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Whole No. 866.

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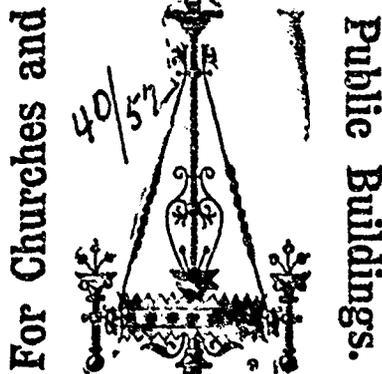
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Household Hints.

NICE PUDDING.—Four eggs beaten separately, one teaspoonful of flour, one teaspoonful of cream of tartar mixed with the flour when it is sifted, half a teaspoonful of soda dissolved in a little water; bake quickly in a biscuit pan; turn out on a damp cloth; put a layer of sauce over the whole surface and roll up warm.

ASPIC JELLY.—A jelly may be made of the bones of the turkey and chicken used in boned turkey by covering them with water and boiling them slowly till the liquor is reduced to a gelatinous mass. This will require some time, and the jelly must be covered with caramel to give the beautiful amber-coloured aspic used by French cooks. It is easier to make a jelly with brown beef stock and gelatine.

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INDIAN MEAL GUEL.—Wet two table-spoonsful of the meal to a smooth paste with cold water, and stir it into one pint of boiling water. Let this boil half an hour and stir occasionally, as it burns readily. It becomes too thick, add water. Seasoned with salt, sugar, lemon juice and grated nutmeg it becomes quite delicious. It is still further improved by the addition of a tiny piece of butter, if this be not forbidden.

CREAMED CODFISH.—To make cream of cod remove the skin and bones from the boiled fish and rub through a fine sieve. Rub together two table-spoonsful each of butter and flour over the fire, stirring until smooth and free from lumps. Add gradually one quart each of milk and water, both boiling. Put in one cupful of the prepared fish, seasoning with grated nutmeg, white pepper and salt, and boil for two minutes.

POTATO GEMS.—A good way to make potato gems is to work one cup of cold mashed potato smooth into one cupful of sweet milk. Stir in one cupful of corn meal, or enough to make a batter which will drop easily from a spoon, with a pinch of salt, and add one well-beaten egg. Beat briskly three or four minutes, then put into well-buttered gem pans and bake twenty minutes to half an hour with a steady but not too hot fire.

MUFFINS.—Two cups of fine, dry crumbs, two heaping table-spoons of flour, two cup of boiling milk, two beaten eggs, one cup of boiling water, half a teaspoonful of salt, one tablespoon of butter; pour the boiling, salt water, on the crumbs, let them stand covered for half an hour, drain off the liquid without pressing the crumbs, and beat in the flour, add the butter to the hot milk and then in next, beat until nearly lukewarm, and then put in the eggs. Bake in muffin rings.

SYRUP OF CHERRIES.—Procure some fine ripe cherries, take off the stalks; crush the fruit and leave them in this state for twenty-four hours. Then strain the juice through a sieve by squeezing the cherries, and afterwards through a jelly bag. When the liquor is very clear weigh it, and in a pint of juice dissolve two pounds of white sugar; then put it into a preserving pan; boil up once, and take off the scum; strain it and put it into small bottles.

OYSTER SALAD.—Take a gallon of fresh oysters, the yolks of six hard-boiled eggs, one raw egg well-beaten, two spoonfuls of salad oil or melted butter, two spoonfuls of mustard, with one teaspoonful of good vinegar and a little pepper and salt; mix with four bunches of celery chopped fine. Drain the liquor from the oysters and put them in some hot vinegar over the fire; let simmer five minutes; cool. Work the yolks of the eggs, and mix all the seasoning together and pour over the oysters and celery.

FRUIT CHARTREUSE OF ORANGE JELLY.—Make a chartreuse of fruit in a round or oval mould, having a quantity of fruit left, having also a quart of orange jelly, which place on ice in a bowl, whisking it until on the point of setting. Then place a layer of it in the chartreuse, then a layer of the fruit, the jelly, and so on until quite filled; place upon ice, and when set and ready to serve, dip in luke warm water, turn it out upon your dish, serve garnished round with jelly in the skins of the oranges, cut into quarters after it has been set, or leave out the garnishing.

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, SEPTEMBER 12th, 1888.

No. 38.

Notes of the Week.

PROFESSOR PIAZZI SMYTH, the Astronomer Royal for Scotland and Professor of Astronomy in the University of Edinburgh, has resigned his position. Professor Smyth did not teach astronomy, but has devoted much attention to the Great Pyramid, which he believes to contain the inspired standard of weights and measure. He has established quite a large and enthusiastic sect holding this belief.

THE Hon. G. W. Ross, Ontario Minister of Education, has had the honorary degree of LL.D. conferred on him by the University of St. Andrew's, Scotland. The intelligence, energy and tact with which the Ontario Education Department is conducted is generally recognized not only throughout the country, but wherever an interest in educational progress and efficiency prevails. In Dr. Ross' case the honorary distinction is deservedly merited.

THE British Association for the Advancement of Science met at Bath, England, last week. Canada is well represented, Dr. Sterry Hunt, Dr. MacFarlane, of Ottawa, and Dr. A. C. Lawson, of the Geological Survey, are expected to take part in the proceedings. When the British Association meetings close the World's Geological Conference takes place, and Dr. Lawson is expected to appear as the exponent of Canadian geology.

THE Ontario Sunday School Association will hold its Convention at Kingston on October 16, 17 and 18. Among the prominent workers who will take part are, Bishop Vincent and Mr. William Reynolds, president of the International Sunday School Association. It is expected that there will be a large attendance of workers from the Province of Quebec, who are certain to receive a warm welcome from their Ontario brethren. Reduced rates by the Grand Trunk and Canadian Pacific will be made to all attending the Convention.

DR. MARCUS DODS' paper read at the Presbyterian Council, has occasioned much controversy and not a little misapprehension. His friends extend to him their full confidence, as the following sentence from a letter by the Rev. Norman L. Walker, of Dysart will show: I may be quite at sea in my interpretation of the essay, but until I hear to the contrary, I will continue to believe that Dr. Dods intended to commend in his own way a method which is in general use among wise men already, and had no thought whatever of proclaiming from the pedestal of the Alliance his own private opinion about the fallibility of Scripture.

A FELLOW PASSENGER of Matthew Arnold in his voyage to England, returning from America, noticed that he every morning industriously read a small book bound in morocco. Picking it up one day he found it to be the New Testament in Greek. He commented to Mr. Arnold on his regularity in reading it. "Oh yes," he said, in his characteristic manner, "I find it the most delightful reading I can get; and its style and merit as a work of literature never ceases to please me." Mr. Arnold had a remarkable familiarity with the text of the Gospels.

AN English contemporary says: The young man who rules Germany seems to have a knack of making speeches that need revising for the press. The habit is one which may create dangerous situations or may only reduce the speaker in public esteem. To say that you will defend your house and goods will promote order, but what is likely to be the effect of vowing that the whole family will perish in the front garden rather than lose a corner of it? Certain provinces may be legitimate property and very useful, yet forty-two millions of people have something else to do in God's world than to die on one field for a claim which they certainly could not exercise after that feat. We fear that the braggadocio of the German Emperor has

something to do with the lamentable success of Boulanger in his candidature just now.

A CORRESPONDENCE has been published between the Archbishop of Canterbury and Lord Carnarvon, in reference to the opening of churches for private devotion on week days. Lord Carnarvon is in favour of the movement, and so also is the Archbishop of Canterbury, and it is mentioned by his Grace that among those who approve of it are the Bishops of Durham, Winchester, and Peterborough, the Speaker of the House of Commons, and the Duke of Westminster. Lord Carnarvon thinks that in the meantime the proposal might be confined to towns, but on this point the Archbishop expresses no opinion. The movement purports to be made in the interest of the poor, especially of the religious poor. It is believed that they will welcome the opportunity to rest within the churches on week-days when they feel the need of quiet which they cannot obtain in their own homes.

AN event of an entirely novel character has just occurred in the Edinburgh Extra-Mural School, in the recognition of Dr. Sophie Jex-Blake as a lecturer on midwifery, whose lectures will qualify for the examinations and diploma of the Scottish Colleges. On Dr. Jex-Blake's application for such recognition, a committee was appointed, consisting of the president of the College of Physicians, with Fellows of the two Colleges of Physicians and Surgeons of Edinburgh, before whom Dr. Jex-Blake passed a satisfactory examination, and to whose inspection she submitted the lecture rooms and museums at Surgeon Square, where she proposes to lecture. As a result of this examination and inspection, a formal diploma of recognition as a lecturer has been granted to her, and this event marks an important new departure, as it is the first case in which a woman has been recognized as a lecturer in a public medical school in Great Britain.

A MISSION sent to Palestine from the Russo-Polish Jews, and to which considerable English subscriptions were received, has returned to Berditcheff, the centre of Jewish life in Russia. They were directed to explore the whole of Palestine, and report on the districts best suited for an extensive emigration. After eight months' exploration they declare against any general project of Jewish emigration into Palestine. The soil is reported as unlikely to repay cultivation. It is chiefly the property of the Sultan, and unless the Jewish colonies were protected by the Great Powers they would be harassed by the exactions of the Turks and ravaged by the Arabs. The report of this commission is not deemed quite conclusive by some well-informed Jews in England. A leading rabbi from America who is now in England is visiting London, Manchester, Liverpool, and Glasgow, urging that certain fertile spots be selected, and a limited emigration be at first attempted.

THE Rev. Vilb. Bock, of Orslev, Denmark, speaking at the recent Y. M. C. A. Conference at Stockholm said: For those who stand without there is a cloud over this work; they imagine that we wish to take away from the young the sunshine and joy of youth, and make them old men at twenty; but for us who are within, and have lived with sanctified young men, the glory of the Lord shines beautiful and grand in this work. Neither ought we to make these Y. M. C. A.'s more comprehensible and acceptable to the world by abating anything of the earnestness of Christianity, in making them half-Christian, half-worldly, sometimes singing psalms, sometimes ditties. No doubt these associations would thus become more acceptable to the world, but the glory of the Lord would disappear; the world would take hold of them and introduce worldliness. For some time they will suffer religion at the side of worldliness, but the end of it will be just as if some one would venture to give to Satan one finger, he would be sure to grasp the whole hand, by-and-by the world and worldliness would take all.

PRESBYTERIAN union in Brazil was accomplished and ratified on or about the 30th ultimo, if no change was made from the previously announced plan. Hereafter we need not think of two Presbyterian missionary establishments in Brazil, connected with the parent Churches in the United States. Long ago the workers there wanted to obliterate, as far as they themselves were concerned, the distinction between the northern and southern branches of the Church. Though there were distinct missions supported from different funds, the workers were one body in purposes and methods, and yearned to be one in fellowship. There were, according to the most reliable report, thirty-three churches, under the care of the Presbytery of Rio and about half that number connected with the Southern Presbyterian mission. These organizations were to unite last month, with the blessing of the churches in the United States carried to Brazil by clerical delegates, and with the sanction of the Assemblies which formally approved the formation of a Brazilian Synod, formed of Presbyteries which shall be separated from both the Assemblies in this country, and constituting in Brazil a distinct and independent Church, free from foreign control.

THE Guelph Ministerial Association, disapproving of certain features of the Central Exhibition, have issued the following protest which is signed by most of the ministers in the Royal City: The Guelph Ministerial Association regrets the necessity of protesting against the special attractions of the Guelph Central Exhibition for this year. Because: 1st. Such attractions are immoral in their tendency. 2nd. The payment for such performances out of the funds of the society is a perversion of public money. 3rd. The use of city property for such purposes is an unjust usurpation of the rights of the moral and religious part of the community. We also express our deep regret that the Highland Cadets and Naval Brigade, hitherto so carefully guarded, are to be in any way associated with such "attractions." We therefore appeal to all persons in the community to consider whether it is their duty to withhold their patronage and presence this year, hoping thereby so to influence the directors, that the society may be restored to its proper status and thus the all important interests of agriculture and arts be preserved and exalted. Resolved, that this protest and appeal, together with a programme of the attractions, be sent to the Honourable Minister of Agriculture.

A MOST interesting meeting was held in Association Hall last Thursday evening, presided over by Mr. Stephen Caldecott, president of the Toronto Young Men's Christian Association. The chief speakers were Mr. Daniel Spencer, general secretary of Railway Missions and editor of the *Signal*, and Herr Cohen, a convert from Judaism and a prominent lecturer in England on religious and social questions. Mr. Spencer described the work in which he is engaged, viz., the advancing of the spiritual, moral and material interests of railway employes. Reading rooms are established in England at many stations available to the men. Wholesome literature is circulated among them, convalescent homes are established for injured employes, orphanages are provided for fatherless children, and, in fact, everything possible is done to better the condition of this meritorious class of public servants whose calling is one of great risk and danger. Mr. Ratcliffe, who, under the auspices of the Young Men's Christian Association, does excellent service among the railway men in Toronto, spoke encouragingly of his work among them. There were some 2,500 persons so employed, and in forcible terms he solicited help in volunteer work and aid in the distribution of literature. Herr Cohen is a man of marked personality, quaintly dressed in antique style of raiment. As a speaker he is earnest, forcible, graphic and direct. He at once succeeds in placing himself on cordial terms with his audience, securing their attention and holding it throughout. Though of Prussian nativity he has a complete mastery of accurate and racy English.

Our Contributors.

CONCERNING TWO THINGS THAT WORRY.

