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my son and give information to people inquiring, for
the fact of my daughter's severe illness, and com-
plaint, as you have gone to and with the letter. By the
time she has finished the second bottle, all pains had
left her, she slept well, and had a good appetite,
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APPLE JELLY.—Boil till it becomes a per-
fect jelly one pound of moist sugar, one
pound of apples, the juice of one lemon.
Let it stand in a mould till quite firm and
cold.
SRA FOAM.—Whites of ten eggs beaten to
a stiff froth, one-and-one half cups of sifted
sugar, one cup sifted flour, one teaspoonful
cream tartar; put into rings and bake
quick.
SPICE CAKE.—One-and-one-half cups but-
ter, three cups sugar, one cup sour milk, five
cups flour, five eggs, one teaspoon soda; cin-
namon, cloves, nutmeg, allspice, each one
teaspoon; one pound raisins.
APPLE TOAST.—Pare and core tart apples
without breaking them, put them on slices of
stale bread, fill them with sugar, put a little
butter and spice on each one, and bake them
tender in a moderate oven.
LEMON PUDDING.—One pint of sweet
cream; six eggs, beaten very light. Mix
with the cream one large cup of sugar, gra-
tind of two large lemons; juice of one lemon.
Line the dish with paste; pour the mixture
in and bake.
FRIED PIE.—One cup of sugar, one-half
cup of butter, two eggs, one half cup of
sweet milk, two cups of flour, two teaspoon-
fuls of baking powder. Bake in layers and
spread thick with any kind of jam. Frost
the sides and top.
CRAN APPLE JELLY.—Put the apples in a
pan and wash well, then let them simmer in
a preserving kettle twenty minutes; strain
through a jelly bag, and to a pint of juice
allow a pound of sugar; let it boil ten min-
utes and then put into jars and place in a
dark dry place.
APPLE MARMALADE.—Pare, core, and
cut in small pieces any kind of sour apple,
and to every pound put three-quarters of a
pound of sugar; put them in a preserving pan
and boil over a slow fire until they are re-
duced to a pulp, then put them in jelly jars,
and keep in a cool place.
APPLE AND BREAD PUDDING.—Soak a
quart of stale bread in cold water five min-
utes; pour off as much water as will exude
without squeezing, and put the bread in a
saucepan with a quart of milk, one quart of
apple, five eggs, one pound of sugar, add
sugar and salt to taste and bake the pudding in
a moderate oven.
CANNING CORN.—The corn is first cooked
for five minutes; it is then cut from the cob
and put into the cans, and the covers are so-
dered down. A small pinhole is made in the
cover, and the cans are put in the boiler and
boiled steadily for an hour and a half. The
cans are then taken out and wiped dry, and
a drop of solder is put on the air-hole. As
this way there is no trouble about putting in
sweet-corn so that it will keep.
GERMAN CRISPS.—Two cups sugar, one
cup butter, the rind and juice of one lemon
mix thoroughly, either with a spoon or with
the hand, adding sufficient flour to make
them thick enough to roll out, roll very
thin and cut in small cakes with a cutter,
after placing in a pan rub the tops with egg
and sprinkle with white sugar; two eggs are
enough for the tops of the cakes; they only
require a few minutes to bake.
GREEN TOMATO CATSUP.—One peck
tomatoes, six pecks red peppers, or one tea-
spoonful pulverized, four tablespoonfuls salt,
four tablespoonfuls black pepper, one table-
spoonful of mustard, one tablespoonful
ground cloves, one tablespoonful allspice,
two quarts white wine vinegar; cook in
stoves and peppers in vinegar until soft, then
strain, adding all the spices, and boil slowly
five hours; when cold, put in bottles and
seal.
WATERMELON CURE.—White part: One
and-one-half cups of sugar, one-half cup of
sweet milk, whites of three eggs, one and
one-half cups of baking powder, two round
cups of flour. Red part: One cup red sug-
ar, one-half cup of milk, one-fourth cup
butter, yolks of three eggs, one cup of raisins
chopped not too fine, two teaspoonfuls of
baking powder, two cups of flour to be
taken in a large dish; put the red in the
centre and the white around it.
JELLY FOR THE SICK.—Rice jelly for a
sick person is very nourishing, and is very
easily made. Mix two heaping tea-spoonfuls
of rice flour, with enough cold water to make
a thin paste; add a cupful of boiling water,
putting it in gradually; then let it boil one
hour. When you take it, add a little cold
water, sweeten and flavor it with lemon juice.
It is one with summer complaint, put a stick of
cinnamon in it while it is boiling.

NOTES OF THE WEEK.

THE Board of Nomination has resolved to recommend the Rev. John Edmond, D.D., of Highbury, for the Moderator's chair, at the Synod of 1883, of the English Presbyterian Church. We congratulate Dr. Edmond, and congratulate the Church itself, on this happy choice.

THE late Dr. Vin Doren, of Chicago, earned a wide reputation by his Commentary on the Gospels of Luke and John. He took delight also in charitable deeds, and as an instance of this, he presented 3,000 volumes out of his fine library to the Young Men's Christian Association of Chicago, afterwards destroyed in the great fire of 1872. He has bequeathed 1,500 volumes to the Theological Seminary at Chicago.

PROHIBITION is making great progress in the United States. Five States have adopted it—Maine, New Hampshire, Vermont, Kansas, and Iowa. In the last it was carried by a majority of 40,000. Not less than ten other States, it is reported, are moving in the same direction. The prohibition of the liquor traffic is the demand of the people, and politicians and statesmen who fail to heed it are only treasuring up for themselves wrath against the day of wrath, wealth and party power to the contrary, notwithstanding.

SIR ROBERT ANSTRUTHER, in opening a bazaar at Anstruther in aid of Cellardyke Church Endowment Fund, said the disestablishment movement was not supported by the general body of Free Church members. The feelings arising out of the ten years' conflict have scarcely passed away, and it would be a sad day for Scotland if they found themselves arrayed in two ranks, and a spirit of Christian warfare prevailing in the country. Statistics showed that the Church of Scotland is increasing, and they should be allowed to prosecute their work unmolested.

A VERY interesting report in connection with the Welsh Presbyterian Church has been issued. The following is a brief summary of this interesting and valuable report:—Number of chapels, 1,252, of which 652 are freehold, and 600 leasehold. Total annual rent of leases, £1,071; pew sittings, 375,605; expended in buildings and repairs during the last eight years, £492,370; debt remaining, £315,152; estimated value of all chapels and appurtenances, £1,302,267. Nearly a fourth of the population of the whole principality belong to the connection.

THE recent exploration in the Delta of the Nile formed the subject of a lecture given in London by Mr. R. S. Poole, a well known savant. Every new discovery tends to confirm the Bible story of the Exodus. The "Academy," in commenting upon Mr. Poole's lecture says:—"All Egyptologists now hold Rameses II. and his son Menephtah to be the great oppressor and the Pharaoh of the Exodus respectively. Their combined reigns correspond with the length of the persecution in the Bible, and their characters in their own records are the counterparts of the Biblical portraits of the inflexible tyrant and his vacillating successor."

THE London "Standard's" correspondent telegraphs a long account of the review at Cairo. It must have been a grand sight. The entire march past took exactly one hour and a half. There were in all 781 officers, 17,266 men, 4,320 horses, and 60 guns. We give the names of the regiments without any details. First came Gen. Drury Lane's cavalry. Then Borra-daile's battery of Horse Artillery; Household Cavalry; Fourth and Seventh Dragoon Guards; Nineteenth Hussars; Mounted Infantry; Indian Cavalry; guns of the Horse Artillery; Blue-jackets; brigade of Guards; British Infantry; Royal Marines; Highland Brigade; Indian Contingent. The credit of this successful Review is due to Major-General Dormer, who had the chief management of it. The appearance of the Indian Cavalry, Highlanders, and Blue-jackets

attracted much attention, and produced a great impression on the minds of the Egyptians.

THE Fisk Jubilee Singers gave three entertainments in the Pavilion of the Horticultural Gardens last week. The building was filled with a respectable and appreciative audience. The performance was excellent, and it would not be easy to say who did best. The fact that every song was *encored*, and that sometimes a third appearance was granted, showed that these singers were prized in Toronto. Many could have sat all night and enjoyed the rare and beautiful harmony of these well-trained voices. The solos, trios, quartettes were admirably rendered. Mr. Loudin has a magnificent rich bass, and the range of his notes was brought out finely in the song "Rocked in the cradle of the deep." The unexpected departure of Miss Jackson caused a change in the programme, but the substitute pieces were well received. A treat is invariably sure to be had from the Jubilee Singers as in the case of the late Jullien, that master of the art.

A LONDON correspondent of the "Journal de Geneve" recounts an interview with the famous Cete-wayo, who spoke of the English as follows:—"The English are an astonishing people. They have wormed out of nature secrets that have baffled the greatest magicians of Africa, and have set them to work. They have used heat to drive carriages outnumbering herds of cattle, over iron roads at wonderful speed. They send messages of words over wires, by fire, all over the world. They have cities of surpassing magnificence. They make light travel as a fluid for great distances, to be burned where they will. They make water to flow in places where it would not. Sheep, bullocks, horses, they have advanced to twice their accustomed bulk and force and value." Then the African chief, rising as finishing the interview, and towering by head and shoulders, physically, over all his European auditors, added:—"Man only I find having no part in this general perfecting."

A PETITION has been forwarded to the Queen, through the Governor of South Australia, praying for the establishment of a British Protectorate over the New Hebrides Islands. The petition was drawn up in accordance with a resolution of the recent Inter-colonial Presbyterian conference. It recites the story of Presbyterian Missions in the Islands. In thirty years the Presbyterian churches have expended no less than £175,000 in establishing Christianity in the group. The intrinsic value of the islands, the probability that some European nation may seize them, and turn them into convict stations, to the peril of all these colonies; or that France, in particular, might use them as in the New Caledonia and the Loyalty Group for harassing the Protestant missions, or in time of war making a descent upon the British possessions; the need of enforcing justice, and of repressing a war of races, or stamping out an incipient slave trade, etc., are amongst the reasons urged for the protectorate.

THE Constantinople correspondent of the London "Times," reviewing the negotiations respecting the military convention between England and Turkey, pays a high compliment to the services of Lord Dufferin. He concludes by saying: "If there is one thing more remarkable than the folly displayed by the Turkish Government, it is the very unusual ability displayed by the British Ambassador. In these laborious negotiations, Lord Dufferin has constantly given proof of sound judgment, untiring energy, and exquisite tact to an extent that has somewhat surprised even those who had already formed a very high idea of his capacity and skill as a diplomatist." In an editorial article in the same issue the "Times" says: "The detailed account of the actual phases of the controversy, with their ludicrous incidents, will make the matter much plainer than any amount of abstract explanation. It at the same time throws a strong light upon the patience, tact, energy, and ability which Lord Dufferin has brought to the service of his country. The most popular of Canadian Viceroy's has proved himself a worthy successor of the great

Ambassador whose name is still a household word in Turkey."

REV. DR. KNOX, Belfast, writes thus in the "Catholic Presbyterian" regarding the present condition of Ireland:—"In the meantime, influences are at work which inspire us with hope. These are for the most part noiseless, subtle, and far-reaching. The national system of elementary education is bringing some measure of culture to the door of the peasant in the most remote and secluded part of the land. The national system of intermediate education, by the honours and emoluments which it offers, is stimulating the youthful mind in a wonderful degree. Thousands of candidates for these prizes enter the lists every year—Protestants and Catholics, male and female. The spirited competition thus created among the educational institutions of the country is very healthful. Then the Royal Irish University lately established, by throwing open its degrees to all comers, without necessity of attendance on lectures, has immensely widened the area of higher education, and made it possible for able and aspiring youths in the humblest walks of life to qualify themselves for positions of dignity and influence. Whilst crimes that disgrace humanity have been rampant in Romish Ireland, no part of Her Majesty's dominions has been more peaceful, prosperous, and free from crime than Protestant Ulster. The inference is irresistible.

DR. THOMPSON, of Lisburn, the celebrated physician, while crossing the line of the Great Northern Railway on the 22nd ult., was knocked down by the mail train from Dublin and killed. He persisted in crossing the line at the level crossing despite the remonstrances of the station-master, who warned him of his danger. He was in every respect a most remarkable man. He was the leading consulting physician and surgeon in the north of Ireland, and in his profession made an immense fortune. As a specialist he had few equals, in fact his position was one somewhat unique in the medical world. From all parts of Ulster patients flocked to his well-known establishment in Lisburn, and his practice at one time was equal to that of the foremost London practitioners of the present day. He paid particular attention to those insidious diseases, cancer and consumption, and some remarkable cures were effected by his skilful treatment. He was 79 years of age, and had spent 54 in his profession. He graduated at Edinburgh in 1828, was a licentiate of the Royal College of Surgeons, Ireland, 1830, and a fellow of the same in 1845. He was medical officer of the Lisburn Infirmary, which, under his *regime*, gained a very high reputation for the marvellous cures effected under his careful superintendence.

LAST mail brings us the sad intelligence of the death of two ministers of the Presbyterian Church, Ireland. One is that of a father in Israel, Rev. W. B. Kirkpatrick, D. D., of Dublin, who died at Bray, near Dublin, where he had been removed for the benefit of his health; and the other is that of a young brother, the Rev. F. McClure, of Carrigart, who died in America after a few days' illness. He was a man of genial and good disposition, and will be much missed, both in the Presbytery and in his congregation. Much sympathy will be felt with his family and with the members of his congregation in the unexpected death of a father and a friend in a foreign country so far away from home. This is the ninth minister who has died since the last General Assembly. As Dr. Kirkpatrick occupied a prominent position in the history of the Church during the last half century, we shall give some particulars concerning him in next issue. We have also to record the death of an American Presbyterian, Mr. Alfred Edwards, one of the oldest and most prominent dry goods merchants of New York, in the 79th year of his age. He was the great-grandson of Jonathan Edwards, and for many years was a manager of the American Bible Society. He was a devout Presbyterian, an earnest Sabbath-school worker, and one of the most prominent members of Dr. John Hall's church.

OUR CONTRIBUTORS.

THE NESBIT MEMORIAL.

MR. EDITOR.—Will you kindly allow me a small space of the CANADA PRESBYTERIAN to bring before our ministers and people a matter which has for some time past been a subject of earnest thought and consideration to friends and admirers of the late Rev. James Nesbit, the founder of the Prince Albert Mission and Settlement, namely, how to erect a suitable monument over his grave, which remains still unmarked. Not even an ordinary headstone marks the resting place of that noble servant of God. His great friend and fellow-worker, the late Rev. Dr. Black of Kildonan, more than once expressed his deep regret that nothing was done in getting such a monument erected. Mr. and Mrs. Nesbit's remains rest in the Kildonan churchyard, as it will be remembered that both died in Kildonan in the month of September, 1874. Now, as there is a fine marble monument being erected to the memory of our great pioneer Presbyterian missionary to the Red River Valley, and also a scholarship to be known as the "John Black Scholarship," how eminently suitable it would be that a similar token of respect and love be manifested towards the memory of that noble and self-denying man who was the first to erect the Presbyterian standard in the great Saskatchewan Valley. The life and labours of both these eminent servants of Christ mark an epoch in the history of Presbyterianism in this great country, which will continue to shine with increasing lustre as time rolls on—not in the history of Presbyterianism only, but also in the history of all that tend to the material, moral and spiritual well-being of our country. I am glad to have to say to your numerous readers, through your paper, that this matter assumed a definite shape at a large meeting held in our church at Prince Albert on the occasion of the recent visit of the Rev. Prof. McLaren, as Convener of the General Assembly's Foreign Mission Committee. At that meeting the following resolutions were heartily and unanimously carried:

"At a meeting of the inhabitants of Prince Albert, held in the Presbyterian church on the evening of August 22nd, Rev. R. G. Sinclair in the chair, it was unanimously resolved, That steps be taken immediately to erect a suitable memorial in memory of Rev. James Nesbit, first missionary of Prince Albert.

"On motion of Col. Sproat it was unanimously agreed that such memorial take the form of a monument at the grave of Mr. Nesbit, containing his and Mrs. Nesbit's names, with a suitable inscription, a marble slab in the Presbyterian church in Prince Albert with a suitable inscription, and, should a sufficient sum of money be obtained, that a scholarship—called the 'Nesbit Scholarship'—be established in Manitoba College, with the understanding that said scholarship is to be transferred to a similar institution in Prince Albert when such shall be established under the auspices of the Presbyterian Church."

To give effect to the above a local Committee was then appointed, consisting of Hon. Laurence Clarke, Col. Sproat, Mr. Wm. Millar, Mr. Morrison McBeth, Dr. Bain, Rev. John McKay, and the resident ministers.

Also a general Committee consisting of Rev. J. Robertson, Prof. McLaren, Prof. Hart, Rev. H. McKellar, and John Sutherland, Esq., Kildonan.

The resident minister in Prince Albert to be Secretary-Treasurer of Local Committee, and Rev. H. McKellar of High Bluff Sec.-Treasurer of General Com.

A subscription list was then opened, and the following sums were subscribed:—Hon. L. Clarke, \$100; T. Taylor, \$20; Wm. Miller, \$10; Dr. Bain, \$20; Col. A. Sproat, \$20; Jas. McArthur, \$20; Geo. McKay, \$10; T. A. Campbell, \$15; George Miller, \$10; J. O. Davis, \$10; Wm. Carter, \$10; Rev. R. G. Sinclair, \$5. Copy of minutes of Prince Albert meeting. R. G. SINCLAIR, Chairman.

