institutions well, and we may learn a point or

two from them. We understand that the system of giving indefinite sentences, which Judge Sinclair condemned so strongly, is in operation in several of the best managed prisons on the other side. It may be true, as Judge Sinclair said, that sentencing a prisoner to confinement in a dark cell for an indefinite period is not in accordance with the principles of scientific jurisprudence. Judges certainly do not sentence prisoners in that way; but the warden of a prison is not a judge. We cannot for the life of us see anything harsh in putting a scamp in a cell until he promises to behave himself. He can fix the limit of the sentence himself. All he has to do is promise amendment and the punishment ends. He is far more likely to promise to behave himself if no time has been fixed for his release than if he knows he will get out at the end of twenty-four or forty-eight hours whether he promises amendment or not. Of one thing the Government, the commission and everybody connected with the investigation may rest assured: the people of this Province don't want the Central Prison made a "pleasant winter retreat," where two or three hundred scamps may feed well and enjoy themselves during the cold weather. For the insane, the idiotic, the deaf, the dumb, and the blind in fact for all our people who are not able to take care of themselves—the rate-payers of Ontario are willing to make ample provision. We support as willingly as any people in the world the unfortunates who are unable to support themselves. But the honest, hard-working ratepayers of this country do not propose to tax themselves any more than they can help, to keep two or three hundred lazy, idle blackguards in a life of luxury at the Central Prison. There are thousands of honest working men in Ontario to-day who do not fare as well as these insolent scamps. The fact that so many of them come back a second time shows that they have little fear of the punishment.

THE EDICT OF NANTES.

EARLY in the sixteenth century it seemed as if the doctrines of the Reformation would find general acceptance throughout France. The revival of learning captivated many minds uninfluenced by spiritual conviction. To religious progress, with the exception of Margaret of Valois and her spiritual director, the Court was indifferent; but it eagerly welcomed the classic renaissance. Calvin and Beza with devoted co-labourers endeavoured to extend the knowledge of evangelical truth with a remarkable degree of success. The representatives of the dominant Church were early alarmed, and entered on a contest for the suppression of the Reformation, which might be said to have culminated in the dreadful tragedy of St. Bartholomew's Day.

During the present year on this Continent and in Europe the descendants of the Huguenots are holding commemorations of the eventful struggles in which two centuries ago their ancestors were engaged. Friends and foes alike concede that it would have been immensely better for France to-day had the tyranny and persecution to which the adherents of the French Reformation were so persistently subjected been of a less relentless character. The best and noblest blood of France, shed remorselessly, has left an indelible stain on the annals of that nation. In the protracted indignities heaped on successive generations, and in the final expulsion of her worthiest citizens, France was guilty of a suicidal act, which many among her own people are disposed to look upon as irreparable.

The Huguenots were the precursors of civil as well as of religious liberty. The Republican idea, now so generally entertained in France, was for a time cherished by those who felt the repressive and unjust exercise of arbitrary regal power. Their advanced views in politics and religion necessarily aroused against them the bitter hostility of a feudal despotism and the relentless persecution of a corrupt Church. They grew rapidly in numbers and influence; but this only made the conflict more bitter and determined.

Soon after the accession of Henry IV. to the throne, they obtained in 1598 from that vacillating monarch the concessions contained in the Edict of Nantes. Though this measure did not bring them all the relief and protection they desired and were entitled to, they continued to gain adherents and power until Louis XIV. began to exercise his harassing policy for their extinction. One by one their liberties were encroached upon and their privileges withdrawn. They were for-

bidden to hold their colloquies and assemblies, and wherever it could be done their congregations were broken up. This process of repression went on till 1685, when yielding to evil counsels, the vain monarch was prevailed upon to annul the famous Edict of Nantes. This reactionary measure imposed on all Huguenots the sentence of civil death; it imposed a severe check on the commerce and the industry of France. What that nation lost others gained. Huguenot emigrants were no shiftless and incapable additions to other populations. They brought with them their steady and praiseworthy modes of life and their advanced industrial skill. Previous to 1685 a steady stream of emigration had been flowing; but at that time the expatriation became general. Over half-a-million had abandoned their native land. Of 1,000 pastors, 600 managed to make their escape, 100 were slain or sent to the galleys, and the remainder either conformed to the Roman Catholic Church or disappeared.

For a time the persecuted Huguenots maintained a heroic struggle in the Desert. The famous preacher and devoted Christian, Armand Court, did heroic service during a long and self-denying ministry. Poor Louis XVI., at the solicitation of Neckar, it is said, signed in 1787 an edict which restored to the French Protestants the liberty of which they had been deprived 102 years before. The Revolution, beginning two years later, ended all attempts to impose arbitrary restrictions on any class because of their religious beliefs. So that French Presbyterianism is now the profession of at least 500,000 of the people.

No wonder that in America and Europe the many thousands who claim a Huguenot ancestry should celebrate the two hundredth anniversary of an event so memorable in the struggle for civil and religious freedom. They can look back with gratitude to a history bright with many moral triumphs and achievements. Men of Huguenot descent have become distinguished in Church and State. They have excelled in every field of industry. They have won trophies in literature, science and art. No land to which they have come but regards the descendants of those who were persecuted for conscience' sake as among the most exemplary and worthy of her citizens. The Presbyterian Church in Canada has had excellent representatives of the French Huguenots in such men as the Hon. Senator Vidal and the late Col. Haultain.

The events commemorated impress us with the valuable privileges gained for us by the heroic sacrifices of noble and God-fearing men. We may not be called on to suffer for our convictions; but surely it is incumbent on us to live up to them, and that we should be as faithful to duty in our own day as they were in theirs.

CONGREGATIONALISM.

WE have just risen from the perusal of an address given by the Rev. J. Burton, B.D., of Toronto, to the Congregational Union in June last. The reading has afforded us unmixed pleasure. The spirit is candid, charitable, not boastful, and in a word thoroughly Christian. To say this does not imply that we agree in every opinion; but it would be well if many such addresses were given nevertheless.

We venture a word of criticism, not in the spirit of fault-finding, but in the exercise of that liberty of speech which the able author of the address vindicates. The historical origin of modern English, American and Scotch Congregationalism is, we think, fairly indicated. Spiritual life, opposed and persecuted within State churches, had to struggle into existence independently. Spiritual life also must seek organized embodiment, and a few like-minded associating for the purposes of worship naturally become a church, *coetus fidelium*. As such, in the exercise of Christian liberty, they appoint their elders and deacons and in other ways take steps to maintain their Christian organization and to promote others. We think that Mr. Burton is right when he attributes schism to an attempt to compel submission against conviction and conscience, and we agree with him that all such attempts are unchristian. We admit that Romanism, Prelacy and Presbyterianism have all fallen into this mistake. But for it, indeed, the Haldanes would never have become Baptists, and Independency and Baptists in Scotland, humanly speaking, would not have arisen. But did Puritans never forget themselves? We fear Mr. Burton will have to confess that they also, though Congregationalists, suffered from the weakness of our common humanity. But let the past go. All denominations

of Protestants have in our day learned toleration. Even Roman Catholics are ashamed of the intolerance which is still avowed as the policy of the Church, but is disguised when it cannot be enforced; and we think that liberty of thought and action will be found among other Christians as ample as among Congregationalists. They may also come to see the necessity of "organization" among the churches, of a common creed and common usages as really if not in as many details as other Christians enjoy. Plymouthism even can "judge Bethesda" and refuse to fellowship, as they term it, as really excommunicating in this way as Rome does with bell, book and candle. Self-preservation is the first duty of a living organism. State churchism may hinder discipline, but discipline as between churches must obtain as really as discipline among church members. Order is necessary if there is to be oneness.

MAKING HASTE TO BE RICH.

MOST people are fond of money. The most philosophic contemner of filthy lucre could easily be brought to the front, by the offer of a large reward for his appearance. The anxiety is not to possess money for its own sake, but for the good it could accomplish. Of course every one wants to do good with the superfluous money he desires to acquire. With legitimate efforts to make money the moralist has no fault to find. Industry, prudence, forethought and economy are virtuous and praiseworthy. It is the illegitimate, the dishonest and hungry lust of gain that invariably carries a curse with it. How painfully frequent are the evidences of its presence everywhere!

Two striking instances of this accursed greed of gain have just come to light in the courts of New York. A tall typical Southerner negotiated with a "sawdust" operator for the delivery of a large number of counterfeit bills for which a comparatively small sum of genuine money was to be given in exchange. The operator had his brother concealed behind a panel. His part in the swindle was to replace the money with worthless bundles of paper. Whether the tall Texan was incensed at the trick being played upon him or was bent on getting possession of the genuine money counted in his presence has not yet been determined; but he shot the swindler on the spot and fired two cartridges at his accomplice on the other side of the partition, without however, inflicting on him any injury. The man who lost his life had been a professional swindler for many years. He had several offices in the business part of the city where he could lure his victims and plunder them. His home was in a respectable locality where his family lived in comfort, if not affluence.

The other striking example of making haste to be rich by dishonest means is now being disclosed by the proceedings in the court arising out of transactions of the Grant & Ward firm. It is now discovered that a man named Warner had obtained enormous sums of money from the defaulting firm. These sums were ostensibly paid as dividends on money invested in government contracts. In court Ferdinand Ward confessed that no such contracts existed and that the money paid to Warner was simply what was invested by other people. When this criminal firm collapsed Ward testifies that Warner induced him to transfer the property he controlled to the latter so that he might still further profit by the wreck that injured so many and cast a temporary shadow on the reputation of General Grant.

These are typical cases of cool, calculating and systematic dishonesty. They show what is possible. They reveal what is going on beneath the surface on scales of varying extent. They show to what depth of degradation covetousness can bring its victims. These depths are not reached by a single bound. What may have been the early training of the occupant of the swindling den has not been disclosed; but the chief operator in the fraudulent firm was reared in a good and virtuous home. His education, social standing and greater opportunities for rascality made him a far more dangerous man than the other plunderer. His criminality is, therefore, all the greater. It was on dishonest men that the "sawdust" operator chiefly relied for his victims. The principal of an ostensibly reputable firm had a larger sphere for mischief. His schemes were specially framed to allure too confident yet innocent investors. It is cruel to sweep away the funds invested by widows and orphans, and it is said

that not a few such have been reduced to poverty by the Grant & Ward rascalities.