BY KNOXONIAN.

The *Globe* interviewed Talmage the other day at Grimsby Park, and the Brooklyn preacher threw this ray of light on his mode of working:

"You must receive a great many requests to preach and lecture through the country?" suggested the interviewer.

"Probably 500 for every one I am able to accept," he replied.

"How do you manage to crowd so much work into your life?"

"Simply by not allowing myself to be troubled by anticipation or retrospection. I get one thing done and never think about it again. I find that a great many preachers allow themselves to be worried by these two things."

So they do, and so do nearly all the other men. Probably preachers worry more over the past and anticipate more troubles than any other class of men, but all men are more or less given to fretting over past mistakes and borrowing trouble from the future. It is a poor business, but we are all in it. It is a business that never pays, but we pursue it as industriously as if it yielded a good revenue. We all lose by it, but most of us stick to it as closely as if it brought in ten thousand a year.

RETROSPECTION.

There is a kind of retrospection which is a Christian duty, but that is not the kind Talmage means. He means worrying over past mistakes, past errors of judgment, and past duties not so well discharged as they might have been.

A preacher prepares a sermon with great care. He delivers it as well as he can, and ten minutes after delivery he sees how that sermon might have been greatly improved. He recalls tame, flat paragraphs that might have been brightened or made more pointed, and one or two that might have been left out. He thinks of points that might have been sent home with more power. What is the use of worrying about it? You did your best at the time, and that is all any one can do. Worrying in such a case is senseless, because it was the doing of the thing that showed you how it might have been done better. Do better next time.

A young lawyer, who had passed his final examinations cleverly, told this contributor that if he just had another chance at those papers he could sweep them. Of course he could. The experience gained by the first examination, aided, perhaps, by a peep at the text-books when he went home to find the correct answers to questions on which he had partially failed, would help any one to answer better the second time. Because one can do anything better the second time than the first is no reason why one should worry. That is one sign of an improving man.

A speaker says a foolish thing in a speech. Nearly everybody forgets all the good things in the speech and remembers the foolish thing. That is a way most people have. What is the use in lying awake all night worrying about that foolish thing? Your enemies will give due attention to that foolish utterance. They will repeat it out of its connection, misrepresent it, exaggerate it, distort it and put it to every conceivable bad use. Let them attend to it, and you go on with something more useful. They will work at it for nothing and board themselves. Give them the contract.

A man makes a bad move in business. Will it mend matters to worry over it for the remainder of his lifetime? Worrying makes the thing worse, because it unfits one for present duty. Crowd the mistakes of a past lifetime into the present day and the day is lost. You have work to do to-day. Everybody expects you to do it well, but you never can do it half well if you are carrying a load of past mistakes.

Nine-tenths the people who expect you to do your work well don't care a straw about your past errors. All, most of them know, or care to know, is that you have present duties which they think you should discharge well. Once more we say, if you live continually in the past and moan over past mishaps, you never can do much in the present. Talmage and men of his stamp do a tremendous amount of work mainly because they never allow the past to worry them.

ANTICIPATION.

The Brooklyn preacher says he never allows himself to anticipate. No doubt he means that he

never borrows trouble. He never allows gloomy anticipations to interfere with the discharge of present duty. That is one reason why he can do such a tremendous amount of work. In one of his lectures, Spurgeon said to his students—"Gentlemen, live by the day, aye by the hour." A man who has learned to live by the hour has learned something worth more to him than metaphysics. Bringing in the troubles of coming years and crowding them into one day makes the day a dark one. Each day brings its own work, and if you add to the work of that day the work of ten or fifteen coming years, you need scarcely expect to get through the day comfortably. Each day brings its own worry, and if you add the imaginary worry of future years, you may find some difficulty in keeping your nerves firm and your digestion good. Each day has its own troubles, and if you add to the troubles of any one day the imaginary troubles of your future life, your hair will soon become gray.

Besides, imaginary troubles are always harder to bear than any real ones. The imagination is a lively faculty, and if you let it loose on future troubles, you may be sure it will paint them black enough. God has not promised us strength to bear imaginary ills. These two considerations, the absence of strength and the dark colour of imaginary ills, always make borrowing trouble a bad business. The fact is a man who constantly drags the imaginary troubles of the future into the present never can do much or good work. Present duty requires all the energy we have, and if we load ourselves down with borrowed trouble, present duty always suffers.

A wife greatly given to borrowing trouble was asked by her husband to "Let the Lord have something to do with the government of His own world." "Let the Lord have something to do with the government of his own Church" would not be bad advice for many people.

THE WORLD'S Y.M.C.A. CONFERENCE AT STOCKHOLM.

(BY A SPECIAL CORRESPONDENT)

How to get to the capital of Sweden was a question that weighed with your correspondent as he was seeking to lay his plans wisely from London in July. Various routes presented themselves. Cook's agents offered inducements. The Gotha Canal route had much in its favour. But the favourite passage, and the one most largely patronized was from London to Edinburgh and, thence by the Norway fiords, and on from Thronthheim to Osteraund and Upsala to the "Venice of the North."

Of the hundred passengers and delegates to the World's Conference that left the port of Leith on the 3rd of August, the writer was one. The party was composed of representatives, male and female, from the United States, Canada, England, Australia, Scotland and Ireland. We left in the evening; had a good night, battled with *mal de mer* on Saturday, and on Sunday morning, much to our delight, we were anchored about rising time at Hangesund, our first calling place in Norway.

Norway is not as well known as it deserves to be. Before many years it will be a greater favourite than Switzerland. It is a most delightful place for a holiday trip. Our week on the *Sirius* with Captain Juell, who was presented, together with the under officers, by us with a purse containing \$200, as a token of our appreciation, gave us new ideas of Norway, and new reasons for commending it to those who are seeking for rest and refreshment. It has been asked "Is Norway like Switzerland?" I believe the following is a proper answer, "No, Norway is only like Norway." It is not so grand as regards the height of its mountains; yet its grandeur is far more solemn. It has a dozen fiords far more startling than the lake of Lucerne. In a day's journey you will pass waterfalls and cascades which would make a fortune to "proprietors" in Switzerland, and are not so much as mentioned in the Norwegian guide books. Switzerland is grand beyond compare, but it must be confessed it is a monotonous grandeur. Not so with Norway; its charms of scenery are varied as they are unique. A coast wild and rugged; mighty pine forests interminable; lakes beautiful as Windermere; fiords awful in their grandeur; valleys rich in their fertility; fields bare and barren; sport with the gun, sport with the rod, these and a hundred other charms

may be entered in the catalogue. The land of the midnight sun, the land that possesses the awe-inspiring Naerodal, the land with a coast telling of ice work of ages, is a land that a visit thereto attracts to God. Never shall I forget the days spent in my first visit to this majestic country.

We anchored at a number of ports, and traversed the land by Stolkjarre or Cariel, and either returned to the place where we left the steamer, or else made up to her as she called at another port, to which a trip across the country made the route shorter.

Stockholm was reached on the evening of the 14th, and the Conference opened on the following day.

The 400 delegates that have centred in Stockholm for a week are representatives from nearly 4,000 Young Men's Christian Associations throughout the world. These Associations have an organization known as an International Union, and this union has an Executive Central Committee, with a president, secretary and offices at Geneva. This Central Committee has twenty-one members, composed of a delegate from each nationality. The president is Gustave Tophel, who delivered one of the most brilliant addresses at the present Conference. One of the duties of the Geneva Executive is to arrange for a triennial meeting which, in these latter days, is popularly known as a World's Conference.

The first of these conferences was held in Paris in 1855. At stated periods since that date, conferences have been held in Geneva twice, in London twice, in Paris a second time, in Elberfeld, Amsterdam and Hamburg. In 1884 the tenth Conference was held in Berlin, and was helped much by the kindly recognition of the late Kaiser William. The Conference just closed is the eleventh in the series.

George Williams, the instrument in God's hand for the founding of the first Young Men's Christian Association in June, 1844, took part in the proceedings that have just been brought to a close in this city. Canada has the honour of the first Association of the American Continent, one having been organized in Montreal on the 9th of December, 1851. Since the organization came into existence its growth has been marvellous. The most marked growth has been in America, especially in the United States.

The United States and Canada, which up to the present have been taken together in the statistical tables, head the list among the Associations throughout the world, with 1,240 Associations and 152,721 members. Following these are the under mentioned countries with Associations and membership respectively as follows: Great Britain and Ireland, 605—51,518; Germany, 673—45,752; Holland, 505—7,409; Switzerland, 372—5,000; France, ninety three—850; Sweden, seventeen—300; Belgium, twenty-two—415; Denmark, seventy-three—1,667; Spain, ten—150; Italy, twenty-seven—480; Turkey, one—twenty-five; Austro-Hungary, nine—ninety-five; Russia, nine—250; Norway, forty-three—690; Asia, forty-eight—450; Africa, twelve—580; Australia and New Zealand, twenty-five—5,500.

The Associations in America have property valued at \$6,708,230. There are seventy-seven Railroad Associations; 273 college; forty coloured, and fifteen Indian. Sixty-three report special work among commercial travellers; 158 have organized Boys' Departments and 435 have Women's Auxiliaries.

International Conventions have been held in America since 1854. The first was held in Buffalo. Three of those have taken place in Canada. The last one was held in 1887 in San Francisco.

The eleventh World's Conference was opened in the Blasieholm's Church, Stockholm, Wednesday, August 15, by an introductory service conducted in Swedish by Professor Rudin, of Upsala. The late Great Governor of Stockholm, Baron G. Afligglas, delivered an address of welcome, after which the Right Rev. K. H. Gez. Von Scheele, D.D., of Visby, Sweden, who was afterwards chosen president of the Conference, delivered the formal opening address. After the presentation of the delegates from each country and a *resumé* of the work done since 1884, the delegates retired to the Rydberg Hotel where, as on each day at three p.m. during the Conference, dinner was served.

At five p.m., during the days of the Conference, a public meeting was held. Each day found a large attendance. Addresses were delivered by Rev. G. Tophel, of Geneva, Krummacher, of Elberfeld, Sobolt, of Drammen, Williams, of London, Frommel, Court

Chaplain of Berlin, Hoskyns, of London, Beck, of Denmark, Lyons, of France, Favre, of Geneva, Morse, of New York, Farewell, of Chicago, and others.

At a quarter to seven each evening prayers were observed. These were conducted day by day respectively by Rev. G. Beskow, of Stockholm; J. C. Brigg, Court Chaplain, Stockholm; Lunden, of Gothenburg, and Rev. K. J. Montellius, of Stockholm. These as well as the morning prayers which were led by E. Osterman, of Gothenburg, Haggstrom, of Norrköping; Dr. Carl Martin, of Upsala, and Rev. A. Levgreen, of Stockholm, were marked by a lengthy address which constituted one of the features of the proceedings and which was printed in "our own tongue" for the benefit of those who do not understand the language in which it was delivered.

The subjects treated by the Conference were the following: "What the Bible says to the young men of our day," "What means ought to be employed for the spiritual development of the members and for the conversion of young men in general?" "The mutual duties of members of the Y. M. C. A.," "The means which ought to be employed by the Association for the moral development of their members," "Creation and organization of Associations," "Different kinds of Y. M. C. A.," "The real source of life for our Associations," "The different means employed for the physical development of young men," "The Y. M. C. A., as connected with true and false socialism" and "The Associations' work in non-Protestant countries."

Each subject was brought before the Conference on a written paper, after which discussion was engaged in as time and circumstances permitted. The difference in language that marked the Conference, and the time taken up in interpretation created a difficulty which was much felt. It would not be to the point to give the names of each speaker who took part, much less to report what they said. Suffice to say, that there was much spoken that was good, considerable with little in it, and a part with nothing; the American delegation on the whole did well.

King Oscar II., who was on public duty outside of his own realm, while the Conference was in Session, telegraphed his congratulations and best greetings from Berlin. The Crown Prince and Princess invited the delegates to the Royal Palace at Drottningholm for an afternoon, where most solid enjoyment was experienced, while the good people of Stockholm showed the visitors abounding hospitality. The excursion on the Baltic Sea on Friday afternoon will live in the remembrance of delegates, their hosts, hostesses and newly made friends for many a long day.

God speed the work of the Y. M. C. A., in all lands! Let it work alongside of the Churches and proceed with discretion, and when in Amsterdam or Paris, the next Conference shall be called together, the interval will have some new tale to tell concerning the up-building of the kingdom of Christ.

Kingsgatan, Stockholm, August, 1888.

MISSION WORK IN ALGOMA.

BY THE REV. W. T. MCMULLEN, WOODSTOCK.

MR. EDITOR,—Having as a member of a deputation representing the Home Mission Committee and the Presbytery of Bruce, recently visited several sections of our Mission field in Algoma, the friends of the cause may be interested in hearing my observations and impressions as to the field and the work being done.

The deputation consisted of Rev. A. Tolmie and myself, with Rev. A. Findlay, Superintendent of Missions in Muskoka and Algoma. The duties assigned us were varied, including the investigation of chronic difficulties in certain fields.

We met at Spanish Mills, on the 16th August, for the licensure and ordination of Mr. J. J. Elliott as missionary in that field for two years. The Clerk of Bruce Presbytery, Rev. James Gourlay, and Rev. E. Cockburn, of Uxbridge, joined us there with Rev. Mr. McLennan, ordained missionary at Thessalon, and took part in the very thorough examination to which Mr. Elliott was subjected, and which he stood with credit to himself and to the college in which he had received his training.