It is evident from the above that the people of Prince Albert hold the life and character of their first missionary in high esteem. Mr. Clarke, Chief Factor of H. B. Com., and the first and only elected member of the North-West Council, who so liberally heads the list, stated to the writer of this letter, "What need is there for a marble monument? There is his monument,"—pointing to the rapidly growing town and settlement of Prince Albert. And let it be remembered that Mr. Clarke is a prominent Episcopalian who

has been personally acquainted with our minister from the very first; therefore his testimony is independent and valuable. This appeal is to the whole Church, as Mr. Nesbit was the missionary of the whole Church, and the crowning monument of his life will be the Indian Missions of our Church in the North West Territory. Contributions towards the above named objects may be sent to the Rev. J. Robertson, Supt. of Missions, Rev. Prof. McLaren, Knox College, Toronto, Rev. Principal McVicar, Montreal, Rev. Dr. Burns, Halifax, N. S., Rev. Prof. Hart, Winnipeg, Rev. J. Pringle, and John Sutherland, Esq., Kildonan, Manitoba, and Rev. H. McKellar, High Bluff, Manitoba. Friends are requested to send their contributions as soon as practicable, since it is desirable to have the plan carried out with as little delay as possible. The names of the contributors, and the amounts contributed, will appear in the CANADA PRESBYTERIAN and "Record." Hoping, Mr. Editor, that you will give the above a place in the next issue of the CANADA PRESBYTERIAN, and that it may receive your hearty approval and support, I remain,

H. MCKELLAR.
High Bluff, Manitoba, Oct. 11th, 1882.

BIBLE CLASS WORK.

MR. EDITOR.—Your correspondent, "Riverside," in calling attention to the importance of Bible-class work, has done good service to the Church generally. This department of Christian effort has in the past received much less consideration at the hands of those having in charge the spiritual interests of our congregations than its importance demands. The leader may not require the laying on of hands in setting him apart for the work, but when the superlative responsibilities and possible consequences associated with it are fully realized, it will at once be seen that a wise discrimination should be exercised in selecting a teacher for a position of such great importance.

Wherein will his work differ from that of the minister? Only to a slight extent, so far as pastoral relations are concerned. To efficiently discharge his duties the Bible-class teacher must be a frequent visitor in the homes of his scholars, in order the better to win their confidence and become acquainted with their circumstances and surroundings. The knowledge thus gained, and the influence thus secured, will enable him the better to appeal to their hearts and apply the truths that may be found in the lessons studied. The leader of a Bible class is placed there to *teach*, and in this respect his duties differ from those of a minister whose more special work is to *preach*. To clearly draw the line of demarcation may be somewhat difficult, but that there is a decided difference between *teaching* and *preaching* is generally recognised.

One great object of the teacher of such a class should be to lead and teach his scholars to *think*, and this can be more readily accomplished in the class than in the congregation, with whom the minister has to deal. And how can this be done? Not by the teacher lecturing to the class by the half hour to show what he knows, or does not know, of the lesson; but by carefully thought out questions judiciously put, eliciting from the scholars their own opinions, and encouraging them to participate in the mutual discussion and investigation of the subject under consideration. No one who has himself experienced the real satisfaction there is in *thinking* will doubt the propriety of giving prominence to it in teaching, and few will quarrel with the statement that questioning is one of the best, if not indeed the chief, method of encouraging *thinking* in the Bible-class.

That there are difficulties in the way is readily conceded. There are the timid members of the class as well as those whose education is sadly deficient; but with tact and kindly consideration even these may be interested. I strongly favour giving the exercises in the Bible-class a conversational turn, believing that largely to the extent this is done, will the class as a whole be interested in the lesson, and their regular and continued attendance assured.

The object of Bible-class teaching is not only to bring the scholars to Christ, but to aid them in growing up into Christ their living Head, and where can this be done to better advantage than when teacher and scholars, with Bibles in hand, are engaged in the mutual study of the Word? Here difficulties can be stayed and removed by the "Thus saith the Lord." Here doubt may be overcome by an appeal to the Scriptures and effectually set at rest. Kindly reproof may be given to the wayward, and encouragement to

the timid and faltering; till, with greater assurance, they are enabled to run and not weary, to walk and not faint. All this and much more may be accomplished by the *teacher* of the Bible-class, whose position affords the best opportunities for becoming acquainted with the circumstances and wants of those under his charge, and of ministering to their spiritual necessities.

To encroach further on your space at present would scarcely be prudent. The importance of the subject is my only apology for writing. The prosecution of the work is beset with difficulties, and those engaged in it need encouragement and assistance. Correspondence in THE PRESBYTERIAN on such a "practical" matter would, I am sure, not be out of place, but be greatly appreciated by your correspondent and many others who, feeling their own insignificance, are looking out for more light.

STUDENT
Brantford, Oct. 14th, 1882.

THE "GLOBE" AND MARMION.

MR. EDITOR.—The course of the "Globe" on this question is more than amusing. The laboured repetition with which it asserts that Marmion is excluded simply on the ground that it is "unfit for critical analysis," and could not but bring "the embarrassed smile to the face of youth," never strikes the "Globe" as a virtual charge of stupidity, and utter lack of scholarly taste, against our educational authorities, who never saw this till Archbishop Lynch put it before them, and "remonstrated with the Education Department"! What a blundering set they must be, according to the "Globe's" showing! The moment Archbishop Lynch heard that Marmion was on the list of High School books he knew it was a mistake! He knew that it was "unfit for critical analysis," but the University authorities did not know this, and neither did the Minister of Education, nor even the "Globe"! And how rapid and thorough the conviction has been, the moment the Archbishop spoke! If there is anything clear beyond a doubt, according to the "Globe's" showing, Archbishop Lynch is the man that ought to be at the head of our whole system of education in Ontario! And what a public advantage it is that he can devote a little of his precious time to the Education Department, and keep the Minister of Education from making a mess of things! And what a debt of gratitude the Protestants of Ontario owe to the Archbishop, that in addition to supervising his own system of Separate Schools, in which the religious instruction of the young is so carefully attended to, he interests himself so much in seeing that our public schools shall not be corrupted by the introduction of unsuitable books! A certain vote aptly described as "the unknown quantity in politics," may be bought at too high a figure by the leaders of the party of which the "Globe" is an exponent. A little more servile trickery is all that is needed to bring about the revulsion that will settle a good many questions in Ontario.

WARNING.
October 9th, 1882.

[Crowded out of last week's issue.—ED. CAN. PRES.]

THE "FAITH CURE."

MR. EDITOR.—Your issue of October 11th contains the following quotation from Dr. Spear, of Brooklyn: "If you will take out the impostors, the Lord's silly people, and the Lord's singular people, from the faith-cure school I think you will have to shut up the school altogether. There will be nobody left either to preach or believe the doctrine." From your manner of using them, you make yourself responsible for the sentiments expressed by Dr. Spear.

Was it not the case in our Lord's time, and in the apostles' days that they who wrought and believed these works were regarded as "impostors," "silly people," "singular people," as Dr. Spear puts it? It was said of Christ Himself, "He hath a devil, and is mad." Has it not been the experience of the most devoted Christians, in all ages, to be treated as "silly," as "singular?" Is it not so now, that the man who consecrates himself, his time, his talents, his means, to the Lord's service is looked upon as a "little peculiar?" Dr. Spear is right. "Take out the Lord's singular people, and there will be nobody left to preach or believe the doctrine." But further, take out "the Lord's singular people," "the fools for Christ's sake," and who is left to preach or believe the *gospel*? Would that there were more of such

silly, singular people as I am acquainted with, who believe in this doctrine, whose lives are marked by such devotedness to Christ's cause as should make many Christians blush. Your own city of Toronto can boast of most earnest, active workers, who believe in, and have experienced, this "faith-cure."

A few weeks ago I asked through your columns that yourself, or some reader who had studied the work with God's Word as their stand-point, should give the benefit of their study through THE PRESBYTERIAN. No reply has appeared as yet, but little articles such as the above have appeared, whose tenor is calculated to bring the matter into ridicule and contempt. Something more convincing than these are necessary before the subject can be dismissed as an imposture, a silly, or a singular doctrine. Gamaliel's advice to the Jewish Council in discussing this same "faith-cure," has wisdom in it: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." Acts v. 38-39. Again, would I ask, does the Bible teach us to expect such occurrences? Are they in harmony with or opposed to the genius of the gospel of Jesus Christ? F. B. A.

"MARMION" IN THE HIGH SCHOOLS

MR. EDITOR,—I am very much surprised at the wonderful fuss that has been raised about the use of "Marmion" as a text-book in our High Schools, and I highly approve of your editorial in your issue of the 4th inst. I think, however, there is one view of the subject that might have been noticed. I have had a good deal to do with High School teachers, and I think it a very poor opinion of them to believe that the analysis of any improper passage in "Marmion," or any other book would be permitted. From my own experience I don't think it would. Therefore I consider Mr. Crooks' injunction quite uncalled for. As to Dr. King's letter in your issue of the 11th, it is a very good specimen of special pleading in favour of Mr. Crooks and Archbishop Lynch. Then in the last weekly of the "Globe" what a sweet like sermon we have! Well do I remember when the "Globe" was started, it was to be conducted on "Broad Protestant Principles;" but that won't do now, it is better policy to support "Broad Catholic principles" including the word "Roman." And as to morality just look at some of the advertisements in every "Globe," and all the records of atrocious crime in every shape. I don't think they would bear analysis very well. After all "Marmion" is in good company, for the general use of the Bible itself has long been condemned as improper by such folks as Archbishop Lynch and his correspondents. CANADIAN PRESBYTERIAN.

16th October, 1882.

THE CONFESSION OF FAITH.

MR. EDITOR,—I wish to draw the attention of your readers to the desirableness of our having, as a Church, a cheap edition of "The Confession of Faith," for the use of Bible classes, and of the members of our congregations generally. We are continually reminded that our people, especially those born and bred in Canada, are deplorably ignorant of what the Confession really teaches. The charge is probably too true; but why do our people not know what is contained in our subordinate standards, as well as the members of the Church of England know the XXXIX. articles? One reason, I believe, is that the Confession is bound up in the same lids with the Catechisms, the Sum of Saving Knowledge, and the Form of Church Government. Besides, the proofs, cited in support of the several propositions of the Confession, are given at length, filling far more space than the propositions themselves. It is sometimes brought as a charge against the Confession of Faith, that it is altogether too bulky a document to require the office-bearers of the Church to subscribe. The best answer to this charge is to count the number of lines required to set it forth. I dare say most persons will be surprised to see in what small compass it can be presented, without the proofs. And the proofs do not of necessity belong to it. Every one acquainted with the history of the Westminster Assembly, knows that the divines at first drew up the propositions as we have them, without the subjoined proofs. It was the Houses of Parliament that insisted upon the production of texts, in

support of the propositions. But the divines understood their business better than the statesmen. The text of the Confession presents the sum of the teaching of Scripture, on the several points stated, as it was understood by the members of the Assembly; but while the general scope may support the propositions laid down, it may not always be easy to address single texts, definitely upholding them, as the divines found out when they had to address themselves to the task. Consequently, it is not surprising that, in the judgment of no unfriendly critics, some of the texts cited do not appear to cover the statements of the Confession. At all events it ought to be enough to give chapter and verse for those texts, and leave the students to find the words for himself in his Bible.

I spoke to our enterprising young publisher, Mr. D. Drysdale, on the subject, and he has entered heartily into the project; and already he has put in hand a cheap edition, such as I have indicated. He hopes to be able to furnish them in quantities to Bible classes and congregations, at ten cents a copy. If he can do so, he will confer an unspeakable boon upon our Church. I call the attention of my brethren in the ministry to this matter, in the confidence that they will encourage an enterprise which cannot fail to promote a more solid and intelligent piety among our people. ROBERT CAMPBELL.

Montreal, October 2nd, 1882.

A WATCHMAN FALLEN.

On Saturday, October 7th, shortly after noon, Mr. John Hanna, a ruling elder of Cooke's Church, Toronto, passed to his everlasting rest. The intelligence, which was first given to the public in the evening papers, took every one by surprise, as Mr. Hanna, who had just passed safely through a mild attack of typhoid fever, had so far recovered as to be about and attending to business. A few days before his death, however, unfavourable symptoms returned. These developed fresh troubles of a serious nature under which the patient gradually sank until death released him. In his last moments he was absolutely free from suffering, and cheerfully anticipated his great change. Very early in the morning when he felt persuaded the messenger had come, he sent for his pastor and immediate friends. He spent about two hours speaking with them of things concerning the Kingdom of God, formally taking leave of each in turn, and addressing to them a few appropriate words of parting counsel and blessing. It was a scene never to be forgotten. He seemed like one who spoke from the very judgment seat. His mind was so clear and his strength so wonderful, that he seemed to proceed without an effort, and none could realize but himself that death was so near. After a hymn had been sung at his request, a portion of Scripture was read and prayer offered, when he sank into a quiet slumber, and became apparently oblivious to all his outward surroundings. He had spoken his last words, and in a short while after without the least indication of pain or discomfort, he gently breathed his last. To those who stood around him his departure looked more like a translation than anything else.

By the removal of Mr. Hanna Cooke's Church has sustained the loss of one of its most faithful and efficient officers. Humanly speaking, his place will be hard to fill, as he took an active part in every department of the church's work. He will be missed not only in the Session, but in the Sabbath school where he was a teacher, in the Young People's Association of which he was a member, and in the choir.

In his death at the age of thirty-five there is a loud call to all the younger members of the Church, especially to consecrate themselves to the service of God. Mr. Hanna was brought up in the Episcopal Church. When he came to this country some thirteen years ago, he identified himself with Cooke's Church, and entered at once into the work as a Sabbath school teacher. He took an active part also in the weekly prayer-meeting, from which he was seldom absent. He so commended himself to his brethren in these and other services, that in the early part of Dr. Robb's ministry he was called to the eldership, in which capacity he has since served the Church with the utmost diligence and faithfulness. He was a man who made conscience of doing his duty in every way. His visitation of the sick and his interest in the poor of the congregation were services especially acceptable to him. He was treasurer of the funds for the benefit of the latter class, and it might truly be said that "the

blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."

On the Sabbath following his death a devotional meeting was held after Divine service in the church, under the auspices of the Young People's Association and Sabbath school Teachers' Association. The presence of God was felt to be very near to all, and the expressions of respect for his memory were numerous and cordial. In token of these a wreath was put upon the coffin containing the words "at rest."

On Monday, the 9th inst., a large company gathered to his funeral, and his remains were borne to the grave by six of his brethren in the eldership.

On Sabbath, the 15th inst., a memorial service was held in Cooke's Church, when the pastor, Rev. J. Kirkpatrick, preached from the words, "A man full of faith and of the Holy Ghost," Acts vi. 5.

These words he said beautifully described the character of the departed. He was indeed a "man of God." He earnestly counselled the young to lay to heart the solemn providence by which they had been visited, and to emulate the virtues and labours of the deceased. He strongly urged on all present the importance of entire consecration in heart and life to the service of God, and in closing paid a tribute to the memory of the departed, in whom he said he had ever found a wise counsellor, a willing helper, and a warm friend. His death was like his life—for he was full of a faith that triumphed over death, and the joy of the Holy Ghost was with him.

"Servant of Christ, well done,
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Saviour's joy."

THE LATE REV. W. B. KIRKPATRICK, D.D., OF MARY'S ABBEY, DUBLIN.

In our last issue we referred to the death of this esteemed and admirable minister, and now give a few particulars of his life and labours. He was a native of County Down, North of Ireland. Having received an excellent school education, he turned his knowledge to good account, and delighted in imparting to others what he had himself with painstaking acquired. As a teacher in the Royal Belfast Academical Institution, he was beloved and respected. It could not be otherwise, for William Kirkpatrick was uniformly kind and considerate towards his pupils. He was unassuming in manner, and yet most decided in character. The influence which he exerted as a teacher is felt to this day. As a preacher he was refined in style, clear and persuasive in stating the way of salvation, and particularly strong in the application of his text to the spiritual wants of his hearers. His scholarship could have secured for him, on more than one occasion, a professorship in some of the leading American Colleges, but he preferred to proclaim the everlasting Gospel. And here he was, indeed, "a workman that needeth not to be ashamed," a most edifying preacher and a true "son of consolation." No one, especially a young man or woman, could be long in his society without receiving spiritual benefit from his conversation. His prayers were very remarkable for their classical beauty, spirituality, and fervour. During life he kept up his study of the Bible in the original Hebrew and Greek. His sermons were not distinguished for rich imagination or glowing eloquence, but for usefulness, solidity, instruction, and edification, he was "facile princeps." In a city where Anglicanism and Romanism were so influential, Dr. Kirkpatrick maintained well, during a ministry of fifty-three years, the credit of the Presbyterian cause. In unspotted purity of character, scholarship, and ministerial zeal, Dr. Kirkpatrick has left behind him few equals in the Presbyterian Church of Ireland. He impressed all who came within the circle of his influence with the conviction that he lived very near to God. Moreover, he took the deepest interest in everything pertaining to the advancement of personal religion, to missions, and to education. He has left behind him a widow, two sons and six daughters. One of his sons, who is a rising barrister, is Professor of Law in a Government College in India, and the other is connected with a banking establishment in Australia. As one standard bearer after another is removed, we are reminded of the words of the Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

We understand that the Fisk University Jubilee Singers have kindly consented to give a grand concert in Shaftesbury Hall on Monday evening, November 6th. Proceeds in aid of the Queen street Baptist Church.

