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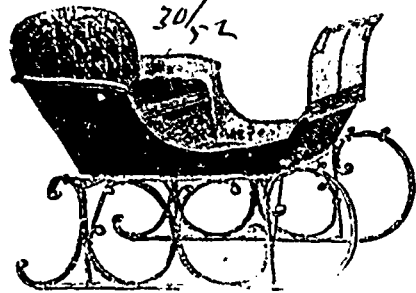
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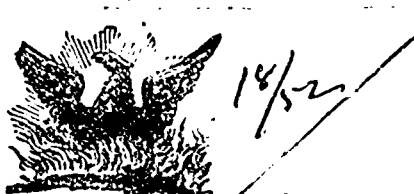
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Notes of the Week.

THE *British Weekly* says: The English Presbyterian Church is noted for the large number of influential and public-spirited laymen which it includes within its eldership. Amongst five deputed by the Synod (along with five ministers) to visit the northern congregations of the London Presbytery in the course of a week or two, we observe the names of Mr. Thomas Matheson, a well-known citizen of Liverpool, Dr. MacLagan, of Berwick-on-Tweed, a brother of the Bishop of Lichfield, and Mr. Thomas P. Dods, of Hexham, a brother of the Rev. Dr. Marcus Dods, of Glasgow.

IN Aberdeen Presbytery a heated discussion took place on the question of students occupying parish pulpits. It was complained that a student whose certificate was under consideration had broken the Church's law in this matter, and further, that the law was being increasingly violated by ministers in the North. Mr. Macdonald saw little difference between a student preaching to some old ladies in the Gallowgate and preaching from the pulpit of a parish Church; but Mr. Cooper thought the student had shown a spirit of insubordination which did not augur well. Ultimately the offender's certificate was sustained by twenty-two to four; but an appeal was taken to the Synod.

THE *British Weekly* says: Our bloated towns are responsible for much of the trouble between classes; they are unhappily the cause of that unchristian representation of the Master—a mission hall, maintained by the rich for the poor, because distance and mutual shyness make it well-nigh impossible for them to sit together and kneel together in their Father's house. Sad is the burlesque of our great uniting Gospel, none the less so that many of the most zealous are spending themselves in home mission work. Well might Dr. Landels ask if the haughtiness and the "distance" of worldly society have any part or place in the Church. We should all know that they have not; but we have "mission halls."

IN presence of a very crowded audience, Professor Elmslie opened the session of the English Presbyterian Theological College with a lecture on "The Bible and Modern Thought." Principal Chalmers presided. Professor Elmslie devoted attention mainly to the first chapter of Genesis, which he took as typical. In a singularly fresh, brilliant, learned and original paper, he contended for the full inspiration of the chapter, and showed that it had no bearing on the shifting theories of geologists. Professor Elmslie is a student of science as well as of Hebrew, and he contrived to throw fresh light even on his well-worn theme. The lecture was received with enthusiasm. Principal Chalmers announced that there were seventeen students in attendance.

TWO hundred and seventy-eight Mormon converts arrived last week at New York from Europe on their way to Utah, in charge of Mormon elders. It is by this sort of propagandism and immigration that the Mormon leaders have added to their political strength in Utah. An organized system of importation has for years been one of their chief reliances, and in this respect they have shown not a little worldly wisdom. If the case of the admission of Utah were to come up by itself in Congress next winter we would have little fear of the result. But it will come up in connection with the cases of Dakota and other Territories applying for admission. The opportunity for deals will be presented, and it will not be strange if Democrats and Republicans of the more partisan sort shall agree to let in Republican Dakota if Democratic Utah be admitted. The *New York Independent* says: We have a most serious apprehension that this will be done, remembering that two of the five Utah Commissioners, both Democratic politicians, have been won over.

THE *New Glasgow Chronicle* says: No part of the Maritime Synod's work was more heartily enjoyed or more enthusiastically carried out than the appointment of the Union Committee. Dr. Macrae, with characteristic fervour, and that rare eloquence of which he is master, asked the Synod distinctly to understand that the latter portion of the resolution had special reference to any overtures toward unity of action and union which might emanate say from the Reformed Presbyterian Church, or (and very particularly) from that portion of the Kirk of Scotland in this Province, hitherto separated from us. The ringing applause that greeted Dr. Macrae's references showed that the common brotherhood of our divided Presbyterianism is after all better understood than some are willing to believe. All good men will most cheerfully say amen to all the Synod said and did, and thank Dr. Macrae for his kindly Christian utterances.

CANADA has just been favoured with visits from two eminent English Nonconformist divines. The Rev. Jackson Wray has preached and lectured to large and delighted audiences in several towns and cities. Dr. Joseph Parker attracted great numbers in Toronto and Hamilton. The Metropolitan Church was crowded to its utmost capacity on Sabbath afternoon, and numbers went away disappointed because they were unable to enter the building. His Monday evening lecture was also well attended. The general impression formed of the minister of the City Temple is that he is possessed of great ability and has attained to a high degree of perfection in elocutionary art, enabling him to present to his hearers fresh and vigorous thought in a most attractive form. It is also noticed that whether consciously or unconsciously there is great prominence given to his own popularity. The lecture as an institution is not now so popular as it was a few years since, but man of marked ability are always sure of a large and attentive audience.

SABBATH SCHOOL conventions have recently been held in Brantford, St. Stephen, N. B., and Ottawa, the latter being strictly denominational. At these places the attendance of delegates was good, the proceedings full of interest and instructiveness to those engaged in the great and good work of Sabbath school teaching. Last week the Provincial Sabbath School Association of Ontario held its annual meeting in London, where the proceedings were of more than usual interest. Mr. Reynolds, of Peoria, Illinois, a devoted Sabbath school worker of eminence, has been present at most of the recent gatherings, and was enabled to render important service to the great cause in which he is so deeply interested. Many others prominent in Sabbath school instruction were also present and rendered effective service. Such meetings are helpful to all who are engaged in one of the most important departments of Christian work. They are guided, stimulated and encouraged by what they hear from those whose range of experience has been extensive.

THE *Christian Leader* says: There was a touch of true pathos in the brief address delivered by the Queen on the 6th inst., at the unveiling of Boehm's statue of her Majesty erected at Balmoral by the tenants and servants at her northern home. It was evidently no conventional piece of ministerial work but a genuine product of her Majesty's own heart and pen, reminding us indeed very much of the simplest passages in the journal of her Highland life. The statue gives her pleasure because it will be a lasting memorial of the affection she bears for her Highland home. "The great devotion," said the Queen, "shown to me and mine, and the sympathy which I have met with while here, have ever added to the joys and lightened the sorrows of my life; but I miss many kind faces of old friends now no longer with us—friends who would have rejoiced so much at the proceedings of this day if they had been present. I heartily reciprocate your good wishes and trust that we may all still look forward to many happy days to-

gether." It is the woman rather than the Queen who speaks at Balmoral.

SENTIMENTAL methods of dealing with dangerous criminals are not in so much repute as they were some years since. When punishments disproportionate to offences were inflicted there was public sympathy for offenders, and, as was natural, there was an inclination to go to the other extreme of not only punishing lightly but making a pet of the gaol-bird. The law of compensation is ever at work, and now the convicted criminal is in a fair way of getting his just deserts. Lately our Toronto Police Magistrate sentenced a man to a life term in prison for the dastardly crime of vitriol throwing, and the general sentiment is that the penalty though severe is just. Another exemplary meting out of punishment is just recorded. Two Kingston roughs, who had been on a drunken spree, set fire to the Salvation Army barracks, and afterward attempted to burn down a Methodist Church. They were speedily brought to justice and were sentenced, one to twenty one years and the other to imprisonment for life in the penitentiary. There is hope of a country where criminal offenders get the punishment they deserve.

THERE is every prospect, says the *Christian Leader*, of a deeply interesting and important gathering, really representative of the Presbyterian Churches of the world, at the General Council to be held in London next year, between June 26 and July 6. The Churches everywhere appear to be impressed with the importance of sending some of their best men. Since the preliminary meeting held in July at the Presbyterian College, Queen's Square, further steps have been taken to push forward the local arrangements. Three sub-committees have been appointed—one charged with seeing to the reception and public accommodation of the council; the second to arrange for the domestic accommodation of the delegates, and the third to raise a large local fund to meet the expenses. The laymen of the London Churches include, as is indeed only natural, an unusually large proportion of able business men; and we know of no equal number of business men anywhere who are ready to consecrate their powers to the service of the Church with the same enthusiasm. We may therefore expect to find the arrangements for the next Pan-Presbyterian Council made on a scale which will reflect credit on the metropolitan representatives of Presbyterianism, and be worthy of the bi-centenary year of the glorious Revolution of 1688.

THE *United Presbyterian* comes to us in the habiliments of mourning. Dr. David R. Kerr, after an editorial service of forty-two years, has entered into his rest. We have known him personally, remarks the genial editor of the *Chicago Interior*, for the most part of that time, and we recognize the fidelity of the descriptions of his character which largely fill the last number of his journal. His biographer says of him: "Those who read him for any considerable time will remember his careful poise and judicial view he took of all questions agitating the public mind. This, combined with his uniform amiability, made his paper a dignified and courteous one; and no matter how widely men and contemporaneous prints differed from him, they could never honestly accuse him of passion and bitterness. It was a principle with him to resist all temptation to incivility—of which there is so much in editorial work—and he counted it both Christian and good policy to avoid angry disputes on any subject. If men reviled him, he passed it in silence. Under fiercest and most shameless misrepresentations he maintained a cheerful tranquillity. Sometimes, when accused and calumniated, and charged with all kinds of infidelity to sacred truths and duties, his friends would urge him to repel aspersions so injurious; but he would only smile, and say they were wholly harmless and did not give him a moment's uneasiness." Under Dr. Kerr's control the *United Presbyterian* has taken rank with the very best of the religious press, and has been a high honour to its denomination.

Our Contributors.

NEGLECTED CLERICAL FORCES.

BY KNOXIAN.

Among the Forces or Fountains of Power for good frequently neglected, Principal MacVicar puts the youthful preacher. Indeed the esteemed Principal is of the opinion that the force is worse than neglected—it is repressed, snubbed and generally sat upon. Says the Principal.

If he is a preacher and delivers popular sermons, full of dash and thrilling eloquence, he will be reminded by some Nestor of the pulpit that a very poor man may make a feast one day, but it is only a princely man who can have a feast every day. He will be told, with truth, that daily bread is what tries us all.

True, Doctor, but the brethren who put in these reminders are not usually Nestors. We are getting somewhat shaky in our classics, but if we rightly remember Nestor was a prominent man connected with Troy, who was noted for his wisdom and eloquence. These brethren who sneer at young preachers of "dash and thrilling eloquence" are never eloquent except when they give forth an eloquent flash of silence, which is painfully seldom. They are not wise or they would not sneer at any young man doing his best. Being neither eloquent nor wise, they are not Nestors. Nestor would probably bring an action for libel against the *Journal* if he saw the use that the Principal makes of his name in this paragraph. He might very properly plead that his reputation as an orator has been injured by the connection in which his name stands. He would probably tell the jury that the men Principal MacVicar compared him with often use limping logic, construct sentences with broken backs, are as dry as a lime-burner's shoe, speak in monotonous tones, or go up and down in regular sing-song style from the first word in the introduction to the last word in the conclusion. If Nestor knew the facts, that is about what he would tell the jury. Then he would call all the really good preachers in the denomination—all the real Nestors—put them in the witness box, and each one would certainly swear that he never used any such language in speaking to a young preacher of "dash and thrilling eloquence" as Principal MacVicar says the Nestors used. Nestor would then put in some evidence to show that he sustained material damage by associating his name with old clergymen who sneer at young preachers. Next day the following would be found in the legal reports of the daily press.

"*Nestor vs. The Presbyterian College Journal of Montreal.* Action for libel. Damages laid at \$10,000. Plaintiff conducted his case in person, with great skill and eloquence. Mr. Morris appeared for the defendant. Verdict for plaintiff and \$5,000 damages. Order for immediate execution issued."

But the youthful preacher suffers in another way and in another place:

In Church courts, for several years his motions may go unseconded and his speeches unheeded. The Moderator, wise man—*Primus inter pares*—may be conveniently blind when he rises to address the house, as he is not as yet acknowledged as a member of the select speaking committee of the Presbytery, Synod or Assembly, as the case may be. What with these things and occasional allusions to flash-in-the-pan and spread-eagle oratory, the criticisms of the people and predictions by his class-mates and seniors of coming failure, the young man is likely to be sufficiently reminded of his frailty to keep him humble.

There are so many suggestive facts in this paragraph, and we have such a wealth of illustration to throw light upon them that positively we don't know where to begin.

Is there then a "select speaking committee" at least in many Church courts, who decide on the list of members who are to be heeded and unheeded? You innocent! did you ever doubt it? Nearly everybody who frequents Church courts knows this, but Principal MacVicar was perhaps the first man of his standing who had the courage to make the statement over his signature. A young man who is not in any way connected with the "select speaking committee" is of course not expected to say anything. He must wait until he has as much experience in wrecking congregations as some members of the select committee have had. When he has broken up two or three congregations, and turned a fair number of Presbyterians into Methodists, or something else not so good: when he has preached in about twenty vacancies and never got a "nibble," then he will be eligible for a

seat in the select committee, and the Moderator may see him no matter where or when he rises. Conveners who have reports to move and second will avail themselves of his services, and if he is docile and very "useful" to the select committee and said Conveners, his chances for a speech at one of the evening meetings are good. If he is certain to speak so badly that he will not throw any member of the select committee or the Conveners into the shade, he is almost certain to be invited.

But if a young man has not the experience alluded to he must just wait until he gets it. In the meantime he must build up his congregation, and collect money for the Schemes. In fact collecting money is one of the principal uses to which young preachers are put. The cast-iron members of the select committee never object to the money. The blindest member of the select committee can see a collection. The young man and his speeches and motions may go unheeded for ever, but he need never fear that his funds will go unheeded. Indeed he is fortunate if his study table is not covered with circulars asking money. The financial is the sphere in which any young preacher is sure to get recognition. Perhaps if there was a little more recognition in some other sphere the deficits in certain directions would not be so large.

There are few things in this world more utterly grotesque than to see a modest young minister whose congregation raises handsome sums for the Church, sitting silently for days in a Church court while men are pressing around the front, bobbing up and down every five minutes, and kindly taking charge of the proceedings, who don't raise enough of money in a year to provide George Leslie Mackay with instruments to pull the teeth of his parishioners.

HERE AND THERE IN BRISTOL.

In a former letter I stated that Captain Woodes Rogers brought to England in 1710 from Juan Fernandez, in the person of Alexander Selkirk, the

PROTOTYPE OF ROBINSON CRUSOE.

Since writing that letter I find that this subject was discussed some time ago in the English and Scottish papers, and to-day appeared the following leader from the *Tobago News*, which may interest some of your readers:

By the papers we see that at Largo, on the Fifeshire coast, in Scotland, was unveiled the other day the statue of Alexander Selkirk, a native of that town, who was the solitary inhabitant between 1704 and 1708 of the island of Juan Fernandez, in the South Pacific Ocean, and who is said to have been the prototype of the *Robinson Crusoe* of Defoe's admirable book. We have no hesitation in affirming, what has heretofore been surmised, that the scene of the exile of Defoe's hero was neither Juan Fernandez nor anywhere in the Pacific, but in the Caribbean Sea. We have nothing before us to confirm the opinion that Defoe conceived the idea of the plan of his book from the experiences of the unfortunate castaway; but granting that this was so, it is more than probable that the author, during his checkered career, had several opportunities of obtaining from reliable sources accurate descriptions of some other island. Some correspondence on the subject has recently been appearing in the English papers, but we have no hesitation in claiming for our little island the honour of having been so vividly and graphically described in this volume. Year after year, as visitors arrive, they are instantly struck with the reality of what they have read; and every one in leaving carries with him the firm unbiassed opinion that Tobago, and no other, was the island home of Defoe's mariner.

At the Colonial and Indian Exhibition, held at South Kensington last year, there were exhibited from this island the veritable and venerable head of *Crusoe's* goat, and also a sketch of *Robinson Crusoe's* Cave at Sandy Point.