The ordination service in the evening was attended by a crowded congregation, the interest felt being

the greater on account of its being the first service of that kind held on Manitoulin Island.

Generous hospitality was accorded us by Mr. and Mrs. Heizerdt and other members of our Church there.

The large saw mill, of which Mr. Heizerdt is manager, gives employment to about seventy men, has capacity of turning out 100,000 feet of lumber per day and forms the chief industry of the village. Leaving Spanish Mills next day, we came by steamer *Baltic* to St. Joseph's Island, arriving on Saturday, and on stepping ashore I was informed that I was to preach in two places that afternoon, and dispense the ordinance of the Lord's supper in three places on the Sabbath, Caskawan, Hilton and Irwin's School house.

I fulfilled these appointments with the exception that I made Mr. McConnell, student, preach the action sermon at the third place, which he did with acceptance. The roads were terribly rough, and I need not say that I felt tired when the day's work was finished.

Mr. Findlay preached and dispensed the sacrament the same day at Mountain, Lines' and Richard's Landing. Eighteen new members were received that day into full fellowship in these six stations, through the labours of the two students who are there for the summer. On the same day, Mr. Tolmie preached and dispensed the ordinance of the Supper at Tarbut, on the mainland, where we all met with the congregation on the Tuesday, to settle, if possible, a long pending difficulty, in which we hope we were successful. Driving fifteen miles into the interior in a farm waggon over indescribably rough roads, we arrived at a late hour at the humble cottage of Mr. Gregor McGregor, who gave us a most hearty welcome, and there we rested for the night. The morning's light revealed to us that the cottage stood on the margin of a beautiful lake studded with small islands; that it was guarded on one side by a lofty and almost perpendicular wall of solid rock towering high above the house in massive majesty, and on the other by a range of very steep and well-wooded hills, the little valley in the centre constituting the farm.

A walk of five miles brought us to Murray's School House, where, at two p.m., a meeting, remarkably large for a week day, and in such a region, assembled. At the request of the brethren I preached a short sermon, and then we entered on the business for which we had come. A list of resolutions of the most extraordinary nature had been passed by the congregation in August, 1887, and the missionary then in charge had, for reasons known to himself, circulated a very remarkable petition, and induced many of the people to sign it. When the full facts were stated by the deputation, the people were astonished and indignant, and declared they had been deluded by the former missionary. The present missionary, Mr. McEachern, student, is doing excellent work, though his right of entrance on the field was called in question, and serious difficulties were put in his way by the former missionary. A drive of eleven miles next day through a pouring rain and over very rough roads brought us to Bruce Mines, where our cause may be said to be extinct, and then eleven miles by rail brought us to Thessalon, where we held a meeting in the evening. A new Presbyterian Church is there approaching completion, and an ordained missionary, Rev. Mr. McLennan, makes that the centre from which he supplies Gospel ordinances in five or six other stations. Through all the region visited, the people are poor, the struggle to make a living is evidently a hard one, the winter is spent in cutting and drawing logs. Agriculture has poor prospects, the work of the missionary is peculiarly difficult, and requires that he be a man of considerable power in the way of physical endurance, hopeful spirit, and thorough consecration to the work. Some of our missionaries in that region walk from fifteen to twenty miles on the Sabbath, and preach three times. The people are very kind and warm-hearted, and prize highly Gospel ordinances. Let those who contribute to our Home Mission Fund remember that such is the work our missionaries are doing, such the kind of people among whom they are labouring. Sabbath, the 26th, I spent at Sault Ste. Marie, preaching for our missionary, Rev. John Renzie, in the evening to a crowded congregation.

The prospects there are very cheering. The visit of our deputation throughout the region described has

I believe, done much good, cheered the missionaries and the people and quickened our own sympathies for both.

THE MONTREAL WITNESS AND THE CALVINISTS.

MR. EDITOR,—In the *Montreal Witness*, of August there is a letter from a Mr. Gordon, on "Church Union," of which the following is the last paragraph:

Why not shelve your creeds? It would be difficult to find in this day an educated Episcopalian who would give assent to all of the thirty-nine articles; an educated Presbyterian who could accept the Calvinistic theories? Why hold on to them? Why not go right back to the simple teaching of Christ; get the gaps in your line close and be prepared to move forward.

According to Mr. Gordon, you may, without much difficulty, find in this enlightened age, an educated Episcopalian who will assent to some of the thirty-nine articles; but you will with great difficulty find an educated Presbyterian who will accept any of the "Calvinistic theories." As the thirty-nine articles of the Church of England are mainly Calvinistic, these are, of course, among the ones to which it would be difficult to find an educated Episcopalian to give assent. Mr. Gordon says nothing about the Arminian "theories" nor about immersion. The only "theories" which he plainly says should be shelved, are the Calvinistic ones.

His letter is dated "Niagara on the Lake, Ont., July 27, 1888," so it very soon appeared in the *Witness*. Here is the editor's Targum on it:

Many will dispute Mr. Gordon's last propositions, but it is not so much over what they believe, but over what they deny, or what they think other people believe that they quarrel most. Of this we can well say, Lo! the mist hangs o'er the river.

Mr. Gordon's language, in plain English, amounts just to this, that with scarcely an exception, professing Calvinists are either ignoramuses or hypocrites. Now, to say nothing of ministers, there are many laymen who profess to be Calvinists, who occupy the very highest places in literature and science, and whose Christian character is not inferior to their scholarship. Are they hypocrites? Are, for example, Sir Daniel Wilson, who, though not a Presbyterian, is a Calvinist, and Sir William Dawson hypocrites?

Well, I sent an article to the *Witness* calling on Mr. Gordon to state distinctly what these absurd, abominable, and horrible Calvinistic "theories" are which it would be so difficult to find, in this enlightened age, any educated Calvinist able to accept. I asked not the titles of the theories, but the theories themselves. I would not let him skulk behind the vague expression "the Calvinistic theories." It was an act of justice which he owed Calvinists, to do as I required of him. The *Witness* wastebasketed my article. I sent it another of the same kind, but shorter. The second shared the fate of the first. The *Witness* has thus let Mr. Gordon have a right good kick at the Calvinists; thus, when he was challenged to speak plainly—which would have brought him into trouble—"put the shield of its protection" around him. It has thus, in effect, made itself a partner with him.

In a later number, the *Witness* said that Arminians and Calvinists look at God's sovereignty and man's free agency from different points. Then it related the story of the knights and the shield, one side of which was gilded, the other silvered. Both the remark and the illustration have thousands of times been made and used. I replied, saying that Calvinists look at both sides of the shield. I refer to the Confession of Faith in proof that they do.

The Anti-Calvinist tune has been played long enough. Let those who play it alter their burdy gurdy, and give us for a change the Anti-Arminian tune. There are Arminians who say that God does not know all things from eternity, that is, He is adding to His knowledge; who hold views according to which it is as unbecoming to pray God to change the sinner's heart, as it would be in the farmer to pray Him to plough his fields for him; and who say that the doctrine of God's sovereignty makes him "worse than the very devil himself."

The Calvinism which is so bitterly assailed, is like the fiddle of which its owner said: This fiddle I made out of my own head, and I've enough wood to make another.

T. FENWICK.

Elders Mills, Ont., September 1, 1888.

Pastor and People.

THE LITTLE WORN SHOES.

A mother stood by an open drawer.
"These now are too small to use."
And she laid away, with a careless hand,
A little worn pair of shoes.

Then she took baby up in her tender arms:
She knew 'twas her rightful place,
And the mother imprinted a loving kiss,
On the upturned baby face.

Little soft golden rings of hair,
And blue eyes open wide,
A sweet little mouth and a dear little nose—
A baby who never cried.

But tired of laughing and toys and fun,
And tired of trying to creep,
The little head drooped on the mother's arm
And baby was fast asleep.

A year rolled on, and the mother's heart
'Twas chastened beneath the rod,
The house was still, with no baby voice,
For the baby was home with God.

The mother tried to forget her grief,
But she did not attempt to pray;
"She could not love God," she bitterly said,
"Who had taken her child away."

Again at that drawer the mother stood,
With a worldly and careless face,
But at something she saw a tear dropped down,
And hid in the folds of lace.

The little old shoes she held in her hand,
As she stood in the twilight there.
"I must see my baby again!" she cried,
And she fell on her knees in prayer.

In a sobbing voice she softly said,
"O God, Thy way I choose!"
And she tenderly kissed, and she clasped them close
The little worn pair of shoes.

THE GUID WORD, BY JOHN.

CHAPTER TWA.

BY WILLIAM WYE SMITH, NEWMARKET, ONT.

On the third day was a waddin' at Galilee-Cana; and Jesus' mither was there. And baith Jesus and the learners had a bode to the waddin'. And when the wine ran dune, Jesus' mither said till him, "The wine's a' dune!" Jesus said till her, "Aih, wumman, what hae I to do w'ye e-now? My hour'll be here, belyve!" But His mither counsell't w' the servants, "Whatsomever He bids ye, gang and do't!" And there were stan' in sax stane troughs, according as the Jews purify't their sels; and ilk wad haud two-three firkins. And Jesus tell't them, "Fill the water-troughs w' water." And they fill't them teemur' fu'. And He spak to them, "Dip out now, and tak it to the maister o' the feast." And they gaed w'it. As sune as the maister o' the feast had pried the water-wine (and kent-na whaur it cam frae; but the servants kent), he cry't to the bridegroom, "Ilka man wales out his best wine, to hansen the feast; and whan folk are weel-stocked then feshes the second wale; but ye hae hained the best wine till now." Thus Jesus begude to do His great warks in Galilee-Cana; and shawed forth His glorie; and the learners lippen'd him. And then He gaed down to Capernaum w' His mither and His ain folk, and the learners, and they stoppit there a wheen days.

And the Pasche o' the Jews was ner-hand; and Jesus syne gaed up till Jerusalem. And there He faund i' the temple the sellers o' nowte, and sheep, and dows; and the nifferers o' siller sittin'. And He made a pair o' tawse w' sma' cords, and ca't them a' out; and the sheep and the nowte beasts; and teemed out the nifferers' siller and coupit their tables. And tell't them that sell't dows, "Tak thae things awa; ye'se no mak My Faither's house a house of traffic!" And the learners min't how it was putten' down, "Thy house's zeal devours me."

Then up spak the Jews till Him, "What ferlie hae ye to shaw, gin ye pit out yer han' to sic like wark? Jesus said till them, "Mak an end o' this temple, and in three days I'll restore it!" Than cry't the Jews, "Sax and forty years gaed by afore this temple was a biggit; and are ye gaun to big it i' three days?" (But it was the noolie temple o' His ain body He spak o'.) And sae, belyve, when He was risen frae the

dead the learners ca't to mind that He had said this till them, and they lippen'd the word and a' that Jesus had said.

And when He was at the Pasche, in Jerusalem, as the feast gaed on, mony begude to believe on His name, when they saw the ferlies dune aneath His hand. But Jesus didna lippen and gie Himsel' ower till them, for He ken't men; and need't na that ony s'nd tell Him about a man; for He kent what was in man.

PLAINNESS IN THE PULPIT.

A man who cannot make things plain is not qualified to fill a pulpit. First of all, let a preacher think out his subject so thoroughly that his ideas shall lie clear and distinct, like crystals, in his own mind; and then let him remember that a "straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God—darkening counsel by words without knowledge? What right has he to come before plain people in the strait-jacket of professional dignity, and talk of "volition" instead of will, "intellectual process" instead of thinking, and "moral obligation" instead of duty and the like, as if the very use of language were, as Talleyrand suggests, "to conceal one's thoughts?" What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has he to hide that Christ whom he is to make known, amid the flowers of rhetoric, as Verelst in his portrait of James II. virtually hid his Majesty in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hawes, was dying, he said, "I wish to live to preach the Gospel more simply." How many at death's door have felt as he felt?—*Dr. H. C. Fish.*

A WARNING.

The devil is a cunning angler; if he cannot land his trout by hook, he will take to tickling. As the sensation is grateful, comforting, he seldom fails. Who does not like to be sought after? Who does not appreciate the golden opinions of his fellows? A young man, rather than be considered strait-laced, accepts an invitation into questionable society. A compliment has been paid him, and he does not quite like to say "No;" but when it is borne in mind that his presence at one midnight carnival, besides jeopardizing his earthly prospects and putting his own soul in peril, will label the whole proceedings as respectable, and be referred to with pride as a precedent for others equally respectable, the profound importance of the step will be at once apparent.

There is current to-day a devilish maxim that every young man must have his fling. No stone will be left unturned to convert you to the same opinion. You will be urged to add to your knowledge by seeing life in all its phases at theatres, music halls, dancing saloons, gambling hells, and gin palaces. You will be wheedled into these white-washed charnel-houses, these gilded soul-traps, these vile manufactories where the raw and loathsome material of vice is worked up into captivating and marketable shape. For God's sake, beware! Give heed to the warning of Scripture, and the danger-signals standing at every inch of the way. These pure minded, high principled young men—these young men who tell you they know what's what—only just go in to see, that's all—go in pure, come out corrupted—go in rich, come out beggared—go in in the prime of health and manhood, come out sapped of their vigour, shorn of all nobility, bearing away the undying germs of death. Then the old home, once a place of joy, becomes the abode of lamentations.