SEMI-ANNUAL MEETING OF THE HOME MISSION COMMITTEE.

The semi-annual meeting of the Home Mission Committee of the Presbyterian Church began its session on Tuesday, the 10th inst., in St. Andrew's Church, at 2 p. m. The Rev. Dr. Cochrane, Moderator of the General Assembly, and Convener of the Committee, occupied the chair, and the Rev. R. H. Warden, of Montreal, Secretary. The attendance of members was full. The afternoon sederunt was occupied with passing claims for mission work in Ontario and Quebec to the amount of \$10,000, and in Manitoba to the amount of \$6,000, for the past six months.

In the evening Dr. Cochrane submitted his report as deputy to the churches in British Columbia. The report is an elaborate document of eighteen pages, giving a history of the organization of the churches in the Province, with certain recommendations as to their future management. Dr. Cochrane at some length addressed the Committee, referring to important points of the report.

DR. COCHRANE'S REPORT.

After giving extract minutes of the nature of his appointment, Dr. Cochrane goes on to say :

In fulfilment of this appointment, I at once put myself in communication with the Rev. Robert Jamieson, of New Westminster, and the Rev. Mr. Stephen, Minister of St. Andrew's Church, Victoria, intimating to both the nature of my mission, and the probable time of my arrival, and also sending to each several copies of the Home Mission Report, containing the recommendations of the Committee, and, as soon as I could make the necessary arrangements, left for British Columbia, arriving there on Tuesday the 1st of August.

On my arrival in Victoria, I was met by Mr. Alex. Wilson, one of the managers of the First (or Pandora street) Congregation, and the Rev. Daniel Gamble, who is at present supplying the pulpit of said church. The Rev. Mr. Stephen was absent, having left to visit Comox. On his return the following Friday, I had an interview with him, and arranged for a more formal conference with the office bearers of St. Andrew's Church in regard to the object of my mission. No meeting of Presbytery had been called, nor did it seem practicable to have a meeting within the time of my visit, on account of the distances from Victoria and the postal arrangements. I therefore fell in with the suggestion of Mr. Stephen, to meet with the several ministers and congregations, as far as practicable, and lay the object of my visit before them.

On the Wednesday after my arrival, I conducted the regular Wednesday evening meeting in the First Church, and attended a meeting of the Elders and Managers of said congregation. On the following Sabbath I preached in the morning in St. Andrew's Church, and met with Mr. Stephen and his elders. In the evening I preached in the First Church, and on Monday held a conference with the Board of Management of St. Andrew's Church. In addition to these more formal meetings, I received from many of the members and office bearers of both churches, who called upon me, much valuable information as to the condition of our churches in British Columbia, and the urgent need of more being done for this distant but important field.

Leaving Victoria I proceeded to the Mainland, and visited New Westminster, preaching three times for Mr. Jamieson, and meeting with the office bearers of the church. Afterwards I went to Langley, Yale, Burrard Inlet, Nanaimo and Comox. I also met with Presbyterians, at certain points on the river where the boat called, who were anxious to have the Presbyterian Church send missionaries to neglected districts.

The next six pages of the Report contains an interesting and succinct history of the founding and growth of Presbyterianism in British Columbia, and of the organization of the different churches and mission stations. At present there are two churches in Victoria (the First Church and St. Andrew's Church)—New Westminster, Langley, Nanaimo and Comox—six in all. Then follows the views of the several churches and pastors, regarding the matters submitted for their consideration.

The main questions that engaged attention were these: Should there be two distinct Presbyterian Churches in British Columbia—that of the Church of Scotland, and the Presbyterian Church in Canada, with two Presbyteries—as would now seem necessary, in the event of the present state of things continuing? If not, under what terms could consolidation be effected, mutually satisfactory to the churches now represented in British Columbia? Would the Church of Scotland's Colonial Committee continue the grants to the churches and mission stations under its care, in the event of their union with the Presbyterian Church in Canada, and would the Church of Scotland approve of said union?

In all the conferences held, I stated that neither the

Church of Scotland, nor the Presbyterian Church in Canada desired in any way to change their present relations, if considered satisfactory, and that we desired that nothing should be done, apart from the cordial approval and co-operation of the Home Church.

VICTORIA.—The First or Pandora street Church now earnestly seeks admission to the Presbyterian Church in Canada.

St. Andrew's Church, up to date, has not intimated its decision. A meeting of the congregation was to be held on the 5th September for final action, and the result communicated, but, so far, nothing has been received.

NEW WESTMINSTER.—St. Andrew's Church, New Westminster, with its pastor, seeks readmission to the Presbyterian Church in Canada. Mr. Jamieson's letter of transference from the Presbytery of British Columbia is herewith laid upon the table.

LANGLEY.—Rev. Mr. Dunn, the pastor, concludes his statement by saying: "If the Church of Scotland, taking into consideration the great advantages to Presbyterianism and religion, which would accrue from a union of Presbyterianism in the Province, would offer no objections and approve of the step, I have no hesitation in saying, that my people, while retaining a deep sense of gratitude to the Church of Scotland for past assistance and while soliciting a continuance of the same, would prefer an ecclesiastical connection with Canada, for such reasons as I have stated. I strongly believe that the interests of religion would be greatly promoted by union, a union of feeling and action, in the work of the Lord. The distinctive principles of the Church of Scotland, the Free Church or the United Presbyterian Church, and their points of difference, are quite unknown to many here, and seldom or never referred to."

NANAIMO.—Now vacant. The minutes of the congregational meeting, held after Dr. Cochrane's visit, conclude with the following:

"We beg, therefore, most respectfully and earnestly, to ask the Colonial Committee to renew their grant to Nanaimo, and at the same time permit us to unite ourselves with the Presbyterian Church in Canada, and get a minister from there. Should this meet the approval of the Colonial Committee, we would further ask them, as speedily as possible, to communicate their decision to the Rev. Dr. Cochrane, Convener of the Home Mission Committee of the Presbyterian Church in Canada, and arrange with him how the grant will be paid.

"It was further resolved, that in the event of the Colonial Committee notifying Dr. Cochrane, that they had agreed to renew their grant to Nanaimo, and approve of the congregation uniting with the Presbyterian Church in Canada—that Dr. Cochrane be requested to lose no time, in selecting a minister, suitable for Nanaimo, and take whatever further steps may be necessary, to our full admission into and connection with the Presbyterian Church in Canada.

COMOX.—The Rev. B. K. McElmon, pastor of the church at Comox and adjacent stations, transmits the minutes of meetings held. At the meeting in Comox "it was moved, seconded and agreed to,—That, whereas there is every prospect of a Presbytery in connection with the Church in Canada, being set up here, in the near future, and whereas, there is no reason why there should be two distinct Presbyterian bodies, holding the same standards of doctrine and church government.

"Therefore it is resolved that, while expressing our sincere gratitude to the Church of Scotland, for their liberal aid and interest in our spiritual welfare, we think the time has now arrived, when it would be to the interests of Presbyterianism in the Province, if all our congregations were under the care of the Church in Canada, and we hereby express our willingness to be transferred to said Church, provided the Church of Scotland approves, and the grant be continued for some years."

At the meeting held at the other station, Denman Island, it was resolved "that while sincerely thanking the Church of Scotland for their liberal aid and supplying us with the means of grace, we think the time has now come, when it would be to the best interests of Presbyterianism in this Province, if all our congregations were under the care of the Church in Canada; and we hereby express our willingness to be transferred to said Church, provided it is agreeable to the Church of Scotland, and that the grant be continued for some years."

The remarks and recommendations of the Deputy, which follow, we give in full:

From the above it will be seen that two churches—the First Church of Victoria, and St. Andrew's Church, New Westminster—seek admission to the Presbyterian Church in Canada; that three churches—those of Langley, Nanaimo and Comox—express a desire to be connected with the Presbyterian Church in Canada, subject to the approval of the Church of Scotland,—while St. Andrew's Church, Victoria, has made no official intimation of its views in the matter.

The present condition of Presbyterianism in the Province is not cheering. Much good has doubtless been done, but the results do not appear at all in pro-

portion to the moneys expended in past years by the Church of Scotland and the Presbyterian Church in Canada. Nor is there much room to hope for any change until one strong, united and harmonious working Presbytery is erected, that will take the oversight of destitute and outlying districts, and endeavour to supply them with the means of grace. The existence of two separate Presbyterian Churches in the Province, with two distinct Presbyteries, ought not for a moment to be entertained. This would simply perpetuate on a larger scale what has hitherto militated against progress in the past, involving a needless expenditure of means, and continuing a conflict of opinion and action on the part of individual ministers, belonging to the rival churches represented.

The propriety of uniting the two Presbyterian churches in the city of Victoria into one strong, influential congregation, having been mooted, and my opinion asked, I consider that in present circumstances it would be impracticable, if not indeed unwise. There is room in Victoria for the united efforts of two ministers, and as the city grows, abundant material for both churches.

But if our Church is to advance in British Columbia, as it has done in other parts of the Dominion, there must be greatly increased expenditure, which means much larger contributions to the Home Mission Fund. The Presbyterian Church in Canada cannot face the demands of British Columbia without liberal aid, not only from the Colonial Committee of the Church of Scotland, but the other Presbyterian Churches in Great Britain, whose members are emigrating in large numbers to the far west, and are already found in every part of this remote Province.

In addition to the localities at present occupied by missionaries, the following points ought to be provided with religious ordinances:

I. Cowichan, Saanich, and Maple Bay, on the island. In these places there are many Presbyterian families who would gladly do their utmost to aid in the support of a pastor.

II. North Arm, South Arm, Burrard Inlet, and Port Moody, on the mainland. The growing importance of the canning fisheries on the Fraser River, near the North Arm, and the milling operations and increase of population expected at Burrard Inlet and Port Moody, in connection with the Canada Pacific Railway, make it imperative upon our Church to occupy these places and give them at least a fortnightly service.

III. Yale, at the head of navigation on the Fraser River. This place is important as having the Canada Pacific Railway workshops and offices. Whether they will remain permanently there, or be moved elsewhere is as yet uncertain. The population is a very mixed one—Chinese, Indians, and whites. With the exception of a small Episcopal church, of intensely ritualistic proclivities, and that but scantily attended, there are no religious services whatever. The Sabbath is known as a day of rest, and drunkenness and licentiousness are rampant. Several Presbyterians whom I met earnestly entreated me to lay their case before the Committee. I would not recommend any permanent appointment at Yale, but if a missionary could be sent to labour for three or six months, it would determine whether there was any likelihood of a station being regularly organized.

IV. The Nicola Valley, which may be taken as a general name for a tract of country some 200 miles beyond Yale, and where Mr. Murray laboured, would require an itinerant missionary for the scattered Presbyterians over that wide territory. The following particulars of this district have been furnished me by a member of our Church resident there for years.

"From Yale to Spence's Bridge, the distance is eighty miles. From Spence's Bridge to Nicola Valley there is a distance of about sixty miles. At Nicola Valley there is a small church deeded to the Church of Scotland, occasionally used by the Methodists, but by no Presbyterian preacher since Mr. Murray left. Kamloops is about fifty miles from Nicola, and about the same distance from Cache Creek. Clinton is twenty-six miles from Cache Creek, on the Yale and Cariboo road, and 136 miles from Yale.

"Mr. Murray used to divide his services between Nicola Valley, Kamloops, Cache Creek, and Clinton. The distance between Clinton and Nicola Valley is more than 100 miles. There is no church building in these stations except Nicola. About seventy-five miles north-east from Kamloops is a settlement called Spallumcheen. There are a few Presbyterians there, but no church service. About 130 miles north of Clinton is the village of Quesnelle, with several families, but no church of any kind. The Presbyterians throughout the country are so scattered and few that it is difficult to organize a society." My informant adds: "Could the Canada Presbyterian Church do anything for the Indian population of this Province? I think from all appearances they are far more anxious to be instructed than their white brethren are, and in many instances the instruction imparted to them has produced very satisfactory results."

V. Cariboo.—A letter received since my return from

Dr Hugh Watt, of the Cariboo hospital (formerly of Toronto), calls the attention of the Committee to the mining district of Cariboo, where a faithful, self-denying missionary might do good work at a comparatively small expense. The letter is herewith submitted for the consideration of the Committee.

VI. Craigflower and Cedar Hill, the former three and the latter four miles from Victoria, in different directions, ought in the meantime to be supplied by the ministers of Victoria, until they become strong enough to maintain ordinances with some assistance from the Committee. At Craigflower there is a church built by the people of the district, during the ministry of Rev. Mr. McGregor. Mr. McGregor supplied this station with service regularly every Sabbath afternoon during his stay in Victoria. Since then, and until the arrival of Mr. Gamble, the present supply of the First Church, it has been left entirely without gospel ordinances. Mr. Gamble now preaches every Sabbath afternoon to an interesting and increasing audience. Cedar Hill is an agricultural district where there are several Presbyterian families, who are liable to fall out of church attendance entirely unless looked after by our Church.

The occupation of any or all of these fields cannot be undertaken until the Colonial Committee of the Church of Scotland state their views on the different matters embraced in this report. Meanwhile I would recommend—

1. That the prayer and petition of the First Church, Victoria, to be received into the Presbyterian Church in Canada, be granted.

2. That should said congregation still desire the Committee to select a minister for them, their request be complied with at the earliest possible date.

3. That the request of Mr. Jamieson and the congregation of St. Andrew's Church, New Westminster, for readmission to the Presbyterian Church in Canada, be granted.

4. That until such time as a Presbytery is erected in British Columbia, St. Andrew's Church, New Westminster, and the First Church, of Victoria, be put upon the roll and under the care of some Ontario Presbytery.

5. That the Committee take into immediate consideration Mr. Jamieson's request to be sent for six months to the Nicola Valley; also the proposed reduction of the grant at present made to New Westminster in the event of Mr. Jamieson's request being complied with, and any other matters affecting the future welfare of that congregation.

6. That hereafter the maximum grant made to supplemented congregations in British Columbia be not more than \$600.

In concluding this report, I have only to add that in all my conferences with the ministers and churches of British Columbia, I endeavoured to act as representing not only the interests of this Committee and the Presbyterian Church in Canada, but also of the Colonial Committee of the Church of Scotland. To that Church we are greatly indebted for maintaining ordinances for many years in localities that might otherwise have been entirely neglected.

WM COCHRANE.

Brantford, Ont., October 10th, 1882.

VOTE OF THANKS

On motion of Mr. John Laing, M.A., seconded by Mr. Torrance, a hearty vote of thanks was tendered the Convener for the able manner in which he had fulfilled the appointment of the General Assembly, and expressing gratitude to God for his safe return.

WEDNESDAY.

Rev. Mr. McKay, missionary for many years in the Manitoulin Island, addressed the Committee, giving interesting details of his work in that scattered region, and indicating the necessity of sending more missionaries at the earliest possible date. Mr. McKay has been obliged, on account of declining health, to resign his position and proceed to Scotland in the hope of recruiting his energies. The thanks of the Committee were tendered to Mr. McKay for his address, and regret expressed that he was laid aside for a time from active work.

A large portion of the forenoon was taken up in discussing Dr. Cochrane's report on British Columbia; finally a committee, consisting of Mr. F. W. Ferries, Convener, Drs. Smith and King, Mr. John Laing, M.A., and Mr. T. W. Taylor, Q.C., was appointed to consider the several recommendations, and report at a future sederunt.

AFTERNOON SEDERUNT.

In the afternoon Professor McLaren, convener of the Foreign Mission Committee, gave an interesting sketch of his recent visit to Prince Albert, and the condition and prospects of the Presbyterian Church on the banks of the Saskatchewan. The best mode of disposing of certain lands at Prince Albert, the property of the Presbyterian Church, occupied con-

siderable time. Professor McLaren received the thanks of the Committee for his kindness in giving them such valuable information.

The Committee then proceeded to revise the grants to supplemented congregations and mission stations, for the year ending October, 1883.

EVENING SEDERUNT.

WORK IN THE NORTH WEST.

The Rev. Jas. Robertson, Superintendent of Missions for Manitoba and the North-West, presented a report of his labours during the past half year. The following is the substance of it: People in the North-West appeared disposed to assist the Committee in its efforts there. "After the General Assembly," says Rev. Mr. Robertson in his report, "I returned to Manitoba, and spent the summer in visiting mission fields. Much new territory was explored, and twenty-two old fields visited in this way." Along the boundary the limit of settlement was fully 120 miles in advance of what it was last fall. Other parts were also found comparatively thickly settled. Altogether, between 40,000 and 50,000 settlers had found homes in the North-West during the summer, and, as in previous years, the majority of the immigrants continued to be members and adherents of the Presbyterian Church. The majority of the people would remain on their land in the new districts, and provision should be made for their religious necessities.

CONDITION OF THE SETTLERS.

The crops were found to be in excellent condition in all localities visited, and the people appeared pleased with the prospect before them. In some localities the yield per acre would not be equal to that in former years, but in other places the crops were above the average. The improvement in the circumstances of the people was manifested by the fact that five fields had assumed all responsibility of supporting their own minister. These were Gladstone, Nelson, Rock Lake, Big Plain, Springfield, and Sunnyside. The Church and Manse Building Fund had stimulated the erection of churches in a gratifying manner. At Brandon and Rapid City neat, comfortable churches had been completed. At West Lorne, Sunnyside, Brant, Stonewall, Nepawa, Minnedosa, Cadugas, Carberry, Virden, Regina, Edmonton, Bernard, Rat Portage, Peacock, and McClures, churches were in course of erection. At Green Ridge, Gladstone, Britle, Rolling River, Oak Lake, and a few other places, steps had been taken to build next season. Aid was granted to erect manses at Nelson and High Bluff. The scarcity of building material had retarded building somewhat. The litigation about the ownership of the Manitoba and South-Western, and the delay in locating the line, had interfered seriously with church erection in south western Manitoba. The Biggy Creek and South Oak River and districts north of Shoal Lake were also "hindered by the somewhat vacillating policy of the Souris & Rocky Mountain Company, and the tardiness of the Portage la Prairie & Westbourne Company in locating and building their roads."