D'Israeli, in his "Curiosities of Literature," says that it was probably an observation of Steele, which threw the germ of *Robinson Crusoe* into the mind of Defoe. "It was a matter of great curiosity to hear him (Alexander Selkirk) as he was a man of sense, give an account of the different revolutions in his own mind in that solitude." Defoe, who had suffered imprisonment, was struck by apoplexy, and reduced to a state of comparative solitude. To his lonely contemplation, Selkirk in his desert isle, and Steele's vivifying hint often recurred, and to all these, says D'Israeli, we perhaps owe the instructive and delightful tale which shows to man what he can do for himself, and what the fortitude of piety does for man. Even the personage of Friday is not a mere coinage of his brain; a Mosquito Indian, described by Dampier, was the prototype. "*Robinson Crusoe*" was not given to the world till 1719—seven years after the publication of Selkirk's adventures. His history was

detailed in so interesting a manner as to attract the notice of Steele and to inspire the genius of Defoe.

QUEEN'S SQUARE.

I visited the Bristol Free Library, opened in 1876, and said to be the first founded in the kingdom, and was surprised to find the books of reference of such old date, and the reading room so small. I think both the library and the reading room might be placed in the reading room of the Toronto Free Library alone. The copy of the "*Encyclopædia Britannica*" I wished to consult was about the first published, and had not one of the articles I wanted. The librarian told me that the branch libraries in Clifton and elsewhere would probably have later editions. I inferred from the appearance of the place that the original library was kept in existence chiefly because it was the first, though its age is certainly not great.

I walked through the Square, near which it stands, and after admiring the equestrian statue of William III., Prince of Orange, by Rysbrach in 1735, standing in the centre of the Square, I looked at some of the houses around, connected with the names of men now historical, such as that in which

HUME, THE HISTORIAN,

had been a merchant's clerk, and where he gave up his stool on being snubbed for trying to mend Mr. Miller's English. Was it out of spite for this that Hume says: "How fortunate then was James Naylor, who, desiring to enter Bristol on an ass, all Bristol could not afford him one!" Next door lived Captain Woodes Rogers, referred to in connection with the prototype of *Robinson Crusoe*.

MARY CARPENTER (1807-1877).

The memory of this lady is still held in great respect in Bristol for the interest she took in the poor, and the establishment of ragged schools, and afterwards of industrial schools. She was the daughter of a Unitarian minister, the Rev. Lautz Carpenter, first at Exeter, where she was born, and afterward Bristol, where both died. It was largely owing to her perseverance that the "Industrial School Act" was obtained, which enabled them to erect industrial schools for boys in Bristol in 1857, and afterward several both for boys and girls. She visited the United States and Canada as a prison reformer, and did more for the welfare of poor prisoners. In 1866 she went to India and three times after, and had the gratification of seeing a bill passed for the establishment of reformatory and industrial schools throughout the Indian Empire. It was by her love and energy the women of India were reached by European influence. There is now a monumental tablet to her memory in the Cathedral. I had the curiosity to go out a few miles to Arno's Vale Cemetery to see her grave, which answers to the wishes she expressed in the following lines:

Oh, let me lie in a quiet spot, with the green turf o'er my head,
Far from the city's busy hum, the worldlings' heavy tread;
Where the free winds blow, and the branches wave, and
the song birds sweetly sing,
Till every mourner here exclaims, "Oh, Death! where is
thy sting?"
Where in nothing that blooms around, about, the living e'er
can see
That the grave that covers my earthly frame has won a
victory;
Where bright flowers bloom through summer time, to tell
how all was given
To fade away from the eyes of men and live again in
heaven.

THE POET SAVAGE.

When passing St. Peter's Church I saw a monument to the poet, Savage, which recalled my youthful days when I read his poems, which I have not seen for many a long year. When driven by his own dissolute habits from the fashionable society of London, he sought shelter here in the west, and died of fever in Bristol Prison, and was buried at the expense of the governor of the gaol.

ALL SAINTS' CHURCH,

which dates from 1422, has not only a fine monument to Coleston, the great merchant benefactor of Bristol, but a rare old Bible—Matthew's edition of Tyndale and Coverdale, blotted and raddled by Papal authority in 1534. In this edition the fifth verse of Psalm xci. reads thus: "So that thou shalt not neede to be afayed for any bugges by night," etc. This reminds me of the

BAPTIST COLLEGE

in Clifton, which, though rather unsightly in appearance, has a very valuable library in which are many fine editions of the Bible. Among them is a unique copy of Tyndal's first New Testament, 1523. Passing from Bristol to Clifton I always see the Cathedral, in which is buried the greatest bishop Bristol ever had,

BISHOP BUTLER (1692-1752).

He came here from Durham; and under the floor of the Cathedral, near what is called the throne, lie his remains. All students are intimate, I hope, with his "Analogy," which Sydney Smith called the "most noble and surprising defence of revealed religion, which has yet been made of any system whatever." His sermons too are admirable. That he was brought up a Presbyterian is not so well known. Had this anything to do with his acute reasoning powers?

HANNAH MORE (1745-1833),

with her four sisters, kept school at No. 10 Park Street, which I pass daily. She was born at Stapleton, a short distance from Bristol, and in 1773 commenced her career here as a popular writer, giving a higher tone to the literature of the period, and realizing the handsome sum of \$150,000. She died at Clifton, and is buried under the shadow of the beautiful church of Wrington, which I always intended to visit, but did not succeed. A great friend of Hannah More was

ZACHARY MACAULAY (1768-1859),

who married Selina Mills, daughter of John Mills, one of the ladies who took the place of Hannah More when she retired from scholastic duties. This lady became the mother of Baron Macaulay, the historian. Did space permit I might name many other distinguished persons born or educated in Bristol. Let the following suffice:

Sir Thomas Lawrence (1769-1830) was the son of an inn-keeper, 6 Redcross Street, Bristol, who, as a boy, used to amuse the guests of the house by presenting them with their likenesses which he had sketched. He afterward became President of the Royal Academy.

Henry Hallam (1777-2859) was the son of a Dean of Bristol, and a pupil at the Bristol Grammar School. Byron called him "Classic Hallam, much renowned for Greek." His son, young A. H. H., it was, who inspired Tennyson's "In Memoriam."

Sir Humphrey Davy, who had been a poor lad, made his *debut* in Bristol, as a successful philosopher, under the auspices of Dr. Beddoes, at a tepid spring, which issued from the bank of the River Avon. He died at Geneva in 1839.

Dr. John Harris (1802-1856), author of "Mammon" and other works known to students, was once a tailor's apprentice in Milk Street, Bristol. T. H. Clifton, October, 1887

LETTER FROM JAPAN.

The city of Nanao contains about 15,000 inhabitants, and is located on the west coast of Japan. Some time since Rev. Mr. Porter, of Kanazawa, decided to attempt work at that town, and sent a native preacher in advance to secure some place for holding services. When it was known that it was Christian preaching that was intended, the people refused to rent the theatre or any other building, as the purpose and hope was to keep out that religion by refusing to supply any place for their services.

But after some time and considerable effort a teacher of an English school offered the use of his building, on the condition that Rev. Mr. Porter would visit the school, and thus make it seem that it had the sanction and support of some foreign teacher. It was probably a mere matter of business that led the teacher to assist the missionaries in this way. But the Lord can use various means to accomplish His purposes.

At the first service there was a large and very attentive audience. The officials of the city were quite well represented, and showed special interest in what was said and done. A class of ten was formed at once for the study of the Word of God, and they would also procure a suitable place for further services.

The teacher of English had previously given a part of his time to instruction in a Buddhist school, but after providing the place for Christian meetings he was dismissed from that position. But he still con-

tinues his private school for teaching English, and is very urgent that some missionary should visit the school once a month, and assist in his enterprise. The students unite in the same request for a missionary teacher; and so there is now a most interesting field opened for Christian effort.

About three years ago a Christian soldier was discharged from the army, and went to Kanazawa for the purpose of attending school. He obtained a room and board at the house of a person named Nakamura. They hated the Christian religion very bitterly, as they supposed that all believers were like the Catholics. But the young man (Takangi) was so pleasant and agreeable that he obtained permission to take their only child, a daughter about thirteen years of age, to the Sunday school. At the same time he was very persistent in telling the mother about this religion that he had found so full of comfort to himself.

After a while the mother and the child began to attend church and prayer meetings, and they were the most regular and punctual of all the attendants. They had an intimate friend whose husband had died, and with the help of Takangi she was persuaded to come to church and hear the consoling truths of the Christian faith. The result was the conversion of the widow and her mother, and the children are also believers and helpers in Christian work.

Mrs. Nakamura became more and more interested, and finally accepted Christ as her Saviour. About three months after this event her husband received an appointment as gaoler at Kamatsu, a town about twenty-five miles distant. The people of that place were very strong Buddhists, and haters of Christianity. The priests had made their boasts that Christianity could get no footing at Kamatsu, as their own religion was so well established. Two young evangelists went there to labour during their summer vacation, but could only get a few boys to attend their services.

While they were still there Mrs. Nakamura came with her husband, and began to tell her friends and neighbours about this new and blessed way. They were at first quite opposed and offended at such talk, but she insisted that they should come and see for themselves. Then she invited the evangelists to her house, and many were thus induced to hear and study the Word of God.

When the evangelists left the city a little band was formed which pledged themselves to keep the Sabbath, and also to meet for prayer and study of the Scriptures.

Tidings of Mrs. Nakamura's work and zeal having reached the priests, they were so much afraid of the results that they put up notices that no one must go to hear this Christian woman, as it would bring upon them the wrath and vengeance of the gods. But this only helped the cause of Christianity, as it advertised it, and she was constantly beset by people who came to inquire about this strange doctrine.

The band of inquirers met regularly, and Mrs. Nakamura was their leader. Sometimes there would be thirty or forty present, and this was regarded as a great success after the discouragements that were experienced at first. She also began a Sunday school for the instruction of the boys whom the young evangelists had interested.

After a while a young Christian worker began to go there regularly for the purpose of conducting religious services. The Rev. Mr. Winn would sometimes accompany him also. In this way the work has grown until quite a number of believers has been gathered into the fold of Christ. Seven persons were baptized at one time, and others have been added since. When Rev. Messrs. Winn and Porter went there on a visit, the Christians came out of the town some distance to meet and welcome them as the messengers of God. On their departure they were accompanied in the same way.

About this time Miss Porter, of Kanazawa, felt a great desire to get the daughter of Mrs. Nakamura under her care, and into a Christian school. But she very much feared that they would not be willing to part with their only child. But after earnest prayer the subject was mentioned, and the mother was so delighted at the suggestion that, as she went out to invite people to the services, she sometimes forgot her errand. She said that the child could go at any time, and when her course was completed could remain for four years and assist in teaching and other work.

The mother and the child came to Kanazawa just at the time of the Christmas festival. She said with tears of joy that it had been her greatest desire that the child might be educated to be useful, and a blessing to her people. But she had not the means to pay for it, so she asked the Lord to provide some way by which it could be accomplished. Now she knew that the Lord answered prayer, and she believed He would use this child for His glory.

While she was speaking a boy came in, and she besought him to go and plead with his parents to come and hear about the Christians God who would hear and answer prayer. Then she went all over Kanazawa visiting her friends and relatives, and telling them of her faith, and what the Lord had done.

It was less than a year since she first heard of Christ, and her joy was unbounded at the sight of the Christmas tree, and the group of happy children. The next day she received a letter from the class at Kamatsu, saying that they had met on Christmas, and had prayed and tried to celebrate the birth of Christ as best they could. As some of them were in a printing office they prepared some Scripture texts on cards and sent them to Kanazawa as a Christmas present to the children of that place. There were eleven in this class at Kamatsu.

When Mrs. Nakamura first left Kanazawa she was very much distressed because she had not received baptism. She was also afraid that she was losing the privilege of public worship, and her faith might become cold. But she was told that the Lord would be with her at Kamatsu, and the religion of Jesus Christ would be sufficient to sustain her in all places, and under all circumstances.

Now she rejoices and says, It is all right. She is never so happy as when engaged in leading some one to believe in Christ, and never wearies of her faithful but sometimes very self-denying work.

The city of Kamatsu is now an out-station of Kanazawa, and the young soldier, Takangi, is a student at Kyoto, prosecuting his studies in preparation for the ministry.

H. LOGGINS, Agent A.B.S.

Yokohama, Japan, Sept. 13, 1887.

A TREATY of union has been concluded between the South African republic and the New Boer Republic. Henceforth they will be one State and under one President. The first Chief Magistrate will be S. J. P. Kruger, now President of the South African Republic. The capital will be Pretoria. England's formal sanction of the union is awaited.

MISS CHALMERS, in memory of her father, has added a hall and classrooms to Fountain Bridge Church, Edinburgh, at a cost of between \$2,500 and \$3,000. Three coloured-glass windows have been placed in the north end of the hall, the centre one bearing this inscription: "Thomas Chalmers, D.D., LL.D.; born 1780, died 1847. This hall was erected by Helen J. Chalmers, his daughter, in 1887." Important alterations have also been completed on the church at a cost of \$4,250. It was formally reopened by Dr. Alexander Whyte. The Chalmers Hall was opened the following evening. The Rev. George D. Lowe is the pastor.

AT the opening of each year at Cornell University, it is the custom of its Christian Association to take a census of the denominational peculiarities of the new students, so far as they are willing to make them known. The result of the canvass the present year is an interesting one. Of the new students entering the university, 378 responded to the inquiries made. Of these 184 are members of one denomination or another. Of the various denominations 22 Presbyterian leads with forty seven, the Methodists follow with thirty-nine, the Episcopal with twenty-nine, the Congregational with twenty two, the Baptists with sixteen, the Roman Catholic with fifteen, while seven other denominations have numbers ranging from one to six. Of those who are not communicants, forty-one are in the habit of attending the Presbyterian Church, thirty-nine the Methodist, twenty-five the Congregational, eighteen the Episcopalian, sixteen the Baptist, four the Roman Catholic and ten the Unitarian. The Christian Association building, the gift of Mr. A. S. Barnes, of New York, is under contract to be finished before the beginning of the next college year. The ground has been broken, and the work will be pushed as far as possible before the winter sets in.

Pastor and People.

THE CONSECRATION OF FAMILY RELATIONSHIP.

It is a very wide law and a very beautiful one, that the best way to make a thing fit for the use for which it was first made, is to put it to that use. The best way to make a dusty trumpet clear is to blow music through it. The best way to make the sluggish mind capable of thinking is to think with it. And so the best way to make the natural relationships capable of carrying religious influences, is to give them religious influences to carry, so strong and ardent that they shall force and burn their own way through whatever artificial obstructions may have stopped up the channel through which they were meant to go. Again, I hear a Christian parent complaining that his religion has not told upon his children to make them Christians; but when I ask, I find that there never has been one direct effort to make it tell; never, in all the years they have lived together, one word or act which, definitely and spiritually, tried to send the father's religion through the open channel that was between them, from the father's life into the child's. Everything else, every other truth and interest and treasure, has been offered and urged over and over again; but not one word or act has ever urged, or even offered, religion.

I know what will be said at once, and I think I understand it. I know how often it is hardest to speak about the most sacred things to those who are the nearest and the dearest to us. I understand that shrinking which keeps the brother's lips closed from urging on his own brother the truth and the persuasion which he will urge freely enough on any other man. The glib and ready Sunday school teacher goes from his class to his home, and in the presence of his own children he is silent as a stone. In that phenomenon which is so familiar, and often so perplexing, I think we can see the mixture of two feelings, one of which is bad, the other good. The bad feeling is the sense of shame which comes when we think of pressing the love of God and the service of Christ upon the minds and consciences of those who are always living with us, and who know what poor, weak, wicked and unfaithful things our own lives are. The good reason for our silence is more subtle. It is, I think, the feeling which comes to us almost everywhere; but comes to us most strongly in the presence of those whose hearts lie nearest to our own, that for the conveyance of the most sacred influences words are the most clumsy and unsatisfactory of means; that life is the only testimony by which the power of Christ in one man's heart can thoroughly bear its witness to the heart of any other man. It is natural enough that this consciousness should be most clear and strong just where the possibility of heart bearing direct testimony to heart becomes most evident, in the home where hearts ought to be nearest and openest to one another. I know how these two reasons, and perhaps some others, make it very hard sometimes for the father to talk to his child, or for the brother to talk to his brother, about the most sacred things. And yet I know how often just one word is needed to break through the obstruction and reserve, and let all the wealth of God's grace, which has been gathering in one humbly consecrated heart, pour forth into another which is waiting empty and hungry all the time. At least, we are all bound to be sure that it is something nobler than mere pride or shame that is keeping us from saying to our brother what may be his word of life.—*Phillips Brooks.*

LIFE'S TURNING POINT.

Adoniram Judson, the apostle of Burmah, graduated from Brown University an avowed infidel; his most intimate friend, a brilliant student, was also a sceptic. The two friends often talked over the question—momentous to one on the eve of graduation—“What shall we do to make for ourselves a career?” Both were fond of the drama and delighted in the presentation of plays, each wrote with ease and skill, and so, after many discussions, they almost determined to become dramatists.