Get, then, where the heavenly voices can reach you, and be swift to act upon their blest communications. Wait but a little while, and the other voices will all be hushed. In a few short years these flash young men will be no more. They tread a path bestrewed with fading flowers, but which is but a short cut to the grave. Not many years since, I knew a young fellow, respectably connected, who heartily subscribed to this maxim that every young man must have his fling. He was very consistent and practised what he preached. He swore well, drank

well, was a good hand at cards and billiards. He could crack a foul joke, and boast most truthfully of his numerous excesses. Yea, he was a very hero, a kind of planet, round which large clusters of minor satellites revolved. His light burned brilliantly, evoked applause; but lacking power of continuity, suddenly went out. A virulent disease, with bull dog ferocity, fastened upon his body, seized his very vitals, and would not leave go till its fangs had met; then it flung its mangled victim into a dishonoured grave, and left it there for decent folks to bury. Yet he was deemed a good-natured, generous-hearted young man, and a jolly good sort of fellow; but he cracked his last joke at thirty!—*The Quiver.*

PSALMS OF DAVID.

Lives there a weary, travel-stained pilgrim, who has never come to this fountain and been refreshed? Its waters are clear and sparkling, reflecting the image of a heart laid bare to the all-searching eye of God. In the desert of life here is an oasis, a sweet resting place. Here is a healing balm for every wound the world may inflict. Here is a cordial for the faint, given by the hand of inspiration. In its waters there's a virtue, and to the taste sweeter than the honey and the honey-comb.

"As the heart panteth after the water-brooks, so panteth my soul after Thee, O God," is a sweet draught to a soul thirsting, longing for a more intimate communion and fellowship with the Father.

Have you sorrows, have you joys, have you thanks? Go with the sweet singer of Israel, and with him lay them at the Master's feet. David laid bare to God his whole heart. Ah! the sweet communion and fellowship of David and his God was far closer and more intimate than the friendship of Jonathan and David. "Judge me, O God," was his continual prayer. There was ever a sweet confidence and trust in the "Rock that is higher than I," a refuge "under the shadow of thy wings." How strikingly beautiful is David's confidence in God's grace! "The Lord is my shepherd; I shall not want."

Are you weary? Like David, "rest in the Lord." Are you forsaken? "When my father and my mother forsake me, then the Lord will take me up." Are you in doubt as to the right path? "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with Mine eye." Are you impatient? "Wait on the Lord; be of good courage and He shall strengthen thine heart." Are you in the midst of troubles? "My times are in Thy hands. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Are you procrastinating? "To-day if you will hear His voice, harden not your heart." Is your heart broken, tender, easily touched? "A broken and a contrite heart, O God, Thou wilt not despise." Would you pray? "Evening and morning and at noon will I pray." Would you sing? "Come before His presence with singing." Would you tell of God's love to you? "I have not hid Thy righteousness within my heart." Do you love God's house? "I was glad when they said unto me, Let us go into the house of the Lord." Are you humble? "I am a worm and no man." Do you trust in God's grace and power? "Wash me, and I shall be whiter than snow." Do you wish for the joy you once felt? "Restore me unto the joy of Thy salvation." Would you praise God? "Bless the Lord, O my soul; and all that is within me bless His holy name." Have you been tempted? "My feet were almost gone; my steps had well nigh slipped." Are you brought to an extremity? "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." Are you living near to God? "I am continually with Thee; Thou hast holden me by my right hand." Are you overwhelmed with sorrows? "The day is Thine, the night also is Thine." Do you weep? "Weeping may endure for a night, but joy cometh in the morning." Is there solicitude as to worldly prosperity? "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Are you entering the dark valley of the shadow of death? "Into Thy hands I commit my spirit." Do you rejoice at the thought of the resurrection? "I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."—*Mrs. L. Richards, in Christian Index.*

Household Hints.

TO THE DEAF.—A person cured of Deafness and noises in the head of twenty years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John Street, Montreal.

BOUILLON.—For bouillon take four pounds of meat and two of bone; cut the meat and bones in small pieces; add two quarts of cold water and beat slowly; add one tablespoonful salt, four pepper corns, four cloves, and one tablespoonful of mixed herbs, and simmer five hours. Boil it down to three pints; strain and remove the fat. This is a good soup with nothing additional, but is used also as the foundation of richer soups by the addition of various vegetables, macaroni, taploca, fried bread or other materials.

WOJIAN'S DIEMM.

The attention of our readers is called to the very liberal offer made by American Housekeeping in their advertisement on another page of this issue. It is an undisputed fact that Worth's French Tailor System of Dress Cutting is pain and the book of instruction so clear that any child may understand how to cut and fit garments perfectly. Ladies who appreciate neat fitting garments, and enjoy good reading should send \$1 at once for American Housekeeping for one year and Worth's French Tailor System of Dress Cutting.

MILK BISCUIT.—Take one and a half pounds of flour, and rub into it a piece of butter the size of an egg, warm one pint of milk, stir into it the flour and shortening, then add a small teaspoonful of yeast and a small teaspoonful of salt. Work this with your hand until it no longer sticks either to your hand or the pan. Set this to rise by nine o'clock in the morning if it is wanted for supper; in the evening if wanted for breakfast. Work this again and mould into biscuit in time to let them rise for an hour in the pan before baking. Bake twenty minutes in a quick oven.

A CHEESE soufflé by no means to be despised, sometimes called diabolitis, is thus prepared: Into a stewpan put a gill of milk with two ounces of butter; when boiling stir in two teaspoonfuls of flour; continue stirring over the fire until the bottom of the stewpan is dry, then add by degrees four eggs, half a pound of Gruyere and half a pound of Parmesan cheese; mix well in, season with pepper, salt and cayenne rather highly; mould the paste into little balls with the forefinger against the side of the stewpan containing it; drop them into hot lard, fry of a delicate light brown, dress in pyramids upon a napkin and serve very hot.

ALMOND SPONGE CAKE.—Twelve eggs, leave out the whites of eight, three-quarters of a pound of powdered white sugar, two ounces of bitter almonds, half a pound of sifted flour; blanch the almonds and roll like a paste; while rolling the almonds wet them with rose water; blanch them by putting them in hot water, which will take the skin off; break the eggs into a bowl, beat them until light; add the sugar and beat; then beat the almonds in; add the flour, stir in lightly; bake in a square pan; after it is done, ice on the bottom and cross the icing in squares.

PICKLED SPRING BEANS.—Gather the beans while they are young and place them in a strong brine of salt and water. In a day or two they will turn yellow, when they must be removed and wiped dry. Boil the requisite quantity of vinegar, with the usual spices, and when boiling, pour it over the beans. A small piece of alum, or a tea spoonful of potash, will speedily bring back the colour of the beans. Cover the vessel containing the pickles in order to retain the steam, and the next day reboil the vinegar and again pour it over the beans. Put them into bottles, but do not tie down until quite cold.

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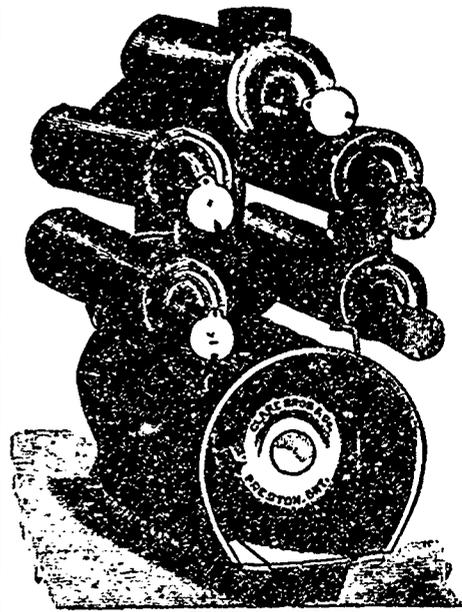
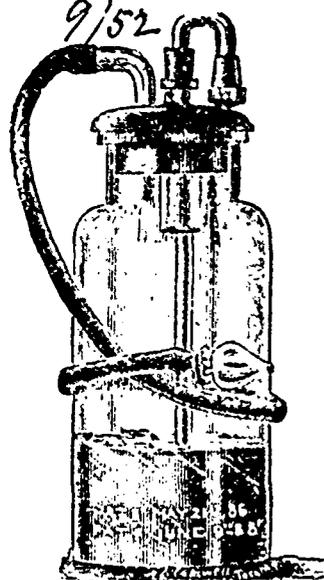
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5/8

SAULT STE. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island; the construction of locks, etc. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, etc.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, etc.

The respective deposit receipts—checks will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 6th August, 1885.

4/5

St. Lawrence Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 23th day of SEPTEMBER NEXT, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the canal; construction of bridges, &c.

A map of each of the localities, together with plans and specifications of the respective works, can be seen on and after TUESDAY, the 11th day of SEPTEMBER NEXT, at this office, for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and, further, a bank deposit receipt for the sum of \$5,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 6th August, 1885.

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TORONTO, WEDNESDAY, SEPTEMBER 12th, 1855.

THE American Presbyterian Church received 1,200 ministers from other Churches during the last eighteen years. If these figures are correct—and they come from a trustworthy source—about one-fifth of the ministry of that great body has been trained in other Churches. That is to say, the American Church depends on other Churches for one-fifth of its pastors. Assuming that the number of ministers is not greater than the Church needs, the supply would have been 1,200 short had the Church depended on its own colleges. The inference seems to be that young America does not take kindly to the pulpit.

As a specimen of the dignified and impartial way in which religious journals in the United States treat the retaliation question we take the following from the *Interior*:

Doubtless the legislation demanded would be no less a blow to the interests of the interior United States than to Canada, for its provisions, if carried into effect, would prohibit exports from this country across Canadian territory and so paralyse that portion of our commerce which has its shortest transit by that route. But the maximum of injury cannot be inflicted upon Canada without proportionate cost to the United States, and the legislation asked for is only the logical sequence of the policy marked out by the Senate. At the same time, it is apparent that the country cannot afford to enter upon such a policy, and that while the move of the President is a clever one, it is strictly a political one and made solely for political effect. Nevertheless, the spectacle of a Democratic President and a Republican Senate dragging the fame and dignity of the American Government through the mire of politics is a humiliating one though it is gratifying to note that our unstatesmanlike conduct has found little favour throughout the country. How beautifully that contrasts with the jingo utterances on both sides of the lines!

THAT solid, old, religious journal, the *New York Observer*, thoroughly understands the Fisheries dispute and the motives that gave rise to the Retaliation message. The *Observer* says:

The question is one for diplomats and statesmen to settle, and not for politicians and partisans. The latter are chiefly responsible for all the confusion and unseemly squabbling that has accompanied the discussion of the fishery troubles in this country. For want of other political capital, they have seized upon this question, and, by a course of wilful misrepresentation and persistent falsehood, have at last worked a great many people up to the belief that there is really a very serious difference of opinion existing on the subject. The condition to which affairs have now been brought is humiliating and disheartening to every unprejudiced and self-respecting American citizen. We are free to say that the retaliatory policy seems to us a crude, harsh and barbarous resort. It is a policy unworthy of an enlightened and Christian nation. Its enforcement can only result in arousing a feeling of bitterness and enmity between us and our Canadian neighbours. It is a movement of unfriendly and hostile intent, and it carries danger with it. We hope that Congress will at the last rise above the plane of narrow and petty partisanship, and devise some wiser and more dignified method for the settlement of this difficulty. So long as such views as these are held and fearlessly expressed by good men on both sides of the lines, there need be no fear of war between the two countries and very little of retaliation. The politicians and partisans who are trying to make capital out of this question for the Presidential contest, by "a course of wilful misrepresentation and persistent falsehood," should be taught that other citizens of the Republic have votes as well as Fenians. If the respectable people of the Commonwealth declare that retaliation is "crude, harsh and barbarous," the politicians may suddenly find that their little game is not as clever as they thought it was.

It is impossible to say what truth there may be in the rumour that the Imperial Government has requested the Dominion Government to yield a point on the Fishery question and allow American fishermen to transport their fish over Canadian railways. On general principles we should say that the British Government would not ask Canadians to sacrifice any real interest or do anything that would injure our national self-respect. To ordinary mortals, not skilled in diplomacy, it would seem that sending fish by rail is a simple matter of business to be settled by the sender and the railway. The more fish carried the better for the railway. There were no railways in that part of the world in 1818 when the famous treaty was framed about which so much diplomatic and newspaper dust has been raised. When Talmage was preaching one of his early sermons a fly went half-way down his throat and remained there. He says he did not know whether to swallow or eject the intruder, as the Synod of Dort had given no deliverance on such matters. A case of that kind had never been authoritatively settled. Well, the diplomats of 1818 had nothing to say about railways, for there were no railways in existence down there to carry fish or anything else. If Lord Salisbury should tell Sir John Macdonald that on the whole he thinks it better that our railways should carry fish, we don't think the heavens would fall or the Dominion go to pieces. The railways will no doubt see that the fare is paid. Why should the commerce of two Christian countries be endangered by such a question as carrying a few fish by rail? Simply because reckless politicians wish to make party capital out of the question. Is that a sufficient reason? Sensible people the world over will say, No, and say it with great emphasis.

NOVEL READING.

UNDER the title "Literary Anodynes," in the new number of the *New Princeton Review*, Andrew Lang writes an easy-going, yet withal graceful, essay, suggested by the novels that find popular acceptance at present. Being a sensible man, he shows no desire to place all novels in the Index Expurgatorius, nor does he get ecstatic over the fiction that finds favour for the moment with the gentle readers that can be counted by millions. The work of fiction has its place, and its uses in the republic of letters. It has an influence in shaping human lives, and helps to enliven the tedium to which few are altogether and always strangers. The day has gone past when even good people indiscriminately denounce fiction as such. They have discovered that such a position is untenable. So long as the "Pilgrim's Progress" exists, and that will be while the English language lasts, it will be demonstrated that fiction properly used can wield an influence for good that cannot be measured by the most skilful expert.