WANTED—MISSIONARIES.

Milford, Turtle Mountain, Grand Valley, Shell River, Peacock, Oak Lake, and Dominion City require missionaries at once. To neglect them would be to lose the benefit of the work done by students during the summer, and to beget distrust as to the ability of the Church to overtake the wants of these fields. Other denominations were on the grounds, and those who felt disposed might profit by any delay. The new fields demanding immediate attention were along the line of settlement north of the boundary, and along the line of the Canada Pacific Railway west of Brandon. At Broadview, d'Appelle, and Regina, ministers should be settled at once. The points mentioned as requiring missionaries are about fifty miles apart. The missionaries now sent in would hold the ground till next spring, when student missionaries could be sent to their assistance.

THURSDAY.

The principal business of the entire day was the APPOINTING OF MISSIONARIES to Manitoba and the North West, and other important fields. The following appointments to Manitoba were made:—Mr. J. G. Henderson, Mr. J. Mowat, Mr. J. Todd. The Rev. George Bruce, B.A., of St. Catharines, was unanimously called to take charge of Regina, the new capital of the North-West Territories, and take supervision of the missionary work in

that district. Mr. Bruce was given time to take this invitation into his prayerful consideration, and intimate to the sub-committee his decision. The sum of \$15,000 was voted for missionary work in the North-West during the next year. The Rev. D. L. McKechnie, formerly minister at Bothwell, was appointed ordained missionary at Mattawa, in the Presbytery of Lanark and Renfrew. The Rev. Andrew Hudson was appointed to Fort Erie and Ridgeway. The Rev. J. R. McLeod, of Kingsbury, Q.C., was called by the Committee to one of the important fields in the Muskoka district, Presbytery of Barrie, and to the superintendency of the missionary work in that region. The Rev. Robert Stevenson was appointed to Waubashene, in the Presbytery of Barrie. The Rev. D. C. Johnson was appointed to Manitoulin Island, and Rev. D. H. McLennan to the Bruce Mines. The Rev. Mr. Keene was appointed to the Sarnia Presbytery for mission work. A large number of students and catechists were also appointed to destitute fields in the more distant Presbyteries of the Church.

The committees, appointed to consider and bring in resolutions, based upon

MR. COCHRANE'S VISIT

to British Columbia, gave in their report. After deliberation the following recommendations were adopted.—1. That nothing be done by the Church in Canada which may imperil the unity of the Presbyterian cause in British Columbia, and, therefore, that action in the way of receiving any of the congregations in the Province be deferred until full correspondence has been had with the Church of Scotland and the Presbytery of British Columbia. 2. That the Church and the care of the population in the Province can be best overtaken by having all the congregations there connected with the Church in Canada, and that it is desirable to have them received into this Church as soon as it can be accomplished; that in carrying on this work the Church in Canada should seek the co-operation of the home Churches, and receive such pecuniary aid as they may be pleased to afford; and that this opinion of the Committee be submitted to the consideration of the Colonial Committee of the Church of Scotland and the Presbytery of British Columbia, with a view to ascertain their opinion in the matter, with the request that a reply be returned as early as possible so as to enable the Committee at its meeting in March to mature the whole matter for the General Assembly. 3. That should the first congregation of Victoria still desire it, this Committee provide them supply, and that, pending the action of the Colonial Committee of the Church of Scotland, no action be taken with reference to the request from the congregation of Nanaimo. 4. That the Committee are unable to accede to Mr. Jamieson's request to be transferred for six months to the Nicola Valley, and that, in view of the circumstances of New Westminster, the Committee felt constrained to reduce the grant to \$800 per annum from the first of January next. 5. That the Convener be requested to forward a copy of Dr. Cochrane's report, together with these resolutions, to the Colonial Committee and the Presbytery of British Columbia.

The Committee concluded its business about midnight, and adjourned.

No fewer than eighty-six applications for the vacant charge of Craigie Parish, in Ayrshire, have been received by the Kirk session.

In the Sabbath schools of New York the Baptists lead all other denominations in the percentage of growth during the past ten years.

"ESTABLISHED Presbyterianism," says the "Edinburgh Courant," "occupies a more solid and substantial position than any other religious sect in Scotland. The Free Church cannot stand by itself, and the United Presbyterian Church cannot stand by itself. These institutions must seek alliance and support, or they will both die of inanition."

The object of the Longfellow Memorial Association is to provide some lasting memorial to testify to future generations the respect in which the poet was held by his contemporaries. In order to accomplish this, a national subscription is called for, and all who contribute one dollar will receive a certificate of honorary membership. Messrs. Ure & Co., 5 King street West, have been appointed to receive any subscriptions for the purpose mentioned.

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TORONTO, WEDNESDAY, OCTOBER 25, 1882.

DOES THIS CONCERN YOU?

DURING the past three weeks we have been sending out our accounts to all subscribers in arrears. May we ask early attention to those small missives? A prompt remittance will greatly oblige! And the kind friends who have already anticipated this request by sending on the money due, as well as in some cases paying in advance for next year, have our heartfelt thanks.

It is scarcely necessary for us to add that if any subscriber finds an error in his account, we shall at once make it right on having the matter pointed out. Should you find it necessary to write asking for a correction, please give full particulars, such as date and amount of remittance, and whether paid to an agent or sent direct to the office.

THE London "Advertiser" has long occupied a front rank amongst the papers of Canada for enterprise, ability, and wide circulation. The weekly edition is found everywhere, and is quite a favourite with all classes of people, especially in rural districts. The publisher's announcement for 1883 appears in our advertising columns.

THERE was grim humour in sending the Baptist deliverance on the school question to Dr. Cochrane. It was the Doctor's congregation that a newly-fledged Immersionist would like to have dipped some twenty years ago—but he couldn't. Since that time the Brantford Doctor has had ample opportunities of learning how Immersionists respect the faith of their neighbours. It was well that the Doctor was told by resolution how careful Immersionists are about the feelings and rights of other people. He might have died without finding it out in any other way. A copy of that resolution should be sent to Woodstock, Paris, and several other places.

THERE is a great revival going on in our town. Indeed! glad to hear of it. What effect does it have upon the people? Does it make them humble, penitent, self-sacrificing and pure? Does it make them honourable, truthful, straightforward and honest? Or does it make them bitter, faultfinding, abusive, and intensely conceited? Are the converts humble-minded, meek, patient, and gentle, having minds of the spirit of Christ, or are they puffed-up, boastful, and vain? Do they display becoming humility when conversing on religious topics, or do lads who cannot repeat the Lord's Prayer, or say the Ten Commandments, discuss with great confidence such doctrines as faith and assurance, especially assurance? How do the people conducting your revival conduct themselves? Do they ever resolve themselves into a mutual admiration society, and have a general glorification over the great work that *we* are carrying on? Do they occasionally consign every minister and other Christian to hell, who does not attend their meetings? A genuine revival—a real outpouring of the Spirit—is the greatest blessing God ever bestows upon a congregation or community. A bogus one is a terrible scourge.

DR. RAY PALMER, the author of "My Faith looks up to Thee," and other hymns that touch the heart, had his golden wedding the other day. Such an event is always full of interest, but in his case there is something connected with it which must make all good men sad. The Doctor, in plain English, is poor, and his friends and admirers are raising money to keep a roof over his head in his declining years. Had Dr. Palmer written a comedy, or farce, or low play of

some kind, that received a good run on the "boards," he might have made a fortune and died rich. He only wrote such hymns as

"My faith looks up to Thee,
Thou Saint of Calvary,"

and he has nothing laid up for old age. Verily, our Lord's words, "My kingdom is not of this world," find many a striking illustration. Yet the Lord will care for his own. The sweet singer, whose hymns have gladdened many a Christian heart, will be provided for. It may, however, be said in his case, as in that of many others—if the Lord does provide, *small thanks to the Church*. The provision would have been made before needed, if the Church had done its duty.

FAR be it from us to say that a minister should go to the North-West because there are good opportunities there to improve his position financially. We do say, however, that this view of the question need not be overlooked. A minister, like any other man, is bound to provide for his own household, if he can. He should also make some provision for sickness and old age, if he can. The chances for doing either of these things are slim enough with most ministers in the older Provinces. A minister going into the North-West may invest a few hundred dollars in lands, and, as the land increases in value, his means increase until he has a competency. He need not be a speculator. All he need do is take care of his property in such a way as not to allow it to interfere with his ministerial duties. Most of our retired ministers who have anything like a competency, got it in this way. They came to Canada when the country was new, invested a few hundred dollars in wild lands, and by the time they had to retire, the lands were valuable. A minister going to the North-West may do the same thing. We scout the idea that a minister should not give such considerations their proper influence. The people who say "no" are not unfrequently so penurious themselves that they have to be "ganned" for their pew rent, and even then don't always pay it.

THE following resolution sets forth the action taken last week by the Baptist Convention in regard to the Bible and our Public Schools:—

"In reference to the communication from Rev. Dr. Cochrane, we respectfully acknowledge the receipt of the communication from Rev. Dr. Cochrane with reference to a meeting to take place between the Attorney-General and a deputation from the Evangelical Churches of the Province, concerning the introduction of the Bible into our Public Schools, and that we would state in reply that whilst we heartily approve of the proper use of the Bible in our schools we hesitate to take any action which would interfere in any way with the religious liberty of any of our citizens."

Ah indeed! Probably a majority of the men who voted for this resolution have spent no small part of their time in interfering with the faith of their neighbours. So there is some village or rural district in Canada with an immersionist congregation in it in which immersionists have not persistently tampered with clerks, apprentices, minors, servants, cranks, weak-minded people, or people of any kind that there was the slightest hope of dipping? Is there a minister in Canada who has not been pestered by the attempt of immersionist neighbours to draw away his people by the most dishonourable means? And yet this Convention has got so sensitive all at once that they cannot ask the Attorney-General to put the Bible in the Public Schools, lest they hurt the feelings of Catholics, infidels and agnostics! If this resolution means anything it means that immersionists have far more regard for infidels and agnostics than for Episcopalians, Methodists and Presbyterians. Perhaps that is how the matter stands.

REFERRING to the vacant judgeship in Manitoba the "Globe" said this the other day:—

"Considering the number of lawyers, and how large a proportion of the rising talent of the country is absorbed by the bar the lack of material for judgeships is not a little remarkable. Judging by the names mentioned when a vacancy on the Bench occurs there is a decided scarcity of available judicial talents, and it will be a matter of some difficulty to fill the judgeships of the new North-West provinces creditably. After all that has been said and written about the overcrowding of the professions, the saying of Daniel Webster that there was 'plenty of room at the top,' is apparently just as true to-day as it was in his time."

Not long ago the "Globe" shed a few tears over the "mediocrity" of the Canadian pulpit. It now appears that mediocrity abounds at the Bar. It goes without saying that there is a good deal of mediocrity among the doctors. The same is true of our literary

and scientific men, for the "Globe" vigorously defended Mr. Crooks when he imported two professors for the University. Principal Grant is in the old country engaging two professors for Queen's. When this question of ministerial mediocrity was being discussed, we stated that the Presbyterian ministers of Canada stood as high relatively as any class of men in the Dominion. We take that back and say they stand a few degrees higher. It used to be considered "good form" by certain kinds of people, to say that "the bar is absorbing all the rising talent of the country." If that were true half a dozen leaders would not be half worked to death, nor would vacant judgeships be so hard to fill. Some people who talk glibly about clerical mediocrity might see some formidable specimens in their looking-glasses.

MINISTERS AND VACATION.

SOME weeks ago a letter appeared in the Toronto "Globe" with reference to the above subject. The writer gave his initials as "R. R." and seemed to be very much concerned about ministers and their duties. He would like to have inquiry made as to their hours for study, the books they read, the pastoral calls they make, the sick-beds visited, the relief afforded, and the amount of work they do necessitating these vacations. He, for one, thinks that they do not need any holidays, and that their work is a sinecure for good pay, which touches the pocket of "R. R." He forgets the varied and multiplied work of ministers now-a-days, and especially city ministers, or he would have been more cautious with his pen. He included all denominations, for as specified none. We wonder to what denomination "R. R." belongs. Is he a Plymouth Brother or a nondescript wanderer that wishes to see himself in print, and then ask others what they thought of his production. He may have been offended with some minister's plain preaching, and vents his wrath on all the profession. Now our advice to "R. R." is in a sentence—"Ne sutor ultra crepidam"—which means, "Let the cobbler not go beyond his last," or in other words, "Let everyone mind his own business." If our worthy "R. R." had to prepare two sermons a week, and conduct Bible classes and prayer meetings, as well as visit the sick and attend to other duties, he would be the very man that would call out for a few weeks of change in his weather. Both pastor and people benefit by the arrangement notwithstanding "R. R.'s" objections.

THE SPREAD OF ROMANISM.

MANY people are greatly alarmed at what they regard as the marvellous increase of Roman Catholics on this continent. Is that increase so marvellous after all? Of course, very large numbers of that religious persuasion have come from the old world, and have increased and multiplied like their neighbours. But is the aggregate of Roman Catholics at the present day in the United States and Canada anything like what it would have been, had all the children of those who held by that faith remained steadfast in their adherence to the religion of their fathers? Roman Catholics themselves do not believe that such is the fact, and the more carefully the whole matter is examined, the more the opposite will be found clearly established. The "Catholic Telegraph" lately said that had the Roman Catholic Church retained all her children, there would now have been in the United States from twenty to twenty-five millions of that persuasion, instead of, as there is, less than seven. Perhaps this is putting the matter too strongly, but it is notorious that there is a continued "drift" away from that Church, and that the losses she has sustained in the United States alone are really to be reckoned by millions, if not so many of these as the "Telegraph" would have its readers believe.

If, however, Romanism grow in number and power in any quarter, who may in all likelihood be chiefly to blame for such a result? Evidently the Protestants, and they are many, who have become cold, dead and indifferent in religious matters, and have therefore to a great degree ceased to hold fast or to hold forth the word of life. It may be all very well for some people to be greatly alarmed about the supposed progress of an aggressive and unscrupulous Romanism; but there is something else which ought to be looked upon with far greater anxiety, and to be assailed and resisted with far greater earnestness, and that is a cold, unspiritual traditional Protestantism which neither teaches nor lives the truth which it professes to champion.

OVER-EDUCATION.

It is not by any means a new thing to hear it urged that there is a possibility of over-educating a community, and of in this way inflicting upon it a very great, if not an irreparable injury. In some quarters of our own country this is the talk which at present is somewhat current. We are, it seems, establishing too many High Schools, holding out too many inducements to our boys to take a course at some university, and thus making everything but intellectual and genteel occupations unpopular, and drawing off the supply necessary to recruit the ranks of labour and handicraft to such an extent that there threatens at no distant day to be a dearth of workers and an extravagant over supply of those who, as the phrase goes, wish to earn their bread without throwing off their coats. The danger is still, it is added, in the future, but, at the present rate at which things are going, we are assured that this threatened calamity will be upon us before very long. Already young men are forsaking the farm and the workshop under the persuasion that they were intended for something better. A number of educated and semi-educated, as well as demi-semi-educated boys and girls turned out by our High Schools are every year on the increase. To such all the details of farm-life and manual labour look mean and unattractive. Instead of this education enabling them to take up such work with increased intelligence, and consequently with increased success, it is driving them from it altogether and crowding them into occupations already far more than fully supplied, and for success in which they are very often by no means suited. In view of all this, which we must acknowledge has only too much truth in it, it is very naturally asked if a plan which has such results can be anything like a wise one. It is even hinted as more than questionable if the State, as such, has any business to meddle with secondary education at all, or to spend any part of the public funds on such work. Primary education may be the legitimate business of the public authorities, but why, it is asked, should a very limited number of boys and girls be taught either the higher mathematics, or the ancient or modern languages, or any of such kindred subjects at the public expense, any more than that another class should be taught shoemaking, or have their apprentice fees paid by the State, in order that in due time they may appear as full-fledged lawyers, doctors, and civil engineers, to say nothing of clergymen, bank clerks, and dry goods merchants. If parents, it is urged, wish their children to have such education, let them pay for it themselves, and let not the State spend the public money in turning those who would make excellent farmers and most intelligent and successful mechanics into intolerable prigs, and in very many cases into failures as deplorable as they are manifest.