Henry Rogers described a class who required no devil to tempt them to wrong-doing. They met the devil half-way, asking if he had any cunning allurements by which they might be captivated. There would not be so many instances of criminal dishonesty if there were not so many people willing to be enriched by fraud. In too many cases the victim was perfectly willing to be the victimizer if the chances had been favourable. They seem willing enough to meet the devil half-way.

Indiscriminate applause of those possessed of wealth is very apt to create moral confusion. To foster class distinctions and rail against the rich is both wrong and absurd; but to fawn upon and flatter the selfish and ostentatious displays of wealth is weak and foolish. A man who by honesty and self-denial has been the architect of his fortune which he uses for his own and the good of others is worthy of all respect; the man who by sharp practice and wolfish cunning has increased his gains at others expense is worthy of something else than respect. In the eager race for riches it is not necessary to part with conscience, honour, self-respect and integrity. These are essential to all true manhood and they are qualities that no amount of money can buy. The words of the Wise were true in his day, they are true in ours, and they will be true for all time. "Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase."

OBITUARY.

George Robertson, an elder in John Street Presbyterian Church, Belleville, Ont., died on Monday, the 7th September, at two a m. For several years he suffered from disease of the prostate gland. During the past few months he has been confined to bed, his trouble causing intense suffering, which was only relieved by the continual use of opiates. He never murmured, but rather let patience have its perfect work by entire submission to the will of God. He was born in Orkney, Scotland. He had reached the great age of nearly seventy-eight years, during the larger part of which he was the devoted follower of the Saviour, and most of which he spent in this country. In business as a carpenter he was known to be honest and thorough in everything, and was in consequence highly respected. He was one of the originators of John Street Presbyterian Church, and about forty years ago was ordained an elder by the Rev. Dr. Gregg, the first pastor of this church and now professor in Knox College. During the succeeding pastorates of the Rev. Mr. Whyte, now in Ireland, Dr. McLaren, also one of the professors in Knox College, Rev. John Burton, of the Northern Congregational Church, Toronto, and Rev. D. Mitchell, he ever took an active part in the work of the church. He was scarcely known to be absent from public worship, and his presence at the weekly prayer-meeting was not only constant, but enhanced by his prayers and addresses. For many years he led the singing at the prayer-meeting. He visited the congregation regularly, and for a long period shared with another elder, Mr. A. G. Worthrup, in conducting a weekly cottage-meeting in the district of the latter. He was never more at home than in visiting the sick and bereaved. For many years he faithfully performed this duty, and during the long continued affliction of the present pastor was most unremitting in his labours. He also took a prominent part in the work of temperance, and also of the Bible Society, the Evangelical Alliance, and the city mission. The week of prayer was dear to his heart, and he was known at the Union meetings not only for his unflinching attendance but by taking an active part in them. No one could have been more zealous than he in promoting Christian fellowship. He leaves a marked blank in the congregation of which he was a member, and also in his family of three daughters and three sons. (together with several grandchildren) and in the large circle of his relatives and friends both in and out of the city. He never let an opportunity pass without speaking of Christ and the salvation of the soul, and thus many, unknown to us, have reason to remember their counsellor with gratitude and love. He was followed to his honoured grave by a large procession of mourners. He now rests in peace, waiting the glorious morn when the trumpet shall sound and the dead be raised, of which he so often and so earnestly spoke. May the footsteps of many be guided by his example into the way of the Redeemer, and at length to the house above with many mansions!

DR. MUNHALL has conducted a series of evangelistic meetings in Louisville. As many as five thousand were present several week nights. As a result of the meetings nearly 1,000 members have been added to the various churches in the town.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XX. WE PROPOSE.

We are in the valley of humiliation. Since the church has been rejected, it has an opportunity to understand how a candidate feels when he is rejected. I am inclined on consideration to recall the last paragraph of the last chapter. I am inclined to think Mr. Uncannon may prove a "means of grace" to us yet. He has certainly been a thorn in the side.

On further consideration, I do retract it. I here emphatically record that first thoughts are not always best thoughts, and that it is my sober second judgment that Mr. Uncannon has done us more good than he has the parish at North Bizzy. We gave him to them grudgingly. But it has been a case in which the proverb applies: "It is more blessed to give than to receive." For Mr. Uncannon's flirtation has probably given us Maurice Mapleson for a pastor.

Two weeks ago I was coming up from New York on the train. Deacon Goodsole was in the seat in front of me. My satchel was my only travelling companion. And I, according to custom, was enjoying a train nap, when I was aroused by a "nod" on my shoulder coupled with a hearty "Hallo! you could not be sounder asleep if you were in church and Dr. Argue was in the pulpit."

It was Mr. Wheaton.

"Good afternoon," said I. "Sit down." And my satchel exchanged its seat for a place in my lap in order to make room for Mr. Wheaton on the seat beside me.

"Look here, gentlemen," said Mr. Wheaton, taking the proffered seat, "we've been fooling about this minister business long enough."

"Been fooled, you mean," said Deacon Goodsole.

"I tell you," said Mr. Wheaton, slapping his knee by way of emphasis, "that young Maurice Mapleson is the man for us. The more I think of it the more I am sure of it."

"He is a right earnest man," said the Deacon, "I think he was the first spark we have seen in the ashes of our prayer-meeting for many a day."

"Can't you get him to come down, Mr. Laicus?" asked Mr. Wheaton.

I shook my head resolutely.

"Not as a candidate, you know, but on some dodge or other. Invite him to spend a week with you, and hock on to him for the pulpit when Sunday comes."

"He isn't the man for dodges," said the Deacon, doubtfully.

I shook my head as decidedly to the second proposition as to the first.

"Well, then," said Mr. Wheaton, "if he won't come here we will have to go there. It isn't far."

The Deacon doubted whether the church would agree to deviate from the old path.

"They wouldn't have done it," said Mr. Wheaton. "But they'll agree to anything now I think."

"Mr. Gear recommended that plan when we first met," said I. "He will approve of it. But how as to Mr. Hardecap?"

"Oh! no matter about Hardecap," said Mr. Wheaton, "he's no account."

"Excuse me," said I, "he is one of our committee and is of account."

So after some consultation it was finally agreed that we should get off at the Mill Village Station to see Mr. Gear, and then walk up to Wheathedge. Deacon Goodsole also proposed to put Mr. Hardecap on the special committee to go to Koniwasset Corners, and Mr. Wheaton said he would furnish a free pass over the road to all would go. No man is impervious to compliments if they are delicately administered. At all events Mr. Gear was sensibly pleased by having us call on him in a body. And Mr. Hardecap, when he found that the new plan involved a free ride on the railroad and a Sunday excursion for himself, withdrew all objections.

My wife says, "For shame, John," and wants me to strike that last sentence out. But it is true, and I do not know why it should not stand. It is in confidence you know.

The next Saturday, Mr. Wheaton, Mr. Hardecap and Deacon Goodsole started for Koniwasset Corners. They reached it, or rather they reached Koniwasset, the nearest point, Saturday evening, and Sunday morning rode over, a drive of five miles. It was a beautiful day; the congregation turned out well; the little church was full, and Maurice, unconscious of the presence of a committee, and preaching, not to fish for a place, but to fish for men, was free, unrestrained and, as Providence willed it, or good fortune would have it (the reader may have his choice of expressions, according as he is Christian or heathen), was in a good mood. Deacon Goodsole was delighted. Jim Wheaton was scarcely less so, and even Mr. Hardecap was pleased to say that it was "a real plain Gospel sermon." Deacon Goodsole found an old friend in one of the congregation and went home with him to dinner, while Mr. Wheaton and Mr. Hardecap went back to the hotel. Deacon Goodsole joined them in the evening and brought a good report of the Sabbath school, where he had watched the unconscious parson (who superintends his own school), and had even, to avoid suspicion, taken the place of an absent teacher for the afternoon.

Mr. Wheaton had to return the next day, but the Deacon found no great difficulty in persuading Mr. Hardecap to stay over, and Tuesday evening they went to the weekly prayer-meeting. Meanwhile they inquired quietly in the neighborhood about the preacher at the Corners, giving, however, no one a hint of their object, except the parson at Koniwasset who commended Maurice very highly for his piety and his efficiency. As to his preaching, he said he should not call him eloquent; "bat," he added, "there is one thing; Maurice Mapleson never speaks without having something to say; and he is very much in earnest."

Both the Deacon and Mr. Hardecap were very much pleased with the spirit of the prayer-meeting—the Deacon said Mr.

Mapleson could make more of a fire with less fuel than any man he knew—and when the committee made their report, which they did at the close of our Wednesday evening meeting, it was unanimous in favour of giving Maurice a call.

To call a man without hearing him was not the orthodox way, and the objections which Mr. Hardecap had originally proposed in the committee meeting were renewed by others. In reply it was said, very truly, that the church really knew more about Mr. Mapleson than they could possibly learn from a trial sermon, or even from half-a-dozen of them, that a careful investigation by a committee into his actual working power was a far better test than any pulpit exhibition, however brilliant. I added that Mapleson's letter was positive, and his convictions settled, and that I felt reasonably certain he would not preach as a candidate. On the whole this increased the desire to get him; and finally a second committee was appointed to go and hear him. A couple of ladies were put, informally, on this committee, and the church paid the expenses of the four. I say informally. Deacon Goodsole nominated Miss Moore and Mrs. Biskit, and quoted the case of Phoebe from the sixteenth chapter of Romans to prove that it was apostolic. But the ladies shook their heads, as did some of the elders of the church, and Mr. Hardecap entered a vigorous protest. The Deacon was a born and bred Congregationalist, and is radical, I am afraid, in church matters. A compromise was finally effected by appointing two of the elders, who agreed to take their wives.