Judson graduated in 1807 with the highest honours. A few weeks later he went to New York to study the “business” of the stage, so that he might be familiar with its requirements in case he should be-

come a play-writer. His dramatic project did not, however, retain him long in the city, and, prompted by a love of adventure, he started on horseback to make a tour of two or three of the New England States. One evening he put up at a country tavern, and was assigned a room adjoining one occupied by a young man sick unto death. The dying man's moans were distinctly heard by Judson, whose scepticism was not strong enough to keep him from musing on the question, “Is that young man prepared to die?”

During the night the groans ceased, and early next morning Judson arose sought the landlord, and asked:

“How is the young man?”

“He is dead.”

“Who was he?”

“He had recently graduated from Brown, and his name was—” Judson was stunned, for the name was that of his sceptical friend. Abandoning his journey, he returned to his father's house, a dazed, stricken man. The shock unsettled his scepticism. He determined to make a thorough examination of the claims of Christianity upon his faith and conduct. He entered Andover Theological Seminary not as a student for the ministry, not even as a Christian, but simply as a truth-seeker. What he sought for he found in Him who is the truth. He found more—the life and the way. He submitted to the truth, received the life, and walked in the way with a martyr's spirit, and nigh often to the martyr's crown until he heard the call, “Come up higher!” Then he departed from his earthly apostolate. He wrote no drama, but his life was a sublime spectacle. No crowds laughed at his wit or were thrilled at his delineation of human passion, but hundreds of men blessed him as their father in God.—*Youth's Companion.*

TRUST IN SHADOW TIME.

The darkness is around me, O my Father;
But I press on; no light I need,
For Thou dost lead

Through all the way by love decreed.

And if Thou show it not,

And so I know it not,

But all my life must walk a path unseen,
I will keep nearer Thee and harder lean.

I feel Thy hand enclasp me, O my Father,
And so I pass, with voice of song,
My way along;

My theme Thy love so rich, so strong.

Since Thou art near to me,

There comes no fear to me;

Sweet peace have I, since God, my Father, knows
And will, to meet each need, His love disclose.

Full sweet it is to trust Thee thus; my Father,
And know that through the seeming ill,
Thou workest still,

To bring about Thy gracious will.

Here, Thou dost care for me;

Yonder, prepare for me

A mansion blest, in realms of fadeless light.
Where faith's reward shall be unending sight.

—*Robert M. Offord, in New York Observer.*

WHY NOT?

There is nothing more inspiring than the story of a triumphant life, a life that overcomes great difficulties, works itself clear of sharp limitations and issues at last in a large, free activity. It is an old story, but it remains the one story of which men never tire, but which seems to assuage a thirst of the soul. For the end of life is freedom and power, and those of us who miss these supreme results of patience and toil and character feel that we have been defrauded of that which was our due. The old stories of magic carry a deep meaning under their wild extravagances; they betray the mighty passion of men for supremacy over things material and over inferior orders of life. The man with genius at his command could build palaces in a night, and rejoice in a marvellous mastery over the force against which so many of his fellows seemed to measure their strength in vain. The magical successes are only dreams of the real successes which men and women crave; which the noblest and most aspiring must conquer, or lose utterly the joy and sweetness of living. These successes are fortunately not eternal, though they are generally accompanied by visible trophies; they are achievements of character, and are independent of conditions—and largely of human recognition. The man whose life, outwardly all defeat, is steadily expanding in its interests and sympathies, steadily

growing in power to bear and suffer and be strong, has the blessed consciousness of coming into His kingdom. No outward disaster, no external obstacle or limitation can ever defeat a true life; it can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest of all successes lies within the grasp of every earnest man and woman, and it is rarely without attestations of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a noble nature which is as irresistible and pervasive as the sunlight. The warmth and vitality of such natures, while they invigorate the strongest men and women about them, penetrate to the heart of clouded and obscure lives, and minister to their need. There is no success so satisfying as that which is embodied in one's character, and so cannot be taken from him, and the influence of which, embodied in the character of others, is also indestructible.—*Christian Union.*

THE CHILDREN AT BEDTIME.

Every parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this influence. With laying off the clothes, the angers, the worries and discontents of the day subside. With the brief season of prayer, they fly still further into the background. And when the little form rests in bed they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories are heard with close attention, until the reader's voice is stilled, or the hearers sink into a state of rest. Conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters his confessions and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritation can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense “dear mother” with which the “good-night” is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction, to experience of love's delights.—*Baptist Weekly.*

THE RICH MAN AND LAZARUS.

The following remarks are taken from a sermon by Rev. Dr. W. M. Taylor: There is further revealed here the eternity of the duration of the punishment. I cannot see now else the fixity of that gulf is to be understood. It is as true that no change of place is possible to those who are here described, as it is that, if Moses and the prophets be not heard, the mission of one from the dead will be in vain. For both of these announcements stand on the same plane. I know that it is said that this is Hades—the state of disembodied spirits—intervening between this life and the general resurrection and judgment. Be it so. I accept the representation. But that completely explodes the modern notion of Dorner and others, that probation continues through the state, and is only terminated at the resurrection and the final judgment. For how can there be probation with this impossibility of passing from one place to the other? There is here no possible probation in the intermediate state; and there is not a single word in all the Scriptures which indicates that there will be probation after the judgment—not one. That ought to be enough, and with that I leave the matter to stand before you in its own dread and awful solemnity.

By the death of Chief Justice Wallbridge, of Manitoba, a vacancy was created which has been promptly filled by the appointment of Justice Taylor. As might have been expected, the appointment has given general satisfaction. Members of the bar have been enthusiastic in their expression of approval at the elevation to the highest judicial position in the Prairie Province of one whose character and abilities eminently qualify him to adorn the office of chief justice, and to discharge the responsibilities it imposes.

Words of the Wise.

How much he knew of the human heart who first called God our Father!

There was never a truly original thought produced by any one but God.—Rev. Peter S. Mansies.

"He shall be delivered from fear of evil," is a great promise, and one often needed by the fainting believer.

Advice is like snow; the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

'Tis thought and digestion which make books serviceable, and gives health and vigour to the mind.—Fuller.

THE MODUS OPERANDI.—The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood, to cleanse, regulate and strengthen. Hence its almost universal value in Chronic Complaints.

There is eloquence in a good man's face: much faith and love in the heart often light up the countenance.

SYSTEMATIC theology in the pulpit will have new power if it is seconded by systematic giving in the pews.

CANON WILMERFORCE says the four elements of Christian life and experience are: one, Admit; two, Submit; three, Commit; four, Transmit.

The queen of perfumes—"Lotus of the Nile."

Let preachers remember the power of the pause. A bird song is made up of a warble and a silence; and the silence is a part of the song.

THE only doctrinal truth which Solomon insisted on, when he took the whole world for his barren text, was, that "all is vanity."—Bishop Sanderson.

THE world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden.—F. W. Robertson.

WHEN we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burdens.—Maria Live.

IT is much to be loved by one greater in rank than ourselves—to be loved by an angel; but, oh, to be loved by the Son of God!—this is wonderful—it passeth knowledge.—M'Cheyne.

IT is a happy thought, the many angel faces and angel voices in heaven which are those of children. What a thronged children's church there is in the golden city! The "Church of the Innocents."—J. R. Macduff, D.D.

WANT of grace may estrange even those who are linked together by the most close and tender ties of nature. "Hath the Lord indeed spoken only by Moses?" was asked, enviously and rebelliously, not by persons of other tribes, but, strange to say, by Aaron, his own brother, and, stranger still, by Miriam, his own sister.

LET no man extend his thoughts or let his hopes wander toward future and far-distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition to his best advantage.—Jeremy Taylor.

BEWARE lest in a moment of weakness and folly, and sinful forgetfulness of God, you sell your birthright and barter your happy innocence for torment and fear and shame. Beware of idle moments. Beware of the beginnings of evil. Above all, and more than all, beware lest you once admit the fatal intrusion of evil thoughts. In solemn and awful earnest I would say to you,—Watch and pray lest ye enter into temptation.—F. W. Farrar.

MERCY is the tranquillity of God's omnipotence, and the sweetness of His omnipresence; the fruit of His eternity, and the compassion of His immensity; the chief satisfaction of His justice, the triumph of His wisdom, and the patient perseverance of His love. Wherever we go here is mercy, the peaceful, active, broad, deep, endless mercy of our heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.

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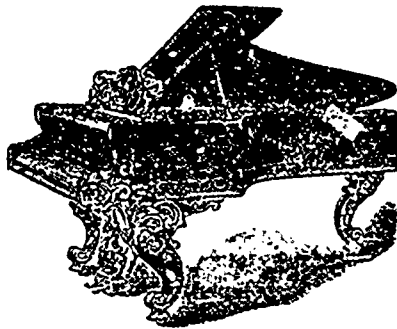
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TORONTO, WEDNESDAY, NOVEMBER 2, 1887.

CHRISTIAN people the world over were considerably astonished the other day to learn that Spurgeon had withdrawn from the Baptist Union. In announcing his decision, he says:

To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrine is to become traitors to Him. We have before us the wretched spectacle of professedly orthodox Christians publicly avowing union with those who deny the faith, calling the fall of man a fable and denying the personality of the Holy Ghost. Replying to the question why he does not start a new denomination, he says that it is a question for which he has no liking; that there are enough denominations already, and that if another were formed the thieves and robbers who have entered the other gardens walled around would enter it also, so nothing would be gained.

All of which is no doubt true, but would it not have been better for Spurgeon to have remained within his church and to have put the heretics out? Any one can easily understand how a man who loves preaching as Spurgeon does, and who has so many kinds of useful work on his hands, would shrink from the loss of time and from the worry and strife of a long heresy trial. Still disagreeable duties have to be discharged, and we think a majority of good men would say that Spurgeon should have stood his ground and made the heterodox men go. Dr. Patton found heresy in the Chicago Presbytery, but instead of going out himself, he made things so hot that Swing had to go. Perhaps Spurgeon is afraid that there are not enough of orthodox men in the English Baptist Union to put the heterodox men out.

SPECIAL religious services in a Methodist Church in a Western town, conducted by a lady evangelist, were brought to a sudden close last week under rather peculiar circumstances. The audience room of the church had been newly painted, and the trustees thought the paint was not quite dry. The friends of the lady thought differently, and insisted on moving the meeting from the basement to the body of the church. A local paper states the difficulty, in this way:

The lady's friends say that the best portion of the Church is none too good to save souls, that the angels would give the best rooms in paradise if they could bring but one erring sinner into the fold of Christ. Those who support the action of the trustees do not deny all that, but say on the other hand that an earnest striver after the water of life could find it as pure and sweet in the plainest as well as the "best" room, and that while undoubted damage would be done to the new furnishings of the church in their present inchoate state, the cause of Christ could be no better served there than in the basement.

And a sensible man would perhaps say that if either party had much of the spirit of Christ this unseemly strife would never have arisen. And a sceptic would be sure to point to the quarrel as fresh evidence that religion is a fraud. And men who don't believe in special services will most assuredly use this quarrel as evidence that special services are fraught with danger, and almost certain to produce strife. And worse than all, old Satan will have a triumph in the very Church of God. There is no triumph that helps the devil so much as a triumph within the Church. A triumph in a bar-room of a hotel is not worth half as much to the devil as a triumph within the Church.

THE problem that Spurgeon has just solved by cutting himself loose from the Baptist Union is one that in principle, though on a smaller scale, often presents itself to many a useful minister. In his congregation a clique is formed to worry him into a resignation. A large majority of the people are in his favour, but they are slow in making their influence felt. The clique is organized, and the people are not. The clique are aggressive, but the people are passive. The clique like fighting; the people want peace. The clique use any kind of means, however vile, to accomplish their purpose, the people, if they move at all, will not do anything unclean. The alternative presented to the pastor is: Stay, and fight that clique, or go elsewhere and preach the Gospel in peace. Usually he goes. Perhaps he hates strife, while his opponents like it. He knows that if the case comes before his Presbytery it will soon be so encumbered with technicalities and side issues that the main issue will be lost sight of. He may know, too, that some members of Presbytery are in sympathy with the clique, and will do all in their power against him. He values the peace of his family, and knows that so long as the clique continue to fight him his family will be kept in a state of torture. Usually he solves the difficulty by going. And still the question will always come up, Is that the right thing to do? Should the wrong be allowed to triumph over the right in the Church of God? People make a great fuss when there is a failure of justice in a civil court, or when the wrong triumphs over the right in Parliament. Some of the very same people will tell you that minority rule and a triumph of the wrong over the right are for the good of the Church!

SPURGEON'S SECESSION.

As was hinted in several quarters a few weeks ago, Mr. Spurgeon has at last taken the grave step of severing his connection with the English Baptist Union. Such a proceeding on the part of the great Baptist preacher is in a measure surprising, and it is regarded by very many with profound regret. He is not only endowed with great gifts, and possessed of eminent piety, but he is no less eminent by reason of his strong common sense; hence it is all the more surprising that he virtually passes sentence of excommunication on all his brethren, orthodox and heterodox alike. It is from no sentimental motive that he assumes a position of ecclesiastical isolation. There is nothing of the modern Pharisee about the pastor of the Tabernacle. His strong healthy moral nature would prevent him from aberrations of that kind. It is not from overweening vanity that he is prompted to place himself in conspicuous solitude. Considering the very prominent position he has maintained for over thirty years, he is singularly free from vanity and affectation of all kinds. A man of his make and surroundings could not possibly be devoid of all self-consciousness, but there has never been an obtrusion of its presence. Neither is Mr. Spurgeon afflicted with the craze that he is born and sent into the world to dominate the minds of men. No public man has been more energetic in remonstrance against the domineering assumption of personal leadership, either in Church or State.

Poor Edward Irving lost his balance amid the excitement of fashionable London. At one time he was the idol of the great who crowded his church, and then left him to neglect and the bitterness of disappointment. Edward Irving and Charles H. Spurgeon are differently constituted men, and their histories are different. No one expects that the latter will wander off into absurdities, and claim the gift of tongues. He finds the plain, vigorous Saxon he knows so well how to employ sufficient to express the thoughts he desires to convey to the people. The maintenance of his position is almost unprecedented. He has given no reason why he should be neglected, but popular appreciation is sometimes lacking in discernment, and is proverbially fickle. In Spurgeon's case, however, it has been phenomena constant. From the first his place of worship was crowded, necessitating in a short time the erection of one of the largest auditoriums for religious services in London. There has been no falling away in the attendance, or in the appreciation of the great preacher. Neither has there been any diminution of his pulpit power. English-speaking visitors to the British metropolis, no matter whence or how far they have come, inquire their way

to the Surrey Tabernacle, and listen with interest, delight and profit to Spurgeon's proclamations of Gospel truth. His printed sermons have found numerous readers in all quarters of the world. It is not disappointed ambition that has induced Mr. Spurgeon to snap the ties that bind him to his brethren.

It is unquestionable that there have been wide departures from evangelical doctrine, both in the English Congregational and Baptist Churches; but it is possible that Mr. Spurgeon may be inclined to take a too pessimistic view of the outlook. After all, have Churches resting on the Congregational theory of government a fixed and definite standard of doctrines by which delinquents can be tried? By what process can an unsound pastor be brought to book? An association has only a very imperfect and shadowy jurisdiction over an erring theologian, whether broad or narrow. If his congregation is in sympathy with his views, whatever they may be, there the matter ends, he is free to go or stay as a majority of the congregation may determine. Is it because Congregationalism virtually is powerless to deal with heretical teaching that Mr. Spurgeon has felt constrained to withdraw from the Baptist Association? He has not yet said so, and the conclusion that such is the case is scarcely warranted.

In both the English Congregational and Baptist Churches there are men of rare endowments adorning the Nonconformist ministry, who are markedly evangelical in their preaching, and there are many of lesser note in both communions against whom there is no room for suspicion that they are departing from the faith once delivered to the saints. Why act as if they were heathen men and publicans? Why not remain in the association, and give the orthodox brethren the support and sympathy that union with them would enhance. In a recent cable despatch it is stated that Mr. Spurgeon has no intention of establishing a new branch of the evangelical Church, but he has expressed his desire for a larger union of the Christian Church than has yet been realized. It does not seem the most direct way to begin such a movement by cutting loose entirely from all organization, except on the supposition that Church union is to be attained by pulling all existing Churches to pieces, and constructing a better and more glorious union out of the material thus thrown loose.