We have little doubt that those who urge such objections go too far, and more or less unconsciously magnify the evil which they so strongly condemn. At the same time, there is something in it which may well be calmly and earnestly considered. That the State ought to charge itself with the work of higher education, or that that work will be done in this way with greater economy and efficiency than by private effort is not so self-evident as many are inclined to imagine. Nor is the duty so plain. No doubt Macaulay has told us that the power which has the right to hang is bound to educate. But this, like some others of the pompously oracular sayings of that brilliant essayist, will be found on examination to be little better than nonsense. Carried out to its legitimate issue, such a principle would end in the establishment of a paternal government which was bound to do everything for those under its authority because it "could hang" any of them who in one way or other might be led to break the law. "Teach them to read, because otherwise they won't know what the laws are, and consequently may sin through ignorance." Well, if such an argument has the shadow of soundness about it, will it not follow that the State must give everyone some handicraft, lest he or she become idle, improvident, and consequently vicious? Does not every Christian besides acknowledge that religion is the best of all possible instrumentalities for making people moral, law-abiding, industrious, and honourable? But does it therefore follow that the State, as such, must take the public money and with it teach this religion because, without it, many are likely to become criminal? If

so, then the State or Cæsar, or whatever one likes to call the civil authority of the country, must sit in judgment upon what is the true phase of Christianity and what is the false, and must act accordingly. Not only so, but, in that case, that same authority will be bound to teach what it believes to be the true, and to put down by force (which, by the way, is its only weapon) what it has settled to be false. Yes; and there are a good many other things which in that case Cæsar not only may, but must, set his face against. It would be too absurd to ask if we in Canada are prepared for any such return to the "beggarly elements" of a paternal government of this kind, from which to a good extent we have been happily emancipated. And yet it would be difficult to show that there would be anything more unreasonable in such a return than in Government taking upon itself the whole care and expense of the higher education of a small section of the community, very well able to pay for it itself if it wishes, and very much more likely in that case to make it a living, effectual, and practically expansive thing than it too often is under the cramping, confining influence of official red-tapeism and mechanical routine. Of course the mere suggestion of such things will be regarded with affected horror by many who think themselves the special friends of popular intelligence and culture, but in the presence of much that is going on around us, and in view of a good deal of what is said to be taught in not a few of our educational institutions, and of some other things which are still more notoriously not taught, we may have to go back and discuss anew the somewhat hacknied, yet still all important, question, as to the proper parties with whom the obligation to educate properly lies, and how those whose special and evident duty this educating work may be shown to be, can most fully and most effectually discharge its sacred and most important behests.

ACKNOWLEDGMENTS.

MR. EDITOR.—I beg leave to acknowledge through your columns, the receipt of seven dollars from the Claremont Sabbath-school, per Mr. J. S. Harvie, for the Brunel Church building fund. Also from "Presbyterian," Mitchell, the sum of ten dollars for the Bracebridge manse fund. With many thanks to these kind friends for their assistance in advancing the work in this portion of the field. A. FINDLAY.
Bracebridge, Oct. 12, 1882.

GOSPEL WORK.

REMINISCENCES OF MR. MOODY'S WORK IN LONDON.

Very many have said that Mr. Moody's work "has passed away like smoke," and that it is "all excitement." Some who speak thus "wish to have it so," and others are ignorant of what the work was, and only make their statements as they heard them made by others. It will not be out of place if I tell something of what I then saw with my own eyes. A young man, living in the west end of London, was converted at one of the meetings. Before 800 young men, he got up and said that he had "found the Lord." Shortly after his conversion, I went to dine with him to meet some of his friends. Nine gathered round that dinner table; only two of the dinner company—myself and another—had known anything of Christ for more than three months. Seven out of the nine were new converts. Two or three of them were young barristers, and all were young men of similar position. After dinner, our host said, "We must read of the Bible," and every man brought out his Bible from his pocket, and we sat for two hours searching the Word with the deepest interest. Seven years have passed away since that gathering, and each one is still known to me, and each one has lived a life of devotion to Christ. Three have renounced their calling for that of the ministry. Another, who was a young man of fortune, living the life of a spendthrift, losing sometimes £50 or £60 in an evening at cards, is working as a lay evangelist in a parish near London, and the others are known as devoted Christians in the metropolis. To have been the means of leading that one group to Jesus was worth the voyage from America to England.

Another case came under my notice on the last Sunday that Mr. Moody was at Agricultural Hall. I went down directly after my own evening service, and found that I was just in time for the after-meeting. Going up into the immense room set apart for this

purpose, a gentleman came up to me and said, "Oh, Mr. Head, please come and speak to my friend." I did not know who it was that spoke to me, but I followed him. He led me to a spot where stood a man of perhaps twenty-five years of age. He was evidently under deep emotion. He had listened to Mr. Moody's address, and felt that he was lost. Taking out my Bible, I pointed to passages of God's Word that tell of present pardon. Then we three knelt together to pray that light might break into this man's soul, and that he might accept Jesus then and there as his Saviour. No sooner had I finished praying than this man broke forth into praise and thanksgiving. He saw it all, and his tears were changed into tears of joy. Turning after a while to the gentleman who first spoke to me, I asked how he knew me. He said, "I was at the communion at your church last Sunday, for the first time since I was a youth. I strayed into the Haymarket last week to hear Mr. Moody and got a blessing. I met my friend, who has come up from Newcastle, and persuaded him to come here, and now he has found the Lord. Two days afterward, I went to my friend's house, and there met his mother and sister, who had been praying for him for years, and his Newcastle friend. There we had prayer and praise together. My friend entered into a state of great doubt and darkness afterward, but the gentleman from Newcastle went back, took his stand as a decided Christian, and ever since has laboured in every good work among the men of the large glass-blowing factory of which he is the owner."

I may not venture further on the space granted to me in our magazine. I have said enough to show that the work which God does through Messrs. Moody and Saukey is lasting and true. I look forward, without fear, to see very many such cases of conversion in Plymouth as those recorded above. "According to your faith be it unto you." Let us expect great things, and God will give us more than either we desire or deserve. Believe me to remain your faithful friend and pastor, GEORGE F. HEAD, *Charles' Church Magazine.*

MR. MOODY'S GLASGOW CONVERTS.

If any are sceptical as to the practical results of Mr. Moody's evangelical work, a visit to one of those interesting young converts' meetings, held in the Christian Institute on Monday evenings, ought to dispel their doubts. It is not often, perhaps, that one has the opportunity of seeing so many young men and women, boys and girls, gathered together for a similar purpose. The express design of the meetings is to select passages of Scripture bearing upon a certain subject, and to extract from these all that may be desirable toward the strengthening and upholding of disciples, whether young or old. At the meeting last week about five hundred were assembled. Mr. J. Campbell White presided, and was supported on the platform by five or six other Glasgow gentlemen. The subject, "Faith," although perhaps more discourses have been founded upon it than upon any other in the Bible, seems to be inexhaustible. After a few introductory sentences by the chairman, the meeting was opened for the reading of verses on faith. For upward of three quarters of an hour one after another throughout the audience started up, read a verse, and again disappeared. To this proceeding an occasional remark by a gentleman on the platform, or the singing of a hymn, formed a pleasing variety. To enable all present to carry home the substance of the meeting, faith was shortly summed up in three words, Assent, Consent, and Leaning. After the conclusion, all who had any difficulties or doubts were invited to wait for an after-meeting.—*Christian Leader.*

WE are pleased to learn that the congregation of London Township and Proof Line Road, in the vicinity of London, have resolved to give Mr. Ball, Knox Church, Guelph, a unanimous call to be their pastor.

THE Rev. J. A. Murray, St. Andrew's Church, London, referred on Sunday week, to the dispute now pending, with regard to the adoption, or non-adoption, of instrumental music in the church. He said a vote would be taken, and, if the result were a decided majority for or against, the wish of the majority would be regarded, and if the vote authorize the introduction of an organ into the church, those voting nay would not be asked to assist in paying for the instrument.

ENGLISH LITERATURE.

THROUGH THE WINTER.

CHAPTER I.—Continued

When Mr. Humphrey joined his family that night at the supper-table he had no cause to complain or find fault. The table was daintily spread; the cooking delicious, and Ronald and Sibyl, prettily dressed and no less of good behaviour, were in their places. The father saw and inwardly approved, but he spoke no word of praise, and little dreamed how much his young daughter's heart craved sympathy and appreciation and fatherly words of tenderness and encouragement. So, often by our silence as by our speech, we hurt the ones we love best; those whom, in our secret souls, we cherish as the dearest treasures of our life. We hurt them, and the watching angels weep, but we go on our way careless and unknowing, and never learn, perhaps, the harm we have done, the pain we have caused, until in the morning light of eternity it starts revealed.

And thus,

"Evil is wrought by our want of thought,
As well as our want of heart."

Tea was over; Mr. Humphrey engrossed with his newspaper, the boys busy with their books, and Ronald and Sibyl, wearied with their day of play, were ready for their beds.

"Helen, come," pleaded Sibyl, as her sister came in with her work-basket. "Helen, come, won't you put us to bed? We want to hear that story dreadfully."

It took but a few minutes for the little ones to undress, say their simple prayers, and nestle down in their soft beds.

"Now for the story," Ronald cried; and sitting down Helen looked at the two little golden heads before her on the pillow.

"What is the story to be about?" she asked.

"Why you said Santa Claus," Sibyl answered, promptly.

"Well, who is Santa Claus?"

"Why he's the—the—" Ronald hesitated; there was something mysterious about Santa Claus—he wasn't quite sure of the propriety of calling him a man. "He's the—somebody who brings good children presents," he said at last, triumphantly.

"And when does he bring them?"

"Tristmas time," said Sibyl, with wide-awake eyes.

"And, O Nellie, will my new red stockings be done, then?"

"Yes, dear. But, Sibyl, Ronald, why do we have a Christmas day?"

"Why, I guess," Ronald said, slowly, after a moment's thought, "I guess so little boys and girls can hang up their stockings, and get plenty of sugar plums and playthings in them."

"Isn't there any other reason?" Helen asked gently.

"No; that's reason enough," Sibyl said, emphatically. "Helen," she asked, reprovingly, "why don't you tell us the story?"

"I will, dear, in a moment, but first, I want you and Ronald to tell me what you know about Santa Claus and Christmas day."

"Don't know much," Ronald said, decidedly; and Helen sighed as she acknowledged to herself how sadly true his words were. She began her story.

"It was a beautiful night many long years ago; the sky was bright with stars, that threw their soft light down on a quiet world, full of pleasant homes like ours, in which little boys and girls were tucked snugly away in warm beds sleeping and dreaming of the good times they would have. There were no wicked wars anywhere just then, and everything that night was very peaceful and still. Far away from here in the broad fields that lie around a little village named Bethlehem, there were men called shepherds, who were sitting up and keeping watch over their flocks."

"What did they watch them for?" interrupted Ronald.

"I suppose to see that they did not stray away and get lost; and that no bad dog or wild animal crept in to hurt or kill any of the sheep or little lambs. The shepherds watched their flocks, just as our Father in heaven watches over us, Ronald."

"And as they sat there, on the ground, wrapped in their blankets, suddenly a clear, wonderful light, more beautiful than any light from the moon or stars, shone round them, and an angel from heaven came down to them. And when the shepherds trembled and were sore afraid, the angel said, just what God's angels always said to God's people, 'Fear not.' And when the shepherds ceased trembling and could listen, he told them that he had come to bring them good tidings of great joy, that should make all men glad."

"And what do you think the good tidings were, Ronald?"

"I—don't—know," Ronald answered slowly.

"He told them that in the village of Bethlehem, only a short walk from where they were, there was born that night a little baby. A baby they might go and see, and which they would find lying, not in a soft, downy cradle, but in a cold, hard manger, the place in which cattle and horses are fed."

"Did the shepherds go, Nellie?"

"Very soon, Sibyl; they waited a little time, and listened, when a multitude of shining ones sang, 'Glory to God, peace and good-will to men.' When the sweet music died away, and the angel visitors went back to heaven, the light around them was only the dim, quiet light of the stars. They took up their staves, and started to see the wonderful thing that had come to pass as the Lord had made known unto them."

"Weren't they afraid to leave their sheep, Nellie?" asked Ronald.

"No, Ronald, they were not afraid of anything then; how could they be, when they had just heard the angels' song and been told to 'Fear not?' So they went to Bethlehem, and found the little child where the angel had said, and kneeling down they worshipped it, and thanked God

that they had lived to see that glorious day. And now, can you tell me who that baby was, Sibyl? It was somebody very good, and very great: who was it?"

"Was it Washington, Nellie?" Sibyl asked, doubtfully.

"I know," said Ronald; "it was Jesus, wasn't it Nellie?"

"Yes, Ronald, and the night when He was born was the first Christmas night the world had ever known, and Jesus was the first Christmas gift: who gave Him, Ronald?"

"God gave Him," Ronald said. "I learned that in Sunday school. God gave Him to make us good. Nellie," he questioned, eagerly, "is God Santa Claus?"

"No, Ronald, but He is the first and great Good-giver. Jesus was our Heavenly Father's Christmas gift to us; and we keep Christmas day, that we may never forget how and why our Saviour came, and we give presents then because we like to do all we can to make others happy on that day, especially little children. God gives us the money to buy them, or the power to make them, so He is the only true Giver of every good thing."

"And isn't there any Santa Claus with sled and reindeer now?" asked Sibyl, with a child's unwillingness to part with a fancy that had pleased her imagination.

"No, Sibyl; that is only a fairy story that little boys and girls like; but isn't it better to think at Christmas time of our dear Saviour coming to this world to be the one precious gift that will last forever, than of the Santa Claus Ronald tried to play this morning?"

"Yes," Sibyl said, sleepily, with half-closed eyes.

CHAPTER II.—REVIEWS AND EXPLANATIONS.

Helen Humphrey's home was in a pleasant sea-side town, within easy access of New York city. A quiet country place, somewhat off from the great lines of travel, though Americanized in all else, it still retained its quaint Indian name of Quinnecco; and here, through long generations, the Humphrey family had lived and died.

Her father was a lawyer, one of the numerous class who possess little business tact, and less real talent for their chosen profession; and who, in their upward strivings, seldom rise far above the ground: the top of the ladder being in no danger of overcrowding from them. Inheriting from his father a good farm and dwelling-house, and marrying a lady possessing an equal amount of property, Mr. Humphrey had always been able to provide comfortably for his family without any undue exertion on his own part.

A cold, grave, reserved man; whose warmest affections seemed always to centre upon himself; who looked at every question from the one standpoint of how it would affect him and his interest; a man to whom / was he centre of the universe, and the rest of the humanity nothing but satellites, it is hardly to be supposed that in his family he was loved devotedly, or confided in unreservedly. From the time when Helen, running to meet him with her first doll, had been coolly put aside with, "Yes; it is well enough; but don't bother me, child," to the day when the first great sorrow of her life fell upon her, she had stood in awe of her father.

It was not only a fortunate thing, as the neighbours said, but it was more—a blessed thing—for their children, that Mrs. Humphrey did not resemble her husband. Gentle and warm-hearted, naturally hopeful in temperament, and genial and sunny in disposition, with a quiet strength of character, and a capacity for patient endurance that had sustained her through many dark days and bitter trial, Mrs. Humphrey's children had found in her the sympathy and protection their young lives needed; the tenderest love, combined with the firmest guidance.

Awakening early from her illusions respecting her husband; too true and noble herself to be able to love and honour what was not true and noble, Mrs. Humphrey had borne the sorrows of her married life in quiet, uncomplaining patience. Never, to any human being, did she speak of her trials and crosses. Never was a word spoken to or of her husband that even implied reproach or disrespect.

In spite of the father's shadow the mother's sunshine made home to the children a happy place; and they were scarcely conscious of a want until that mother's health failed.

Just as Helen reached her sixteenth birthday, a lovely, happy girl, resembling her mother in character and disposition, and full of a girl's sunny dreams and hopes, Mrs. Humphrey's health began to fail. Slowly, almost imperceptibly at first—only a little cough, a little weakness, a more than common weariness in performing her daily labours. But gradually and unwillingly, one day after another was yielded up, resigned to Helen's care, or suffered to drop unnoticed. Ever bright and cheerful, it was long before Mrs. Humphrey would own, even to herself, that there was any cause for alarm; but daily the pain and weariness increased, the strength lessened, and at last it was evident to all—even the most unbelieving eyes—that she was passing away—going up higher.

To Helen the consciousness that so it was and must be was fraught with an agony almost beyond endurance. Yet blessed as Mrs. Humphrey's life had been to her children it was only in her sick-room that it was crowned, and wrought its noblest work. She had never, in her days of health, talked much of religion to her children. She had lived it before them.

Mrs. Humphrey had grieved over her silence, and earnestly prayed that grace might be given her to overcome her reserve, and to talk freely to them on this most vital subject as on every other.

The prayer was heard and answered; though it was not until she felt her feet passing down into the dark valley that the veil was withdrawn, and she ventured to take her children into the inner temple of her soul. It was to Helen that she said most, and from her that she derived her greatest comfort.

Ronald and Sibyl were too young and restless, to full of life and play to be confined in her sick-room many minutes at a time. Mournfully and reluctantly, in her weak, suffering state, the mother was forced to admit that the work, left undone in her hours of health, could not now be done by

her. The sweet old Bible stories must remain, by her lips, forever untold.

"Helen," she said once, "Ronald and Sibyl will lean upon you more than any one else when I am gone; and, darling, never be afraid to talk tenderly, solemnly to them of sacred things. Whatever else you may leave unsaid, resolve that you will never be silent when it is fitting and well for you to speak for Christ. Opportunities are like birds, Helen; if we do not catch and hold them when within our reach, they will fly from us and return no more."

And Helen heard, and comforted her mother with promises, earnest as vows, that she would try to be both mother and sister to the little ones.

Philip and Fred were boys of twelve and thirteen; old enough to understand and feel deeply how much they were losing, and in many simple, touching ways they sought to show how much they loved their mother.