They came back as well pleased as the first committee had been, and the result was, to make a long story short, that last week a unanimous call was sent to Maurice, and as I write this letter I have before me a private note from him, saying that he has received it, and that, if agreeable to us, he will come down and spend a week with me. He says he wants to see our prayer-meeting, our Sabbath school teachers' meeting, and our Sabbath school. He adds that he will preach for us on Sunday if we desire, but that he does not want it known that he will be here at the prayer-meeting, as he wants to take a back seat and see how it goes.

In short he gives me to understand that it is the church which is on trial, not the minister, and that whether he comes or not depends on what kind of a church he finds it to be. This reversal of the ordinary course of things is a little queer; but I guess it is all right. At all events it will not do the church at Wheathedge any harm. Meanwhile until we get a final answer from Maurice Mapleson our pulpit is no longer in the market. For after our experience of ministerial coquetry I do not think there will be any inclination on our part for a flirtation.

CHAPTER XX.—MINISTERIAL SALARIES.

"Mr. Wheaton," said I, "we made a queer blunder the other night; we did not settle on any salary when we made out our call to Mr. Mapleson."

"No blunder," said Mr. Wheaton, "I left it out on purpose. I thought may-be we could get him for less than fifteen hundred dollars. What do you think? Wouldn't he come on twelve hundred and the parsonage?" And Mr. Wheaton smiled on me with an air of self-satisfaction which seemed to say: "Jim Wheaton is the man to manage church business."

I confess I was indignant at the idea of driving a sharp bargain with a minister, but I rather suspect Jim Wheaton never makes any other than a sharp bargain.

"Not with my advice," said I. "I told him the church ought to pay fifteen hundred a year and a parsonage, and I presumed it would. But I recommend him not to come till he knows."

We were in the post office waiting for the distribution of the evening mail. Mr. Hardecap was one of our group. So was Deacon Goodsole. It was indeed a sort of extemporized and unintentional meeting of our supply committee, only Mr. Gear being absent.

"The church won't give mor'n \$1,200 with my advice," said Mr. Hardecap decidedly. "And that's mor'n I make. I would just like to contract my time for the year at four dollars a day. And I have got to get up at six and work till sunset, ten hours, hard work. I don't see why the parson should have half as much again for five or six hours' work. I have heard our old pastor say myself that he never allowed himself to study mor'n six hours a day."

"But the pastoral work, Mr. Hardecap?" said I. "You make no account of that."

"The calls, do you mean?" said he. "Well, I should like to be paid four dollars a day for just dressin' up in my best and visitin', that's all."

"Not only the calls," said I, "though you would find calling anything but recreation, if it was your business. But there are the prayer meetings and the Sabbath school, and the whole management and direction of the church."

"Prayer-meetin' and Sabbath school!" replied Mr. Hardecap; "don't we all work in them? And we don't ask any salary for it. I guess it ain't no harder for the parson to go to prayer-meetin' than for me."

I shrugged my shoulders. The Deacon interposed. "I agree with you, Mr. Laicus," said he. "We have got to pay a good salary. I wish we could make it two thousand a year instead of fifteen hundred."

Mr. Hardecap opened his eyes and pursed his mouth firmly together, as though he would say: "Do my ears deceive me?"

"But," continued the Deacon, "there is something in what Mr. Hardecap says. There are half-a-dozen farmers in our Wheathedge congregation who don't handle fifteen hundred dollars in money from one year's end to the other. Mr. Hardecap isn't the only man to whom it seems a big sum to pay. Mr. Lapstone, the shoemaker, Mrs. Crolley, the seamstress, Joe Hodgkins, the blacksmith, and half-a-dozen others I could name have to live on less. And you must remember their incomes, Mr. Laicus, as well as yours, and mine, and Mr. Wheaton's here."

"Well, gentlemen," said Mr. Wheaton, "we've got to pay a good salary, but I think we ought to keep expenses down all we can."

"I don't believe in makin' preachin' a money makin' business no-how," said Mr. Hardecap. "Parsons hain't

got no business to be layin' up of earthly riches, and fifteen hundred dollars is a good deal of money to spend on bread and butter, now I tell you."

"Mr. Hardecap," said I, "what do your tools cost you?"

"My tools?" said he.

"Yes," said I, "your tools. What do they cost you?"

"Well," said he, "they range all the way from ten cents up to five dollars, according to the article and its quality."

"D'd you ever consider," said I, "what a minister's tools cost?"

"Minister's tools!" said he, "I didn't know he had any, except his pen."

"My dear sir," said I, "his tools alone cost him between one and two hundred dollars a year."

Mr. Hardecap expressed his incredulity by a long whistle; and even Deacon Goodsole expressed a quiet doubt. But my father was a minister and I know something about it.

"Look here," said I. "He must have at least two religious weeklies, one of his own denomination, and one of a more general character," and I took out a pencil and paper and noted down my list as I made it, "that's six dollars. He ought to have at least two of the popular magazines, that's eight dollars. He ought to have a good scientific magazine of some kind, four dollars more; and his theological quarterly is indispensable, four dollars more; and at least one of the daily newspapers, he ought really to read on both sides but we will allow him only one, that's ten dollars, and here is the footing of his periodical literature:

Two religious weeklies	\$ 6
Popular magazines	8
Scientific magazine	4
Theological quarterly	4
Daily paper	10
	<hr/> \$32.

"That's what it will cost him," said I, "simply to keep up with the times."

The other gentlemen looked at my figures a moment in silence. Deacon Goodsole was the first to speak. "That's a pretty liberal estimate," said he. "A great many ministers get along on less than that."

"Oh, yes," said I, "and grow dry and dull in consequence. Little food makes lean men."

Mr. Hardecap shook his head resolutely. "I don't believe in preachin' to the times," said he. "It's scripture interpretation and the doctrines we want."

"Very well," said I, "the tools for that work cost more yet. Yours cost you from ten cents to five dollars, his from five dollars to a hundred. A single volume of Lange, or Alford, or the Speaker's Commentary costs five dollars; a good Bible Dictionary, from twenty to thirty; a good Encyclopedia, from fifty to a hundred. And theological treatises have a small market and therefore a high price—very high for their value. And his tools grow old too, and have to be replaced oftener than yours do, Mr. Hardecap."

"I don't see that, Mr. Laicus," said he. "A book, if you keep it careful, will last a great many years. I am reading out of a Bible that belonged to my grandfather. And I expect 'll belong to my grandson yet."

"My dear Mr. Hardecap," said I, "the leaves and covers and printed words do not make the book. Make the book. You can use your tools over and over again. If your plane gets dull out come the hones and the dulled edge is quickly sharpened again. But ideas are gone when they are used."

"I don't see it," said Mr. Hardecap. "And I do not suppose he does. I wonder if he knows what an idea is!"

"It is so," continued I, "with all student-tools. There are a few which the minister uses over and over again; his dictionaries, commentaries and encyclopedias, if he has one. There are a few treatises that are worth reading and re-reading; but they are exceptional. Generally the student gets the gist of a book in one reading, as a squirrel the kernel of a nut at one crack. What remains on his shelves thereafter is only a shell. A book that has been dulled can rarely be sharpened and put to use again. There is no ministerial hone. The parson must replenish his bench every year. At least he ought to."

"I haven't no great opinion of larned ministers no-how," said Mr. Hardecap. "It isn't larnin' we want, Mr. Laicus. It is the Gospel, the pure, unadulterated Gospel."

Mr. Hardecap was incorrigible. I might as well try to explain to a North American Indian the cost and the value of a modern cotton mill as the cost and the value of student tools to Mr. Hardecap.

But I believe I produced some impression on the others. Deacon Goodsole still pondered my figures. "I never thought of the cost of minister's tools before," said he. "It's quite an item."

"Well," said Mr. Hardecap, "for my part I don't see why the parson can't live on a thousand dollars a year as well as I can."

I had failed to produce conviction on the subject of tools. I resolved to try another tack. "What do you pay for help?" said I.

"Help?" said he interrogatively.

"Yes," said I. "What do you pay your cook and chambermaid?"

"Hoh!" said he contemptuously. "I don't keep no help. My Bible tells me that God made the wife to be a help meet for man, and my wife is all the help I want. I wouldn't have a servant round my house at no price."

"Do you suppose our pastor and his wife can get along the same way?" I asked.

"Don't see why not," said he sententiously.

"What!" said Mr. Wheaton. "Would you have your pastor's wife do her own work, Mr. Hardecap? I hope we haven't got so poor as that. She must be a lady, Mr. Hardecap; a lady, sir."

"Well," said Mr. Hardecap, "and can't a lady do her own work? High and mighty notions these that a woman must eat the bread of idleness to be a lady."

"Oh! it's all very well, Mr. Hardecap," said Mr. Wheaton; "but our pastor's wife has a position to maintain. She owes a duty to the parish, sir. She can't be

maid of all work at home. I should be ashamed of the church to suffer it."

"There certainly is a difference, Mr. Hardecap," said the Deacon. "Mrs. Hardecap may do her own washing. And if anybody finds her over the washtub Monday morning no one thinks the worse of her for it. But it really wouldn't do for our pastor's wife."

Mr. Hardecap shook his head resolutely. "I don't see it," said he. "I don't believe a minister's wife is too good to work."

"She isn't," said the Deacon. "But if she washes Monday, and irons Tuesday, and sweeps Wednesday, and lakes Thursday, and sews Friday and Saturday, what time has she left to make calls or receive them?"

Mr. Hardecap only shrugged his shoulders.

"How many calls does your wife make in a year?" I asked.

"Oh! we don't make no calls," said Mr. Hardecap. "We've got other work to do."

"And yet you expect your minister and his wife to call on you?" said I interrogatively.

"I s'pose so," said he.

"I remember hearing you say that you thought it rather hard of Mrs. Work, just before they left, that she hadn't been inside of your house for six months. How many calls do you suppose Mrs. Mapleson would have to make in a year in order to call on every family once in six months?"

"Don't know," said Mr. Hardecap, shortly.

"Well," said the Deacon, "we've got over a hundred families in our parish. It would take nearly one call every day."

"Besides extra calls on the sick," I continued. "You will either have to give Mrs. Mapleson a servant or relinquish your expectation of receiving any calls from her; that is very evident."

Mr. Hardecap made no reply.