The effect of Mr. Spurgeon's withdrawal from the Baptist Union is not likely to lead to very great results. Sympathizers with the New Theology will not be much affected by it. They will continue to spin and expound the theories that please them and their adherents, and matters will remain much as they are. Mr. Spurgeon will neither add to nor diminish his orthodox stature by assuming a solitary position in the dissidence of dissent. He will be listened to with the same cordiality as ever, and will be respected for his conscientiousness, but his retirement from the Baptist Association will neither work an ecclesiastical revolution, nor a doctrinal reformation.

SOCIAL PROBLEMS.

FOR several weeks the greatest capital in the world has been more or less disquieted on account of demonstrations by a section of unemployed workmen and chronic idlers. Beyond putting quiet citizens into a state of trepidation and alarm, no serious consequences have as yet followed the demonstrations. Unlike similar risings two years ago, resulting in the sacking of shops, there has been nothing beyond street parades and the delivery of pungent oratory by stump speakers. The police have only interferred occasionally to break up processions and to protect property. There has been studied forbearance on the part of the authorities. They have wisely abstained from action that would only have caused exasperation and led to serious consequences. One of the most notable and most unwarrantable of the demonstrations was the unseemly intrusion into the sacred precincts of Westminster Abbey during divine service, and the behaviour of the crowd in the sanctuary. The officiating clergyman did not act unworthily in the unusual position in which he was placed. He made an honest though unsuccessful endeavour to propitiate the unlooked-for addition to his audience, presenting a marked contrast to the ordinary class of worshippers who assemble in the stately building. His conciliatory remarks were met by rude and indignant retorts, and there is little evidence that the

interrupters received spiritual benefit from their visit to the Abbey.

In themselves these incidents may not mean much, but they are symptomatic. The assertion may be true that these London demonstrations are largely augmented by those who belong to the criminal class, men who under no conditions are disposed to engage in honest labour. It is not from these that real danger is to be feared. Were there no large mass of destitution, which is always akin to discontent, agitators, whether moved by personal ambition or the recklessness that belongs to crime, would be powerless. There would be no inflammable material to kindle by their fiery harangues. Years ago the late Earl of Shaftesbury called attention to the dangers which threatened society from the existence of a large class living in abject poverty, and of necessity coming into close contact with the criminal underworld. To the devoted philanthropist this was a strong incentive to effort for the evangelization of the poor, and a motive for the noble and self-denying efforts, productive of so much good in which he engaged.

At the present time it is stated that in London, possibly the wealthiest city on the face of the earth, there are 100,000 unemployed people. In this state of things there can be no satisfaction and there is certainly much danger. The authorities recognize this, and systematic efforts are being made for the temporary relief of existing distress.

The unconventional irruption of representatives of the distressed into the steeple of the churches is bringing the social problem face to face with existing Christianity. How is it to be dealt with? It will not down. Is it destined to lead to social bitterness and conflict, or on Christian lines will it find such a solution as will be of lasting benefit to society at large? Many excellent clergymen look on appalled and horrified, being filled with dire apprehension. Others of stronger moral fibre are preparing to grapple with the question, and are desirous of learning all the facts they can and to view them in their proper relation. Last week a meeting of Protestant Episcopal clergymen was held in New York, several of them occupying positions of prominence, Bishop Huntington and Rev. W. S. Rainsford, D.D., among them, at which these questions were seriously considered. The meeting was held under the auspices of the Church Association for the advancement of the Interests of Labour, whose objects and principles are the following:

The Church Association for the Advancement of the Interests of Labour, believing that the clergy and laity of the Church should become personally interested in the social question now being agitated, should inform themselves of the nature of the issues presented, and should be prepared to act as the necessities of the day may demand, sets forth the following principles and methods of work for its members:

1. It is of the essence of the teachings of Jesus Christ that God is the Father of all men and that all men are brothers.

2. God is the sole possessor of the earth and its fulness; man is but the steward of God's bounties.

3. Labour, being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labour diligently.

4. When the divinely intended opportunity to labour is given to all men, one great cause of the present widespread suffering and destitution will be removed.

As might be expected, several of those present were far from being in accord with the principles thus enunciated, but there was much direct speaking, indicating that serious attention had been directed to the attitude the Church ought to maintain in relation to the social and industrial questions now agitating society. Bishop Huntington delivered a thoughtful and comprehensive speech. He advised employers to be just and patient, and to live unostentatiously, and that clergymen study the conditions and needs of the people. The classes could only be reconciled on the foundation of the Gospel of Christ and by the Church, and the members were urged to stand fast against lawlessness and anarchy everywhere.

One of the most outspoken opponents of the purpose of the meeting was a young man, the Rev. Mr. Townsend, who said he represented a class of the clergy that had no voice anywhere in the meeting. He administered every Sunday to a wealthy congregation, and would not take up a crusade against them. He belonged to a class ignorant of socialism and communism, and was opposed to any declaration in their favour. He was opposed to taking any part in a meeting which might be construed into sympathy with the Labour party.

Bishop Huntington's son concluded his address by saying:

There lies a profound distrust of the clergy among workmen. They look at the Church as an assembly of respectable people, who are willing to uphold the present commercial spirit of money-getting. They read the New Testament, and find its teachings different from the Church practices. They have asked for bread, and have been given a stone. Too many of us think that a good man with money is better than one without money. I am a Knight of Labour, and the principles of that Order aim to make industrial and moral worth—not wealth—the true standard of individual and national greatness. How many of us are willing to preach that to our congregations—that the million are not in the highest, but in the lowest grade, if he does not render an equivalent for his support. This movement has a deeper purpose than mere politics. It teaches that every man must work in order to live. It is a gospel of work, not a gospel of idleness.

Christianity believed and applied is the true solvent of all social problems.

Books and Magazines.

DOROTHEA KIRK, or, Free to Serve. By Annie S. Swan, author of "Aldersyde." (Edinburgh: Oliphant, Anderson & Ferrier.)—This touching, impressive and naturally written story appeared in serial form in the pages of our Glasgow contemporary, the *Christian Leader*. The place in literature that the gifted authoress won when quite young by her earlier writings is retained. There is no diminution of power, no yielding to the temptation to write until she has something worth saying. Long may she live to instruct and delight her growing circle of readers.

ACCORDING TO PROMISE; or, The Lord's Method of Dealing with His Chosen People. A new book by Charles H. Spurgeon. A companion volume to "All of Grace." (New York: Funk & Wagnalls; Toronto: William Briggs.)—These are brief practical homilies on Scripture themes, the most of them based on appropriate texts of Scripture. They possess all the characteristics of their renowned author—spirituality, scripturalness, directness, fidelity and experimental richness and fulness. It is a little book that cannot fail to carry cheer and comfort and strength to God's people if they will but read and heed its teachings.

A HISTORY OF THE SCOTCH PRESBYTERIAN CHURCH, ST. GABRIEL STREET, MONTREAL. By Rev. Robert Campbell, D.D. (Montreal: William Drysdale & Co.)—When the importance of the German philosophy was urged upon the attention of Dr. Chalmers, and the perusal of Schiegel specially recommended, his first question was, "Is it a big book?" Dr. Campbell in telling the interesting story of St. Gabriel Street Church has certainly produced a big book. It is difficult, however, to see how it could, without sacrificing much that merited permanent record, have been abridged. To trace the rise and progress of Presbyterianism in Canada, from its small beginnings, is a grateful task, and cannot but be highly instructive and encouraging. Though the work ostensibly deals only with St. Gabriel Street Church, so great has been the importance and relation of that Church to other and far distant parts of the Dominion, that it will be read with almost equal interest by people from the Atlantic to the Pacific. Dr. Campbell, as an author, has done his work admirably. He has spared no pains in his researches, and in the procuring of authentic and authoritative documents bearing on the changeful history of the quaint old church which for so long was one of the landmarks of Montreal. The numerous bits of biography interspersed through the volume give additional life and interest to the well-written narrative. He deals with all the stirring controversies interwoven with the eventful history of St. Gabriel Street Church in a spirit of fairness and candour, a prime requisite in every historian. The chapter devoted to Bishop Strachan is decidedly good, and will be relished by all who have a fair recollection of the important place in public affairs occupied by the first Anglican Bishop of Toronto. Among the many excellent features of the work, the reproduction of the sermons and addresses delivered during the Centennial celebrations held a year ago is not the least valuable. The work is embellished by several well-engraved portraits and views of the old church in which the congregation so long worshipped. Dr. Campbell has done the Presbyterian Church in Canada a valuable service in publishing the "History of the Scotch Presbyterian Church, St. Gabriel Street, Montreal."

THE MISSIONARY WORLD.

AN INDIAN CONVERT'S EXPERIENCE.

Why, then, you ask, am I afraid openly to confess the truth? What harm could come to me? Ah! if you could only understand. Why, if I am only away from my house for a little longer than usual, my uncle or my brother is sent to see what has become of me. The other evening when I was gone to study in a friend's house, and had not returned when rather late, my relatives went all the way to the missionary's house and demanded to know if I was there; and, not believing the gentleman's word, went to the police station to see if they could get a search warrant to enter the house and see for themselves. All the town was astir, thinking I had gone to join the Christians. If I am seen going to the missionary's house some one follows me; and if I converse with him in the street some one impatiently waits for an opportunity to drag me off. If you only knew the bitter reproaches I endure at home from the old people. How hard is it to be called an outcast, a pariah, a betrayer of your people, when you know you are but wishing for yourself and them a happier and a better life!

My household is a large one, with many women in it, and my relatives are many. My brother-in-law's and my uncle's houses also adjoin. The other day the wife of the missionary called to see my wife and the other women. I was there, and directed them how to receive her. The lady showed them how to knit, and the Christian Hindu woman with her sang a hymn. The old people looked on and scowled. Afterward what a storm arose! My father ordered all the women to bathe, and said he would never more have his house defiled by the presence of a European lady. A week after, when the lady called again, I was not there, but, returning soon from college, I at once saw that things were sadly wrong. My wife and sisters and the other women of the household were standing with their backs to the wall of the courtyard, as far from the missionary's wife as they could get. No chair had been given to the lady to sit on, only an old bench; and I could see her looking so sorrowful and perplexed at the rude treatment she was receiving. No explanation had been given of the change in their behaviour; indeed, no one scarcely would speak a word. They would take nothing from the lady's hands, but tossed the things to a distance, and took them up from the ground. I ordered my wife to come nearer, and she did so, muttering that she did so only because she was ordered by me. I tried to explain what had happened, and then very soon the lady rose to go. How sad it was; but, alas! what am I—one solitary one—in a household like that? I am weak in body, too, and have much care in thinking of their support. Even my brother-in-law, who is an educated man, sides with the ignorant ones, and blames me for what I do.

Perhaps you say, *Words do not hurt.* Can you not bear up against all they may say; or, if need be, brave even worse treatment? I do not know. A little while ago a Brahmin in a neighbouring town who openly confessed the truth was speedily lost sight of, and I believe that it was quite true that he was poisoned by his enraged relatives. What, then, might I not expect in a proud and bigoted community like this? No, I am not yet courageous enough to die for Jesus, nor can I face the loss of my wife—and of all things besides, and patiently endure the hatred and enmity of parents and relatives. I wait. The courage must come from Jesus. Sometimes I pray to Him; and then when my heart seems to brace itself, and is almost ready for a spring toward liberty, the terrible consequences appear again. I shudder, and draw back. One thing I am looking forward to. I must pass my examination, take my degree, and then go to a foreign country like Madras, where I could be baptized and profess myself a Christian. Will that ever be, I wonder? The missionaries speak so sympathizingly and lovingly, they say God will help me, and they, too, will stand by me and see that no harm befall me. But, enough. To whom am I writing? Who will ever understand my position thoroughly? I sometimes wonder why God has made it to be so hard for us. Does He not know, and will He not care for my soul?

THE Chinese Governor of the large island of Formosa is starting a college, and has chosen a missionary to inaugurate and organize the institution.

Choice Literature.

HIGHLY RECOMMENDED.

BY HERBERT E. CLARKE.

(Concluded.)

The next morning, as he stood after breakfast gazing listlessly out of the window, a strange horseman went by, so well mounted and perfectly dressed as to awaken a certain languid curiosity in him; looking more closely, he recognized, with some surprise, Viscount Newmarket, the eldest son of the Earl of Epsom, whom he had seen once of twice before at cattle shows and county cricket matches. What was he doing in quiet little Elmhurst? Probably no good, for Lord Newmarket was not much given to doing good anywhere. He had the reputation of being a very rapid youth indeed, and he worked very hard to deserve it.

Wilson watched him out of sight, and then forgot him. Later on, his sisters, returning from a walk, related how Lord Newmarket was staying at the "White Hart," and it had stared at them very hard as they went by; and so chanced that Wilson meeting the head groom of the "White Hart" that evening, asked indifferently what brought Lord Newmarket to Elmhurst.

"Ah," said the groom with a knowing leer, "there's only one thing will bring him so far out of his way as this, you may depend on that, sir."

"What's that?" asked Wilson.

"A petticoat," said the man with a coarse laugh, which shook the delicate nerves of his hearer, who made some sage reflections to himself on the duties of the aristocracy, as he pursued his solitary way.

That evening he prolonged his walk beyond the usual limit, so that when he returned it was as dark as it ever is in June. Finding himself late, he took a short cut which led down a narrow lane and past the end of the rectory garden. As he approached this spot he beheld a sight that surprised him much—so much that he left the middle of the lane and crept along by the hedge, concealed in thick shadow, till he was within earshot. Lord Newmarket was sitting upon the rectory garden wall, dangling his legs into the lane in a careless and elegant manner, and he was talking to somebody in the garden just below him.

"But," said he, in a tone of remonstrance, "it was too bad to go off like that. You might have let me know at any rate."

"To give you the chance of stopping me!" exclaimed Miss ReydeU (he was quite sure of her voice, though his heart beat so fast he could scarcely hear). "No thank you. I have known you too long to do anything of that kind."

"I wish you would turn this up and come back with me to-morrow," said the viscount, coaxingly.

"I tell you it is quite impossible," replied the governess. "I must stay till my month is out. I promise you I will not stay longer. I am sick enough of my joke."

"Well, if you won't, you won't, and there's an end of it," remarked his lordship, "and so I may as well be off; but mind, I am awfully dull without you."

Miss ReydeU laughed the sceptical laugh Wilson knew so well; and then Lord Newmarket bent his lithe figure until his boots, shooting this way and that as he balanced himself, were all that was visible of him.

"What can he be up to now?" asked Wilson, perplexedly, as he watched. The sound of two more or less hearty kisses enlightened him on this point.

"Good-night, my dear," said the viscount cheerfully.

"Good-night, goose," replied Miss ReydeU; and then his lordship leaped from his perch and rapidly disappeared in the darkness, whistling "Over the Garden Wall" very much out of tune.

Wilson waited till he heard the governess' steps die away down the garden, and then he too resumed his homeward journey full of exultation. His enemy had been delivered into his hands with a vengeance. It did not surprise him; it was much as he had expected, he told himself. It seemed to him in strict accordance with a wise ordering of things that any one who disapproved of him should turn out to be a disreputable character. It explained everything, much to his satisfaction, and for the first time since that unlucky garden party, Wilson felt his self-esteem whole and unimpaired once more.

Before he slept that night his course of action had been resolved on. It was his bounden duty at once to inform the rector what sort of a person he was harbouring in his house and introducing to respectable society. He took his father into confidence in the morning, and they strolled together to the rectory, Mr. Mainwaring quite agreeing with his son's ideas.

They found the rector in his study, checking his butcher's bills for the past month, and finding, to all appearance, little cause for gratification in his labour.

"But gracious me!" cried he, when Wilson had unfolded his tale. "But gracious me! The girl was highly recommended—most highly recommended—by friends of the Earl and Countess of Epsom, the Churchills, in point of fact. Are you quite certain there was no mistake?"

Wilson was very certain indeed.

"Then something must be done instantly," resumed the rector, with a very troubled face: "I must consult Mrs. Wallis at once. Of course you have spoken to no one else upon the subject before coming here? No—no—I was sure there was no need to ask—but I only wish to point out that in this very serious juncture, it behooves us all to be most careful as to what we do. For example—Lord Newmarket's name now—it might be exceedingly awkward for us all—I mean it would be very painful to the earl and countess—and—and of course we ought to spare them as much as we can; it is only Christian to do so. Perhaps, considering all things, it would be as well for the present to speak only of a stranger, naming no names, you perceive? Ah, yes, I thought you would agree with me. I will go and find Mrs. Wallis if you will excuse me;" and he disappeared.