They foraged the woods for the earliest and sweetest wild-flowers; they tramped long, wearied miles over meadows and hills to find some dainty bird with which to tempt her delicate appetite; they softened their shrill, boyish voices, and tip-toed in and out of her room, glad to sit there for hours, if only they could do some little thing for her, and see her smile and feel her kiss.

But it was to Helen that the mother's heart opened most fully; it was to Helen that her tenderest words of love, sympathy and advice were spoken; and it was in Helen's soul they bore their richest fruit.

Very precious, though mournful, to Helen were those last days and talks with her mother. She sought with passionate eagerness to gather all the sweetness in them, and leave the bitterness for that coming time, when that bitterness alone, she sadly thought, would remain.

Yet of that time Helen seldom trusted herself to speak or even think. Only once, as her head rested for a moment on the pillow by her mother, she whispered:

"Oh, mamma, if we might only both go together and be buried in one grave."

And Helen never forgot the beautiful smile with which her mother answered:

"I am glad we cannot, my darling. I want you to know something of the joys of life as well as of its sorrow. It is sweet to die when our task is done and the Master calls; but, Helen, it is also sweet to live and work for Him. I leave you in His hands, my daughter. He will not suffer you to have one trial too many. I pray not that He would take you out of the world, but that He would keep you from evil. May your be a true woman's life, my darling, with joys and honours nobly borne, and trials and sorrows, when they came, received as blessings. Coming from Him they are all blessings. God is preparing me for rest, Helen, but you, I trust, for life. Where I am going perhaps it will be my privilege to watch for you, and I pray that your coming may be not in the morning, nor at noontide, but at the sunset of a beautiful day; after the harvest has been faithfully gleaned and you can come with rejoicing, bringing your sheaves with you."

So strengthened and girded for the life before her, Helen watched her mother calmly pass through the dark valley, having, like Faithful, sunshine all the day, until the end was reached; and for Mrs. Humphrey there remained only the rest of heaven—the paradise of God.

Helen came back from her mother's grave to a home out of which it seemed at first as if all sunshine had faded. There were many sad changes.

The faithful nurse and housekeeper, who was with them during the latter part of Mrs. Humphrey's illness, and who had proved not only an efficient aid but also a sympathizing friend, was soon obliged to leave, and a sister of Mr. Humphrey came to remain with them, and Helen prepared to resume once more her long-neglected school duties.

But Aunt Sarah was like her brother, cold reserved, and silent. She did not like children: Ronald and Sibyl, she said, were enough to wear out the patience of a saint. And though there might have been a diversity of opinions as to Aunt Sarah's saintliness, there could be none, not the slightest, as to the fact that at the end of a few weeks she was tired out and her patience exhausted; and it was a relief to all the family when Aunt Sarah left—the last day of November—the day prior to that during which we have already followed Helen.

That night she was conscious of having made many mistakes.

It was a very pure though pale face that bent over her little Bible; and it was with an humble but peaceful spirit that she read—

"God is our refuge and strength, a very present help in trouble."

It was that she wanted—it was there she rested—a very present help.

More soothing than music were the words to her weary mind. Helen lingered long over it, then went on to the next verse—

"Therefore will not we fear—" She read no farther, her heart took up the glad refrain and repeated in over and over.

"No," thought Helen, "I must not be discouraged; I cannot fail while this assurance is true. David tested it; so did mamma; they found it sure, and I will believe it. I will leave the future with God. He shall teach me His own lessons, in His own way, and I will learn them and not be afraid."

And on the pillow of the promises Helen laid her tired head, and slept the sleep they only know.

"Who trust and rest."

CHAPTER III.—TEACHING AND TAUGHT.

"Daughter, they seem to say,
Peace to thy heart!
We too, yes, daughter,
Have been as thou art.
Hilpe-lifted, doubt-depressed,
Seeing in part—
Tired, troubled, tempted,
Sustained—as thou art."

Helen's earnest, unselfish efforts to perform her duty, and make home pleasant to her father and brothers, began in a few days to produce the desired results. Naturally methodical and systematic, she learned soon to divide and apportion her time that duties did not conflict, nor the work of one hour drag its weary length on into the next. Through many mistakes and discouragements she persevered steadily in her struggles to leave nothing undone that could add to the comfort of her dear ones. And though mind and body were often worn and weary, she found her reward in the growing cheerfulness of her brothers, and in their loving endeavours to spare her all needless pain and labour, as well as in the tranquil peace, the consciousness of duties attempted and performed, brought to her spirit. Feeling the great importance of keeping Ronald and Sibyl as much apart from Matisie's influence as possible, she took them entirely into her own charge. It was she who dressed them in the morning, and undressed them at night; and throughout the day, no matter how busy she might be, she never allowed many minutes to pass without seeing and knowing where her little brother and sister were. Her loving anxiety to guide them aright compensated in a great measure for her inexperience, and the children soon learned to submit to her authority, and accept her word as their law.

Not always, however, without resistance; there were, now and then, little rebellious outbreaks that taxed Helen's powers of government and persuasion to the utmost. Regularly every day she devoted an hour to teaching them; and the call to study was one that they detested cordially, especially Sibyl. For two or three days she submitted with a tolerable grace; but, when Friday morning came, it found her as unwilling to read her lesson as a skittish colt to take his first drive in harness.

"Come, Sibyl," Helen said, as she called them in from their out-door play; "take off your hood and cloak, and let me hear how well you can read the new lesson I gave you yesterday."

Sibyl stood a moment, her fingers working nervously with the strings of her hood, and then, suddenly throwing herself full length on the rug before the fire, she exclaimed, passionately,

"I wish I could die; I wish I could die—so I wouldn't have to study."

Ronald, who had already brought his book, and taken his seat, looked down at her and said, gravely,

"I guess you wouldn't want to stay died long, Sibyl, if you died a naughty girl; and you'd have to study just the same, too."

"If she don't learn to read now, she'll have to when she dies, won't she?" and he turned to Helen.

But before Helen, puzzled and perplexed, could think what answer to make, Sibyl, started up with wide-open, wondering eyes.

"Why, will I know things when I die?" she asked, eagerly.

"Course you'll know," replied Ronald, in a tone of great disapproval; "I guess you'll know, then. You ought to be 'shamed for behaving so, Sibyl."

"Oh, dear," sighed the little girl, drawing a long breath of mingled weariness and disappointment "I didn't know that; I thought I'd be all deaded."

It was impossible to help smiling at the little would-be candidate for annihilation, but taking her in her lap Helen dried her tears, and tried, gently and patiently, to make her first steps in reading easy. But it was tiresome work; Sibyl would persist in pronouncing the words in her lesson by the pictures that were opposite them. S—h—i—p was steamboat, and nothing but steamboat, and when Helen insisted that she should pronounce the word right the little mouth closed defiantly, and the curly head motioned a most emphatic refusal.

"Sibyl," Helen said, finally, when she found coaxing powerless to induce her to yield, "if you will not try to read now as well as you can, you must sit down in that chair and stay there until you are ready to obey me. Which will you do?"

Sibyl hesitated; the temptation to be naughty was very great, but Ronald looked at her imploringly, and the memory of the big snow-ball they were making exerted its influence, and very softly and slowly the pouting lips spelled, "S—h—i—p—ship."

"There, she knew it all the time, didn't she, Helen?" cried Ronald.

"Course I knew," retorted Sibyl, rather indignant at this implication as to her knowledge. "Course I knew, but I wasn't going to say."

Helen thought it was no time for advice, so she left the little girl to herself while she heard Ronald's lessons, and when they were done called her gently to her.

"Sibyl," she said, "I am very sorry you were so naughty this morning. What made you so?"

"Don't know," Sibyl answered, gravely.

"Are you sorry? Will you be a better girl to-morrow?" "I can't see into to-morrow," Sibyl said, in a tone that implied that that settled the matter, and left her mistress of the occasion.

"Do you think," Helen asked, very tenderly, "do you think mamma would be glad to see you now, Sibyl?"

The little girl's head drooped. "Does mamma know, Nellie?" she asked, timidly.

"Perhaps—I think so—our Saviour surely does. Sibyl, do you want to make Him feel sorry?"

"No, no!" Sibyl sobbed, throwing herself into Helen's arms. In a few minutes she looked up, and, kissing Helen, whispered: "I will be a good girl to-morrow, Helen; only—with a smile half-mischievous, half-earnest, breaking through her tears—"only I wish, if you could, Nellie, you'd let lessons wait until I go to heaven."

Helen kissed her fondly, and without more words dismissed the children to their play. All the rest of the day her mind was troubled and anxious; a painful sense of failure in training them depressed her. "I don't know what to do," was her desponding cry. "Oh, if I had only some one to advise me, and tell me how to teach them."

(To be continued.)

THE HIGHLAND TARGET.

Many readers will be surprised to learn how moderate were its dimensions. The specimen here figured are not more than twenty or twenty-one inches in diameter—somewhat about half the width of the great round shield borne by the Homeric heroes. Probably the Highlandman were in the right of it, their target made up in handiness what it abandoned in area. Being of no great weight, it would be readily movable, and to a certain extent it could even be a weapon of offence, for in several of these examples a formidable spike may be affixed to the central boss. When this is not in use, a case is provided for it in the deerskin lining of the inner side. The material of the target is wood covered with leather; the metal-covered or metal shields are found only as exceptions. Mr. Drummond has figured one bronze shield dug out of a marsh, and ornamented in a thoroughly archaic style, and one plain iron one, of whose date nothing is stated or conjectured. The regular covering of leather gave occasion for excellent ornamental work. It is best explained in bookbinder's language as blind tooling; and indeed there are many patterns on these targets from which the modern bookbinder might well take a hint. The flowing interlaced curves of some of them show a really admirable decorative taste and execution. We likewise find—sometimes together with this kind of ornament, sometimes instead of it—symmetrical arrangements of nail-heads and metal studs, and now and then of larger brass plates. These additions would to some extent increase the strength of the target, but their first purpose was evidently decoration. It was not until the seventeenth century that shields were fairly discarded in the rest of Europe. The swordsmen of Italy and France made the discovery, which at the time must have seemed a paradox, that the sword is stronger without the shield than with it. But the discovery was long in travelling northward; the Highlandman clung to his target for more than a century later, and its final disappearance from the Highland regiments is not much beyond living memory. Certainly one who possessed an ancestral target like those figured here might be excused for not willingly putting it aside as obsolete.—*The Saturday Review.*

ESQUIMAUX DOG-TEAMS.

The dogs are attached to the sledge by harness made of either reindeer or seal skin. One loop passes around the neck, while each leg is lifted through a loop, all three loops joining over the back and fastened to a long seal-skin line. These lines are of different lengths, so as to allow the dogs to pull to a greater advantage than if all the traces were the same length, causing the dogs to spread out like a fan. At every few miles the traces have to be unloosened and extricated from the most abominable tangle that it is possible to conceive. This comes from a habit the dogs have of constantly running under and over the other traces to avoid the whip, or, in some cases, merely from a spirit of pure deviltry.

The leader of the team is a dog selected for his intelligence, and is one known as setting an example of constant industry under all circumstances. You will always see the leader of a team of dogs working as if the load was being drawn by him alone. He goes along, his head bent over, and tugging in his harness, his mouth open and his tongue lolling out, while his ears are ever ready to hear the word of command from the driver. To go to the left the command is given, "A-root," and to the right, "Why-ah-why-ha." Then he sometimes, to encourage or urge to greater exertion, says, "Ah-wah hagh-oo-ar." To stop the team, he says, "Whoah," as one says in driving horses. It is the noisiest method of travel yet invented, for the driver is always talking to his team, calling each by name, and usually following the word by a blow of the whip, so that the next time that dog is spoken to he will understand that it means to "hurry up." The work of the driver is not confined to his team. He has constantly to keep watch over the front of the sledge, to turn it to the right or left in order to avoid hummocks or stones that would upset the load or tear the ice from the bottom of the runners.

Inns are fond of riding on a sledge while travelling, and as long as there is a spot that will hold them they will pile up there. But should there be no place for them, they will run alongside without any apparent discomfort for almost any length of time or distance. This is equally true of the children of both sex, and when any are compelled to walk for lack of dogs or room on the sledge, it is the women and girls who have to give way to the men and boys. With a light sled, and from nine to fifteen good strong dogs, the Esquimaux of Hudson's Bay will sometimes make a journey of from eighty to one hundred miles during the long days of spring.

EFFECT OF THE BIBLE.

Taine's "English Literature" has a remarkable passage, with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's Translation—

"One hid his book in a hollow tree; another learned by heart an epistle and a Gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend, he speaks with him in private; and peasant talking to peasant, labourer to labourer, you know what the effect could be. It was the yeoman's sons, as Latimer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterward reaped his Puritan victories. When such words are whispered through a nation, all official voices clamour in vain. The nation has found its poem; it stops its ears to the troublesome would-be distractors, and presently sings it out with a full voice and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Everyone, says Strype, who could buy this book, either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object."

BRITISH AND FOREIGN ITEMS.

CHICAGO has one hundred ministers against 5,000 bartenders.

DEAN SWIFT could read any chapter in the Bible at three years of age.

THE "Alpine Choir" is made up entirely of young ladies, numbering in all fifteen.

MRS GLADSTONE has written a preface for a volume entitled "Early Influences."

MR. ARCHIBALD FORBES while lecturing in Australia, has made over \$60,000.

SIR GARNET WOLSELEY has a brother serving with him in Egypt, also a nephew.

THERE is an alarming outbreak of small-pox in several of the towns of South Staffordshire.

THE cost of the Egyptian war is said to be £20,000,000, and it is to be raised by income tax.

A Bank of England note for a million pounds is preserved at the Bank of England as a curiosity.

THE Bishop of Liverpool has occupied the pulpit of a Presbyterian Church on two occasions lately.

OBERLIN COLLEGE at Oberlin, O., opened on Sept. 12th with the largest attendance it has yet known.

SIR STAFFORD NORTHCOTE speaking at Glasgow last week denounced the war and the Government.

GENERAL ALISON has been appointed to the chief command of the British army of occupation in Egypt.

IT is rumoured that the Duke of Albany will succeed the Marquis of Lorne as Governor-General of Canada.

STANLEY, in his latest travels in Africa, adopted a flag of his own, under which all his marches were made.

THE American expedition to observe the transit of Venus, has sailed from Southampton to the Cape of Good Hope.

A NEBRASKA savings bank has opened a children's department in which a deposit as small as one cent can be made.

TWENTY-ONE thousand slaves in Cuba have been declared free since January 1st, in accordance with the emancipation act.

INGESTRE HALL, near Stafford, England, the seat of the Earl of Shrewsbury, has been destroyed by fire, causing a loss of £500,000.

BARONESS BURDETT-COUTTS BARTLETT is said to own the smallest pony in the world. It stands thirteen inches high, and is five years old.

THE "Sun's" London special says that the individual claims for damages incurred at Alexandria during the reign of terror amounts to the sum of \$30,000,000 up to date.

A GREAT Northern Railroad train with an eight foot single driver outside cylinder engine, lately run from Leeds to London, 186½ miles, in exactly three hours—62 miles an hour.

A FEW days ago Victor Hugo presided at a banquet given at Venes, in France, at his expense to eighty poor children, many of whom were orphans of drowned sailors and fishermen.

HARRISON, the boy preacher, is now at Grand Rapids, Michigan. He is thirty years old, which suggests that it is about time for him to leave off the "boy" part of his advertising.

THE first recorded snow-fall in Melbourne, Australia, occurred July 26th. It extended over the whole south-eastern portion of the colony, and on the higher lands was quite heavy. In some places the ground was covered with twenty inches of snow.

THE library of Rochester University, N.Y., now contains about 20,000 volumes, and is remarkably well arranged. Last year this institution had a pleasant balance of income and expenditure.

THE walking costume of the Empress of Austria for wet or cold weather is a waterproof, Newmarket coat, a brown straw hat and thick navy boots. In hot weather she wears a thin hunting slip.

THE number of gallons of ardent spirits in bond 31st December last was in England 7,658,133, in Scotland 20,718,464, and in Ireland 20,577,913. We are thus ahead of other nations in bonded wealth!

THE Swedish Government has decided that after January 1st, 1883, no individual shall be employed on railways or on board ships in that country till his sight has previously been tested as to colour-blindness.

A CHINESE teacher in Hong-Kong has composed a stanza of poetry which contains thirty-three distinct and well-formed Chinese characters, written out in the full style without any contractions, on one grain of unhulled rice.

"LE GALIGNANI," of Paris, highly praises a young Canadian painter, Mr. J. Foster, of Toronto, who returned to this country by the "Polynesian," and who has been studying in the Parisian studio of M. Bouguereau.

THERE are 1,000 charitable institutions in London, with an aggregate income of no less than \$20,650,000. Of these eighty-two are hospitals, and forty-seven dispensaries, the united yearly receipts of which reach the total of \$2,685,000, or about one-eighth of the whole.

THE "Times" publishes a letter from Major-General Sir Havelock Allan, flatly denying the report that English soldiers had slaughtered wounded Egyptians, and giving perfectly satisfactory explanation of the so-called plundering of General Havelock Allan's baggage.

THE Egyptian ministry has been given to understand that England considers Arabi a prisoner of war entitled to the protection of England, although in the custody of the Khedive; that he must be accorded the English right of choosing his own counsel; and that, in addition, the counsel assigned by England to defend him must be paid from the Egyptian treasury.

MINISTERS AND CHURCHES.

THE Presbyterians of Nassagaweya have extended a call to Rev. Mr. Neil, of Albion, which has been accepted.

REV. WM. J. SMYTH, Ph.D., of New Carlisle, Ohio, late of Uxbridge, Ont., has so far recovered from a recent illness as to occupy his pulpit again.