"There are one or two other items that ought to be considered in deciding what the pastor's salary should be," said a gentle but tremulous voice at my side. I turned about to see the speaker. It was old Father Hyatt, who had joined our group, unperceived.

"I suppose Mr. Hardecap's best broadcloth coat and Mrs. Hardecap's black silk gown last them a good many years. Isn't it so, Mr. Hardecap?"

Mr. Hardecap confessed that it was.

"The minister has to wear broadcloth, Mr. Hardecap, all the week. He must be always in society dress. So must his wife. With the utmost economy their bill for clothes amounts to a frightful sum. I know, for I have tried it."

"There is something in that," said Mr. Hardecap.

Old Father Hyatt is a great favourite with Mr. Hardecap, as indeed he is with all of us. And no one ever accused Father Hyatt of extravagance.

"I know a city clergyman," continued the old man, "who always preaches in a silk gown, though he is a Congregationalist. 'It saves my coat,' said he to me once in explanation. 'I can wear a seedy coat in the pulpit and no one is the wiser.' 'But,' said I, 'how about the silk gown?' 'Oh!' said he, 'the ladies furnish the gown.'"

We laughed at the parson's shrewdness. Even Mr. Hardecap smiled.

"And there are some other items, too, gentlemen," added Father Hyatt, "which I hope you will consider. The churches don't ordinarily know about them. At least they do not consider them. The company item alone is an enormous one. Not once in six months now do I have a friend to pass the night with me. But when I was settled here my spare room always had a guest, and half the time my stable an extra horse. Every benevolent agent, every traveling minister, every canvasser makes straight for the minister's house. He has to keep an inn for the benefit of the parish, and gets no pay for it."

"Cut them off," said Mr. Hardecap. But he said it good naturedly.

"Given to hospitality," says the Apostle," replied Father Hyatt.

"Well," said Deacon Goodsole, with a sigh, "we ought to pay the fifteen hundred a year. It's none too much. But I don't see where it's coming from."

"Oh! never you fear," said Mr. Wheaton. "Mr. Mapleson is worth fifteen hundred, and we'll have to pay it. We'll get it somehow. Write him it's fifteen hundred, Mr. Laicus. You'll be safe enough."

With which our informal conference came to an end. But I have not written. I wonder if Jim Wheaton runs the Koniwasset Coal Company, and the Newtown railroad, and the Wheathedge Bank on the "somehow" principle? I wish I had asked him. I am glad I have no stock in them.

(To be continued.)

ROMAN CATHOLICISM IN SOUTH AMERICA AND MEXICO.

The sundering or weakening of the bonds between the Vatican and almost every Spanish-American country is one of the most significant features of the latter half of our century. By cable recently from Buenos Ayres came tidings of very serious trouble between the priests and the government in the neighbouring republic of Uruguay, which adds another to the long list of malcontents.

The stumbling block in Uruguay is the obstructions church officers interpose to civil marriage laws. In the Argentine Republic it is their interference with the public school system. The Pope's legate there was expelled by President Roca only a few months ago. Crossing the Andes to Chili, the antagonism is chronic. Arising when the Pope refused to confirm President Pinto's nomination of Senor Tafora to the archiepiscopal see of Santiago, it has progressed under President Santa Maria into the expulsion of a Papal Nuncio and the enactment of a law which prohibits the refusal of interment to heretics in consecrated cemeteries and introduces civil marriages and a civil registration of births and deaths, and now the discord has mounted to the pitch of a proposition backed by the government to amend the constitution and disestablish the Church altogether. Ascending to Peru,

one of the most priest-ridden countries in the world, it is evident that the church lands and treasures cannot be exempted from the calculations of possible means to reinforce the impoverished treasury of that unhappy country, and though no desperate movement in that direction yet appears, one should not be surprising at any moment, such is the distress of the public finances. Further northward, in Ecuador, the church title question is the pivot, on which, together with the jealousy between the coast and the interior, the whole politics of that Republic are turning, and if President Caamano's government does not succeed in its prudent and patriotic effort to procure an amendment of the severe concordat with the Vatican, the Pope's refusal will help to foment fresh rebellions like the one recently undertaken by Eloy Alaro and fortunately suppressed. In Venezuela President Guzman Blanco, the same who assisted a few months ago in the inauguration of the statue of Bolivar in our Central Park, makes the complete ascendancy of the civil power over that of the Church one of the chief measures of his powerful and arbitrary administration. What has happened in Mexico as a sequence of the Comofort laws concerning the Church—its disestablishment, the erection of the empire of Maximilian under the patronage of the Vatican, his fall and death, and the confiscation of church property executed by President Juarez and careful subjection of the clerical to the civil power in the most minute details all this is too familiar, by neighbourhood to our own frontier, to need recounting.

Has the Vatican shown a wisdom suitable to the circumstances in all, or indeed any, of these troubles? That is a question on which opinions may differ according to the prejudices of those who debate it. The fact is clear—and it is all we have the intention of emphasizing at this moment—that whether the Vatican has been wise or unwise in its recent dealings with the South American republics, the ancient hold of the Roman Catholic Church upon their political governments is much loosed, and the loosening process seems to be going on with vigour.—*New York Herald.*

VILLED WITH DIFFERENT EYES.

"But a week is so long!" he said,
With a toss of his curly head,
"One, two, three, four, five, six, seven!—
Seven whole days! Why, in six you know
(You said it yourself—you told me so)
The great God up in heaven
Made all the earth and the seas and the skies,
The trees and the birds and the butterflies,
How can I wait for my seeds to grow?"

"But a month is so long," he said,
With a droop of his boyish head.
"Hear me count—one, two, three, four—
Four whole weeks and threedays more;
Thirty-one days, and each will creep
As the shadow crawls over yonder steep;
Thirty-one nights, and I shall lie
Watching the stars climb up the sky.
How can I wait till a month is o'er?"

"But a year is so long!" he said,
Uplifting his bright, young head.
"All the seasons must come and go
Over the hill with footsteps slow—
Autumn and winter, summer and spring!
Oh, for a bridge of gold to fling
Over the chasm deep and wide,
That I may cross to the other side,
Where she is waiting—my love, my bride!"

"Ten years may be long!" he said
Slowly raising his stately head.
"But there is much to win, there is much to lose;
A man must labour, a man must choose,
And he must be strong to wait!
The years may be long, but who would wear
The crown of honour must do and dare.
No time has he to toy with fate
Who would climb to manhood's high-estate."

"Ah, life is not long," he said,
Bowing his grand white head.
"One, two, three, four, five, six, seven—
Seventy years! As swift their flight
As swallows cleaving the morning light,
Or golden gleams at even.
Life is short as a summer night—
How long, oh God, is Eternity?"

THE revision of the early Protestant versions of the Bible in different countries, and the wide-spread interest felt in the work among all classes, are among the many signs that the Scriptures are not losing their hold upon the minds of men. The study of comparative religion does not operate to weaken, it rather tends to increase, the influence and authority of the Christian Bible. Let any one attempt to read the Koran, and he will rise from the effort with a profounder sense of the depth of power that belongs to the writings of the Prophets and Apostles. Editions of heathen scriptures and excerpts from heathen sages which have been sometimes put forth as rivals of the Bible bring no very large profit to editors or publishers. The Bible remains a well-spring of spiritual life. The conviction is not likely to be dislodged that within its hallowed pages life and immortality are in truth brought to light. The progress of culture and civilization in the lapse of ages does not lessen the worth of the treasure which they contain.—*From an article on the Revised Version; The Century for August.*

THE Queen of England is supposed to have about 300,000,000 subjects. Of these, 45,000,000 are Christians, or nominally so; 60,000,000 Mohammedans; 175,000,000 Hindoos; 7,000,000 Buddhists; and 7,000,000 Pagans under other names.

British and Foreign.

THE Liturgy of the Reformed Church in America has been translated into Japanese.

THE fiftieth anniversary of the landing of missionaries in Fiji occurs on 11th October.

GERMAN geologists estimate that the Dead Sea will be a mass of solid salt a thousand years hence.

THE Wesleyan Conference in England determined to raise \$250,000 to evangelize the outcast population of London.

It is proposed to erect, in some crowded part of New York city, a drinking fountain as a memorial of the late Jerry McAuley.

THERE are 157 professors in German universities who are between the ages of 70 and 90, and 122 of them still deliver lectures.

SOME of the Dublin hospitals are conducted on temperance principles. The use of alcohol even as a medicine is yearly becoming less.

THE Prohibition Bill has passed the Senate of Georgia by an overwhelming majority. This practically assures total prohibition in that State.

THE sales of the Revised Old Testament in Great Britain have been very large. In Edinburgh the supply of most of the editions has quite run out.

THE use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the ability to study.

CARDINAL NEWMAN, the head of the Roman Catholic Church in England, has a brother, Prof. Francis W. Newman, who is a pronounced Agnostic.

QUEEN VICTORIA dislikes the memory of her grandfather, George III., so much, that she never visits the royal park and palace of Kew, his favourite residence.

THE Tonquin campaign cost France nearly \$100,000,000, to say nothing of the loss of life, and the openings for trade secured will not soon repay the expenditure.

NEW YORK merchants report "customers from the West and South coming in every day, and making heavy purchases, and sales thus far this season are nearly fifty per cent. above this time last year."

ACCORDING to a recent Turkish census the population of Constantinople numbers 870,000. About one-half are Moslems, 112,000 are foreigners, and 270,000 live in the Christian suburban district of Pera.

THE United States Commissioner of Education says 80 per cent. of the crime of New England is committed by those who have no education at all, or none sufficient to serve them a valuable purpose in life.

SAN FRANCISCO'S habitual opium-smokers are claimed to number 3,000, and their daily expenditure for the drug is placed at from seventy-five cents to \$1.50 per head, making a total of perhaps \$1,000,000 a year.

A PREHISTORIC cemetery has been discovered near Dunfermline. In it four hand-made urns of a reddish colour but with a black interior were found. It promises to throw some light on the early history of Scotland.

AN Iowa druggist, in a healthy locality, found that it took fifty-one feet of paper to enumerate his sales of liquor "for medicinal purposes" in a single month. He sold as medicine, 152 barrels of beer, 89 gallons of whiskey, 19 of gin, seven of alcohol, and three of brandy!