"Ha," said Mr. Mainwaring with a nod, "a careful man the rector! But he's right enough, the earl could

make it confoundedly awkward for him if he chose. It doesn't seem exactly just, though, that the girl should bear the whole of the brunt, and that young blackguard escape because of his name."

Wilson had no interest in the abstract justice of the case; he felt his enemy was about to be crushed and that was enough for him. He gnawed the top of his walking stick, and made no reply.

After a short absence, the rector returned alone.

"Mrs. Wallis is naturally upset," he remarked, "but she is going to speak to Miss ReydeU at once, and let us know the result. If the girl admits the truth of the charge, there will be no more to be said, but if, as I almost fear she should deny it, or try to explain it away, it might be well for you to be at hand, if you can spare a few minutes."

Wilson would have declined at once, but his father took the matter into his own hands, saying: "Certainly, certainly, that is only right; and they remained talking awkwardly and disjointedly about the weather and harvest prospects.

In about ten minutes Mrs. Wallis appeared, looking flushed and disconcerted. She shook hands abstractedly with her visitors, and then burst out: "I can do nothing with her; she refuses to answer any questions till she knows who is her accuser."

Wilson's face fell, and he began to fumble nervously with his hat and stick.

"Tut, tut!" said the rector. "But what has that to do with it?"

"That is precisely the question I asked," replied his wife, "but, as I said, I can do nothing with her. She seemed neither surprised nor annoyed at the accusation. I think she is guilty, but her behaviour is quite beyond me."

"Let her come in," said Mr. Mainwaring; let her come in, and hear what Wilson has to say."

"Oh no, father! I would much rather not," exclaimed Wilson.

"What do you mean?" asked his parent, sharply.

"Are you afraid to face her? If you are speaking the truth, what have you to be ashamed of? Let her come in, Mr. Wallis," he repeated in a stern voice; "we will probe this affair to the bottom at once." And the look he cast upon his son as he spoke was not devoid of something like suspicion.

Mrs. Wallis, amid a solemn silence, rang the bell. "Ask Miss ReydeU to be so good as to come into the study."

Miss ReydeU appeared with great promptitude. Decidedly she was the most unembarrassed person present. Her face wore a curious sort of suppressed smile, which broke into a quickly checked laugh as she saw the miserable Wilson, who was now in a state bordering on collapse. "I thought so," she exclaimed; "I was sure it could be no one else. Mr. Mainwaring, you are a spy as well as a poet, informer as well as spy! What an admirable Crichton you are, to be sure!"

"My saying was involuntary," replied Wilson.

"Indeed!" said Miss ReydeU: "and how quiet you must have been—was that involuntary too?"

"Miss ReydeU," interposed the rector, all this is not to the point. What we wish to know is, if you met a—a gentleman—somebody—a—a—stranger to us, late last night at the bottom of the garden?"

"You may remember," remarked Mrs. Wallis, with concentrated venom, "that you accounted to me for your absence by saying you had been out to look for Silvia's sash."

"Oh yes, I quite remember, dear Mrs. Wallis," returned the astonished young lady very sweetly, "but thank you, all the same for reminding me. You are mistaken, however, I met no stranger; I met Lord Newmarket."

"Dear, dear!" cried the rector in a peevish voice, "what does the name matter?"

"It may not matter to you," retorted Miss ReydeU, "but I consider that it matters a good deal to me."

"It would appear," said the rector, rising, "that we need not prolong this very painful interview. There is no need for any more to be said."

"Oh yes, there is," replied the governess, speaking with all the coolness imaginable, "much need. What has been said so far is of very trifling importance. What is to come will probably deeply interest you all, especially my friend the poet spy."

But at this moment a diversion occurred which created a total change in the aspect of affairs. The rector, glancing out of the window, suddenly exclaimed:

"Why, here comes Lord Newmarket himself!"

"No, no, it can't be!" cried Miss ReydeU. "He promised he would not. Oh, what a nuisance!" and she wrung her hands in uncontrollable vexation, as a loud double knock sounded through the house.

Then seeing she had gone too far she relapsed into a mortified silence, while her companions glared at each other with rising complacency, and Wilson felt himself much better. The change was not lost upon Miss ReydeU, and her brow grew very dark.

"It is just like him, he always makes a muddle of everything," she murmured; but it can't be helped."

The servant announced his lordship with a rather scared face. "Show him into the drawing-room," snapped Mrs. Wallis; but before anything could be done the governess opened the door, and said loudly: "I am here, Jack, come in!"

Consternation reigned as the audacious words were heard. What would this inscrutable and shameless woman do next? His lordship marched into the room, and looked around upon the company with excusable astonishment.

"Thought you were alone, you know," he protested.

But the rector and the rector's wife had seized him by the hands, and were pouring out inquiries about the "dear earl and the dear countess."

"Well, the earl is terribly annoyed about this affair, as well he may be," explained the viscount, when he could get a word in. "He's found out all about it, Honoria," he proceeded, speaking to Miss ReydeU. "That's why I've come now, instead of going away as I promised. Here's his letter, which I received this morning. He says he won't speak to the Churchills again. And I have to apologise

very fully and completely to you, Dr. Wallis, and to your wife for everything that has occurred."

A grim and ghastly silence fell upon the company. Mrs. Wallis' face was as a book wherein might be read the strangest matters. Wilson, while not seeing exactly how things were going, had an idea that on the whole the danger was passed so far as he was concerned. Only Miss ReydeU, with her sphinx-like smile, standing cool and unabashed, daunted him.

"This is a regular 'Comedy of Errors,'" she said, at length. "You have made a nice mess of it, as usual. I ought by rights to step forward now and throw off my disguise, and say, 'Behold your long lost So-and-so.' Perhaps, however, it will be best in the circumstances that you should tell these good people, Jack—tell that good person, especially, who has been carrying tales about us, Jack—tell them all who I am, for they don't happen to have any idea at present."

"What?" asked his lordship in a very high key, "I thought you had been explaining everything before I came."

The silence grew deeper, and with Lord Newmarket's eyes upon him, Wilson heard it boiling in his ears.

"Well, you know," remarked his lordship at last, in a conversational tone, looking around as he spoke, "of course she's my youngest sister, Honoria, you know—Lady Honoria Blachford."

Mrs. Wallis dropped into a chair with a dull thud, and remained exactly as she had cropped. Wilson repeated the name to himself once or twice with a vacant smile. He realized the fact that he would have plenty of time to think the matter out afterward.

The rector, rubbing his hands and smiling a watery smile, suggested in the humblest tones that a little explanation might possibly make things clearer.

"Ah yes," replied his lordship, "perhaps it would, but I am no good at an explanation. I only make things worse than they were before if I try to explain. Honoria can tell you everything."

"There is not much to explain," said his sister. "Mrs. Churchill and I are engaged in writing a realistic novel together, and we wanted to describe the daily life of the governess. So we drew lots who should take the situation for a month. If she had lost I should have highly recommended her—but she won, so she highly recommended me, and here I have been for more than three weeks, making notes for our book. The people at the Towers thought I was staying with Mrs. Churchill, as I often do. My brother went to see me—found I wasn't there—and wormed the secret out of her. How my father got to know I can't tell. After all, I don't see why anybody should complain or apologise or make a fuss. I have done my duty very well, and Mrs. Wallis' children are much better behaved than when I came. And I have found"—she glanced at the wretched Wilson with a smile—"I have found an entirely new character, that has been worth all my trouble, and more."

Mrs. Wallis rose, made a deep bow to Lord Newmarket, and went out of the room, without taking the least notice of anybody else. The words she was so particularly fond of, "A person in your position, Miss ReydeU," were ringing in her head like so many electric bells.

Mr. Mainwaring followed her with his eyes, and then turned to Wilson. "Our business is done, I think," said he calmly; "come along. Good morning to you all."

"I shall be ready to come with you in ten minutes," said Lady Honoria to her brother, when the Mainwaring were gone; and with these words she departed leaving the rector and Lord Newmarket alone together.

The latter felt that something more was required of him even yet, and burst out at once.

"My sister Honoria is a very nice girl when you come to know her, Dr. Wallis, awfully clever and literary and all that, but she always was and she always will be madder than the maddest hatter that ever existed. That's what is the matter with her. She has been no end of trouble both to her father and mother, and the earl is dreadfully sorry that this should have happened, and he bids me say that when his gout is better, he fully intends to come and apologise to you himself."

"Say no more, my dear Lord Newmarket," said the enraptured rector—"say no more! We consider it a favour to have had your charming sister with us. If the earl should deign to do us such an honour as you speak of—that is, to visit our humble abode, for I could not, of course, think of his apologizing to one so unworthy as myself—it would be the proudest and happiest moment of my life!"

"Wilson," said Mr. Mainwaring, as they walked home, "you need a complete change of air. A sea voyage is the thing for you. Try New Zealand—and go soon—you needn't wait for the Archery meeting at the Towers."

About a year after the novel appeared and took London by storm. The governess was so cleverly drawn for one thing, and for another, the character of the priggish, preaching, pretentious poet was pronounced both original and inimitable.

Wilson read the book in the Antipodes, and immediately wrote home that he had decided to stay another year at least.

THE END.

CARAVAN TRAVELLING.

A French friend of mine lives near one of those pretty shady avenues of trees that are common on the outskirts of French towns, and often in the morning he walks out in that direction. One day his curiosity was attracted by a caravan that sought the shade there. The horses were unharnessed by a servant, and the master came out of the vehicle, and looked around with the eye of a stranger to the locality. "There is something about that caravan," my friend thought, "that seemed unusual, and I should like to find out what it is." Impelled by this desire, he entered into conversation with the owner, who was immediately recognizable as a gentleman, and my friend being of the same class they soon became communicative, as French people will, when they have not made up their minds to be rigidly solemn and reserved. The owner of the caravan was

M. le Comte de B., the horses were his carriage horses, the man was his groom, and Mme. la Comtesse was inside the house on wheels, occupied in cooking the *djeuner*. They remained in that place twenty-four hours, and my friend became almost intimate with them. They both said that of all the varieties of travelling this was what they most enjoyed. It had begun by an attempt to explore some parts of the country where the inns were bad, but since they had come to prefer the caravan to any inns whatever; and, in fact, there were two or three excellent hotels in the town they were then visiting. The caravan was arranged with great skill, so as to give good accommodation in a restricted space, and the servant was provided for by a sort of tent, not set up separately on the ground, but belonging to the habitation itself. Looking at this arrangement from a practical point of view, it might be thought that with a lady on board it would be desirable to have a second caravan with servants. That however would involve a great increase of expense. Yet the continual expense would not be great, as the extra pair of horses might be hired for the excursion only. One of my friends, who knew that I was interested in everything concerning independent travel, told me of a moving establishment he had met with in Italy. A rich Italian nobleman travelled with four caravans of commodious size and admirably contrived, each drawn by a pair of fine horses. On arriving at a halting place for the night the vehicles were placed in the form of a hollow square, and the place so inclosed was covered with a canvas roof. This made a sort of a central hall, in which the owner and his family dined in great state, the caravans serving as bedrooms. Now, although this may seem an extravagant way of travelling, it is in fact merely an unaccustomed way of employing a rich man's establishment of horses and men. The extra expense involved by this particular employment of them need not be extremely enormous.—G. P. Hamerton, in *Longman's Magazine*.

MICHAEL ANGELO.

To begin with, in an age when the one road to excellence was thought to lie in the study of classical literature, Michael Angelo may be fairly said to have been illiterate. He had, like Shakespeare, little Latin and less Greek. All that he knew of ancient thought and poetry he learned at second-hand during his residence with Lorenzo de' Medici, not from personal study, but from the conversation of those around him; and what he thus learned does not seem to have been much. Over his contemporaries, and especially over his companions, "the deities of the ancient Pantheon were, as Mr. Lilly puts it, once more asserting their empire;" but not so over him. While he did not parade his loneliness by any outward protests, his genius marked it for him in all his works and sympathies; and in an age when Venus and Bacchus, even Silenus and Priapus, superseded the saints in the mouths and the minds of men when heathen philosophers were, in the very pulpit, appealed to more often than the Hebrew prophets or the evangelists, and when God the Father was described as "rector Olympi," the mind of Michael Angelo, so far as literature touched it, took its tone from the solemn religion of Dante; and the teacher of later years that moved him most was Savonarola. And that while those who in many ways could best understand his genius, and who accorded him fitting opportunities for showing it—and these were mostly the prelates and the princes of the Church—while these men, turning from the religion of which they were the guardians, were forming a new religion for themselves of physical and intellectual concupiscence, were thinking more of their villas than of their churches, more of their churches than the rites performed in them, while now their desires were centred on "brown Greek manuscripts" and now on "mistresses with great smooth marble limbs," and while they troubled themselves in the moment of death more with the Latinity of their epitaphs than with heaven or hell or purgatory, Michael Angelo lived, as Mr. Lilly says, "a life that was austere, laborious and solitary." "He made use of food," our author continues, "from necessity rather than for delight. Ofttimes he was satisfied with a piece of bread, which he would eat while he went on working. He slept little, and would frequently lie down with his clothes on, and rise in the night, after a few hours of repose, to go on with his labour." He lived, in fact, the Christian life—not the life of the Renaissance, but the life which the Renaissance was striving to set aside.—*Edinburgh Review*.

LEVITICAL NAMES.

The Levitical names form a most interesting group, full of historical suggestions. Here are the strongest marks of Egyptian civilization. This, it may be noted, is already suggested by Aaron's facility in addressing Pharaoh, which implies not only a knowledge of Egyptian, but also of Egyptian court ceremonial. The incident of the golden calf points in the same direction. The name of Aaron's grandson Phinehas, the same as that of an Egyptian contemporary, points to his having been a dark skinned man, and this would suggest an Egyptian or an Ethiopian mother. His mother was daughter of Putiel. This name which is without a Hebrew etymology, has a good Egyptian one, especially suited to a convert like Bithiah, "daughter" (that is, "servant") of Jehovah, the Egyptian wife of an Israelite. This Egyptian etymology, coupled with the probability that both Moses and Aaron are names of Egyptian origin, lends support to the proposed etymology of Miriam, Meri, beloved. Of course it is necessary to show the reasonableness of holding the final "m" to be a Hebrew addition: this proved, we should at last have a good and suitable etymology for Miriam, Mary. It is interesting here to note that in the ascending scale of the Levite genealogy we have the name Merari, with no Hebrew etymology, but which is an exact transcription of the Egyptian Meren, from the same root as Meri. If these Levite etymologies be correct, nothing further will be proved than high cultivation on the part of the family. Egyptian families of this character present

us with Semitic as well as Egyptian names; therefore there is nothing abnormal in the same phenomenon in a Semitic family. The attempt which Brugsch has made to identify Egyptian words in the story of Joseph is clearly work in the right direction; and, though it has not yet been successful, there is a good reason for supposing that Egyptian words and Semitic words used in Egyptian senses are here to be found. The best illustration of the second supposition is perhaps where an Adon, or Governor, holds the functions of Joseph. To examine the other instances would require too long and too technical an inquiry.—*The Contemporary Review*.

NOVEMBER.

Lingering fretworks of russet and crimson,
Soft tones in gray in the sea and the sky;
Rondels from bluebird and thrush and shallow,
As toward the jessamine thickets they fly;
Loud chanting torrents, encrusted with carmine
Plung from the boughs like a deluge of flame;
Golden crowned goise and imperial asters,
Yielding their bloom to the frost's ruthless claim;
Dark lines of storm birds, pellucid rain fringes;
Passionate songs from the deep, pulsing wind;
Weird, wailing fugues from the pines and the cedars.
Chords upraised from the billows embred:
Mystic November! O brief *intermezzo*,
Set, the year's glory and dying, between;
Leading us into, by rich modulations,
Silence and sleep and December's pale sheen!

Helen Chase, in the *American Magazine*.

SAVAGE GRANDEUR OF MOUNT TACOMA.