ADVICES from Guelph are favourable to the acceptance of the call given to Rev. J. C. Smith, by the congregation of St. Andrew's, St. John Presbytery, N. B.

THE Rev. J. K. Baillie, of Second Innisfil, has received a unanimous call to St. Matthew's, Osnabruk, Glengarry Presbytery, salary \$850, with manse and glebe.

ON Mrs. Henderson's return to the manse, Hyde Park, after being absent on a visit to her friends in the United States, she was agreeably surprised to find that the ladies of the congregation had laid her dining-room and parlour with a beautiful carpet.

ON the anniversary of his twenty-fifth wedding-day, the Rev. J. K. Smith was presented with a beautifully illuminated address, and an elegant silver casket containing \$50 in silver and \$150 in gold. Mr. Smith, though taken by surprise, replied in his usual happy manner, thanking the ladies most heartily for the gift, and the feelings which prompted it.

THE Presbyterian Sabbath-school at Price's Corners, held its annual pic-nic at that place, Friday, Sept. 22nd. The children were entertained in various ways. After partaking of the good things provided, addresses were given by Rev. R. Fowler, of Erin, and Mr. J. Scott, of Minosa. The proceedings were then brought to a close, all having spent a pleasant time.—COM.

AT a meeting of the congregation of Guthrie's Church, Wendigo, held on Friday, 13th inst., they decided to sell out their interest in the Union Church, in said village, to the Baptist denomination, and build a new one. A subscription list has been started for said purpose, which, together with the price to be received for their share in the old one, already amounts to about twelve hundred dollars.

THE death of the late Lewis Ross, ex-M. P., was made the subject of a special service at the First Presbyterian Church, Port Hope, when a very large congregation listened to an eloquent discourse delivered by the Rev. R. J. Beattie. The sermon was based upon Hebrews ix. 27, and Matthew xxv. 44: "It is appointed unto man once to die;" "Therefore be ye also ready." Several well chosen anthems were sung by the choir.

WE are gratified to learn that the late Mr. William Cooper, of South Bay, County of Prince Edward, bequeathed \$2,500 to pay off the debt of the Presbyterian Church, Picton, of which he was a worthy member. He also left \$1,500 to the missions of the General Assembly, and \$100 each to the Reverend Mr. Coulthard, and the Reverend Mr. MacMechan, the present and the late pastor of the Picton Presbyterian congregation.

THE sacrament of the Lord's Supper was observed in Duff's Church, East Puslinch, on Sunday, October 15th. The pastor was assisted by the Rev. D. Strachan, of Rockwood; Rev. G. Haigh, of Hespeler; Rev. E. McAulay, of Cniff, and Rev. W. Meldrum, of Morrison. The weather being exceptionally fine, for this time of the year, the attendance was large, especially on the Sabbath. Several names were added to the communion roll.

THE congregations of Kinloss and Bervie lately presented their pastor, the Rev. A. G. Forbes, with \$200 and a kindly worded address, expressing their regret that the relationship so happily existing between them as pastor and people was about to be dissolved. Mr. Forbes, in his reply, referred briefly to some of the changes that had taken place since he commenced his labours amongst them (twenty years ago), and expressed his sorrow at parting with so generous and harmonious a congregation. Mrs. Forbes was made the recipient of \$16, from the ladies of Riversdale, which, at one time, formed a part of Mr. F.'s charge.

REV. DR. MURRAY was inducted into the pastoral charge of the congregation of Sutherland's River, and Vale Colliery, on Tuesday evening, the 3rd inst., in the presence of a large and deeply interested congregation. Speaking of his departure from the Island, the "Presbyterian" says:—On Monday last the Rev. Dr.

Murray left to be inducted into his new charge at Vale Colliery. We need hardly say that his departure is a public loss to Prince Edward's Island. Everybody knows, or ought to know, what an immense benefit he has been to free and unsectarian education, and to education in general. Many young men became ministers through his personal teaching. For many years he was an active and very efficient member of the Board of Education. The temperance cause has lost an able and active advocate on the Island. The Presbytery will miss him, and the cause of Christ on the Island has lost one who was ever ready to contend earnestly for "the faith once delivered to the saints."

THE new Presbyterian church, Newboro', was opened for public worship, on the 13th inst. The Rev. Geo. Burnfield, B.D., Brockville, preached in the morning and afternoon. The Rev. M. McGillivray, M.A., Perth, preached in the evening. Large and attentive audiences were present at all the services. On Monday evening following, a tea-meeting was held. Addresses were given in the church by Rev. M. McGillivray, M.A., the pastor, Rev. David Y. Ross, M.A., and local ministers and friends. The sum of \$103 was realized at the Sunday and Monday services. The building is 32 x 45, veneered with white and red brick, and has a fine exterior appearance. It was designed by Gordon & Heliwell, architects, Toronto. The stained glass windows were furnished by McCausland & Son, Toronto, and are much admired. A bell of 300 lbs., entirely satisfactory, was cast by Vandusen & Tift, Cincinnati. The church is very handsomely furnished within, and, best of all, only a small debt rests upon it. The congregation has been worshipping for a period of 23 years, without a church building, and are very thankful to God that they are now to worship Him in such a beautiful edifice.

THE Presbytery of Bruce adopted the following minute on the resignation of the Rev. A. G. Forbes, at its meeting at Walkerton, on the 26th September last:—The Presbytery, in accepting the resignation of the Rev. A. G. Forbes, would place on record its high regard for him as a Christian brother and minister of the Gospel of the Lord Jesus Christ. As a man, he is of an amiable and sociable disposition, agreeable manner and exemplary habits. As a Christian minister, he is a sound, faithful, and earnest preacher of the Gospel, and very diligent in attending to all pastoral duties. In the Presbytery he has held the office of Clerk since its formation, about twelve years ago, and his intercourse with the members of the Court has been of the most happy nature. The Presbytery, in parting with him, express their strong Christian affection for him, and their regret that, owing to his sphere of labours which he has occupied for about twenty years, having been reduced by large emigration to Dakota, Manitoba, and elsewhere, he has seen it to be his duty to accept of an appointment from the American Presbyterian Church. And commending him and his family to the Grace of God, praying that the Lord may keep and guide them, and favour him with comfort and success, wherever he may be called to labour in the work of the Gospel.

PRESBYTERY OF GLENGARRY—This court met at Alexandria on the 12th ult. There was a very full meeting. After routine, moderation in a call was granted to St. Matthew's, Osnabruk, and Dr. McNish was appointed to attend to this matter. Mr. Burnet made a statement regretting that owing to his absence from last meeting, he had not been able to convene the committee on the rating of congregations, and could not therefore prepare a committee report; but he submitted a scheme prepared by himself, which was read. Dr. McNish moved, seconded by Mr. Ferguson, Vankleek Hill, "That the Presbytery having received a report from Mr. Burnet, the Convener of the committee appointed at last meeting to devise a suitable scheme in reference to the Presbytery and Synod Fund, thank Mr. Burnet for his services; but, inasmuch as a difference of opinion prevails as to the best method of raising the Fund in question, appoint a standing committee, consisting of the Clerk, the Convener of the Home Mission Committee, and the Treasurer, and authorize them to take for the future the number of communicants in the various congregations for the basis on which they are to raise the Fund in question." The motion was carried. Against this decision Mr. Burnet dissented, and asked for leave to complain to the Synod, for the following reason, viz: Inasmuch as this motion pro-

fesses to take action on a report which was not before the Presbytery. The Rev. John Fraser adhered to the dissent. The clerk stated that he had received an affirmative reply from Mr. McArthur with reference to the call extended to him from Finch, and moved that the Moderator be authorized to prescribe trials to Mr. McArthur, and if the Presbytery sustain these, that his ordination and induction take place on the 17th Oct., at 11 o'clock a.m. Mr. Laing seconded this motion, and it was agreed to. The students labouring within the bounds read exercises previously prescribed, and the clerk was instructed to certify them to the college authorities. The report on statistics being called for, Mr. Burnet stated he had no special report to make as the Minutes of the Assembly were now in the hands of members. Mr. Fraser moved that the report be received and Mr. Burnet thanked for the manner in which he has discharged his duty, and that the suggestions made by him be adopted. Mr. G. Ferguson seconded, and the motion was carried. The suggestions referred to above were: 1. That the ecclesiastical year terminate with the calendar. 2. That the Conveners report in March. The Rev. J. Fraser submitted the following as a general deliverance: "The Presbytery, on considering the statistical report for the last year is pleased to find that there is a steady increase in the liberality of the congregations within the bounds to all the objects set forth in the report, particularly to the schemes of the Church, indicating a revival of interest in the spread of the knowledge of salvation at home and abroad; and the Presbytery would humbly and devoutly record it as a matter of thankfulness to God. The increase last year in the missionary offering is a very interesting feature of the report, and calls for a special mark of commendation." It was agreed to call for the report on the State of Religion at the March meeting. Leave was granted to moderate in a call at Roxborough when the people are ready. Mr. Fraser gave notice that he would move at the meeting in Williamstown with a view to holding triennial visitation of all the congregations. The Presbytery appointed its next ordinary meeting at Lancaster on the 2nd Tuesday of January, 1883, and adjourned, to meet at Williamstown on the 27th inst. at 5 o'clock p.m. Williamstown, 27th Sept.—The matter of rating the several congregations was deferred until the meeting in January. A call from the congregation of Osnabruk in favour of Rev. J. K. Baillie, promising a stipend of \$850 with manse and glebe was read and ordered to be transmitted. The Committee on plan for missionary meetings reported through Mr. Fraser, but its further consideration was deferred until January. The recommendations and proposals meantime to be printed and distributed. The several committees appointed to visit supplemented congregations reported, and Alexandria, Summerstown, and Dalhousie Mills were recommended to the Home Mission Committee for grants in aid—the first named being made a special case. Mr. John S. Burnet asked and obtained leave of absence to visit Scotland for three months.—HUGH LAMONT, Pres. Clerk.

PRESBYTERY OF MAITLAND.—On the 19th of September this Presbytery met at Brussels. There was a good attendance of members. Messrs. McColl and Rutherford, students, compared, read prescribed exercises, were examined as to progress made in their studies, and certified to Knox College. Leave was granted Mr. McRae to moderate in a call at Molesworth. In response to a request from the Presbytery of Stratford, that Maitland Presbytery should take charge of Trowbridge station, with a view to its being re-united with Molesworth, the Presbytery appointed Messrs. McRae, Ross, Brown and Muir, ministers, with the representing elders of their congregations, a committee to visit the congregation of Molesworth, and consult as to the feasibility of a re-union with Trowbridge, and said committee was instructed to confer with any committee appointed by the Presbytery of Stratford, in regard to this matter, and report. The Presbytery revised the grants to supplemented congregations; agreed to ask for continuance of grant of \$100 to Pine River; and, with regard to Langside, the Presbytery resolved to ask that the supplement be increased to \$100. Fordyce congregation petitioned that their name be changed to Calvin Church, East Wawanosh.—Agreed to. A letter was read from Rev. A. McKenzie, accepting the call of the congregation of South Kinloss. There was read also an extract minute from the proceedings of Lindsay Presbytery, stating that Mr. Wm. McNabb had signified his ac-

ceptance of the call to St. Andrew's Church, Lucknow, and that the Presbytery had agreed to his translation. It was resolved to hold an adjourned meeting of the Presbytery for the induction of the brethren above mentioned, at Lucknow, on the 6th of October, and for other business—the induction of Mr. McKenzie to the church of South Kinloss to take place at 11 a.m., and that of Mr. McNabb to St. Andrew's at 7 p.m. A conference was held by the Presbytery on the subject of *pastoral visitation*. Messrs. Hartley and Leitch introduced the subject, the former taking up the object of pastoral visitations, the latter the best method or conducting the same. With regard to holding missionary meetings, sessions were enjoined to see that such meetings were held, and to report to the Presbytery at the March meeting. It was agreed to hold a conference on the state of religion, and also on Sabbath-school work at the ordinary meeting of Presbytery in March next. The clerk read a further communication from Rev. W. T. McMullen, the chairman of the Synod's commission *in re* South Kinloss. It was on motion resolved, that said communication meanwhile lie on the table; and the clerk was instructed to keep the former communications on the same subject *in relents*. Mr. Ross, from the committee on "the state of religion," announced the subject for discussion at the conference to be held at next meeting of Presbytery at Wingham, *viz*, *Christian Liberty*—the subject to be introduced by Messrs. Muir and Leask. The Presbytery adjourned to meet in South Kinloss on the 6th of October, at 11 a.m., for the induction of Mr. Alex. McKenzie. On the 6th of October the Presbytery met pursuant to adjournment, and inducted Rev. A. McKenzie to the charge of South Kinloss, in accordance with the forms of procedure prescribed by the Assembly. The Moderator of Presbytery, Mr. Murray, presiding. Mr. Davidson, in the absence of Mr. Grant, preached a sermon in Gaelic, and addressed the newly inducted minister. Mr. Sutherland addressed the people both in English and Gaelic. After the induction, the Presbytery adjourned to meet at the house of Mr. Geddes, for the transaction of any business that might come before it. Being met, Mr. McRae reported that he had moderated according to permission given him, at Molesworth, and that the congregation had given a very hearty and harmonious call to Mr. D. Bickell, preacher of the Gospel. The Moderator's conduct was approved of. The call produced and sustained, and Mr. Bickell having signified his acceptance, the Presbytery appointed a committee to prescribe him trials for ordination, and agreed to meet at Molesworth on the 17th inst., at 10 a.m., in the church there, for the purpose of hearing his trials, and should they be sustained, to meet at 1 p.m., in the same place, for the purpose of ordaining and inducting him into the charge of Molesworth. The clerk was instructed to see that an edict to the above effect be read from the pulpit on the 8th and 15th inst., in Molesworth. Mr. Ross was appointed to preside at the ordination of Mr. Bickell, Mr. McKenzie to preach, and Mr. McRae to address the people on their duties in connection with the relations to be established between them and Mr. Bickell. At 7 p.m. the Presbytery proceeded, according to appointment, to induct Mr. McNabb into the charge of St. Andrew's Church, which was done in strict accordance with the Assembly's regulations. The Moderator presided. Mr. Hartley preached, Mr. Murray addressed the minister, and Mr. Ross, in the absence of Mr. Leask, who was prevented by illness from attending, addressed the people on their duties. A most satisfactory report was given by the office-bearers of the congregation in conference with the Presbytery, at the close of the induction services. The Presbytery then adjourned to meet at Wingham, at 1 p.m., on the third Tuesday in December next.—W. T. W., Clerk, *pro tem*.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

This society held its first regular meeting of the current year last Wednesday evening. In addition to the devotional exercises which always form a prominent feature in its meetings, a considerable amount of business was transacted. Reports were read from the missionaries of the society at Baysville, in the Muskoka District, Providence Bay, on Manitoulin Island, and Bruce Mines, in all of which an encouraging rate of progress was reported. These fields have become so strong as to be able to give partial support for Gospel ordinances during the winter as well as the

summer, and an effort is now being made to meet their wishes for such services.

In consequence of the immense immigration to the North-West, the society decided last spring to send three missionaries to that important field. Two of them furnished the society at this meeting with interesting reports of the work done. The missionary in the Cyprus River group had charge of a field fifty miles in length, and from six to twelve miles in breadth. Six preaching stations were established at which regular services were held, sometimes in a settler's shanty, as often in the open air. Sabbath schools were organized, and the families of all denominations faithfully visited. The other Manitoba report was from the Milford and Souris City field, comprising parts of twenty-one townships. There were five preaching stations, with fortnightly services at each. Almost all sects and countries are represented in the settlers of these fields, yet Presbyterians largely predominate. Their material progress has been rapid and marked, and they have shown liberality, not only in their contributions of the past year, but also in their promises of largely increased support for the next.

The treasurer of the society made a statement showing a satisfactory position of its funds. A move was also made in the direction of furnishing more complete missionary intelligence, and thereby stimulating the interest in missions, by appointing six members to prepare, and read before the society, papers on foreign mission subjects. Sabbath school work at the gaol, Central Prison, and Occident Hall, was again undertaken.

The election of officers for the ensuing year took place with the following result.—President, John Mutch, M.A.; 1st Vice President, G. B. Geig; 2nd Vice President, J. S. Mackay, B.A.; Recording Secretary, W. S. McTavish; Corresponding Secretary, James Ballantyne, B.A.; Treasurer, Thos. Nixon; Councillors, Joseph Builder, B.A., W. H. W. Boyle, R. M. Craig, W. Patterson, and H. Norris.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 5. } **JESUS BEFORE THE COUNCIL.** { Mark 14: 128. } 55-72.

GOLDEN TEXT.—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53: 7.

TIME.—Very early on Friday morning, the day of the crucifixion.

PLACE.—The palace of the High Priest, Caiaphas.

PARALLEL.—Matt. 26: 59-75; with vers. 55-65; Luke 22: 65-71; John 18: 19-24, with vers. 66-72; Luke 22: 55-62; John 18: 17, 18, 25-27.

Notes and Comments.—Vers. 55, 56. "All the Council:" the unanimity would make it certain, had we not other proof, that Nicodemus and Joseph of Arimathea were not present, as probably also others favourable to Jesus; they either had not been called, or had kept away knowing that their opposition would be vain—Luke 23: 51; John 19: 39. Nicodemus had already been turned upon in the council for his words of caution in this matter. "Sought for witness—found none—many bare false witness—but agreed not together:" their object was to condemn Jesus. There were no witnesses to testify any wrongdoing against Him, so they suborned false witnesses, but these men did not agree in their testimony, lit. "were not equal," perhaps did not contradict each other, but did not relate the same things; there had not been time to make a concerted tale.