The fields over which writers of fiction roam are limitless. They wander over worlds of their own creation, which they people with imaginary beings. They ransack the world of human experience and dissect all possible and impossible emotions. Every realm of human thought has been traversed by the novelist, and some of them have gone ever so many leagues under the sea, and made journeys by easy stages to the moon. Religious and moral systems, social theories, political policies, business affairs, and the under worlds of crime and vice have found treatment at the hands of modern novelists. It cannot be but that such profuse writing which finds its readers by the million, will exercise a perceptible influence over the thought and lives of men and women.

In the domain of fiction, as elsewhere, there is a close relation between supply and demand. It might hardly be correct to say that the market value in every case determines the kind of novel that an author will produce. It is, nevertheless, a powerful factor. If a writer succeeds in the production of a book that strikes the popular fancy and secures a wide circulation, it will at once be followed by a host of imitations that sooner or later cause a feeling of revulsion. Some few authors of eminent ability may and do strive to give to their readers the very best they can achieve; they may not be indifferent to the market value of their productions, but that is neither the first or the chief consideration that influences their writing. They desire to interest, instruct and elevate their readers. The writers of average novels cannot afford to set a high standard for themselves; they can rarely rise to a higher standard than

that occupied by average readers. Hence to every class special appeals are made, so that in the world of fiction, as elsewhere, good and evil grapple.

Mr. Lang in the paper referred to looks at the novel as affording relief and relaxation for a brief season from the worries and anxieties and stern realities of every day life. This certainly is its legitimate mission, and in these days of ceaseless activity and unrest "literary anodynes" will become increasingly acceptable. He accords no enthusiastic welcome to the morbidly metaphysical novel, which revels in introspection, or which portrays with microscopic minuteness the symptoms of existing moral maladies. He has no kindly encouragement for the unhealthy and ostentatious display of emotion and sentimentality. There are three kinds of novel, yea four, which are an abomination to him. These he designates as "the novel of the new religion, the novel of the new society that declines to have any religion, the novel of dismal common-place, and the novel of the divorce court." In this antipathy he will find that many sensible people agree with him. There are two kinds of fiction that receive his approbation, and here, too, he will have many sympathisers. Fairy tales—the opposite remove from some of the realistic novels that now find favour—and fictions that abound in incident and stirring adventure like the *Waverley* novels will always find numerous and gratified readers. "Sinbad," he says, "has outlived a thousand tales of analysis, or of realism, or of religious maundering, and will outlive them all. The eternal child in the human heart will never cease to demand this sort of entertainment, and there will always be somebody to take the child on his knee and tell him a story."

While it may be true that the chief mission of the novel is to afford relaxation, and that the novelist need not set himself up as an exalted teacher, it does not follow that he may be indifferent as to the tone and consequences of his work. Who would have the hardihood to affirm that some of the typical French novels of recent years were harmless since they were only written for amusement? They are worse than the germs of the most loathsome and infectious of physical diseases. Except among those in whose minds they awaken feelings of loathing and disgust they disseminate the poison of immorality. Even the reading that is designed to occupy a leisure hour and tranquillize an overwrought system should be of the kind that makes for righteousness.

MISSIONS TO THE JEWS.

WHILE it might not be difficult to account in a general way for the antipathy with which the Jewish race is regarded in Christian countries, it is strange that the prejudices against them should be so deep-rooted and persistent. Their code of business morality, especially in relation to their Gentile neighbours, explains much of the dislike that falls to the lot of the descendants of Abraham. It is, however, difficult to understand why in Central Europe there should be a determined anti-Semitic movement, with a Prussian court preacher at the head of it. In various parts of Russia, Germany and Austria the condition of the Jew is rendered miserable by the persecutions of his so-called Christian neighbours. With a feeling of antagonism those who are animated by the Christian spirit can have no sympathy. We owe the Jews too much to treat them badly. Gratitude for what we have received through them ought to restrain us from harsh treatment and urge us to do what we can do to bring them to the knowledge of the Messiah—their Lord and ours.

Among popular but erroneous beliefs must be classed the notion that missions to the Jews is a thankless and profitless work. Recent experiences distinctly disprove the impression that they are impervious to the Gospel. From the fact that in common with Christian people they receive and venerate the teachings of the Old Testament, it might be expected that they are in a great measure prepared for the reception of the revelations of the New Testament. Recent events, especially in Southern Russia, though not these alone, show that adequate efforts to reach the Jewish mind have been productive of most remarkable results. The many thousand copies of Dr. Delitzsch's Hebrew translation of the New Testament which have been purchased and read with avidity in Eastern Europe and Siberia, have brought light and life to multitudes of the dispersed of Israel.

Books and Magazines.

It is as it ought to be that in the general missionary awakening of these days the Jewish people are quickly gaining a place and an interest in Christian sympathies everywhere. In Leipzig there is a seminary for the education and training of Jewish missionaries, and within the last few years that institution has been regarded as a bureau of information in all that relates to Jewish evangelization. Dr. Dalma, one of the leading men in this department of Christian endeavour, has just issued a most complete account of what has been done in this important field, and the facts he adduces are both interesting and suggestive. At the present time, without taking into account the operations of general agencies, such as the Bible Societies, there are forty-seven Protestant Missionary Societies devoted exclusively to the evangelization of the Jews. These employ 337 labourers of various kinds at 135 stations and have an annual income of about \$500,000. Within the last eight years the number of societies has made an increase of twenty-seven; their agents have increased by 107 and the income has doubled.

These societies are most numerous in England. There are eight societies, with 214 labourers, and an income of \$300,000. Scotland has seven societies, seventy-one labourers, and seventeen stations, with an income of \$60,000. Ireland has one society, twenty-seven labourers, nine stations, and an income of \$15,000. The total for the British Isles is 214, Christian workers among the Jews, at eighty-one stations, and an income of about \$375,000. Germany reports twelve societies, thirteen labourers and nine stations. Switzerland has one society and one labourer. The Netherlands have three societies, three labourers, and three stations. France has one society, and the Scandinavian kingdoms have six societies and six labourers. Russia, outside the orthodox Greek Church, has several societies, six labourers at five stations; and North America has seven societies, thirty-four labourers at thirty-three stations.

The first of these Jewish societies was founded in Germany in the year 1667. For 141 years it stood alone. The next was established in London, in 1808, and is at present the most vigorous and energetic of them all. Many of the continental societies were organized by English agents, and most of them follow the methods of the London society. The missionaries go wherever an opening among the Jews is to be found. In London there are fifty-eight employed, four in Liverpool, three in Birmingham, two in Manchester, and one each in four other English cities. There are three in Scotland; forty-one labouring in eighteen German cities; in Austria, twenty-two in five cities; in Switzerland, one; in the Netherlands, eight labourers in two cities; in France, two; in Italy, five; in Sweden, five; in Russia, seventeen in nine cities; in Roumania, three; in European Turkey, there are three stations, with thirty-five labourers, of whom thirty-three are engaged in Constantinople; in Asiatic Turkey, there are seven stations, with eighty-three missionaries, thirty-one in Damascus, and thirty-eight in Jerusalem; in North Africa, there are five stations, with twenty-five missionaries, of whom thirteen are in Tunis; in North America, there are twelve labourers, and there are two in India.

The ratio of missionaries to the Jewish population is as follows: In Sweden, one missionary to a population of 900. Palestine has one missionary to every 1,000 Jews; Egypt one for every 1,143; England one for every 1,487; Asiatic Turkey one for 2,895; European Turkey, one for 3,143; Tunis, one 5,615; the United States, one for 12,121; Germany one for 13,069; France one for 35,000; Austria one for 71,474; Russia one for 176,471; Galicia, in the Austro-Hungarian Empire, one for 225,000.

It is a modest estimate that gives the number of Jews baptized since the beginning of this century, as 100,000. It is computed that there are 250,000 Jewish Christians in the world. The entire Jewish population is estimated at 6,400,000, and there is a present only one missionary for every 16,976 of this dispersed but distinct nationality.

DR. E. DE PRESSE says: Not Thy will but mine be done, changed Paradise into a desert. Not My will but Thine be done, changed the desert into Paradise, and made Gethsemane the gate of glory.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers)—This weekly magazine for young people gives an entertaining, instructive and varied supply of reading accompanied by numerous and finely executed illustrations. It steadily sustains the high reputation it has justly earned.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section is specially attractive this month. The subjects discussed are such as interest all thoughtful minds, and they are ably handled by writers of demonstrated ability. The Sermonic Section is also full, varied and suggestive, while the Exegetical and Expository Section contains much that will be read with great interest. The *Homiletic* maintains its well-earned reputation.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The continued papers, all of them interesting, in the September number of this Canadian publication are "Landmarks of History," "Round About England," and "Vagabond Vignettes." The Rev. Hugh Johnston pays a fine tribute to the memory of the late James Ferrier. Another good paper is by Dr. Douglas on "The Life of Apostolic Preaching." Among the original poems, "The Canadian Martyr Missionary," deserves special mention. The number as a whole is an excellent one.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The September number of this excellent magazine completes the sixth volume. Its success is evidenced by the fact that it is to be enlarged and special attractions and improvements are promised. Henry James' short story, "The Patagonia," and Professor Minto's serial are completed in this number. The handsomely-illustrated papers of this issue are "In the Polish Carpathians," "London Street Studies" and "Hampton Court."

THE SERMON BIBLE. Genesis to II. Samuel. (Toronto: A. G. Watson, Willard Tract Depository.)—The plan of this most valuable work is somewhat unique. It is not a formal and systematic exposition, neither is it a commentary. Leading texts are selected in order, extracts bearing on the passages selected, from the discourses of distinguished theologians are given, which help to give the reader a firm grasp of the truth contained in the text, and greatly help its elucidation. It undertakes "to give the essence of the best homiletic literature of this generation." If the succeeding volumes are prepared with the same admirable discrimination and care as mark the first, it will certainly be a most valuable and helpful book to all engaged in the work of preaching the Gospel. The extracts cover a wide range of the best Christian thought of the time. The series is expected to be completed in twelve volumes. It is neatly and carefully though inexpensively got up.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The September number of this favourite magazine contains the opening chapters of "Passe Rose" a new novel by Arthur Sherburne Hardy. Miss Murfree ("Charles Egbert Craddock") furnishes a generous instalment of her striking story "The Despot of Broomsedge Cove," and Frances E. Wadleigh supplies a short story, "Mistah Fahmah." "A Week in Wales" is a series of fresh travel sketches by Mrs. Julia C. R. Dorr. Miss Lillie B. Chace Wyman adds a new paper to her *Studies of Factory Life*, this time giving several touching instances of hardship among the women. Two papers of much historical interest are Dr. A. P. Peabody's account of "Boston Mobs before the Revolution," and "The First Year of the Continental Congress" by John Fiske. H. C. Merwin furnishes a curiously interesting paper on "Daniel Drawbaugh," a claimant of the original invention of the telephone. Mrs. Olive Thorne Miller describes the "Home Life of the Redstart." W. H. Downes gives a third paper on "Boston Painters and Paintings." Abram S. Isaacs contributes "Stories from the Rabbis," and William Cranston Lawton adds a second and concluding paper, on "The Prometheus of Æschylus." The number also contains careful reviews of Mr. Stedman's and Miss Hutchison's "Library of American Literature" and Mrs. Custer's "Tenting on the Plains," two bright little essays in the Contributors' Club, and several pages of brief descriptions of New Books.

THE MISSIONARY WORLD.

LESSONS FROM THE MISSIONARY CONFERENCE.

We have learned that the Gospel is world-wide, in its intention, in its adaptation and its power. God hath made of one blood all nations of men. The science of Ethnology has well established the essential oneness of the human race, and there is a Gospel ethnology by which this conclusion is confirmed. The same truth has proved itself adapted to the inquiring Hindoo, to the prejudiced Chinese, to the cannibal Polynesian, to the ignorant and barbarous African. "One touch of Nature makes the whole world kin;" and more potent still in its untiring efficacy is the "touch" of Grace. Even in the primitive era of the Church an apostle full of faith and hope could write, "The grace of God that bringeth salvation hath appeared unto all men."

More than this: the Churches have learned that their own life largely depends on their activity in the work of Christ. A professed Christian, whose main endeavour is to live for himself, and for his own spiritual interests, is perilously near to death. So with a Church. If concerned mainly for its own happiness and edification it loses both, in languor and decline. Missionary zeal is at once a sign and quickener of health. If the origin of modern missions is to be traced in great measure to the evangelical revival of the eighteenth century, it is as true that they brought about a revival in turn, arousing the Churches from that egotism to which an all-engrossing desire for personal salvation might otherwise have led, and consolidating spiritual strength, as all strength is consolidated, by energetic exercise. The missionary enterprise of the Churches has at once deepened their faith, brightened their hope, and enlarged their charity.

At the same time the progress of the work, with its varied history of success and discouragement through the past century, has suggested many important problems, which still wait for their solution. The adaptation, for instance, of our respective Church systems to peoples of a different civilization from our own, or to the totally uncivilized, is a question of serious importance. May not ecclesiastical organizations be developed from within rather than improved from without? What is the place of education in the mission field?—of medical skill? of women's work? How can a vernacular Christian literature best be fostered? And especially, how may the missionary best deal with differing religious beliefs, adapting the one evangelical message in varying forms to Jew, Moslem, Polytheist, Buddhist, Confucian, agnostic and savage? How far is the Christianity of our converts, in doctrine and life, influenced by their former beliefs? What has been the result of endeavours made in many lands to train a qualified native agency for mission work?