There is a certain unequalled majesty in the lofty ranges of the Rocky Mountains of Colorado. In Alaska are mountain views of matchless beauty. Shasta, Hood, Adams, St. Helens and Baker are stately peaks which excite the admiration of every beholder, but this view of Tacoma is entirely unique and has a savage grandeur all its own. For many minutes we gaze in amazement upon the combined scene ere we care to examine it in detail. We stand upon the brink of a cliff of naked rock, bare of vegetation, grim and stern, extending down, almost perpendicularly, 2,500 feet. The opposite wall slopes steeply up, covered with a dense growth of forest trees. In the bottom of the gorge swiftly flow the turbid waters of the north fork of the Puyallup River. The stream is fifty feet in width, but in that abyssal depth it looks to be but a puling brook. Mountain eagles dart through the air to and from their nests upon the crags. Looking toward the west the canyon stretches away for miles, down which the river winds its way, glinting in the sunlight like a little stream of molten silver. Turning and looking to the east, you see that the canyon abruptly terminates two miles away, where sits the mighty mass of Mount Tacoma. From the dome of the mountain extend two great arms or ridges of basaltic rock capped with sharp peaks. Down their sides run vertical culmams forming numerous gorges, which are filled with snow and ice. From these gorges run many streams, little mountain torrents up there, but as they rush down, rivulet unites with rivulet, stream mingles with stream, until three foaming cascades plunge into a great basin. Out of this basin flows a large stream, which soon leaps into a narrow gorge of rock and disappears, but the breeze bears to our ears in swelling notes the roar of its numerous cataracts—this is Lost River.—Dr. D. C. Hendrickson, in the *American Magazine* for November.

RETICENCE.

If we look at the old uses of the word they generally imply a censure, instead of approval. It is but lately that "reticence" has become the term of praise, instead of accusation, or, at most, dubious and casuistic apology. But as authority declines, and one man's word is supposed to be *præsumptio* as good as another's, people begin to see that there must be some way of distinguishing amid the discordant voices which is worth listening to, and which is not, and they find it permissible, even on the most democratic principles, to attach most weight to the words which are least lightly uttered, and which, whether they are or are not carefully weighed, are at least spoken under conditions of apparent deliberateness and self-restraint, which render it conceivable that they might have been carefully weighed. At a time when the eagerness to have the first word has seldom been equalled, and, as a consequence, the babel of assertions and contradictions on almost all subjects is perfectly deafening, it is not surprising that even the democracy begins to discriminate between those who are loudest, most precipitate and most confident in their cries, and those who reserve their judgment until it is at least possible that they may have got a judgment worth expressing to express. The word "reticence," which in old times, when men were more suspicious of reserve than they were impatient of garrulousness, was supposed to imply a sort of duplicity, has now come to be associated with discrimination and self-restraint. To say of a man that he was reticent, used almost to suggest dissimulation, whereas now it means only that he does not open his lips till he has considered what he has to say.—*The Spectator*.

MR. P. A. KENNEDY MACKENZIE, of London, suggests the erection of a Guild house to serve as the residence and place of training of Guild brothers who have resolved to consecrate their whole lives to evangelization.

MR. CONYBEARE, M.P., is a grandson of the old Dean of Landsh, eminent as a geologist in days when geology and revelation were supposed to be irreconcilably antagonistic, and a nephew of Dean Howson's partner in the writing of the great work on St. Paul. A brother of Mr. Conybeare is married to a daughter of Professor Max Müller.

British and Foreign.

CUMBRÆ manse has been greatly improved at the cost of Lord Bute.

NEARLY a hundred candidates have applied for the vacant parish of Fenwick.

SINCE 1854, sixteen chapels have been endowed in Argyll and the Isles.

CANON WILBERFORCE is going to Spain for the winter for the benefit of his health.

DR. ALEXANDER WHYTE, of Edinburgh, preached a sermon specially addressed to schoolboys beginning the session.

NEW KILPATRICK Church, Bearsden, was reopened on Sunday after a second enlargement; the collection exceeded \$1,800.

PROFESSOR LAIDLAW preached at the opening of Stockwell Church, Pollokshields, which is seated for 980 and cost \$35,000.

THE new Church at Highgate Hill was opened on Friday by Dr. Oswald Dykes. It has been erected at the cost of two members of his congregation.

THE Glasgow Council of the Church Guild have secured the promise of a literary lecture in December by Dr. F. H. Underwood, the American Consul.

INVERARY Free Presbytery are credited with an intention to reduce the charge at Luchgillhead, vacant by the death of Mr. Sherriffs, to a mission station.

IN Blackfriars Church, Jedburgh, twenty-one new windows, filled with cathedral glass, have been put in, all the gifts of members or friends of the congregation.

THE Rev. John Young, M.A., Edinburgh, says the battle of religion had at one time to be fought in the Church courts, but now it has to be fought in social intercourse.

THE Rev. Samuel Chapman, of Melbourne, formerly of Glasgow, has been conducting evangelistic services at the theatre royal in Adelaide, which have attracted thousands.

THE Rev. John Jeffrey, of St. Thomas', Greenock, at the Presbytery meeting recently, intimated his acceptance of the call to Shettleston, Glasgow, and the Presbytery agreed to the translation.

A COMMITTEE has been appointed to visit Brighton, to report on the two Presbyterian congregations there. The churches are so near each other, it is thought that an amalgamation might be effected.

DR. WILLIAM PEDDIE, of Bristo Church, Edinburgh, entered the sixtieth year of his ministry, lately. His father had attained, when he died, the sixty-third year of his ministry over the same congregation.

THE Rev. D. Millar, of Genoa, brought to the recent Waldensian Synod the brotherly salutations of the Scotch churches in a speech which Mr. Meille, of Turin, describes as couched in the most ringing Italian.

MR. TUCKER, the head of the Salvationists in India, has received a cheque for \$55,000 to assist the work of the army in that country. The donor, who has amassed a large fortune in India, recently gave \$25,000 to the same object.

THE Rev. W. W. Tulloch, B.D., has been appointed one of the assistant registrars in St. Andrew's University. The Queen has personally contributed some anecdotes to Mr. Tulloch's forthcoming life of the Prince Consort.

DR. PORTER pleads with great cogency for a charter to elevate Queen's College, Belfast, into a university. Ulster has a population nearly one-half that of Scotland. Scotland has four universities; why should not Ulster have one?

MR. THOMAS M'ANDREW was presented lately, in the hall of Bluevale Parish Church, Glasgow, with eight volumes of Ruskin's works, and three of Dr. George Matheson's, on leaving for Edinburgh to enter on his appointment as amanuensis to Dr. Matheson.

THE temperance society instituted ten years ago, at Geneva, by Pastor Rochet, has reclaimed more than 1,300 drunkards, and its membership is now over 4,500. It was during a visit to England that Pastor Rochet was impressed with the value of total abstinence.

THE Rev. Thomas Brown, of Dean Free Church, Edinburgh, so well known as the historiographer of the denomination, has reached his jubilee. A conversation was held in celebration of the event, and a brilliant list of speakers included Principal Rainy and Dr. Andrew Bonar.

THE Roman Catholics of England are the first and only religious body that have applied for a license to open a home to reclaim drunkards. Under the guidance of Cardinal Manning, there has been one at Brock Green for the last nine months and the results have been very satisfactory.

THE Rev. Charles Spurgeon, of Greenwich, has been delivering a series of lectures in Glasgow. He had crowded congregations on a recent Sunday—in the forenoon in the South-side Church, in the afternoon in Campbell U. P., and in the evening in Elgin-place, Congregational.

THE Rev. John Jeffrey, who was ordained on 15th ult., in St. Mary's Church, Govan, as chaplain to the English-speaking population connected with the mines at Rio Tinto, Huelva, was entertained at a farewell meeting of his fellow students, on the eve of his sailing for his sphere of labour in Spain.

SOME little trouble has been caused in the Waldensian Church by the retirement of the directress of the orphanage of La Tour, in consequence of that lady having imbibed the views of the Salvation Army and tried to introduce these amongst her pupils and in the valleys. This the Table would not allow, and the Synod all but unanimously supported its decision.

MR. SWAN, ex-provost of Kirkcaldy, presided at the dinner to which Rev. Donald Ferguson, of Leven, was entertained by his Presbytery on the occasion of his jubilee. Mr. Ferguson was ordained in 1837, was assistant and successor to the parish minister of Lunnichon, and after the Disruption held charges at Laverpool and Doune. He has laboured since 1865 at Leven.

Ministers and Churches.

THE congregation of Beckwith and Ashton have extended a unanimous call to Rev. A. H. Macfarlane, of Farnham Centre, Que. Rev. A. A. Scott, M.A., moderated the call on Monday.

KNOX CHURCH congregation, Goderich, at a special meeting held on Wednesday evening for the purpose of electing a colleague for Dr. Ure, decided to call Rev. J. H. Simpson, of Brucefield, to the position.

A WELL-ATTENDED concert was held in the Elizabeth Street Mission Hall last week on behalf of the Organ Fund. The hall was filled, and a well-arranged programme was got through. Among the performers were Mrs. Allan, Messrs. Irish, Muldren, McIntosh and Roulstein and a detachment of Knox College students. This mission is under the direction of the Central Presbyterian Church, and is doing a good work in St. John's Ward.

THE young people of St. Andrew's Church, Sherbrooke, held a social and entertainment on Friday, October 14, in Odell's Hall, which in attendance and financial results was a brilliant success. The willing hands and artistic taste of the decorating committee had transformed the bare walls of the hall by means of evergreens and gay bunting, and when the large audience had assembled the scene was one to be remembered. After tea a very good programme was rendered, consisting of solos, choruses, readings, recitations, etc., in which all acquitted themselves well.

ST. ANDREW'S CHURCH, Campbellford, has been completed by the erection of a beautiful spire. The church, with the exception of the spire, was built five years ago and has seating capacity for 500 people. Under the pastoral care of Rev. John Hay B.D., the congregation and membership have grown rapidly, every seat being occupied. The same can also be said of the Sabbath school and weekly prayer meeting, the former having an average attendance of 160, and the latter an average attendance of over 100. The rev. gentleman has lately organized a weekly prayer meeting for young men, which is well attended and good work is being done. May this good work continue.

ON Wednesday evening, October 26, the ladies of the Presbyterian Church, Rodney, along with the choir, visited the manse, to the surprise of the Rev. Mr. Francis and family, but by the assistance of a number of the company the whole were comfortably seated in a short time, enjoying themselves in good style. After a couple of hours of social enjoyment, the choir sang Psalm xxiii., and the pastor read Psalm lxxviii., and offered a prayer, after which Mrs. D. McLaren, on behalf of the ladies, presented Mrs. Francis with a number of handsome presents. A sumptuous tea was then served, at which all appeared to enjoy themselves heartily. A very pleasant evening was spent throughout.

ON Tuesday week a meeting was held in the Presbyterian Church, St. George, to reorganize the Young People's Literary society. The officers elected were Rev. W. S. McTavish, honorary president; Mr. James Lorimer, president; Mr. Norman Hunter, vice-president; Mr. W. B. Wood, M.P.P., critic; Miss F. Webster, secretary; Miss Sarah Mullin, treasurer; Mr. J. H. Fleming, Mr. D. Baptie, and Miss Maggie Marks, councillors. This society begins the season thoroughly equipped for active service and much good should be accomplished, much information gained and much enjoyment afforded by their meetings, which are to be held on Tuesday evenings, fortnightly. At the next meeting the Rev. W. S. Tavish will deliver an address, subject "Representative Women."

THE regular meeting of St. Paul's Church, Hamilton, Literary Society was held in the school room of the church last week; the president, Mr. Lyman Lee, B.A., presided. On account of the preparatory services to be held on Friday evening, it was found necessary to change the meeting to Thursday, but this will probably be the only change during the session. An excellent programme, consisting of a piano solo by Miss Lizzie Wilson, "Life and Works of Thomas Moore," by Miss Madge Robertson; reading, by Mr. Munro; vocal solo, by Miss Katie Farnidge; "Life and Works of Goldsmith," by Mr. Lyman Lee; vocal solo, by Mr. S. W. Grant. During the session papers will be read on eminent divines, statesmen, critics and jurists of the nineteenth century.

THE new Presbyterian Church at Temple Hill, ninth line, Euphrasia, was opened for public worship on Sunday, the 9th ult., the dedicatory services being conducted by Rev. Professor McLaren, D.D., of Knox College, Toronto. The attendance at each of the services was very large, numbers being unable to gain admission. In the morning Dr. McLaren preached from 1 Tim. i. 11, and in the evening he discoursed from Acts xvi. 14. A service was held in the church on the evening of Monday following. The choir of the Meaford Presbyterian Church added greatly to the evening's enjoyment, their services being much appreciated. The pastor, Rev. J. F. McLaren, B.D., read a history of the Church from its inception, and Rev. Mr. McInnis, of Blantyre, delivered a humorous and very interesting address.

THE Young People's Association of the Church of the Redeemer, Detroit, held their first meeting of the season in the parlour of the church lately. Rev. R. J. Craig, M.A., pastor of the church, delivered on this occasion the well-prepared and interesting lecture on "John Wyckliffe," which was much appreciated by those present. After the lecture the meeting proceeded to the work of organization for the winter, when the following persons were elected officers, viz.: Dr. Allen, president; Mr. N. McNeil, secretary; Miss Stokes, treasurer; Miss Davis, Miss Stoddart and Mr. Russell, executive committee; Miss Hattie Brown, Miss Stafford, Mr. William Deans and Mr. W. A. Macleod, stranger's committee. It was agreed to hold the meetings fortnightly on Friday evening. The members are determined to leave nothing undone to make these meetings pleasant and instructive.

At the meeting of the Woman's Foreign Missionary Society at Stellarton, N. S., the following officers were unanimously elected: Mrs. Dr. Burns, Halifax, president; Mrs. H. H. Macpherson, Halifax; Mrs. Robbins, Truro, Mrs. McLeod, Charlottetown, Miss Carmichael, Pictou, vice-presidents; Miss Fairbanks, foreign secretary; Miss Edith H. Burns, home secretary; Miss Weatherby, recording secretary; Mrs. Sherburne Waddell, treasurer, and a committee of twenty. The place of next meeting being considered, invitations were extended from Charlottetown and Truro. The latter place was chosen by a small majority. Papers on topics closely related to the work were read by Mrs. Robbins and Mrs. Yurston, of Truro, and Miss Fairbanks, of Halifax. The Queen's Jubilee Fund, for reducing the debt of the Foreign Mission Board, was announced as having reached \$985.14, with the prospect of soon rounding the thousand dollars.

A CORRESPONDENT writes: In the summer of 1886 it came out that on account of his want of sight Rev. G. B. Howie was unfitted for the work of a minister. In the month of August I published a letter in THE CANADA PRESBYTERIAN explaining that such a supposition was erroneous, and the outcome of preconceived prejudice. Since my letter appeared, Rev. Principal Caven, Rev. R. P. McKay, Rev. D. J. Macdonnell, the Presbytery of Toronto and others have at different times borne me out in what I then said. Lately Mr. Howie has been invited to labour in this district for a short time. Between the 9th and 23rd of October he has preached nine sermons and given eleven lectures or addresses at Sabbath and other schools and public meetings in various places, many miles apart. It is desirable to publish these facts, for the prejudices complained of are not wholly removed, although the Committee of Distribution have already determined to give Mr. Howie appointments on Nov. 6 and following weeks. The best thanks are due THE CANADA PRESBYTERIAN for the generous aid it rendered to Mr. Howie and his friends in this case.

IN St. Paul's Church schoolroom, Peterborough, on a recent Monday evening, the Rev. A. Wilson delivered a lecture on the subject of "Scotland's Martyrs, and the Principles for which they Suffered." The meeting was opened by the singing of a psalm, Scripture reading and prayer. The lecturer entered upon his subject by reading several selections from the works of Walter Scott, Burns and other Scotch poets. He then gave a concise account of the religious reform which took place in Scotland during the sixteenth century, and gave statistics as to the numbers who suffered and died for the principles they advanced. The Scottish martyrs, he said, gave religious freedom to Scotland, and all Scots should be proud of men like Rutherford, the Duke of Argyle, John Brown and others, as the English were of the Magna Charta. He rehearsed the great struggle which Scotchmen had to gain an open Bible, and discussed the covert attack that was being made on it by introducing the Scriptures in a garbled form in the public schools. He quoted from Dr. Chalmers on the subject. Mr. Peter Hamilton moved a vote of thanks to the lecturer, seconded by Mr. Charles Cameron, which was carried. The lecture throughout was one of great interest. It was delivered in a vigorous manner.

THE Winnipeg Sun says: The belief is pretty general amongst the members of Knox Church, who ought to know, that the Rev. D. M. Gordon, the pastor, intends to sever his connection with the Church. Although the reverend gentleman himself is very reticent upon the matter, there are many circumstances which point in the direction of his going away. When Mrs. Gordon returned recently from a trip to the Maritime Provinces she did not bring her family back with her. It is stated on excellent authority that Mr. Gordon has placed his residence in Mr. J. B. McKilligan's hands for sale. There are some members of Session who cling to the belief that he will not go away, and about ten days ago they offered him a six months' leave of absence in order to recuperate his health. Mr. Gordon asked time to consider the matter, but last Sabbath he informed the Session that he could not accept the furlough. He takes the view that a congregation such as Knox could not afford to be without a settled pastor for that length of time. Many of the members of the Church share this opinion with him. Mr. Gordon's acceptance of a call to the pastorate of St. Andrew's Church in Halifax would mean a great pecuniary sacrifice to him, as the congregation there is very small, and the salary is only \$1,500. Mr. Gordon's salary here is \$4,000 per annum. Last year the reverend gentleman had an opportunity of going to St. Paul. His physician, it is stated, has advised him to seek a climate where he can enjoy the sea breezes.