THE missionaries on the Ogove River, West Africa, write that their schools are still closed and are likely to continue so until some arrangements can be made for French to be taught. There has been some thought of transferring the work to some French Protestant Society.

SCOTLAND, in proportion to its population, has more university students than any other country. England with a population of 25,000,000, has 5,000 students; Germany, with 48,000,000, has 23,500; New England, with 4,100,000, has 4,060; and Scotland, with 4,000,000, has 6,500.

THAT statement originated in the daily press, to the effect that the minister of Auchterderran had requested from the pulpit that parishioners wishing to marry should not fix the date without consulting him, is a fable. No such request was ever made from the pulpit of Auchterderran Church.

THE new bridge over the Jordan, about three or four miles from Jericho, has been opened to the public. It is, if not the first, at any rate now the only bridge over that historical river. It has been built in order to give a greater impetus to the important trade between Jerusalem and the countries east of the Jordan.

GLENDON, in the county of Clackmannan, is the smallest parish in Scotland. Its population, at the last census 92, has increased to 104. In the old days it must have been a centre of importance, as it contains a large castle, the remains of a Roman camp of considerable size, and three Roman bridges in a wonderful state of preservation.

THE Bishop of Derry, in speaking at a banquet of the Irish Society at Londonderry, counselled men of all creeds and politics to abandon "fierce animosity and live as far as may be in friendship and goodwill." That such good advice should be well received is significant of the change for the better a policy of justice and peace is making in Ireland.

THE Bishop of Chichester has written a letter to Rev. F. Lawrence, of Wiston, expressing the opinion that there is still room for improvement in conducting funerals. The tyranny of custom, he believes, presses most heavily on the classes least able to meet the necessary expenses; and he thinks that excess in wreaths and flowers should be carefully avoided.

A DEPUTATION of medical students from Edinburgh University conducted evangelistic meetings in the Guild Hall, Montrose, during the past week. The hall was filled each evening. Another deputation visited Forres on Sunday, preaching in the United Presbyterian Church in the afternoon and in the Free Church in the evening. This holiday mission has been so far a complete success.

Ministers and Churches.

THE Rev. P. G. McGregor, D.D., of Halifax, is expected home this week.

THE Princeton Presbyterian Church has been painted and otherwise beautified.

THE debt on Manitoba Presbyterian College has been reduced to \$19,000.

THE Rev. Alex. Young, of Napanee, has resumed work after a brief holiday.

REV. A. WILSON, of Markdale, has received a call from the Presbyterians of Tara.

REV. A. A. SCOTT and Mrs. Scott, of Carleton Place, have been visiting in Woodstock.

THE Rev. W. R. Frame, F. I. I., visited Halifax this week. His health is improving.

THE Rev. John Thompson and Mrs. Thompson, Sarnia, have returned from their holiday trip.

THE Rev. Dr. Torrance, of Guelph, has been admitted a life member of the Canadian Shorthand Society.

THE Rev. Mr. Haigh, pastor of the Presbyterian Church, Hespeler, is enjoying a vacation of two Sabbaths.

IT is reported that Sharon Church, Stellarton, are going to call Rev. Mr. Turnbull, of Fall River, Mass., U. S.

THE Rev. George Burson and family, of St. Catharines, have returned home very much benefited by their holiday trip.

THE Rev. J. C. Quinn, formerly of Bathurst, New Brunswick, preached at Little Britain, Manitoba, on Sabbath week.

THE Rev. Mr. McKenzie has accepted the call given to him by the congregations of Grafton and Vernonville Presbyterian Churches.

REV. J. K. SMITH, M.A., has returned from his holiday tour in the Northern Counties, and occupied the pulpit of Knox Church last Sabbath.

LATELY the united excursion and picnic of St. Matthew's Presbyterian Church and Victoria Mission Sabbath school, Montreal, took place to St. Hilaire. There was a large attendance.

THE ladies of the Presbyterian Church, Uxbridge, were busy on Monday of last week preparing and packing clothing, etc., for the relief of distressed Indians in the North-West.

THE Rev. Mr. Wylie, to whom a call was extended by the congregation of River Street Presbyterian Church, Paris, has signified his acceptance of it and will in a short time be formally inducted.

THERE are now 366 missionary associations in connection with our congregations in the Maritime Provinces. In the Presbytery of Victoria and Richmond no such associations have yet been formed.

THE Rev. R. Fairbairn, B.A., Jarratt's Corners, was poisoned with ivy, and has been unable to attend to his duties for some weeks. His many friends will be glad to hear that he is improving.

THE Presbyterian Church of Delaware has been newly seated and frescoed, while the walls are adorned with texts of Scripture in scroll work. The church looks very handsome and was re-opened on Sept. 13.

THE Rev. Joseph Annand and Mrs. Annand, of the New Hebrides Mission, are resting at Gay's River, after their recent tour. They will proceed to Pictou Presbytery next week. Both are in the enjoyment of excellent health.

OUT of 346 communicants added by profession to the membership of the Church in Truro Presbytery last year, 252 were received into three congregations, viz. St. Paul's and First Presbyterian Churches, Truro, and Acadia Mines.

AT a meeting of the Board of Trustees of the First Presbyterian Church, Port Hope, held recently, Mr. D. Chisholm was elected Chairman, Mr. J. L. Irwin, Secretary and Mr. R. Dingwall, Treasurer of the Board for the ensuing year.

THE Rev. D. J. Macdonnell, pastor of St. Andrew's Church, Toronto, has commenced a series of meetings on Sunday afternoons for the systematic study of the Scriptures. They are largely attended and are very profitable and interesting.

REV. MR. ROSE, of Elora, occupied the pulpit of the Central Presbyterian Church, Hamilton, last Sabbath week. He preached an impressive sermon from John vii. 17. Rev. S. Lyle has returned, and preached in his own pulpit last Sabbath.

MR. ALEXANDER HAMILTON, son of Rev. R. Hamilton, of Motherwell, has returned home from Edinburgh, Scotland, where he has been finishing his theological studies preparatory to entering the ministry. Mr. Hamilton is a young man of much promise.

ON the 2nd August, 1786, the Presbytery of Truro was formed, the first Presbytery organized in Nova Scotia. The roll consisted of five ministers, one a corresponding member, and two elders. Next summer will be held centenary celebration of Truro Presbytery.

AT a congregational meeting held last week in St. James' Square Church, Toronto, a cordial and unanimous call was moderated in to the Rev. S. H. Kellogg, D.D., Professor of Systematic Theology in the Western Seminary, Alleghany. The Rev. Principal Caven presided. It is expected that Dr. Kellogg will accept the call.

PROFESSOR BRYCE and members of the Winnipeg Historical Society have been visiting St. Clements, Little Britain. They opened a mound on the lot of Mr. McLeod's for the purpose of discovery. The skeletons of fifteen Indians were found, together with many relics of Indian warfare and working utensils.

REV. JAMES STEWART, of Prescott, and formerly of Packenham, occupied the pulpit of Rev. H. Taylor last Sabbath afternoon, unexpectedly to the people and very acceptably, as the reverend gentleman is a general favourite with all denominations, and had it been generally known that he was to preach, the church would have been packed.

DR. JOHN MACKIESON, of Charlottetown, P. E. I., died quite suddenly there a short time since. He was born at Stirlingshire, Scotland, in 1795; graduated from Glasgow University in 1815, and emigrated to Charlottetown in 1821. He was for fifty-five years an elder in St. James' Presbyterian Church of Charlottetown, and for many years held the post of superintendent of the Prince Edward Island hospital for the insane.

THE *St. John Telegraph* says Rev. A. McDougall was inducted into the pastorate of Calvin Church last week in the customary form of the Presbyterian Church. The sermon was preached by Rev. Godfrey Shore, of St. Stephen, Rev. Dr. Macrae gave a history of the call, Rev. Mr. Mowatt, of Fredericton, gave the charge to the pastor and Rev. Mr. McDonald the charge to the people. There was a large congregation present.

LAST Friday evening, says the *Sarnia Observer*, Miss Agnes Cuthbertson, daughter of Rev. George Cuthbertson, was made the recipient of a very flattering address accompanied by the sum of forty dollars, previous to her departure from Wyoming. Since her father's induction in Wyoming, Miss Cuthbertson has filled the position of organist in the church, and has taken an active part in the Sabbath school, and in the various modes of meeting the financial wants of the congregation.

AT the dispensation of the Lord's Supper in St. Andrew's Church, Spring Hill, recently, the Rev. W. S. Darragh, of Linden, who assisted the pastor, preached morning and evening to crowded houses, with his old-time power and acceptance. The names of twenty-two persons were added to the communion roll, eighteen of these being on profession of their faith in Christ. This makes an addition of 112 since the settlement of the present pastor two years ago.

THE Rev. Mr. Jones, of Knox Church, Brussels, says the *Sturon Signal*, is at present preaching to both the Presbytery ten congregations during the absence of Rev. Mr. Ross on vacation. Rev. Mr. Jones is perhaps the oldest minister in Canada, doing regular service. He is seventy-nine years of age and preaches twice every Sabbath. His voice is still clear, his memory unimpaired, and few pastors of any age can give a more lucid and eloquent exposition of the Gospel.

REV. D. H. FIFTHUR has returned from his holidays. He preached twice in McNab Street Church, Hamilton, Sabbath week. The text in the morning was Ephesians v. 25-27: "Christ also loved the Church, and gave Himself for it; that he might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The subject of evening discourse was: "The Compassion of Christ."

ON Thursday evening of last week, says the *Dundas Banner*, after the weekly prayer-meeting in Knox Church, Mr. James McQueen, on behalf of the teachers of the Sabbath school and a number of members of the church, presented Mr. W. J. Clark, who is about to leave Dundas, with a purse of \$63. Mr. Clark has long been an active worker both in church and Sabbath school, and this substantial token of appreciation of his services was as well deserved as it was kindly intended.