Again, are there any special temptations which beset the converts from heathenism? What are the besetting faults of "native Christians," and how may these best be remedied? Then, is there not a waste of power in many mission fields? Could not large regions of heathendom be amicably divided, so that each society should have its own apportionment? Or, on the other hand, is it advisable that converts gathered from the heathen should be initiated, in the first days of their new religious life, into our sectarian peculiarities? These, and similar topics, have often been anxiously debated; but on many of them there is no clear deliverance as yet from the voice of Protestant evangelical Christendom.

All over the heathen world there seems in the air the sense of some impending change. Besides all this, the increase of the Christian community is in an accelerating ratio. This was but to be expected in a system which teaches every convert in turn to become a witness to the truth he has learned. With regard to India, some figures given by Sir W. W. Hunter in a recent lecture are very noteworthy. Taking Bengal, containing one-third of the whole population of British India, he shows that during the nine years preceding 1881, the whole population increased 10.89 per cent.; that the increase in Mohammedans was almost exactly equal to this, being 10.96; but that of native Christians nearly six times as much, or 64.07. With regard to the whole of British India, as far as can be ascertained, the increase of the general population was eight per cent., of Christian population, thirty. The kingdom of light is gaining on that of darkness, not so rapidly as we could wish, but still perceptibly.

Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER VI.—(Continued.)

Mrs. Balcome had hopes that under the benign influence of the teapot her new daughter might thaw a little, but, somehow, the wedding supper was a failure. Jacob's happiness had not affected his appetite, but his wife ate sparingly and only of the plainer dishes, refusing the others with the plea that she was not accustomed to eat rich food, while Mr. Balcome's mind was wholly occupied with the determination to slip into his old clothes the minute supper was over.

When they rose from the table, young Mrs. Balcome went into her room, from which she emerged with a long gingham apron on, and began gathering up the glass and silver, as though she had done it all her life. Mrs. Balcome's remonstrances had about as much effect as though she had brushed back the south wind; she began to have a queer feeling concerning this soft-stepping, silent daughter-in-law, whose eyes seem to inventory the contents of china closet and linen press.

Young Mrs. Balcome answered readily and respectfully any questions put to her, but volunteered no remarks, and the evening wore on very slowly. On separating for the night, she said, "Good-night, Mother Balcome, good-night Father Balcome," accompanying each salutation by a frosty peck at their cheeks, and so the long-looked-for day came to its close.

Farmer Balcome was a long time getting to sleep that night. He turned and tossed and vented his restlessness on bedclothes and pillows.

"What is it, father?" said his wife, as he sat up in bed and directed an impatient thrust at his pillow.

"Oh! nuthin', nuthin'," he answered, flouncing down upon it.

"What do you think of her?" asked Mrs. Balcome, after a little silence.

"I dunno's I've anything against her," said Mr. Balcome, adding, after a minute, "and I dunno's I've any special drawin' toward her. She seems spry and tidy, but somehow she makes me feel as though I'd got caught out in an east wind without my weskit on."

His wife did not seem to have any answer ready, but as she settled herself to sleep, she said, "I guess I won't call her Mattie, after all."

That evening proved the key-note of the days that were to follow. Young Mrs. Balcome proved herself mistress of the science of housekeeping in all its mysterious branches. She swept and dusted and baked and brewed, and made and mended with unflinching industry. Not a dollar was wasted; nothing was neglected. Always unruffled and respectful, it was impossible to lay one's finger on a single short-coming; and yet, as the weeks went by, she seemed no nearer than on the day she came.

Mr. Balcome and his wife, though frugal, liked a liberal table and always used freely of the products of the farm; but after young Mrs. Balcome's advent, this was gradually changed. She made no comments, but her silent avoidance of all dainties spoke louder than words, and after a while Jacob began to question the free use of cream and eggs. Other little changes crept in. There was less company invited, and so less use of the sitting room and parlour, which was a saving in lights and fuel.

One day, some five or six weeks after the wedding, Mrs. Balcome was astonished to find that the curtains and counterpane and the rugs had disappeared from her daughter-in-law's room.

"Why, Martha," she said, "what on earth possessed you to strip your room so? It looks dreadfully bare with that patchwork quilt and those paper curtains."

"The others were much too good for every-day use," answered young Mrs. Balcome calmly, "and I have packed them away."

"Well," said Mrs. Balcome with a slight flush on her cheek, "if you don't want the rugs, I'll put them in the parlour."

"Very well," was the quiet reply; "Jacob will get them out of the chest when he comes in."

But, somehow, Jacob forgot them that day, and though reminded once or twice, could never find a convenient time to get them, and so the matter was dropped.

Young Mrs. Balcome took special care of the poultry, so that it did not seem strange when Jacob suggested that Martha ought to have the egg money, but when, a few months later it was intimated that the butter money, also, should come to her, considering the share she took in its making, the elder woman acquiesced with some reluctance. But, as she reasoned with herself, Martha never wanted any of it, and it was simply forestalling her own disposal of it, only—and this was what hurt—it seemed like taking the reins out of her hands, the reins she held wisely, if a little tightly, for thirty years.

And this tendency showed itself in other ways. Many duties, to which she had been accustomed, her daughter-in-law relieved her of, as being beyond her strength, or unsuited to her years, though she, herself, was not conscious of any failing of her powers.

Jacob, too, showed unwonted thoughtfulness of his father's comfort, taking upon himself, more and more, the oversight and management of the farm. The watchword seemed to be, "Father and mother are growing old and feeble, and we must spare them all we can."

At first gratifying, this soon became irksome, and at last Farmer Balcome and his wife began to have a feeling almost of terror at the inroads on their activities. It seemed to them that they were being slowly, but surely, forced into useless old age. There was nothing definite to be taken hold of, nothing unfail to be resented, only, in a thousand indirect, nameless ways, they were set aside or restricted.

One lesson which they had thoroughly learned, was the

uniform success of Mrs. Jacob's plans. There was something startling in its inevitableness. Did she make a suggestion, apparently in the most indifferent mood, it was sure to crystallize into a definite result; and the strange part of it was, that when the desired end came to pass, it was always, seemingly, through the wishes of some other member of the family; sometimes Jacob's, sometimes their own, though at first they might have opposed the measure. So, when at the breakfast-table one morning, Mrs. Jacob remarked carelessly that old Mr. Richards had made over his farm to his son, Mrs. Balcome glanced at her husband with a feeling almost of terror. His eyes were fixed on his plate, but that night, after the two gray heads were laid on their pillows, they talked long and sadly.

Hitherto they had kept up the semblance of family unity, even between themselves, but now they cast aside all disguises. They both felt the entering wedge had been driven and the only question was, how long they should be able to withstand the quiet, resistless current of the will which was brought to bear on them.

"O, father! you won't do it, will you?" pleaded Mrs. Balcome. "Promise me you will never do it."

"I am afraid to promise," said her husband. "I'd rather die, almost, than give up this farm while I live, but I'm getting to be an old man, and I can't seem to keep one mind as I used to."

"You are not an old man; you are younger than Nathan Roper, and folks call him in his prime. You can do just as much work now as you have for years. It's only because we have been talked to so much. Oh! if Joel were only here," and Mrs. Balcome wept bitterly.

There was a soft step at the door, and Mrs. Jacob's voice said, "Are you ill, either of you? I thought one of you called."

Being assured of their health, she expressed relief, and stepped noiselessly away. Not until her door closed behind her, did they resume the conversation, and then in whispers. It seemed to them that the very walls had turned spies.

Under this new anxiety, and suffering in health from their enforced idleness, the autumn wore very slowly away, and they entered with dread upon the long winter before them.

But whatever the forebodings of their elders, Jacob and his wife were well content. Never, in all the family history, had the farm paid so well; whatever had happened to other people's crops, theirs were abundant; whoever had lost stock, theirs was sleek and fat. The barns and cellar were filled, and the bank account rolled steadily up.

People often said to each other, that Jacob Balcome's wife was a "manager," which was the highest praise possible in that region, though it was sometimes remarked that Jacob's church subscriptions did not increase with his prosperity, and two or three unfortunates who had fallen into Squire Lovell's clutch, felt that the screws were turned uncommonly tight.

CHAPTER VII.—SOMEWHAT OF A REVELATION.

Mrs. Joel Balcome to Miss Margaret Lenox.

COVERLEY, Ct., Christmas, 18—

MY DEAREST COUSIN:

What a perfect lovely letter you did write us! You see I say us, for though we have been married so short a time—scarcely six months—it seems as though we had always belonged to each other.

Our minister said something last Sunday night about the theory that we had existed in some other world before we came to this. It made me just as uneasy; for, if it is true, how do I know but Joel belonged to somebody else in that state of existence, and she may claim him in the next? But what nonsense! when we are both young and strong, and likely to live a good many years in this world. You would think there was nothing very ethereal about Joel if you should see the way he plagues me; stealing the citron and raisins as fast as I can get them ready for my cake; and my cheeks tingle now where he rubbed them with snow this morning. Enticed me out into the yard on the pretence of showing me a good joke, when I was to be the butt of it.

You want to know all about our wedding, and why we are living in Coverley, instead of going to Joel's home, as we talked of at one time. To answer the last question first, we did not go because we were not wanted. Joel smoothed the matter over to me, and doesn't say much about it, but as near as I can find out, he had a dreadful quarrel with his father and brother (I know they were entirely to blame), and it ended in his leaving home, and coming here to help father in the store. I try to be everything to him, for he says I am all he has now, and we are very, very happy.

We had a lovely wedding; perfect June weather, roses and all that, and all my girl-friends were there in the sweetest white dresses. Dear old Mr. Cushing married us, and he was too splendid for anything. He almost made me cry, he said so many kind things to me and about me. Joel and he have taken a great liking to each other, and Joel will unite with the church the first Sunday in January. Won't that be pleasant to begin in our own home to live for our eternal home? (Those were Mr. Cushing's very words.) Our house is so cunning. It is a morsel of a cottage, not far from father's; and it is so little, that if you went into the front door in a hurry, you would pop out of the back door before you could stop. There are a parlour and dining room and kitchen on the first floor, and two chambers above, and Joel says you couldn't swing a cat in any one of them. But we've no occasion to swing a cat, and besides we haven't any. And the paint and paper and curtains and carpets are all as fresh and bright as our hopes. (Isn't that a pretty sentiment? and it's original, too.) We had ever so many presents: table-linen, and silver, and housekeeping things and pretty little knick-knacks; and wasn't it nice? one of the girls gave me a little plush-covered stand just right for the Rogers' group you sent. It stands in one of the parlour windows, and gives quite an air to the house, both inside and out. Rogers' groups are not so common in Coverley but that people sometimes stop going by, to look at it. We have drapery curtains at the parlour win-

dows. They are cheap, but I flatter myself they hang in artistic folds. And would you believe it? in such a speck of a house, we have a genuine open fire-place. Uncle Jack gave me a set of brasses for it, and they shine so that Joel pretends to warn himself by them.

I did feel a little scary about the cooking, for you know it is quite different taking charge of things from working under mother's wing. But everything goes off nicely. I watch Joel's face closely, but he doesn't look a bit dyspeptic yet; and besides he hasn't once cast his mother's cooking at me. Shouldn't you consider that convincing proof? I know the poor boy misses his mother, for the other night I went into the parlour at dusk, and he sat with his head in his hands, and when I spoke to him he just took me on his lap and laid his face against mine, and didn't speak for a long, long time. By and by, I couldn't stand it any longer, and I said, "Are you sorry you have me?" and he said—I guess I won't tell what he said, but it satisfied me. When we were married, he sent a paper and a letter home, which were not noticed at all. But last October, on Joel's birthday, his mother wrote him a beautiful letter. She didn't send any direct message to me, but she hoped we would be happy together, and try to be patient with each other's faults, and help each other to grow better and better, and then she wrote something about family worship. She would be glad to know that Joel is going to join the church, but she didn't ask us to answer the letter or to visit her, so she will not, probably, hear of it. By the way, wasn't your minister in Philadelphia a Mr. Berkeley? Joel says the minister at his home, Wilton Corners, is named Berkeley. He says he is a very elegant man, but always looks dreadfully sad. Do you suppose it is the same one?

Did you think my last letter was scrumpy? I thought I wouldn't write a very long one because of the uncertainty of its reaching you while you were traveling about. I am glad you are coming home so soon, for I have ever so many things to say to you, besides I am in a hurry for you to see my home and my husband. I know you'll like him, but if you don't it will not make a bit of difference to me, for I liked—no, loved—him the first time I ever saw him, and I have loved him better every day since. But I must hurry and seal this up before he sees it.

Now do write soon, and one of your splendid long letters.

Yours, lovingly,

RHODA ELIZABETH MILLER BALCOME.

P.S.—How does that sound?

Dr. Roger Grant to the Rev. Arthur Berkeley.

NEW YORK, Feb. 10, 18—

DEAR OLD FELLOW:

I've found her!!! Now don't pretend that you have forgotten all about our talk last winter, for it's a vital matter to me. But, assuming that in your delving among the dry bones of theology you have lost track of everything else, I will stop to say that it is the ideal Mrs. Grant who is found, the woman I described to you; and if she sat for the portrait, it could not have been more like her. It was clearly an inspiration, or, if you prefer, a case of predestination. It's a pretty long story, but I've got to bore somebody, and you are the most patient friend I know of—bless your old heart!