Vers. 57, 58, 59. At last there is a definite charge; it was with reference to what he had said about destroying the temple. How much of truth can go into a lie! What Jesus did say, you have in John 18: 21; the testimony was a perverted record, but even these men did not agree.

Ver. 60. A show of holy indignation on the part of the High Priest, as false and hypocritical as the kiss of Judas; just as if he were unable to sit still with such a charge of blasphemy not instantly denied.

Vers. 61, 62. "Held His peace:" Isa. 53: 7. He had spoken before Annas, John 18: 19-23; here, under false witness, He is silent, in patience and confidence of victory.

"High Priest asked Him:" "adjured:" a question on oath, Matt. 26: 63. "Son of the Blessed:" God, as in Matthew. The word was used by the Rabbis, as signifying God. The question was, "Are you the Messiah, the Son of God?" Jesus speaks now, His silence might be misunderstood, and says, plainly, "I am," and boldly goes on to claim for Himself a share of the Divine glory. "Son of man." His own favourite title; he had just affirmed Himself, the Son of God. "Coming in the clouds of heaven:" a reference to Dan. 7: 13; so Matt. 24: 30. He will come to judgment, His hearers then will see Him, so they will be raised from the dead at His coming, 2 Thess. 1: 7-9; they had asked a "sign from heaven," they would get it.

Ver. 63. "Rent His clothes:" His upper garment; it

was a sign of mourning, or of indignation, but in the former sense was denied to the High Priest, but he was bound to do so by rabbinical precept on hearing blasphemy. "What need?" very convenient, seeing that they could not get them.

Ver. 64. "Blasphemy" the High Priest said this in explanation of his action. "What think ye?" a putting of the question to the Council. "Death," according to Lev. 24: 16; see also John 10: 31-33; yet the whole was illegal and opposed to Jewish law, as sentence of death could not be pronounced on the day of the investigation.

Ver. 65. "Spit on him—buffet Him—strike Him with the palms of their hands." not the members of the sanhedrim, but "the men that held Jesus" these knew full well, however, that it would be pleasing to their masters; spitting was expressive of contempt. In the original, five forms of beating are referred to by the Evangelists in describing this pathetic scene.

Vers. 66, 67, 68. These three verses tell us of Peter's first denial of his Master. He had stood warming himself at the fire in the outer court, where he could both see and hear the trial of Jesus. While standing there, one of the maid-servants of the high priest accosts Him with, "Thou also wast with the Nazarene, even Jesus:" so Rev., which gives the contemptuous style of the utterance better than the old version. "He denied—I know not, neither understand" he not only denies his discipleship, but even knowledge of Jesus, and more than that, what even he meant! So do men, who swerve from truth needlessly, overdo the sin; the downward steps were self-confidence, indolence, cowardly compromise, and getting into bad company—so he was prepared for this terrible fall.

Vers. 69, 70, 71. The second and third denials. "A maid." Rev. "the maid;" giving the idea that it was the same maid as before. *S. Hall* says, "This second recognition seems to have been a general one, beginning by the fire, recurring in the porch, where this maid attacked him. If the maid mentioned in ver. 69 was not the portress then, it is possible she takes up her banter again. Luke tells of a man recognizing him, probably a servant standing in the porch, one of those to whom the maid spoke. "Of them:" twice repeated, shows that contemptuous bitterness was already strong against Jesus and His followers. "Again denied:" Matthew, "with an oath:" how steep the downward path of sin. "A little after:" about an hour, Luke says. "They that stood by:" he had joined in the conversation to disarm suspicion, and drown his own thoughts, but this very thing led to a further charge. "A Galilean—thy speech:"—Rev. omits this clause, but it is in Matthew, so is genuine to the narrative. "Curse and swear:" called God to witness the truth of what he said, and invoked curses on himself if it were not so.

Ver. 72. "Cock crew:" second time, about three in the morning. "Called to mind:" helped thereto, no doubt, by the look of Jesus; likely the Saviour had heard the denials, certainly He knew of them. "Wept:" lit. continued weeping tears of bitter, sincere repentance.

HINTS TO TEACHERS.

Caution.—The lesson is a long one; do not attempt to go through all the details minutely, but group the facts together of Jesus before the Council, and Peter's denial, and so teach.

Topical Analysis.—(1) He opened not His mouth (vers. 35-61). (2) He confessed, and denied not (vers. 62-65). (3) Peter's denial (vers. 66-72). Our notes are so full, that the remarks on the topics must be very brief.

On the *first* topic, we may point out that the silence of Jesus is an example to us. There is a time when silence is the best reply to false accusation—when it is the best wisdom and the most effective reply. There is a grand dignity in the picture of the silent, suffering Saviour, which should for ever take from His professed followers all impatience and railing reply.

On the *second* topic, we may show that there is also a time for speech—a time when great truths have to be confessed—when, no matter what the risk, we have to stand up and speak out for God and Christ. While we may be careless of what men say about ourselves, we must be jealous of what they say about our Master and the eternal truths of His Gospel. Point out that this utterance of Christ for ever settles the question as to who He was. He is the Son of God—the Christ, the Saviour of the world.

On the *third* topic, the teachings have been somewhat anticipated in our last lesson. Recall the downward steps of Peter—self-confidence, want of watchfulness and prayer, going into temptation; the experience of many, alas! since Peter. Show how that even in his fall Jesus loved him, and had graciously given a sign to recall him to a sense of his sin; so if we sin against Jesus, but with sincere repentance turn to Him, He will forgive us even as He forgave Peter, make us His servants indeed, and honour us by using us for the blessing of others.

Incidental Lessons.—On the *first* topic—That silence is often more powerful than speech.

That to-day, as then, the witnesses against Christ do not agree; they answer one another.

On the *second* topic—That there is a time to speak, when God's truth is in question.

The lengths to which the violence of wicked opposition to Christ will go.

If these things were done to the Master, what can the servants expect?

That a time is coming when those judges will behold their prisoner Lord and Judge of all.

On the *third* topic—That a man in bad company is standing in slippery paths.

To doubt the man who backs his statements with profane language.

That the sin of Peter may be ours, if we rely on our own strength.

Can men charge us with being with Jesus?

Main Lesson.—*Christ our example.* In His silence, Isa. 53: 7; Matt. 27: 39; 1 Cor. 4: 12; Heb. 12: 3; 1 Pet. 2: 23. In His confession, Matt. 27: 11; John 18: 37; Acts 3: 18-20; 1 Tim. 6: 13; Rev. 1: 5; 3: 14.

OUR YOUNG FOLKS.

EVENING SONG.

Sleep, my baby, sweetly sleep;
God the Father thee will keep;
Quickly now thy eyelids close,
Softly, peacefully repose.

All without, in winds of night,
Sway the lilies tall and white;
Far above thee, to and fro,
Move the angels white as snow.

Come, ye angels, bright and blest,
Soothe my little one to rest;
Sway his heart and move his mind,
As the lilies in the wind.

Sleep, my baby, sweetly sleep;
God the Father thee will keep;
For His angel guards shall spread
Shelt'ring wings above thy bed.

JUDY'S PUPPY: FOR WHAT HE WAS SAVED.

"Carl, what is the matter with Judy? She's been whining and begging us to go to the shore for the last half hour," said Marion Chase to her brother, who was stretched full-length on the floor, reading.

Carl looked up, listened a moment to the big dog's pleading, then closed his book and said with an evident effort to give up his own pleasure to gratify his dumb friend:—

"Poor old girl, she's in some trouble, that's plain! Come, Marion, put on your hat and we'll humour her."

Marion, who never refused a walk on the sands, no matter in fair or stormy weather, was soon equipped, and the children followed their dog, who tried to hasten their steps, running far ahead and then coming back.

"What a high tide! 'Haven't seen the likes in ten years!' as old Sim would say," said Carl, "Hurry, Marion, Judy has got her nose in those rocks—there's some animal she wants to get at in there! Whatever it is it'll be drowned unless it can swim, and anyway unless it can squeeze out."

Bounding over the rocks and sand, Carl reached the crevice first, and with a short exclamation pulled out—a little puppy. His sister was by his side, and Judy with short, happy barks let them talk as they pleased.

"So that is where she hid her little one! Poor old Jude! she thought father would take this one as he took two of 'em. And you see, Marion, she couldn't get the little thing out—it got wedged in and this high tide frightened her—she knew her baby would be drowned."

The children and dog stood on the rocks, the poor mother nursing and fondling her little one, the boy and girl watching her contentment with great pleasure, for Judy had been their constant playmate and companion ever since Marion's second year.

"Wouldn't it have been just dreadful if she had lost her little doggie!" said Marion. "I do believe she would have stayed by it till she herself was drowned. You see the tide was never so high—O Carl, Carl, we are lost!"

It seemed true at first, for while the children and dog had lingered on the rocks the treacherous waves had crept round them till water surrounded them on every side and the

heavy surf threatened to roll even over their feet.

Carl started up, and seizing his sister's hand, said, "Not a moment, Marion, you must not mind the surf—even if it knocks you down—it is our only chance. Judy will save you at any rate, and I can swim."

"But Judy has her puppy," said Marion with white lips, for she was always a coward in the surf. Carl seized the puppy, and Judy, seeming to understand, kept near Marion. After all, there was not so much danger, though Marion fell twice and was dragged back by a receding wave. In fifteen minutes the children stood, panting and wet, but safe and beyond any possible tide.

"Carl, what did you think of as we ran?" asked Marion in an awed voice.

"Oh, of you and the puppy and—well, I did think how mother'd feel;" this last was added in a shame-faced way.

"I could only say over and over, 'When thou passeth through the billows I will be with thee.' I know He was, Carl."

Carl looked at the pale lips of his only sister, and with a heart full of real gratitude that she was spared said quietly, "Yes, I know He was—always know that when she's near," he added in his heart, for Carl thought this one sister almost an angel, and never teased and bullied her as some boys do their sisters.

"O little puppy, I wonder what your life has been saved for?" said Marion, taking the little dog for a moment, but quickly putting it down, for she felt faint and weak.

Ten years went by. Marion, a woman of twenty two, seemed older than Carl, a young man of twenty-four, for she had been married for two years, and, as she wrote to her brother, "was bringing him the dearest little nephew—just another Carl." She had lived in India with her husband, but was to spend a few years in her old Scottish seaside home, and now the vessel in which she was to come was hourly expected. How Carl watched the winds and tides! A storm came up, and the ship must be on the coast! The young man and his father were on the rocks before dawn, and in the darkness they heard the guns of a ship in distress. They knew that in all probability it was the "Albatross," and their darling with the little one they had never seen, was to drown perhaps, almost in their sight.

Suddenly a sheet of flame lit up the sky. The ship was on fire, and men and women could be seen throwing themselves into the sea. Boats are launched, and Carl started the first one. It was a great risk, but no one cared for danger; all knew "Miss Marion" was in the ship. Nearer and nearer came the boat; now sunk in the trough of the sea, they could see nothing, and again high on some wave they saw, still far ahead, men, women, and children struggling in the angry waters. Each time some had disappeared, O God, would they save her?

Suddenly a small, black object is seen coming towards the boat. It is a dog, and some one is swimming by his side, while there is something on his back.

"Marion! it is she! Here, Hero! here, old fellow!"

But Judy's puppy had seen the boat far off and was by their side before they needed to call. The baby, half-drowned, but saved, was dragged in the boat, and Marion, who had yielded to her father's wishes years before and learned to combat waves and surf, was soon in her brother's arms.

"It was Hero who saved us. How little we children knew what we were doing ten years ago," said Marion faintly, but with a happy quiver in her voice as she saw her baby reviving.

"And this time I thought who was with you, darling," whispered Carl, "and knew that even though you drowned He would keep you safe. Ah, darling, it was you roused me up to succour Judy when I was a boy. You deserve that her puppy should save your little one."—*Christian Chronicle.*

Be noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health,
And gladness in the face.

THE WOLF AND THE BOAR.

One very cold day the wolf found it hard to get a meal. In this state he met with the fox. "Ah," said the fox, "I have good news for you. If you are as fond of pork as I am, I can tell you where an enormous pig is to be met with. He's rather more than I can manage myself, so if you like we will go shares in him."

The wolf was delighted. There was nothing he liked better than pork, and many a young pig had fallen a victim to his appetite, to the great annoyance of farmers in those parts.

"He knows my voice," said the fox, "so he won't come out of his den for me; but if you will tap gently and say a friend wishes to see him, he will be out at once. Then you must pin him by the throat, and I will come up and help you. If you get a firm grasp and hold on, there will not be the slightest difficulty."

"Never fear," replied the wolf; "I am a match for a pig any day; and, besides, I am ravenous with hunger, and shall make an extra exertion to get such a delicious meal."

"Well good fortune to you," replied the fox, "and I hope you will rid the world of the creature, for he is quite a nuisance."

Away went the wolf, and did exactly as the fox had directed, but, instead of the fine fat pig, out rushed a fierce wild boar.

The wolf was so astonished that he fell back as if shot, and then recovering himself made the best use possible of his legs, and by good fortune arrived home in safety.

When he told his mother, a wise old wolf, what had happened, she said:

"My son, when a stranger tells you of something that is to be greatly to your advantage, always inform yourself that all he tells you is true. If the boar had been only a fine, fat pig, you may be sure that the fox would have told you nothing whatever about him."

CHILDREN, obey your parents.

Words of the Wise.

A CHRISTIAN Minister said: "I was never of any use until I found out that God did not make me for a great man."

A STRONG character is not only impregnable against assault, but is effective in aggressive power. It cannot be simply negative.

THE truest philosophy of prayer is learning in the deepest distress. It is then, God is everything to us, the helper of the helpless.

Ah, little I'll wreck, when the journey is o'er, Of the burdens and griefs I so dreaded and bore; They'll all be forgot as I enter the door.

-E. S. W.

YOU cannot measure wealth by a dollar and cent standard. One man with a thousand dollars may be richer than another with a million. Appraise your property once more, and see how much you are worth.

THESE are certain fundamental truths that remain unchanged after all the battling that is conducted over them. If obscured for a time, it must be but for a little while, when they will reappear as clear as ever.

A Sabbath well spent Brings a week of content, And health for the toil of to-morrow; But a Sabbath profaned, Whatsoever may be gained, Is a certain forerunner of sorrow.

-Sir Matthew Hale's Golden Maxim.

How beautiful our lives would soon grow if we carried always with us and put into practice the lessons we learn by experience! We look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind we go on repeating the same follies and errors in the new year. A little heroic decision would enable us to rise every day on mistakes of yesterday.

My bark is wafted on the strand By breath divine; And on the helm there rests a hand Other than mine.

One who was known in storms to sail, I have on board; Above the roaring of the gale I have my Lord.

He holds me when the billows smite; I shall not fall. If sharp, 'tis short; if long, 'tis light— He tempers all.

Safe to the land! safe to the land! The end is this; And then with Him go hand in hand Far into bliss.

JESUS CHRIST laid even more emphasis on the duty and privilege of doing for those who are already His disciples, than on the duty and privilege of working to induce others to be His disciples. Yet this is not the way in which Christians generally look at the relative importance of evangelizing and religious ministering and training. Zeal for those who are out of the Church, too commonly eats up zeal for those who are in it. As soon as a person has fairly enlisted in the Lord's army, it seems to be taken for granted that He will look out for His own rations and drilling. Dr. Wayland Hoyt utters a word of caution against this error, in his "Lessons from Christ's Way of Working."

GOD knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses.—what I can do, and not do. So I desire to be led; to follow Him, and I am quite sure that He will thus enable me to do a great deal more, in ways which seem to me almost a waste in life, in advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this and so He has led me, and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate art Thou O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognise these several gifts from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joys of humility, which is seeing Thee as all in all.—Norman McLeod's Dairy.

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MEETINGS OF PRESBYTERY.

- OTTAWA.—The next regular quarterly meeting will be held in Knox Church, Ottawa, on Nov. 7th, at ten a.m.
LINDSAY.—At Uxbridge, on the last Tuesday of November, at ten a.m.
SARNIA.—In Sarnia, on the third Tuesday of December, at three p.m.
HURON.—At Clinton, on Tuesday, Nov. 14th, at ten o'clock a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 15th December, at half past seven p.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, Nov. 21st, at half past one p.m.
BRUCE.—At Chesley, on Tuesday, December 19th, at two p.m.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of November, at ten o'clock a.m.
BARRIE.—At Barrie, on Tuesday, 28th November, at eleven o'clock a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th of January next, at eleven o'clock a.m.
TORONTO.—On the first Tuesday of November, at eleven a.m.
LONDON.—In the First Presbyterian Church, London, on the 2nd Tuesday of Nov. next, at two p.m.

Births, Marriages, and Deaths.

MARRIED. At the residence of the bride's father, Oct. 14th, by the Rev. Samuel Carruthers, John Stewart, to Cecelia, third daughter of John Jamieson, all of Beverly.
DEATH. On the morning of the 25th Sept, entered into rest, the Rev. Wm. Lochhead, sen., in the 53rd year of his ministry, and in the 82nd year of his age. Once minister of Osgoode, Gloucester, North Gower, and Manotick. Visiting his youngest daughter, Mrs. Hugh Gourlay, Huntly, he was seized with a severe illness, and after several weeks succumbed to the disease patiently waiting his time.

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