AT the recent session of the Miramichi Presbytery, a call from St. John's Church, Chatham, in favour of Rev. Neil McKay, of Summerside, P. E. I., was read by Mr. Waits, as also a bond promising \$1,000 per annum, paid quarterly. The call was signed by 119 members and 143 adherents. It was sustained as a regular Gospel call and the clerk was instructed to transmit it with relative documents to the Rev. J. M. McLeod, clerk of Presbytery of P. E. I. Rev. J. D. Murray, of Buctouche, was appointed to prosecute the call.

THE twentieth annual convention of the Haldimand County Sabbath School Association is announced to be held in the Presbyterian Church, Hagersville, on the 16th and 17th days of September. Among others, several Presbyterian ministers will take part in the proceedings, viz.: Rev. Geo. A. Yeomans, M.A., Dunnville; Rev. T. Wilson, Caledonia; Rev. A. Grant, Oneida. Parties intending to be present are requested to intimate the fact to Mr. David Caldwell, Hagersville, so that accommodation may be provided for them.

IT is with deep regret that we record the death of the Rev. Joseph Elliott, formerly minister at Cannington, in the Lindsay Presbytery. For some time he was an inmate of the Homewood Asylum at Guelph, where he died last week. Mr. Elliott was a man of noble character, earnest and devoted, and a pleasing and instructive writer, as readers of THE CANADA PRESBYTERIAN and his latest published volume, "Walks About Zion," will readily acknowledge. He had reached his seventy-fourth year. His widow and surviving son and daughter have the sympathy of their beloved father's many friends.

A VERY unusual and remarkable circumstance, says the *Clinton New Era*, was observed in the Presbyterian Church in this town, on Sabbath week. In one seat sat Mrs. S. Jackson, sen'r, Mr. Thomas Jackson, sen'r, Mrs. Laing and her son, representing four generations in the one family, and in another seat, Mrs. Janet Fair, and her daughter, Mrs. T. Jackson, Mrs. Laing and her son being the connecting link to represent four generations, on each side, all the parties being in the enjoyment of good health. Mrs. Jackson, sen'r, and Mrs. Fair, sen'r, are particularly active for their age, each being over eighty years old. It is not very often that such a thing as this happens, that grandparents on both sides are alive, and it indicates a measure of longevity rarely met with.

THE *Acton Free Press* says. A delegation from the Guelph Presbytery, composed of Revs. Dr. Torrance, Dr. Wardrope,

Guelph; Revs. J. A. R. Dickson, B.D., Galt, and Messrs. Charles Davidson and S. Hodgskin, Guelph, met the congregation of Knox Church, Acton, last Friday afternoon, to confer with them respecting the resignation of Rev. Mr. Cameron recently tendered the Presbytery. For some cause—presumably that many of the members were in the midst of their harvest—the attendance was small. In consequence of this the delegation was obliged to report that sufficient information had not been received by them upon which to base a recommendation, and the matter was referred back to the Presbytery. The result will be that the congregation will be asked to appoint commissioners to meet the Presbytery, when the matter will be finally settled.

THE new Presbyterian Church at Aberarder was opened on Sabbath week under very auspicious circumstances. The Rev. Principal Caven, of Knox College, Toronto, and Rev. J. B. Duncan, formerly of Forest, were invited for the occasion. The Rev. Principal preached morning and evening; and Rev. Mr. McLennan, pastor of the congregation, in the unavoidable absence of Mr. Duncan, preached at half past two. This church is built after the usual design of a commodious country frame church, neatly seated and lighted, and the building and finish reflect credit on the contractor. The congregation worshipping at this place is under the pastoral care of Rev. Mr. McLennan, who resides at Camlachie, and has the charge of the congregation there. On the Monday following a tea meeting was held at which the rev. gentlemen mentioned, and others, and Mr. J. F. Lister, M.P., delivered addresses.

A CORRESPONDENT of the *Orillia Times* says: On the 22nd ult., we took a pleasant drive through the country as far as Esson Church, Oro, and had the pleasure of hearing Mr. Beattie, the Rev. Mr. Fairbairn's helper in the ministry in that district. Mr. Beattie took his text from Heb. xii. 3, on the "best way to consider Christ." The preacher has a pleasant voice with a Scottish accent, and delivered an earnest and practical sermon, full of strong, impressive, New Testament truth. David's psalms in metre are still the songs of Zion here, and the preceptor, Mr. R. A., leads with spirit and understanding. The old, well-worn tunes of the Church, Peterboro, Sheffield and Martyrdom, were heartily joined in by the whole congregation, who sit during the exercise, standing up reverently during prayers in the old Presbyterian style. Friendly greetings at the door, as of yore, and faces almost forgotten brought to memory once more.

THE Rev. M. W. Maclean, M.A., of St. Andrew's Church, Belleville, who has just returned from a three months' trip to Scotland, whither he went for the benefit of his health, received a very hearty welcome home from his congregation on Friday evening last. He was met at the station by a number of members of his congregation who requested him to be present at his church in the evening. The basement of the church was gaily decorated, and when Mr. Maclean made his appearance he was greeted with a storm of applause, the choir singing "Home, Sweet Home." Everything was done to assure the pastor of the pleasure with which his people welcomed him, including the presentation of an address, to which he responded briefly, assuring them of the pleasure it gave him to be with his flock again, as well as he ever was. Mr. Maclean's many friends will be glad to know that he resumes work in perfect health after his holiday trip.

THE Rev. Professor Coussirat, B.D., B.A., of the Presbyterian College, Montreal, and lecturer in Hebrew and Oriental Languages in McGill College, has arrived home with his family from France, where they have been spending the summer. The friends of the Professor, as well as educationists in Canada generally, will be glad to learn that he returns home wearing a new distinction—a distinction highly prized in France, and conferred only upon a limited number of men of note for services rendered to the cause of public instruction. The Minister of Education, Fine Arts and Worship in France has been pleased to name Professor Coussirat *Officier d'Académie*, a distinction which the Professor well deserves as a successful and enthusiastic teacher whose eminent ability is well known both in France and Canada. The honour was quite unexpected by him, as it is seldom conferred on men under sixty years of age, while the present recipient is little over forty, and the Government is systematically reducing the number of persons on whom it is bestowed.

THE congregation of St. Andrew's Church, Sherbrooke, have lately been making some repairs to and alterations in their church building; and these being now completed, the *Examiner* says, show that also a very great improvement has been produced. The pews have been repainted and gilded in a light colour within, and framed to imitate mahogany. The walls, up to a little above the pews, are papered to imitate light-coloured wood, and varnished. This panelling is surmounted by a frame-work of imitation mahogany, and this again by a handsome dado, which forms a base for the lavender-tinted main wall. An ornamental bordering caps the wall at a line where the white ceiling springs from it; and from the centre of the ceiling hangs a graceful bronze six-light gasolier, while a smaller one gives additional light to the singing gallery, five other gas branches being placed about the walls. The building is to be heated by a furnace in the basement, and the disused stove-pipe holes in the walls are utilized for ventilation. The pulpit platform has been rebuilt anew and the pulpit itself has been renovated, it being the intention, however, as we hear, to replace it by and by with a new one. The church will probably also be newly carpeted throughout; and if this be done, with the other work finished, it will present a handsome appearance. The *coup d'œil* gives an impression of brightness, cheerfulness and harmony; the combining of colours in the wall, the pews and their dark coloured frames, have a most pleasing effect; and all concerned in the change are to be much commended for their tasteful work.

AT the ordination services of Rev. W. S. McTavish, at St. George, last week, which were held in the afternoon, Rev. Mr. Myers delivered a very able sermon. Rev. Dr. Coch-

rane addressed the pastor elect, giving him admonition, instruction and encouragement in the work for which he was set apart. Rev. Mr. Pettigrew, Moderator of Session, addressed the congregation on the duties they owe to their pastor and to each other. Rev. Mr. Little presided at the ordination ceremonial. After the services were closed, Mr. Pettigrew conducted the Rev. Mr. McTavish to the door, where he was introduced to the congregation. In the evening a welcome social was held. Rev. Mr. Little, of Princeton, Mr. McTavish's former pastor, commenced the literary portion of the entertainment in a neat address, speaking with authority as to the merits and acquirements of his former parishioner, after which Rev. Mr. Mihell, Baptist minister, in a few well chosen words, welcomed Mr. McTavish to St. George as a co-worker in the Master's vineyard, and was supplemented by Rev. Mr. Clark, of the Methodist Church, in a few earnest, practical remarks, claiming him as a brother, and assuring him that there was work for all. Rev. Mr. McKay, of Woodstock, claimed the attention of the audience for some time by a humorous and energetic address, directed to both pastor and people, and was succeeded by the Rev. Mr. Thompson, of Ayr, who followed in a similar vein. Rev. Mr. Blair, of Campbellville, gave a very carefully prepared address and was followed by Rev. Mr. Robertson, of Waterdown. Rev. Dr. Beattie came last and owing to the lateness made a brief but pointed speech. The choir furnished excellent music at intervals during the evening. Rev. Mr. Pettigrew, who has had charge of the congregation in the interim, and who has performed his duties in a manner so satisfactory to the session and congregation, that they made him the recipient of an envelope containing a cheque for his benefit, performed the duties of chairman in a very able manner. A vote of thanks was tendered to the speakers and to Mr. Pettigrew as chairman and moderator, after which the Rev. Mr. McTavish, in a few well chosen words, expressed his gratitude for the very kindly manner in which he had been received.