You see this was the way it happened. There was a meeting of the profession at St. Louis, and nothing would do but I must go out there and read a lot of rubbish about an operation I performed in one of the hospitals here. It had some peculiar features, and how the patient lived through it, God knows, I don't. (I mean this reverently.) And by the way, I doubt if there are many deeper joys connected with your work than that which a physician feels in restoring fathers or mothers to their little ones, or husbands and wives to each other. Oh, yes! I know what you are going to say; that your work is for eternity, and mine only temporal; and that the soul is vastly more precious than the body, and all that; and I'd like right well to fight it out with you if I had the time; but one thing I do know, and that is, since this case turned out well I can scarcely keep from singing on the public streets.

But I am diverging from my theme, as the clergy say. And that reminds me of a neat little story I heard the other day on this point. An old farmer who had absented himself from church the previous Sunday (I've no doubt the old rascal went fish-ing), asked a neighbour what kind of a sermon they had. "Wal," said the other, "if the text had had the small-pox, the sermon wouldn't have ketched it." How's that for an illustration?

I didn't mean to say anything about that hospital case, but it explains how I happened to be coming East in the worst snowstorm of the season. When we left St. Louis, it was snowing and blowing, and the storm increased through the night, so that by daylight it was under full headway. Crossing some of those long, open spaces, it seemed as though the train would be blown from the track; and every time the car door opened, the snow would come swirling in as though chased by ten thousand demons. (You may have met this simile in some of your yellow-covered reading. I don't claim it as original, but it just expresses the situation.) The passengers in the car with me were a rather uninteresting set, except a man with a wen on his head, which—coming directly from the meeting—I could scarcely keep my hands off of. To get out of the way of temptation, I changed my seat to the other end of the car, and fell into conversation with a little woman "going home to father's" with her first baby. She was an anxious young mother, and explained to me very earnestly that she should never have brought baby out in such weather, but her only sister was going to be married, and she couldn't stay away any longer. I judged from her dress that she was the wife of a working man, but baby had a very fine cloak and hood with a sort of white, fluffy trimming about their edges. I don't suppose a baby would stand any chance with you against a Cruden's Concordance, but I call myself quite a connoisseur

and this was really an uncommonly fine baby. I said as much to the mother, who blushed and smiled, and pushed the hood back from the round face, that I might see baby's hair, which was curly, "like her papa's." This happy little mother interested me greatly, and I sat near her most of the day, listening to her innocent revelations of family history, which, however they wandered, always came back to baby. She was going to some town in Indiana, and expected to get there that night, but as the storm continued, she began to look very anxious. The train went slower and slower, and finally stopped. We were stuck fast, and eight or ten miles from help in either direction. A young fellow on board, a lineman, scrambled up a telegraph pole in the blinding storm, and tapped the wire. In a few minutes he shouted that he had an answer, and that help was coming from the town beyond us. Before long he tried again, and came back with the sorry news that the relief engine was stalled a couple of miles out from town. It was evident that we must make a night of it. To economize fuel, the passengers were gathered as compactly as possible, and we got through the long hours as best we could. Human nature showed itself in various phases; laughing, crying, grumbling, be-rating everything and every body, from the author of the storm down to the paper boy. The man with the wen on his head came out strong, and proved himself a veritable Mark Tapley. He amused cross children, encouraged nervous women and told droll stories till we laughed ourselves hoarse. In the morning matters looked even more dubious; the snow was still coming down and the wind blowing a gale. Along in the forenoon I took a trip through the cars and in one of the sleepers found my little friend of the day before. She looked pale and worried after the trials of the night and said baby had been very restless and didn't seem to breathe quite right. The ladies had all been very kind, and they had tried several simple remedies, but nothing had seemed to do any good. I offered to carry baby about a little, saying it might amuse her. She laid the little soft bundle in my arms, looking at me in such a trustful way I had almost rather she had shot me, for the signs on her small, contracted face and clinched hands told only too plain a story. It was death. Through some crevice a fatal chill had touched the tender body, and the end was near. I could not say this to the girl-mother, following me up and down with anxious eyes, and I looked among the other ladies for one who could be relied upon. As I passed down the aisle a second time, a lady sitting somewhat by herself, reading quietly, looked up and asked if the baby was better. I stopped a moment as though for her to look at it, and briefly told her the truth. She turned very pale, but made no exclamation. "Do not show alarm," I said, standing so as to screen her somewhat, "but when I give her back to her mother, will you come? She bowed assent, and I continued my walk to the end of the car, loosening the ribbons to the pretty white cloak, and chafing the tiny, cold hands, for the breath was coming harder and harder, and a purple shade had crept under the closed eyes. I've been in some hard places in my life, but, I tell you, Arthur, I never felt so cowardly as when I turned to retrace my steps to where the poor mother was waiting. Before I reached her, the lady with whom I had spoken went quietly down the aisle and stood beside her. In all the trouble, I was deeply impressed by the calm, steadfast way in which she waited my approach. A fur-lined wrap fell in long, straight folds about her, and above it her face shone out white and pure from its setting of dark hair. She looked like some strong angel. The little mother held out her arms with a smile, but as I laid the baby in them, the smile faded, and she gave a cry. The other ladies came crowding about us, but I motioned them back, and one of them, with a woman's fine instinct, stretched a shawl across the car to screen the sorrowful scene. The poor mother, after her first cry, was very calm, and bent over the little form without a tear or moan, touching now and then the soft cheek, and stroking the little hands thrown up in distress. She shivered constantly, and the lady slipped off her wrap and laid it about her, supporting the weight of it by her arm about the bowed shoulders, and together we watched the little life go out. It was not long. In about an hour the dimpled hands dropped softly, half unclosing, and the laboured breathing stopped. Outside, the wind was shrieking, and the snow was dashing against the windows, sounding all the louder from the stillness within. It gave me a strange feeling to think of that baby spit rising free and untrammelled above the barriers which shut in the ponderous train, and going out into that fierce storm—alone. While the poor mother was in merciful unconsciousness, some of the ladies cared for the little tenantless body, wrapping round it the pretty white cloak, no whiter than the small face above it.

Help reached us about noon, and at our second stopping-place we put the poor little mother and her dead baby in the care of her father. She thanked us brokenly for what she was pleased to call our great kindness toward her, and it was evident that in her grief and bewilderment, she associated us as husband and wife, for she hoped we might be very happy together, and he kept from sorrow.

As we drew near New York, I ventured to go into the car where the lady was and exchanged a few words with her. As I did so, a gentleman came through the car, and addressing her as Miss Lenox, expressed much surprise as well as pleasure at her return; so I concluded she had been away for a long time. And this is all I know of her; out of nothing is certain; she, and she only will be my wife. I cannot express what I feel toward her. From being a stranger the casual acquaintance of a day she fills all my thoughts. She is my friend; the very woman I have dreamed of, in form, in voice; only a thousand times fairer in sweeter and purer. When I think of her I feel myself proud and coarse and earthly, and I ask myself, What am I, to aspire to her? but when I think that I may win her, I do shout for joy. I will not be betrayed. She is here—here, in this very city. I shall find her; I shall win her. Wish me success, my brother.

Yours always,
ROGER.

(To be continued.)

CAP AND BELLS.

Too oft in merry moments I had written mocking rhymes, And, strange to say, the editors had printed them at times. The rhymec, whose worst ambition was a moment to beguile, The kindly reader greeted with a calm, indulgent smile.

Then, wearied with such jesting, I aspired to higher things; I started up Parnassus' steep, but found the journey hard, And dining at the Half-way House must suit full many a bard.

I searched my inmost being's depths, its sacred hidden springs,

And, with my heart's blood in the words, I spake with prophet voice, Swept back the Future's misty veil, and cried, "O World, rejoice!"

I touched on Darwin's mighty truths—the glorious race to be— And wrapped the whole in mazy waves of echoing melody.

My song appeared. Up, up I soared on white, aspiring wings.

Alackaday! the cap, the bell, about the jester clings; The haunting halo round the brow a doubtful glory flings, Deep in my writhing heart was plunged a sudden, venomed fang;

Ah me! a shout of laughter from the guileless reader rang! —Charlotte W. Thurston, in Harper's Magazine for September.

AN ARTIST EXILE IN SIBERIA.

Mr. Kennan, in the August Century, describes his meeting with an artist exile in Siberia as follows: "I find it extremely difficult now, after a whole year of intimate association with political exiles to recall the impressions that I had of them before I made the acquaintance of the exile colony in Semipalatinsk. I know that I was prejudiced against them, and that I expected them to be wholly unlike the rational, cultivated men and women whom one meets in civilized society; but I cannot, by any exercise of will, bring back the unreal, fantastic conception of them which I had when I crossed the Siberian frontier. As nearly as I can now remember, I regarded the people whom I called 'nihilists' as sullen, and more or less incomprehensible 'cranks,' with some education, a great deal of fanatical courage, and a limitless capacity for self-sacrifice, but with the most visionary ideas of government and social organization, and with only the faintest trace of what an American would call 'hard common-sense.' I did not expect to have any more ideas in common with them than I should have in common with an anarchist like Louis Lingg; and although I intended to give their case against the Government a fair hearing, I believed that the result would be a confirmation of the judgment I had already formed. Even after all that Mr. Pavlovski had said to me, I think I more than half expected to find in the drop-curtain artist a long-haired, wild-eyed being, who would pour forth an incoherent recital of wrongs and outrages, denounce all governmental restraint as brutal tyranny, and expect me to approve of the assassination of Alexander II.

"The log-house occupied by Mr. Lobonofski as a workshop was not otherwise tenanted, and we entered it without announcement. As Mr. Pavlovski threw open the door, I saw, standing before a large square sheet of canvas which covered one whole side of the room, a blonde young man, apparently about thirty years of age, dressed from head to foot in a suit of cool brown linen, holding in one hand an artist's brush, and in the other a plate or palette covered with freshly-mixed colours. His strongly-built figure was erect and well proportioned; his bearing was that of a cultivated gentleman; and he made upon me, from the first a pleasant and favourable impression. He seemed, in fact, to be an excellent specimen of the blonde type of Russian young manhood. His eyes were clear and blue; his thick, light brown hair was ill cut, and ruffled a little in a boyish way over the high forehead; the full blonde beard gave manliness and dignity to his well-shaped head; and his frank, open, good-tempered face, flushed a little with heat and wet with perspiration, seemed to me to be the face of a warm-hearted and impulsive, but, at the same time, strong and well-balanced man. It was, at any rate, a face strangely out of harmony with all my preconceived ideas of a nihilist.

"Mr. Pavlovski introduced me to the young artist as an American traveler, who was interested in Siberian scenery, who had heard of his sketches, and who would like very much to see some of them. Mr. Lobonofski greeted me quietly but cordially, and at once brought out the sketches—apologizing, however, for their imperfections, and asking us to remember that they had been made in prison, on coarse writing-paper, and that the outdoor views were limited to landscapes which could be seen from prison and etape windows. The sketches were evidently the work of an untrained hand, and were mostly representations of prison and etape interiors, portraits of political exiles, and such bits of towns and villages as could be seen from the windows of the various cells that the artist had occupied in the course of his journey to Siberia. They all had, however, a certain rude force and fidelity, and one of them served as material for the sketch illustrating the Tiumen prison-yard in the Century Magazine for June.

"My conversation with Mr. Lobonofski at this interview did not touch political questions, and was confined, for the most part, to topics suggested by the sketches. He described his journey to Siberia just as he would have described it if he had made it voluntarily, and but for an occasional reference to a prison or an etape, there was nothing in the recital to remind one that he was a nihilist and in exile. He was simply a quiet, well-bred, self-possessed gentleman."

British and Foreign.

THE Rev. P. A. Andrew has been unanimously elected to Friockheim Parish Church.

PRINCIPAL CAIRD is to preach twice in Balmoral during the Queen's autumnal visit.

THE Rev. Alexander Jack, of Ruthrieston, has been elected to Towie Parish Church.

THE Rev. T. Mackay has been inducted to Strath Church, Skye, in succession to the late Dr. McKinnon.

THE Rev. J. Francis, of the High Church, Paisley, has been unanimously elected to Raith Parish Church.

A LEGACY of \$1,000 has been bequeathed to the Helensburgh West Church by Miss Vallance, who died lately.

It is proposed to form a Sunday School Union of the Presbyterian schools in and around Sydney, New South Wales.

MR. H. M. WILLIAMSON, probationer, Edinburgh, has been elected to Kirkcolm Free Church, in succession to the late Rev. R. Glads. on.

DR. MACKICHAN, Principal of the Bombay Free Church College, has been appointed Vice-Chancellor of the Bombay University by Lord Reay.

A TRANSLATION of a novel entitled "Rhys Lewis," which in its original Welsh has been a remarkable success is about to be issued. The book professes to be the autobiography of a Calvinistic Methodist minister.

THE pulpit of the High Street Church, Whitehaven, was occupied recently by Mr. R. P. Graham, F.S.Sc., F.R.H.S., of Harrington, whose services were highly appreciated. Efforts are being made to secure a permanent minister for this Church.

GARSTON Welsh Presbyterian Church, Liverpool, which has been closed for several weeks for renovation and improvements, was re-opened on a recent Thursday. Rev. John Hughes, D.D., W. Thomas and Griffith Ellis were the preachers.

THE Rev. Dr. Scott, of Free Church, Saltcoats, is officiating for Dr. Thain Davidson, of London, and on a recent Sabbath evening conducted an evangelistic service in the minor Agricultural Hall, which was attended by about 2,000 persons.