THE second anniversary of the Young People's Christian Union in connection with St. Andrew's Church, Niagara, was held on Friday evening, September 16. The meeting was well attended, deeply interesting, very enjoyable, and in some of its features very unique. Great artistic taste had been shown by the young people in the decoration of the room, nature and art lending their aid; banners, screens, pictures, bouquets, wreaths of golden rod, bright leaves, berries of the rowan tree all being brought into requisition. A table filled to overflowing with luscious grapes, peaches and pears, that reach such perfection in the Niagara peninsula, was on one side of the platform, while on another were baskets and bundles of clothing, scrap books, etc., the contribution of the Woman's Foreign Missionary Society to Indians in the North West, also two quilts, the work of the children of the Sabbath school, were forgotten in the abundance of good things. Rev. J. W. Bell, M.A., presided. Various readings and addresses were given, a very interesting one by Rev. C. J. Schofield, of Dallas, Texas, in which he appropriately and eloquently told of the cause of his first interest in Foreign Mission work from reading the life of a Canadian missionary, Dr. Geddie, of Nova Scotia. A missionary reading was given of an original character, as between the verses read came from the next room soft and low the words of Heber's beautiful missionary hymn, as a refrain admirably rendered. Re-

ports were then read, showing that the young people had met weekly during the year for Bible study, not taking the usual summer vacation so fashionable now, that though it had been feared the amount raised would be less than last year on account of the formation of the Woman's Foreign Missionary Society, it was found, much to their gratification and relief, that the amount was about the same, viz.: \$54 from all sources, mite boxes, monthly offerings, etc. This amount was to be appropriated in nearly the same way as last year—\$20 to Foreign Missions, \$30 to Home Missions, and balance to Jewish Missions. Then ensued a scene of social enjoyment while the fruit and cake were handed about. This last abundantly proves the house-keeping abilities of the young people. It is seldom that a meeting of this kind is so enjoyable, pleasing alike to sight, sound and palate. Rev. Mr. Bell is to be congratulated on the earnest work and enthusiasm shown by the society, and the society on its much-loved president, Miss Blake, to whose zeal so much of the success is to be attributed.

THE induction services of the Rev. William McWilliam, LL.B., to the pastoral charge of the Mill Street Presbyterian Church, Port Hope, were held recently. After the usual opening exercises, the Rev. K. K. McLeod, of Brighton, delivered an excellent address, taking for his text Phil. iv. 8. At the close of the sermon, the Rev. Mr. Cameron, of Milbrook, narrated the steps that had been taken by the congregation leading up to the unanimous choice of the Rev. W. McWilliam as their minister, and finally inducted him into the pastoral office. He was followed by the Rev. Mr. Torrance, of Peterborough, who delivered the charge to the newly-inducted minister. He based it upon 2 Tim. iv. 1, 2. The Rev. John McEwen, of Lakefield, addressed the people, basing his words on 1 Thes. v. 12. He urged on them the duties that they owed to their pastor and to the congregation to forward its true prosperity. The Rev. Alexander Bell, of Peterborough, followed with an exposition of Presbyterian polity, and the proceedings of the afternoon were brought to a close by the retiring pastor conducting his successor to the door to give the people an opportunity to greet their new pastor according to Presbyterian usage. The service was one of great interest and solemnity. From the induction service the clergymen and people repaired to the Town Hall, where a soiree was held in connection with the welcome to the Church's new pastor. Upstairs in the hall the Rev. J. Cameron, of Milbrook, took the chair, and the programme of the evening was presented. Every available seat was occupied, and listeners stood in the outer hall outside the doors. The most touching part of the evening's proceedings was the leave-taking of the congregation of their old pastor, the Rev. Mr. Cleland. For years he has laboured among them, but now the shepherd must lay aside his charge. He has fought a long and faithful fight, and puts off the harness amid the regret of his congregation. A neatly worded address, expressive of warm and deep affection for Mr. Cleland, and grateful appreciation of his valuable services, was read by Mr. Henry White and a purse, presented by Messrs. George Waddell and J. Carson, on behalf of the congregation, accompanied it. Mr. Cleland was deeply moved, and in fitting terms acknowledged the kindness manifested in the presentation. Short and telling speeches were made by the Rev. Messrs. J. Cameron, E. F. Torrance, D. L. McCrea, J. W. Mitchell, J. B. Clarkson, Methodist; A. Bell, Dr. O'Meara, Episcopalian, and Wm. McWilliam. Among the clergymen present were also Rev. Messrs. Hamilton, curate of St. John's; Mr. D. Reddick, Baptist; Mr. Hull, Methodist; Mr. Alexander and Mr. Leslie. The music consisted of anthems by a chorus from the different Churches, a solo by Miss Scrimgeour and a duet by Miss Scrimgeour and Mr. James Massie. The Port Hope Times says: Mill Street Church is to be congratulated upon such a strong evidence of its vigour and generosity. Few Churches of larger pretensions can manage an affair with more esprit and success.

PRESBYTERY OF STRATFORD—A special meeting of this court was held in Knox Church, Stratford, on September 27, for the purpose of hearing and determining the case between Rev. Thomas McPherson and Rev. P. Wright. The Presbytery remained in session until noon of the 28th, and adjourned to meet again on the 11th of October, when the hearing of the case was finished, and the judgment of the Presbytery was given. The following are the statements of Mr. Wright and Mr. McPherson respectively: Stratford, September 15, 1887. To the Presbytery of Stratford: Brethren,—In reply to request that I should hand in a statement of my grievances against the Rev. Thomas McPherson, I lay before you the following simple facts: Mr. McPherson has repeatedly in his place in Presbytery threatened to formulate charges against me. This threat has been made public throughout the Church by the official report of the Presbytery's proceedings both in the religious and the secular press. Since such a threat is eminently fitted to affect injuriously my position and usefulness in the Church, and damage the interests of the congregation over which you have placed me, I request you to take such action in the matter as the interests of truth and justice may seem to you to require. Yours sincerely, P. Wright. To the Rev. Mr. Tully, Mitchell, Clerk of the Stratford Presbytery. Dear Sir,—The following are the principal matters about which I complain in the speech of the Rev. Peter Wright before the Presbytery, viz.: 1. He attributed to me evil intentions I never entertained as to the authorship of a letter signed Jas. McDonald. 2. He charged me with a desperate attempt to ruin his character. 3. Also with being the cause of all his trouble. 4. He tried to prove my statements untrue. First, as to getting a site for the church on Norman Street. Second, as to his action in reference to the Dunn property. 5. He also accused me of slandering him in the press. 6. Minimizing my services toward the congregation, and magnifying his own success in it. 7. Not trying to prevent disastrous agitations. 8. Misconstruing the constitution of the congregation and permitting its misconstruction before the Presbytery. 9. His explanation of what I described as an

ungracious warning. 10. His contemptuous language regarding the subscription for the expenses of his removal to Stratford. 11. His endeavouring to get an increase of salary at my expense and at the expense of disgrace to the congregation. 12. His conduct has driven away most of the largest subscribers, and led others to curtail their contributions, so that financially the congregation is now in a very unsatisfactory state, repudiating its just liability to myself and failing to comply with the injunction of the Presbytery. Yours, etc., Thomas McPherson. Stratford, September 15, 1887. After hearing what each one had to say, and fully examining the witnesses called, the Presbytery proceeded to deliberate, and unanimously gave as their judgment the following: The Presbytery having diligently examined and carefully considered the grievances of the Rev. T. McPherson against the Rev. P. Wright, also the statement and request of Mr. Wright to the Presbytery, finds that, while in the course of the long and painful discussion which has arisen in connection with the various phases of the case there were things said by Mr. Wright in a speech before the Presbytery in September, 1886, which may readily be regarded as irritating, yet there was nothing warranting the strong language employed by Mr. McPherson in speaking of Mr. Wright as guilty of misrepresentation, misstatement and falsehood, which he said, "I think I can clearly prove to the satisfaction of every unprejudiced mind," seeing that eleven of the twelve grievances specified have been declared not proven or have been dismissed, and in reference to the twelfth nothing was adduced to show that the conduct of Mr. Wright, which was said to have driven subscribers out of the congregation, was improper. The Presbytery, therefore, dismisses said grievances as vexatious. And further, believing that there is not any other grievance which has not been included in the counts submitted, the Presbytery expresses its judgment that there has been nothing in the character or conduct of Mr. Wright on which a charge could be based. We therefore renew our previous expression of confidence in Mr. Wright's integrity and Christian character, and counsel both brethren for their own sakes as well as for the interests of religion in the congregation and neighbourhood to strive for the edification of the flock in the midst of which they occupy such prominent and influential positions. This decision was then announced to them, when Mr. Wright assented thereto, but Mr. McPherson dissented for reasons to be given in, and craved extracts. The Presbytery then adjourned to meet again in the same place on the 8th November, at half-past ten a.m.—A. F. TULLY, Pres. Clerk. N. B.—It is but simple justice to Mr. Wright that I, having, as Clerk of the Presbytery, published Mr. McPherson's threat that he would formulate charges against Mr. Wright, should now call special attention to one of the utterances of Presbytery in the above decision, viz.: "The Presbytery dismisses said grievances as vexatious. And further, believing that there is not any other grievance which has not been included in the counts submitted, the Presbytery expresses its judgment that there has been nothing in the character or conduct of Mr. Wright on which a charge could be based." I may say also that Mr. Wright's speech before the Presbytery in September, 1886, was a reply to aspersions cast upon himself and his congregation in the long article, published by Mr. McPherson in the Stratford Beacon on the 13th of the preceding month. It is due to Mr. McPherson to state that he made every effort to prove his position.—A. F. TULLY, Pres. Clerk.

MONTREAL NOTES.

The Rev. L. H. Jordan, of Erskine Church, went west to St. Thomas on Tuesday, on a brief visit to his brother-in-law, the Rev. Dr. Archibald, for whom he was to preach on Sabbath. Mr. Croil spent the greater part of the week in New York, attending the meeting of the American Committee of the Presbyterian Alliance, furthering preparations for the Council meeting in London, England, next year. An effort is to be made to have the next meeting of the Council in Canada. Special evangelistic services have been held nightly during the past week in Knox, Crescent Street and Taylor Churches. These have been conducted by the pastors of these Churches, and have been largely attended. The Rev. J. M. Macintyre has had a series of meetings for the past three weeks in the village of St. Andrew's, and is expected to conduct meetings in Lachute after the 15th of November. The Sabbath school teachers of Chalmers Church have had their photograph taken and grouped together in one large picture, by Mr. W. Notman for presentation to their late superintendent, Mr. James Wilson, who recently left the city for Niagara Falls, where he has the supervision of the new park and grounds. The group embraces forty-five portraits, is tastefully framed, and will doubtless be highly appreciated by Mr. Wilson. The attendance at McGill this session numbers 567. Of these, there are 212 medical students, twenty law, sixty three applied science, and 272 arts. Of the arts students, no fewer than 105 are young women, as compared with 167 young men. In the Presbyterian College there are in actual attendance this session seventy-two students, a number in excess of any preceding year. Sixty-seven are in residence, the buildings being filled to their utmost capacity. There is some vacant ground on McTavish Street immediately adjoining the college, affording a fine opportunity to some generous friend to "arise and build," so as to provide the accommodation necessary for the annually-increasing number of students. Should this vacant ground be purchased by others, and private dwellings erected thereon, it would prevent the extension of the college building in any way that would harmonize with the present buildings. It is therefore most desirable that the opportunity should not be lost. A building, containing museum, reading rooms and spacious parlours, with studies and dormitories for fifty or sixty additional students, would be a great boon, and would give a marked impetus to the institution in more directions than

one. The number in the class that graduates next spring is twelve, and they are men of whom any college might feel proud. Mr. J. J. Dawson, through the generosity of a friend of the institution, has been appointed Lecturer in Sacred Music for this session. He meets with the students for an hour every week. The Rev. L. H. Jordan has got fairly into his work as Lecturer on Church Government, and is highly appreciated by the students.

The walls of the new Methodist Church on St. Catherine Street are rapidly rising, and the building gives promise of being one of great beauty. It is most substantial as well as very large. For their present church on St. James Street an offer of \$225,000 has been refused, it is stated, the trustees asking \$240,000, or about \$17 per square foot. This sum will go a considerable way to meet the cost of the new Church property on St. Catherine Street.

The Rev. P. S. Vernier, of the French Presbyterian Church of L'Ange Gardien, in the Presbytery of Ottawa, was recently invited to take charge of a French-Canadian Protestant Church in Massachusetts. He has accepted the invitation, very much to the regret of his people, as well as of the Presbytery, and has left for his new field of labour.

The Salvation Army have just completed the erection of a barracks on Alexander Street, near Craig, which in addition to a large hall or auditorium, contains accommodation for officers, who are to reside on the premises. The building and land cost in the neighbourhood of \$30,000. The opening services take place on November 5 and three following days. The Army has accomplished good here, and is reaching a class which were not reached by other agencies. After the removal up town of the James Street Methodist Church congregation there will be no Protestant Church in that section of the city. Working as the Salvation Army do among the poorer population, and largely among the lapsed classes, they have the sympathy of many of our Christian people, who will watch with much interest the result of their work after taking possession of their commodious and centrally-situated new premises.

The first meeting for the season of the Celtic Society was held on Thursday evening in the Presbyterian College, and was largely attended. The Rev. Dr. MacNish, of Cornwall, presided. A large number of new members were elected. Mr. J. C. Martin read a paper by Mr. Neil McN. Brodie, showing the affinity between the Manx and Scotch Gaelic. A volume of the transactions of this society has just been published, which will be of more than ordinary interest to all Celts.

THANKSGIVING DAY.

The following circular has been issued by the Moderator of the General Assembly: Thursday, the 17th day of November, has been appointed as the Day of Thanksgiving for this year.

This has become now, happily, a standing institution throughout the Dominion, and, we doubt not, will be generally observed in all our congregations. Our reasons for gratitude are obvious and urgent.—We have enjoyed complete exemption from war, famine and pestilence; we have had "reserved unto us the appointed weeks of harvest."

We are experiencing an average measure of national prosperity; there is plenty in the land for man and beast; the poorest of our people can have bread, and praise the name of the Lord. As a Church, we have had shown to us not a few tokens of good, on account of which fervent gratitude is due.

There are special mercies peculiar to individual congregations and households; which, as we are "musing" at such a season of annual retrospect, must cause "the fire to burn."

In view of the numberless mercies of God, let us not merely present our bodies a living sacrifice, but honour the Lord with our substance and the first fruits of our increase. "Bring an offering when you come into His courts."

In everything then let us give thanks, as this is the will of God concerning us. "Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His name, for the Lord is good; His mercy is everlasting, and His truth endureth to all generations."

Halifax, Oct. 15, 1887. ROBERT FERRIER BURNS.

OBITUARY.

WILLIAM HENDERSON, SENIOR.

We have to record the death, at his homestead in Beverly, near Rocton, one of Beverly's best known and most respected pioneers, William Henderson, Senior. Born at Twisle, Northumberland County, England, in 1810, he came to Canada in 1835 and settled at Ancaster, and during the Canadian rebellion carried despatches between Hamilton and Brantford. He removed for a time to West Flamboro' Township, and in 1844 settled on his farm in Beverly, on which he lived thereafter and on which he died. He was for many years actively engaged in the Agricultural Society's work, being president some ten years, and for twenty-nine years was collector of taxes for the township. Since returning from a visit to Manitoba about four months ago, Mr. Henderson has been gradually failing, and while up to very recently he was a hale and hearty man, his death was occasioned by a general breaking up of the system, although he was clear headed and sensible to the last. He had been for more than fifty years a ruling elder in the Presbyterian Church, and was one of the elders who represented the Presbytery of Hamilton at the recent meeting of the General Assembly at Winnipeg. His family living are Messrs Thomas S. and William Henderson, both well-known Beverly residents. The funeral was largely attended, and took place to West Flamboro' Cemetery. The services were conducted by Rev. S. W. Fisher, pastor of the Church; Rev. S. Carruthers, of Beverly; Rev. Dr. Laing, of Dundas, and Rev. Dr. Laidlaw, of Hamilton.