PRESBYTERY OF PARIS.—This Presbytery held its ordinary meeting at St. George, on the 8th September, at ten o'clock a.m. The examination of Mr. W. S. McTavish having been sustained as highly satisfactory, his ordination and induction into the pastoral charge of St. George took place in the afternoon, Rev. James Little presiding, Rev. Robert Myers preaching the ordination sermon, Rev. Dr. Cochrane giving the charge to the pastor and Rev. Robert Pettigrew addressing the congregation. At the close of the services a cordial welcome was given to the new pastor by the people of his charge. The Rev. William Wylie, of New York, having intimated by letter his acceptance of the call to River Street Church, Paris, his induction was appointed to take place on Tuesday, the 20th October, the Rev. W. A. McKay to preside, Rev. W. Robertson to give the charge to the pastor and Rev. Dr. Beattie to address the congregation. Mr. D. McGillivray, graduate of University College, Toronto, was certified to Knox College as an entrant on the first year in Theology, and Messrs. Pettinger and Nichol as students in the literary course. Mr. W. J. Hewitt, an elder of the Church, was recommended to the Home Mission Committee for employment in the mission field. The Presbytery adjourned to meet in Mount Pleasant on Tuesday, 21st September, at eleven o'clock a.m., to moderate in a call to a minister in said church, and for other business.—*W. T. McMULLEN, Pres. Clerk.*

PRESBYTERY OF SARINIA.—This Presbytery met in St. Andrew's Church, Sarin, recently, the Moderator, Rev. John Anderson, of East Williams, occupied the chair, and a goodly number of members were present. The consideration of the affairs of the two Petrolia congregations occupied most of the afternoon session, quite a number of delegates from both churches being in attendance. After hearing all that was to be said on the matter, an arrangement was come to whereby a union of the two was effected, to take place on the 1st of October, Rev. John A. McDonald being appointed interim Moderator, who with two elders will constitute the session. Rev. Mr. Scrimgeour, of Forest, tendered his resignation of his charge on account of ill-health. After expressing sympathy with the rev. gentleman, the Presbytery cited the congregation to appear in October. A letter was read by the Rev. Mr. Johnston, of Alvinston, relative to grievances of certain parties in Brooke, who used to be in connection with the Alvinston congregation. The Clerk was instructed to write to these parties, inviting them to attend next ordinary meeting of Presbytery, submit their grievances and proposals, with the assurance that the Presbytery would gladly meet their wishes so far as possible. The committee on the East Williams vacant congregation reported. The report was received and the committee thanked for their diligence; but the opinion of Presbytery was reasserted that the maintenance of the congregation by supplement would be injurious to contiguous congregations and an injudicious expenditure of funds, and recommending London Presbytery to continue supply to congregation as it was able to maintain it of itself. The committee on records of kirk sessions reported and the records were attested accordingly. It was resolved that the Presbytery revert to the old method of missionary meetings, and a committee was appointed to draft a scheme and report. Rev. Mr. Currie reported on the Home Mission Scheme of the Presbytery up to October 1st.

PRESBYTERY OF HALIFAX.—This Presbytery met on Tuesday at ten o'clock in Chalmers Church. There were twenty ministers and four elders present. Mr. Wylie's resignation of the congregation of Richmond was accepted, and Dr. Currie was appointed to declare the pulpit vacant on the first Sabbath of October. Mr. Wylie has given eight years of faithful and efficient service at Richmond, and in closing his ministry there parts with an attached and loyal people. The Presbytery was glad to hear Mr. Wylie hopes to be able for a good deal of work during the coming winter. Principal Forrest was appointed to moderate in a call at St. Andrew's Church, Halifax, the time to be determined by himself. The following members of Presbytery were appointed a commission to adjust certain difficulties that have arisen in the congregation of Kempt: Messrs. Henry, Dickie, Nelson

and W. H. Blanchard. Mr. Layton reported from the Committee on Missionary Meetings. A letter was read from Mr. McCurdy, Convener of Synod's Augmentation Committee, stating the grants asked for the congregations of Carleton and Chebogue, Canard and Kempt and Walton, Lawrence-town and Cow Bay and Wolfville have been agreed to. The remaining congregations on the supplemented list were referred to the Presbytery's Augmentation Committee. Mission stations within the bounds were placed under the supervision of pastors as follows: North West Arm, Mr. Laing; Bridgetown, Mr. Dawson; Digby and Bay View, Mr. Maxwell; West Cornwallis, Mr. Ross; Mount Uniacke, Mr. Dickie; Montague, Mr. Morrison. Messrs. McMillan, Dickie and the Clerk were named a committee on the supplies of vacancies and mission stations. Rev. Thomas Sedgwick was nominated as moderator of the approaching Synod at St. John. Reports were read from Bridgetown, Digby and Bay View, Mt. Uniacke, Jeddore, Clam Harbour and Ship Harbour, and Kempt and Walton. Most of them were quite encouraging, the one from Bridgetown especially so. That station has made great progress this summer under the acceptable labours of Mr. G. H. E. McGregor. Commissions were sustained from ten sessions in favour of the following elders: William White, J. Scott Hutton, Hugh McDiarmid, George Turnbull, J. S. McLean, Samuel Burns, William McCurdy, Thomas Logan, D. M. Dickie and Judah F. Newcomb. The Presbytery adjourned to meet at St. John, N. B., at the call of the Moderator of Synod.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 8th inst. There was a good attendance of members. Dr. James, formerly of Hamilton Presbytery; Principal McIntyre, of the Ladies' College, Brantford, and Mr. Donald McKay, of London Presbytery, being present, were invited to sit with the Presbytery as corresponding members. Messrs. McPherson, Stewart and Wood were appointed to prepare a suitable minute referring to the death of Mr. John Stewart, who was an elder of the congregation of North Easthope. The minute is as follows: That the Presbytery have learned with deep regret the sad intelligence of the sudden and unexpected death of Mr. John Stewart, a ruling elder in the congregation of North Easthope, and desire to record their high esteem of his character, as a faithful, earnest and devoted office bearer in the Church of Christ, and as a large-hearted contributor to the various Schemes of the Church. The Presbytery also desire to express their sympathy and condolence with his widow and family in their bereavement, and with the congregation of North Easthope. The Clerk was instructed to forward copies of this resolution to Mrs. Stewart and the congregation. The congregation of Knox Church, St. Mary's, asked for moderation in a call, which was granted, and the same was appointed to take place on the 21st inst. at two o'clock p.m. Rev. R. Hamilton made application for the ordination of his son, Mr. Alex. Hamilton, who has been recommended to labour in the North West. Arrangements for this service were made as follows: The ordination to take place on the 29th inst., at one o'clock p.m., in the Church in Fullarton, Rev. R. Hamilton to preside and ordain, Rev. J. A. Turnbull to preach, Rev. P. Scott to address the minister, and Rev. G. Crystal the people. Rev. E. Pantou drew attention to the fact that Mr. J. B. Hamilton, who had completed a course in theology in the Western University, London, was desirous to unite with the Presbyterian Church, and asked that the Presbytery advise him what steps he should take. A committee was appointed to confer with Mr. Hamilton. A very interesting letter from Rev. W. A. Wilson, M.A., regarding his mission work in India, was read. Principal McIntyre was heard with respect to the work in Brantford Ladies' College. It was resolved to present the claims of this institution to the people, and urge upon them the propriety of supporting it in preference to similar institutions belonging to other denominations. Rev. P. Scott was appointed to canvass the congregations of Granton and Lucan, for the endowment of Knox College. Mr. D. Forbes was appointed as a member of the ad interim session of Tavistock, in the room of Mr. John Stewart, deceased. The Presbytery then adjourned to meet in Fullarton on the 29th inst. at one o'clock p.m.—*A. F. TULLY, Pres. Clerk.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 27-1 1885. REVIEW. 1 Kings xii. 1-7 Kings v

I. The Revolt of the Ten Tribes. What was the weakness of Solomon's life, and what was the punishment inflicted on account of his sins?

(1) *First interview.* Where did Rehoboam meet the people? What proposal did the people make? What answer did Rehoboam give? Whom did Rehoboam consult? What advice did he receive? What advice did he follow?

(2) *Reverend of folly.*—What was the result of Rehoboam's answer at the next interview? What did he do in order to reclaim his false step? Why did he not go to war with Jeroboam? What was the size of the army he gathered?

II. Idolatry Established.—Who was Jeroboam? How was he first brought into notice?

(1) *Jeroboam's advantages.*—Give proof of his great energy. What great promises were given to him by the Prophet? What was the only condition for a great life?

(2) *Jeroboam's mistake.*—What was he afraid of if the people went up to Jerusalem three times a year? By what means did he endeavour to avert the danger? What is the weakness in Jeroboam's argument? What reason did he give the people for asking them not to go to Jerusalem? What part of the population left him on account of his new religion? Where did he put the golden calves? Where was Dan? How did that colony originate? Where was Bethel? Where did Jeroboam get priests for his new worship? What

time did he fix for the feast of tabernacles? What course should we pursue when difficulties arise such as presented themselves to Jeroboam?

III. Omri and Ahab. Who succeeded Jeroboam? How long did he reign and what prophecy was fulfilled in him? How long did Baasha reign? What was his character? Who succeeded him and what became of him? What was the capital in Jeroboam's reign? What was the capital in which Zimri perished? What city was chosen by Omri as the capital of the nation? Describe the nature of the site upon which Samaria was built.

Ahab. How long did he reign? What kind of a man was he in relation to his predecessors? Who was Jezebel? How did she influence Ahab? What was Baal? What did Ahab do to increase Baal worship in the kingdom? What was Astarte or Asherah? What was done to encourage her worship? Who rebuilt Jericho? What was the prediction regarding Jericho? How was it fulfilled?

In Ahab's life we have a striking example of the evil of mixed marriages. Her influence was so strong as to lead to his ruin.

IV. Elijah the Tishbite. Why was Elijah raised up at this time? What is the meaning of the name Elijah? What was his origin? What was his first appearance? What announcement did he make to Ahab? Where was his first retreat? How was he fed? Where was his second retreat? How did he introduce himself to the woman of Sarepta? What miracle did he perform whilst in that place? What good did it do? Note how Elijah was always under the impression that he was standing in the presence of the Lord.

V. Elijah Meeting Ahab. Give proof of the great scarcity of water in the land. Who was Obadiah, and give evidence of his good character? What were his fears when Elijah told him to go and report that he found Elijah? How did Ahab receive Elijah? What answer did Elijah give?

VI. The Prophets of Baal.—What challenge did Elijah give? Where were they to meet? Who were present in that assembly? What question did Elijah ask when the people are come together? What proposal did he make in order to test the true God? Why were the false prophets to try first? What was the sacrifice? How long did their trial last? How did they act? What sarcasm did Elijah use? How would his words have affected himself if he had failed?