Mr. Keith, of Largs, has been elected Clerk of Greenock Presbytery, by sixteen to eight for Mr. Murray, of Kilmalcolm.

Sabbath School Teacher.

INTERNATIONAL LESSON.

of 13. } CHRIST'S WITNESS TO JOHN. Matt x1
1887. } 7-15.

GOLDEN TEXT. He was a burning and a shining light.—John v. 35.

SHORTER CATECHISM.

Question 48.—There is still one more question relating to the First Commandment. It is designed to emphasize the words "before Me." They bring us into prominence the fact of God's omniscience. He sees all things. Only God can do this. From Him there is no possible concealment. A child may hide his faults from parents and teachers, but God searcheth the hearts of every one. Disobedience of God's law is noticed by Him, and it is marked by His displeasure. It would be terrible to have that displeasure resting upon us. Christ has fulfilled God's law, and our only safety is in Him.

INTRODUCTORY.

John the Baptist, who feared not the face of man, reproved wrong-doing wherever he found it. He warned the humblest of the people of their sins. He did not spare the proud Pharisee entrenched in his high social position. Herod, the wicked king, found no favouring courtier in the stern and faithful preacher of repentance. For faithfully rebuking the sinning monarch, he was cast into the dungeon of Machærus, a fortress in a lonely and desolate part of the land of Moab.

I. In Doubt and Despondency.—The life of John the Baptist was active, earnest and energetic. He had been preaching repentance and the nearness of the kingdom of God. In the midst of this activity he had been arrested and thrown into a gloomy dungeon. All activity save that of thought had been suspended. He might brood over his distressed condition and the apparent failure of his work. He fell into a despondent mood, but he adopts the very best method for the removal of his doubts. He sent two messengers to Christ, with the momentous question: "Art He that should come, or do we look for another?" In his prison he had heard of the mighty works wrought by Jesus. Christ did not follow the same methods pursued by John. John was austere and reserved. Jesus mingled freely with the people. Can this be, then, the expected Messiah? He seemed different from what he had expected. Christ's own disciples had many wrong notions respecting Christ which it took a long time to correct.

II. Jesus' Answer to John's Question.—It is to be noted that Jesus does not send a special and direct answer which John could interpret as having a meaning for himself alone. The evidences of Jesus' Messiahship are open to all. These properly viewed and understood are convincing. John's messenger were to carry back their own testimony to the words and works of Christ. These marvellous cures and the preaching of the Gospel to the poor were, in themselves, strong evidences of the fact that Jesus was the divinely sent Messiah. To careful students of the Old Testament, like John, they were the direct and specific fulfilment of the prophecies that foretold the very works he was accomplishing. In order that the testimony in favour of Christ's claims to be the Messiah, the Saviour of men, there must be the right disposition to receive that testimony. As the lesson closes with the suggestive words: "He that hath ears to hear, let him hear," there must have been the willingness to receive that evidence, and to weigh it fairly and impartially. They that seek shall find. The captious spirit becomes more bewildered in the mazes of doubt. The truth-seeking spirit has its doubts dispelled. The message to John closes with meaning words: "Blessed is he whosever shall not be offended in Me." The Saviour must be received as He is, not according to our preconceived notions of what we think He should be.

III. Christ's Testimony Concerning John the Baptist.—The despondent and doubting prisoner is not condemned nor upbraided for want of faith. Christ deals tenderly with him, removes his doubts and re-establishes his faith. To the people, Jesus shows in what light He regarded John's character and ministry. If they were disposed to imagine from John's message that he was weak and wavering, there was no ground for such an impression. The ministry of John was sufficient to establish his courage and constancy. He was no reed, shaken by every passing breeze. He was bold and unflinching in his fidelity. Neither was he a weak and effeminate courtier willing to fawn on the great and powerful. His stern rebuke of Herod, the extreme simplicity of his manner of life, precluded the possibility of his being a time-server. The people had the idea that John was a prophet, and so he was. The last of that long and illustrious line, he not only foretold the Messiah's coming, but actually pointed Him out as the Lamb of God that taketh away the sin of the world. And yet though John's position was one of unparalleled greatness the least in the kingdom of heaven is greater than he, that is, greater in point of privilege. "The kingdom of heaven suffereth violence and the violent take it by force." This is generally understood to be a metaphorical expression of the intense religious earnestness awakened by the preaching of John, producing eager desire to secure the blessings of the kingdom of God. The coming of John the Baptist was the fulfilment of the prophecy in Malachi with which the Old Testament closes, where Elijah is spoken of as the forerunner of the Messiah.

PRACTICAL SUGGESTIONS.

Times of despondency and doubt are sure to come. Christ is able and willing to remove our doubts, if we go to Him in our perplexity. Christ's work in the world now is an evidence of His divine power and mercy.

Sparkles.

WHAT is the difference between a Jew and a lawyer? The one gets his law from the prophets and the other gets his profits from the law.

WHAT is the difference between stabbing a man and killing a hog? One is assaulting with intent to kill and the other is killing with intent to salt.

PAIN-KILLER has cured cases of Rheumatism and Neuralgia after years' standing.

"THIS is a sad and bitter world," remarked a gentleman of Irish extraction. "We never strew flowers on a man's grave until after he is dead."

WE see it stated that a man has invented a chair that can be adjusted to 800 different positions. It is designed, says an exchange, for a boy to sit in when he goes to church.

WE call the attention of our lady readers to the advertisement in our columns of James Pyle's Pearline, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merits that commend it to the favour of house-keepers.

"HUMPH!" grumbled the clock, "I don't know of any one who is worked harder than I am—twenty-four hours a day, year in and year out." And then it struck.

MAMMA: Freddie, how did you like Johnny's party? Freddie: Well, mamma, as they say of President Cleveland, I think Johnny is a good deal better than his party.

MRS. MULDOON: Ah, Biddy, look at the black eye you got; wasn't yez better off on \$3 a week at service! Mrs. O'Brien: What if Mike do bate me, I'm me own mistress now.

"I SAY, Jenkins, can you tell a young, tender chicken from an old, tough one?" "Of course I can." "Well, how?" "By the teeth." "Chickens have no teeth." "No, but I have."

A SAD CONTEMPLATION.—It is sad to contemplate the amount of physical suffering in the world. How many weary, broken down invalids there are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers of B. B. B.

"Do you know him?" asked a gentleman of an Irish friend the other day, in speaking of a third person. "Know him!" said he, "I know'd him when his father was a little boy."

At a Wagner performance. Conductor: Sh' i sctop! De piece was gongluded. Von Blutwurst: Ve haf sctopped. You was geeping time mid dot thunderstorm outside, ain't it!

MRS. O'HARRITY: Now put in another quart. Grocer: Why didn't you ask for a half gallon at first and have done with it? Mrs. O'Harrity: Och, bless yez sow! One quart is for meself and t'other is for Mrs. Casey.

MR. POPINJAY: Woman's curiosity amuses me. Mrs. Popinjay: Aha, by the way, what's that stain on your hand? Mr. Popinjay: Paint. I was coming by Blobson's fence and just touched my finger to it, to see if it was dry.

THE fine new Y. M. C. A. building in this city, situated on the corner of Yonge and McGill Streets, will be formally opened early in November. It contains a public hall (seating 1,400), lecture rooms, lodge rooms, reading rooms, billiards, libraries, swimming, shower and tub baths, bowling alley, gymnasium, etc. The southern store in the building is occupied by Barker & Co., jewellers, whose "multiform" show window is one of the most attractive in the city.

CONSUMPTIVES should try Allen's Lung Balsam; it can be had of any druggist.

"DID you ever," said one preacher to another, "stand at the door after your sermon, and listen to what people said about it as they passed out!" The other replied, "I did once"—a pause and a sigh—"but I'll never do it again."

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

"Yes," said the man from Biggsville, "we are having an old fashioned boom. Four railways heading our way, street car company organized, new stock yards—" "New stock yards?" "That's what I say." "How large are they?" "Oh, they're small yet. I'm using 'em for a hog pen just now."

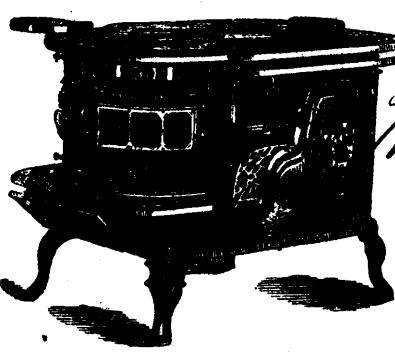
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DR. PRICE'S CREAM BAKING POWDER
SOLD ONLY IN CANS

DR. PRICE'S SPECIAL FLAVORING EXTRACTS
NATURAL FRUIT FLAVORS

MOST PERFECT MADE.

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously. **PRICE BAKING POWDER CO. CHICAGO. ST. LOUIS.**



Economy, Simplicity, Durability.
F. MOSES,
The Great Furnishing House,
301 Yonge Street, TORONTO.
Do you want to save the cost of your stove in a few years? Buy one of Moses' "COMBINATION" Cooking Stoves for Coal or Wood. The Circular Fire-Pot has no equal for heating power or simplicity in regulation. The fire need never go out. Uniform temperature night and day. No relighting required. No more chills in the morning.
Also stock of Best Base Burners, Ranges, Cooking Stoves, Hardware, House Furnishings, etc.
Established 1869. Telephone, No. 1117.
301 Yonge Street, - TORONTO.

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PLANS, ESTIMATES & SPECIFICATIONS PREPARED FOR EVERY DESCRIPTION OF Heating and Ventilation.
Only the Very Best and Most Reliable Engineers Employed.

PERFECT WORK GUARANTEED.
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SPECIAL NOTICE
9/26

DR. JUG'S MEDICINE FOR LUNGS, LIVER AND BLOOD

We have decided in future to put Dr. Jug's Medicines in a Brown Jug instead of a glass bottle as heretofore. The Jug that we will use for this purpose are made of the finest imported Rockingham of a mottled brown color, with Dr. Jug's Medicine for Lungs, Liver and Blood, in raised letters on the side.

Our reasons for making this change are:
1st—Its wonderful curative qualities will be better preserved by the medicine being kept entirely in the dark. 2nd—As the Jug will be registered, it will be impossible to counterfeit it. 3rd—The name will be more easily remembered by association. 4th—Our friends will be able to recognize at once that they are getting the genuine article, as there is no other medicine put up in a Jug.

PRICE, \$1 PER JUG. SIX FOR \$5.

DR. JUG MEDICINE COMPANY,
TORONTO AND STRATFORD.

Burdock BLOOD BITTERS.
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WILL CURE OR RELIEVE

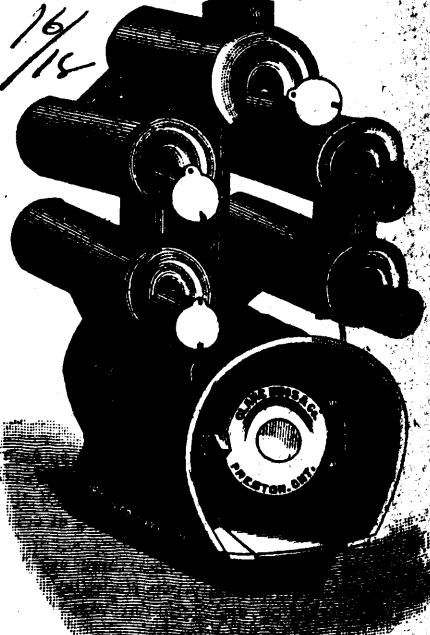
BILIOUSNESS,	DIZZINESS,
DYSPEPSIA,	DROPSY,
INDIGESTION,	FLUTTERING
JAUNDICE,	OF THE HEART,
ERYSIPELAS,	ACIDITY OF
SALT RHEUM,	THE STOMACH,
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HEADACHE,	OF THE SKIN.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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WATER PURE LIVING STREAM STAR AUGERS.
bore 20 feet per hour.
6/13 ALSO ROCK DRILLS,
Hand, Horse or Steam Power. Send for Catalogue.
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This Furnace, made in six sizes, is unequalled for Efficiency, Economy, Ease of Management and Durability. Is corrugated and made very heavy. The Drums are of Sheet Steel. Will save first cost within a few years, as the roughest kind of wood may be cleaned out at any time satisfactorily. Its heating capacity is enormous, their being more radiating surface than in any other wood-burning furnace made. Write for illustrated catalogue of the largest and best variety of Hot Air Furnaces and Registers manufactured in Canada.
CLARE BROS. & CO., PRESTON, ONTARIO.
Mention this paper.

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THE ORIGINAL LITTLE LIVER PILLS.

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Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.

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BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERATIVE, or PURGATIVE, these little Pellets give the most perfect satisfaction.



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Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases,

it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, for 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

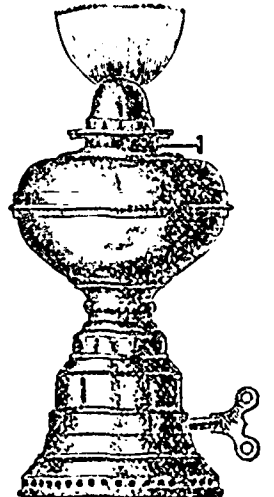
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THE BEST CATHARTIC.

WILLIAM RAMICH, Esq., of Minden, Kearney County, Nebraska, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one 'Pellet' after each meal, till all were gone. By that time I had no boils, and have had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

Mrs. C. W. BROWN, of Wapakoneta, Ohio, says: "Your 'Pleasant Purgative Pellets' are without question the best cathartic ever sold. They are also a most efficient remedy for torpor of the liver. We have used them for years in our family, and keep them in the house all the time."

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FOR A CASE OF CATARRH WHICH THEY CAN NOT CURE.

SYMPTOMS OF CATARRH.

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang, the breath is offensive, smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. By its mild, soothing, and healing properties.

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CURES THE WORST CASES OF

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THOMAS J. RUSHING, Esq., 2705 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

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

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Applied to the nose for an hour daily, so directs the soft cartilage of which the member consists that a flattened nose is quickly restored to perfection, 10c. 6d.; post free for 5c. secretly packed Pamphlet. Two stamps—21 Lamb's Conduit Street, High Holborn, London. Hair Curling Machine, works the straightest and most unobtrusive hair, 3c. 6d.; sent for 5c. stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 10c. 6d.; or stamps. His Great Hair Restorer, 3c. 6d.; it changes gray hair to its original colour very quickly; sent for 5c. stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colours, his Depilatory for Removing Hair, and his Oil of Cantharides for the Growth of whiskers.

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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 8, at half-past ten a.m.
SAUGERN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
PARIS.—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.
BROCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m.
BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m.
QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
HURON.—In Seaforth, on Tuesday, November 8, at eleven a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 13.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, November 15, at half-past ten a.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
BARRIE.—At Barrie, on Tuesday, November 29, at eleven a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
HAMILTON.—In St. Paul's Church, Hamilton, on the third Tuesday of November (15th), at nine a.m.
LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m.
REGINA.—At Broadview, on Wednesday, December 14.
ALEXANDRIA.—At Alexandria, on Tuesday, November 9, at eleven a.m.

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In this city, on the 25th October, by the Rev. H. M. Parsons, assisted by the Rev. W. Patterson, the Rev. Jonathan Goforth, to Florence Ro-alind, youngest daughter of the late Mr. Bell-Smith, artist.

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TWO MISSIONARIES—Licentiate preferred—are wanted to labour in the Mission Fields of the Presbytery of Sarnia for the winter months. Apply to Rev. H. CURRIE, Thedford.

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3rd.—Pugwash Junction to Wallace Station, 7 miles.
4th.—Wallace Station to Mingo Road, 17 miles.

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SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Friday, the 18th day of November, 1887, for the grading, bridge and culvert masonry, fencing, etc.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the office of the Oxford and New Glasgow Railway at Wallace, Cumberland County, Nova Scotia, on and after the 10th day of November, 1887, where the general specification and forms of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms, and all conditions are complied with. This Department does not bind itself to accept the lowest or any tender. A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 23th October, 1887.

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Service—Dates of Sailing:
Oxford, from Montreal, Tuesday, November 1; from Quebec, Thursday, November 3. Toronto, from Montreal, Thursday, November 10. Montreal, from Montreal, Thursday, November 17.

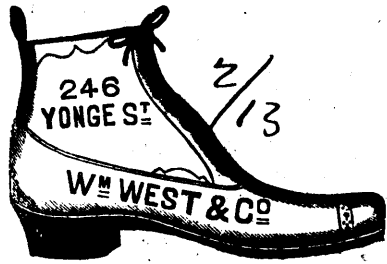
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