VII. The Prophet of the Lord.—What preparations were made by Elijah before offering the sacrifice? Why did he ask the people to draw near? Why did he put twelve stones into the altar? Why did he pour water upon the sacrifice? At what hour of the day did he offer the sacrifice? Repeat Elijah's prayer? What happened after the prayer? What did the people do after the fire fell? What did Elijah do to the prophets? What did Elijah tell Ahab to do? Describe the scene on Carmel when Elijah went to pray.

VIII. Elijah at Horeb.—What were the causes of Elijah's discouragement? What did he pray for under the juniper tree? What would he have lost if the Lord had answered his prayer? Who came to him as he lay under the juniper tree? How did the angel treat him?

Horeb.—How far did Elijah travel on the strength of that meat? What wonderful phenomena did he see at Horeb? What was the significance of these things as an explanation of Elijah's state of mind. What commission did Elijah receive? What encouragement was given?

IX. The Story of Naboth.—How does the selfishness of Ahab appear? Show how selfishness grew into murder? What childishness did Ahab show? What were Naboth's reasons for declining to part with the vineyard? How did Jezebel deal with the case? How did Ahab receive Elijah? What did Elijah say in reply? How did the sentence affect Ahab? How did the Lord regard Ahab's repentance? Note the fact that we shall all be surprised by death and should see that we are not engaged in anything that will put us to confusion.

X. Elijah Translated.—Illustrate by this lesson the promise, "In evening time it shall be light." Why did Elijah wish to be alone? How did he cross the Jordan? What bequest did Elisha ask? On what conditions was it promised? How did the translation of Elijah take place? What qualifications had Elisha to begin his ministry with?

XI. The Shunammite's Son.—What great sorrow befell this woman? Where was Shunem? How did she get acquainted with Elisha? How did she act when her child died? What did she say when the servant met her? Why did the attempt to raise the child by the staff fail? Is there any more practical kind of faith for us than the faith of this woman? How did she act after the child was restored? What lesson should we learn from the conduct of Elisha in stretching himself on the child?

XII. Naaman the Syrian.—The facts of this lesson are so fresh that a review is easy but very important. The humility that was taught Naaman all need to learn.

THE announcement of the sudden death of Rev. Dr. McKay, of Hull, England, will be received with feelings of sincere sorrow by many of our readers. The sad event took place at Rosteer, Islay. While walking on the quay there Dr. McKay fell into the water and was unconscious when taken out. He rallied, however, and seemed to be doing well, but congestion of the lungs supervened, and he died in two days. He leaves a widow and two sons. The Rev. A. B. Mackay, of Crescent Street Presbyterian Church, Montreal, is a brother of the deceased, and he will have the warm sympathy of many friends in the bereavement he has sustained. Dr. McKay was not only an able preacher of the Word, but a popular writer. His well known "Grace and Truth" has passed through several editions, and thousands of copies have been sold. He rests from his labours, but his tasks do follow him.

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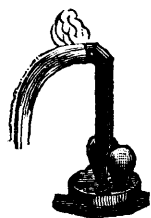
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MISSION NOTES.

DURING the last twenty-five years sixty-five new Methodist chapels have been built in London at a cost of \$2,000,000, and the number of ministers has increased from fifty to 115.

THE Moravians, who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth, and 1,656 native assistants, and now have about 81,000 adherents in mission fields.

TWO of the most beautiful and influential of King Mtesa's daughters have been received into the Mission church in Uganda, since which time they have been engaged in the royal harem in giving instruction to others.

CHURCH BELLS: Churches in want of bells will do well to write to the Bell Foundry Co. for a copy of their new Catalogue, giving prices, description, etc., of their celebrated bells. No duty on church bells.

THE most effective missionary work in Egypt has been done through the agencies of (American) United Presbyterians. In Cairo, the headquarters of their mission, they own property valued at £25,000. A theological seminary trains native pastors, who go out to aid the ordained missionaries, who have the care of fifty-five stations.

THE McAll Mission is duplicating itself in other parts of the Continent than France. In Brussels four halls in the most populous portions of the city are now open for evangelistic services. The method pursued is similar to that which has proved so successful in Paris, and the common people are reported as attending in large numbers.

THE bites and scratches of dogs and cats are readily cured by bathing in Dr. Davis' Pain-Killer.

A MISSIONARY among the Hawaiian Islanders, in replying recently to a charge of heathen practices urged against a number of native converts, uttered a disagreeable truth in the sentence: "Going back to ancient heathenism is not the danger to which the Hawaiians of to-day are exposed; the danger to which they are exposed rather being that they will drop down into modern heathenism, and become what the slums of our cities are—permanently sensual, vicious and criminal."

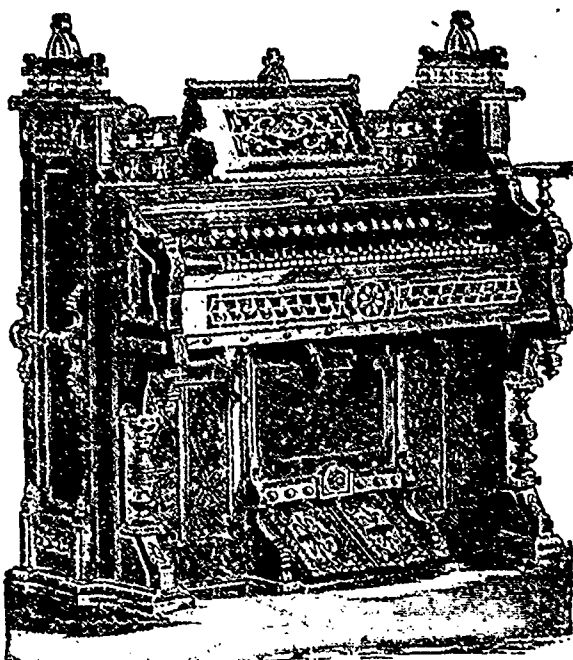
MISSIONARY work in Greece is most difficult. The language of modern Greece, the temper of the people, the strength of the State Church, supported by a decided national sentiment, combine to make missionary effort peculiarly hard and unfruitful. Yet our mission to Greece has one great cause for gratitude to God. It has been the means of bringing the Bible into extensive circulation among the Greeks. Last year, indeed, the sales of Bibles were doubled.—The Missionary.

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THREE and a-half years ago a census was taken of Protestant Missions in India in order to see exactly what progress was being made, and that showed that in India alone at the end of 1881, the native Christian Protestant community numbered 417,372, of whom 113,315 were communicants, 501 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging fact disclosed by the census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about fifty-three per cent.; 1871 to 1881, eighty six per cent.

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Every farmer, every producer, and every manufacturer, has interest in assisting, it having been already demonstrated that extension of trade always follows such efforts.

By order, JOHN LOWE, Sec. of the Dept. of Agriculture, Ottawa, 1st Sept., 1885.

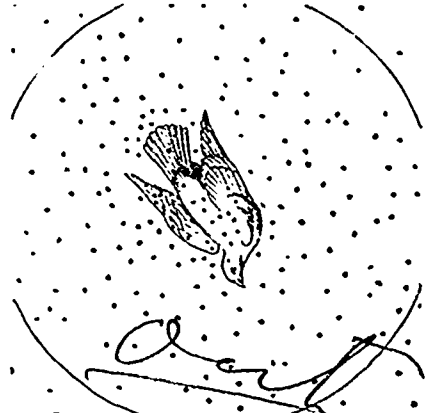


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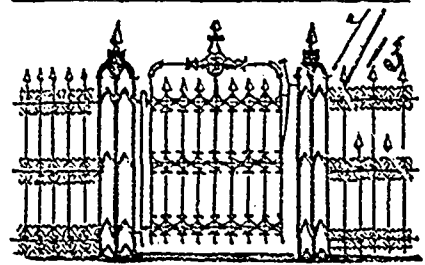
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MEETINGS OF PRESBYTERY.

KINGSTON. - In Cooke's Church, Kingston on Monday, September 21st, at three p.m.
PETERBOROUGH. - In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
ROCK LAKE. - At Morden, on Wednesday, October 21st, at one o'clock, p.m.
BARRIE. - At Barrie, on the last Tuesday of September, at eleven a.m.
BRANDON. - At Minnedosa, on Wednesday, the 23rd day of September, at half past seven p.m.
GLENHARRY. - At Alexandria, on Tuesday, 22nd September, at eleven a.m.
LANSARK AND RENFREW. - In Zion Church, Carleton Place, on 24th November
SALTHERN. - In the Presbyterian Church, Durham, on the 22nd September, at eleven a.m.
WHITBY. - At Pickering, on Tuesday, Oct. 20, at half past ten a.m.
MIRAMICHI. - In the hall of St. Andrew's Church Chatham, on October 20, at eleven a.m.
LINDSAY. - At Lindsay, on Tuesday, November 24, at eleven a.m.
TORONTO. - In the usual place, on October 6, at ten a.m.
MONTRÉAL. - In the David McTear Hall Montreal, on Tuesday, the 6th of October, at ten a.m.
PARIS. - At Mount Pleasant, on Monday, September 21st, at eleven a.m.
STRAITPORT. - At Fullerton, on the 24th September, at one p.m.

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BIRTH.

On the 5th September, at 1025 Sherbrooke street, the wife of Mr. G. A. Grier, of a son.

MARRIED.

At the residence of the bride's father, Thornah, on Thursday, August 20th, by the Rev. G. C. Patterson, M.A., Marion, youngest daughter of Mr. John Ross, to Mr. James Liberty, of Marquette, Michigan, U.S.

DIED.

At Beauharnois, on Sabbath, 30th August, Margaret Mathieson, relict of James Murdoch, and sister of the late Alexander Mathieson, D.D., in her eighty-sixth year.

At Lincoln Cottage, Kirkcubbin, Wigtownshire, Scotland, on the 10th inst. instantaneously, leaving the beloved wife of the Rev. John Inglis, D.D., formerly missionary in New Zealand and South Sea Islands, for thirty-three years. Deeply regretted.

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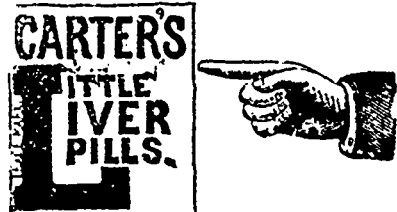
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