A MEMBER of Dr. Raitt's congregation at Woolwich, Mr. James Gault, succeeds Dr. Leone Levi as Professor of Commercial Law at King's College. Like his predecessor, he takes a deep interest in young men; he has a large Bible class at Woolwich.

THE North United Presbyterian congregation, Auchterarder, have for some time past been desirous of acquiring a suitable site whereon to erect a new church. They have now, however, purchased the St. Margaret's Hall for \$5,000. There is accommodation for upwards of 400 sittings.

THE Rev. J. Reid Howatt has received a unanimous call to the Presbyterian Church at Ipswich, to which he has for many years rendered valuable service. At the request of the committee of Higher Instruction he has undertaken the task of preparing the Children's Annual Address for 1890.

A NEW Free Church has been opened at Arnsdale, in the remote and wild district of Loch Hourn. The building cost \$2,500, and will seat nearly 400 persons. On the occasion of the opening ceremony the Master of Blantyre generously put his steam yacht at the disposal of ministers and others from Glenelg.

AT Teheran, Persia, substantial buildings for a chapel, residences for the missionaries, and a boys' and girls' school have been erected. With the Shah's assistance a hospital is in course of erection under the control of Dr. Torrance, who has been honoured with the highest title ever given to a foreigner by the ruler of Persia.

DR. ELDER CUMMING, of Glasgow, was one of the speakers at the Dufftown Conference, which has now reached its fourth year. Mr. J. E. Mathieson, of Mildmay, presided at the afternoon meeting: when the subject of missions was dealt with by Dr. Pierson, of Philadelphia, and Rev. J. S. Green from Tahiti.

By the induction of the Rev. T. Mackay, B.D., to the pastorate of the parish of Broadford, Skye, and the death of the late Dr. Mackinnon, the chain of the incumbency, which has been held for the last 110 years by the Mackinnon family, has been broken. The incumbency has been held since Protestantism prevailed, a period of 261 years, by members of the Mackinnon family for 150 years of that period.

THE Rev. John McEwan, in Edinburgh Free Church Presbytery, animadverted on Dr. Marcus Dud's paper at the Pan-Presbyterian Council. Unless they disclaimed its doctrine they would be placed in a false position before the world. Mr. Balfour, W.S., thought that Mr. McEwan took too serious a view of the matter; and Mr. Mitchell, of Kirkurd, and Dr. Adam objected to the discussion as out of order, whereupon the subject dropped.

THE minority at Clyne opposed to the election of Rev. John Spark, of Kirkcaldy, persist in their protest against his settlement on the ground of his non-acquaintance with Gaelic; and Dornoch Presbytery, in respect of the Synod's deliverance, have declared the second election null and void. The agent for the majority protested for leave to appeal to the Synod, and it was resolved to consult the procurator of the Church as to whether it is competent to receive such an appeal.

DR. BURNS, of Kirkliston, presided, in the absence of Dr. Aird, at the commission of Assembly, which was well attended. The Port William case was settled, an arrangement being ratified for the retirement of Mr. Thomson on an annual allowance of \$300. While unpleasant allegations had been made, it turns out on investigation that there is nothing whatever affecting the character of the minister, although there had been some irregularities regarding the minutes of the deacon's court.

Ministers and Churches.

THE Rev. S. H. Eisman, of the Presbyterian Church, Oshawa, has returned from a six weeks' tour in California.

THE Rev. Mr. Thompson, of Ayr, is recovering slowly, but it will be sometime before he can be removed to his home.

THE Rev. Mr. Meikle, the evangelist, will hold services in Brockville for a month, commencing about the 1st of November.

THE Rev. G. Colborne Heine, pastor of Chalmers Church, Montreal, has returned to that city, and has resumed his ministerial duty.

THE Rev. G. M. Milligan, has returned from his visit to Great Britain and resumed his pulpit ministrations in St. Andrew's East.

THE first Sunday School Convention for Assiniboia had a successful meeting in Knox Church, Regina, on Wednesday, the 29th ult.

ST. ANDREW'S congregation, Kingston, has applied to the council for the use of the City Hall to worship in during the construction of their new church.

MR. H. S. McCUAIG, B.A., of Picton, son of Rev. F. W. McCuaig, has been appointed head master of the Richmond Hill High School at a salary of \$1,000.

THE Rev. Hugh McKealar, of High Bluff, Manitoba, has returned to Ontario from an enjoyable visit to Great Britain. He has been invigorated by his trip to the Old Land.

THE Presbyterians of Sprungville, East River, Pictou County, N. S., are calling the Rev. A. M. McClelland, M.A., D.C.L., of Ashburn, Ontario. Salary, \$900 per annum.

DR. BENNETT, of Almonte, is still suffering from severe illness; Rev. R. H. Craig has undertaken the supply of St. Andrew's Church, at the request of the Presbytery of Lanark and Renfrew.

THE Rev. R. Thynne, preached the preparation sermon in Ashburn on Friday, August 31. Nine new members were received. The Lord's supper was dispensed the following Sabbath to a very large congregation.

LAST Sabbath evening the Rev. S. Lyle began a series of lectures in Central Presbyterian Church, Hamilton, on the authors of the Psalms. David was the subject of the evening's lecture. The choir of the church supplied illustrative music.

THE services preparatory to communion Sunday in Guelph were held in Chalmers and St. Andrew's Churches last week. Rev. J. A. K. Dickson, B.D., Galt, preached at Chalmers Church, and Rev. J. W. Rae, Acon, at St. Andrew's Church.

MR. KNOWLES preached on a recent Sunday in Knox Church, Regina. The local paper says both sermons were characterized by force and freshness. In the evening the church was crowded, and the sermon had some of the best characteristics of a pulpit discourse.

ON Sunday week Rev. W. Patterson, of Cooke's Church, Toronto, delivered an able and telling sermon in the Presbyterian Church, Uxbridge, in the morning, and Rev. Dr. Smyth, of Calvin Presbyterian Church, Montreal, in the evening. The church was crowded on both occasions.

THE Rev. Dr. Laidlaw, of St. Paul's, Hamilton, returned from his six weeks' holiday last week reinvigorated. His resting places were "Willow Lake Farm," and the beautiful scenery of the upper Hudson and the Adirondack region, including Saratoga Springs, Round Lake, Lakes George and Champlain.

THE many friends of Rev. T. Nixon, of Union Church, Smith's Falls, will regret to learn that he has been ill since he went to Ringwood, to visit his old home. A telegram to Mr. F. T. Frost announced that Mr. Nixon was unable to be present at Union Church last Sabbath, and consequently no service was held on that day.

MR. E. W. RATHBUN told the Methodists of Deseronto that the Presbyterians would give \$500 towards the debt on their church if the former would give a like amount. The Methodists soon raised \$860, and with the Presbyterian \$500, the \$2,000 debt on the building is considerably reduced.

THE ladies' picnic in Harman's grove, Thamesford, opposite the manse, last Friday, was considerably marred by the thunder-storm and rain. However, those who went after the rain was over, enjoyed themselves very well. Rev. Mr. Grant, from St. Mary's, was present, and gave one of his happy, forcible addresses. Rev. Messrs. Cameron and Brown also addressed the audience. Had it not been for the rain there would undoubtedly have been a very large turnout. As it was, there was considerably over \$20 added to the funds.

THE Rev. Mr. Wilkie, returned recently from the mission fields in India, preached in St. Andrew's Church, Carleton Place, on Sunday morning week, and in Zion in the evening. He gave an interesting discourse, telling some of the habits and customs of the Indian people, explaining how they were kept in darkness and idolatry by their rulers for selfish purposes; showed how intelligent they were and how ready to receive the Gospel, and the great need for more labourers to help the work along.

A PUBLIC meeting was held in Knox Church, St. Mary's, on Tuesday evening week for the purpose of organizing a Young People's Association in connection with that Church. There was a large attendance and the following officers were elected: Dr. Mathieson, honorary president; Mr. L. Harstone, president; Miss Annie Thomson, vice president; Miss Sarah Driver, secretary-treasurer. The association will be actively assisted by the pastor, Rev. A. Grant, Mr. John Johnston, precentor, and Mr. J. N. Gray, superintendent of the Sabbath school.

ON Wednesday the officers and teachers of St. Andrew's Church Sabbath school, Whitby, held a picnic at Mr.

Ormiston's. Both the house and grounds were thrown open for the occasion. Lawn tennis and other amusements were freely engaged in. As host and hostess, Mr. and Mrs. Ormiston, have few equals, and as usual, were uniting in their efforts to have all present enjoy themselves, and well they succeeded, a most enjoyable afternoon and evening having been spent. A hearty vote of thanks manifested the high appreciation of their kindness and hospitality.

THE Rev. John Robbins, a Maritime Province contemporary informs us, at close of last Sabbath morning's sermon briefly referred to the death of Rev. Alexander Russell, of Dalhousie, N. B., Mr. Russell while resident in Truro being a communicant of above Church. Mr. Russell had prepared his sermons for the coming Sabbath and the texts in both cases were prophetic, the morning sermon being from the words, "I have finished the work Thou gavest Me to do," and the evening text from the words, "It is finished." But before the sermons were preached he had passed away.

THE auxiliary of the Woman's Foreign Missionary Society, in connection with Union Church, Brucefield, aided by the auxiliary of Bayfield Road Presbyterian Church, sent this week to the Indians on the Muscowpetung Reserve, North West Territory, a box of clothing valued at \$78, of which Brucefield congregation contributed \$62.10 and Bayfield Road \$15.90. Nearly all of the articles were new. These donations speak volumes for the Christian zeal and liberality of the congregations interested, especially when we consider the few members and the many calls that have been made of late on the congregations.

THE Rev. L. H. Jordan, B.D., of Erskine Church, Montreal, and Rev. A. H. Scott, M.A., of St. Andrew's Church, Perth, have just returned, the former by the *Lake Superior*, the latter by the *Circassian* from Liverpool, after an extended European tour. After a few weeks' stay in Britain they travelled together through Norway and Sweden. After attendance at the Stockholm Conference, to which they were delegates, they visited Denmark, and remained for some time in Copenhagen. A further stay in Northern Germany and Holland was much enjoyed. They return to their respective fields of labour much improved in health and strength.

THE Smith's Falls *News* says: Mr. James Fergusson, father of our worthy mayor, departed this life last Friday night, August 31, in his seventy-seventh year. Mr. Fergusson was born in Perthshire, Scotland, in 1811, and emigrated to this country in 1835. He first settled in the town of Perth, and after being a three year resident, moved on a farm in the township of Montague, where he continued to reside until 1883, when he moved to Smith's Falls. The funeral was largely attended, attesting the esteem and respect of a very large circle of friends and acquaintances of the departed. Mr. Fergusson was up to the time of his death a faithful member of the Presbyterian Church.

THE Presbyterian congregation, Little Current, held their anniversary services on August 12. Rev. Mr. Cockburn, M.A., of Uxbridge, preached eloquent and impressive sermons both morning and evening to large and attentive audiences. The annual tea meeting was held on Tuesday evening, 14th ult. The ladies of the congregation surpassed themselves in the abundance and quality of the good things which they provided to satisfy the wants of the inner man. Speeches were given by Rev. Messrs. Laidlaw, Frost and Cockburn. Mr. William More read a poem written by himself. The music and singing by the choir was excellent and reflected much credit on their ability and exertions. Mr. H. McLennan, pastor of the Church, occupied the chair. The proceeds amounted to about \$50.

THE St. John *Telegraph* says: The illness of Rev. S. Johnson was very brief. He was stricken with cramps in the stomach, and after severe suffering for thirty-six hours was relieved by death. Mr. Johnson, it is understood, was of provincial birth, and about six y years of age at his death. In his earlier ministry he was a licentiate of the Presbytery, and before the union of the two bodies, was located at Harvey, York County. After the union he was induced to accept a call to Chipman, Queen's County, where he remained till his death. He was much esteemed as a sound, earnest and faithful minister. Mrs. Johnson, who survives him, was formerly Miss Grant; and is a sister of Rev. Kenneth Grant, the well-known missionary. The deceased leaves a number of children, the eldest son being engaged in the mission field at Tobique.

A VERY pleasant and successful lawn social in connection with the Blackney Presbyterian congregation was held in the grounds of Mr. William Seiden on the evening of Saturday week. The garden and lawn were tastefully lighted with Chinese lanterns, and the house was also thrown open to those who preferred to be indoors. A large number of young people drove out from Almonte and received a hearty welcome from Mr. and Mrs. Snedden and family, who left nothing undone to make all feel at home. The young ladies of the congregation seemed to do a flourishing business in selling flowers, fruit, tea, coffee and lemonade. The Almonte brass band were present, and played some fine selections at short intervals during the evening. Those of the gathering who were natives of the "Hielan's" had their hearts cheered by the soul-stirring notes of the bagpipes played by Mr. McPhail, of Blakeney.

THE Rev. W. G. Wallace, B.D., late of Georgetown, was inducted to the pastoral care of the new Presbyterian congregation, Bloor Street, last week. The Rev. Alexander Gilray, Moderator of Toronto Presbytery, presided, and the Rev. Dr. McFavish, of Central Church, preached an able, practical and appropriate discourse from Matthew iv. 17-22, which was followed by the induction of Mr. Wallace. Dr. McLaren then delivered a suitable and impressive address to the newly-inducted minister, and the Rev. E. D. McLaren, of Brampton, followed in a practical and fervent address to the people. The Rev. Dr. Reid pronounced the benediction. Mr. Wallace, during his short ministry in Georgetown, done excellent work and given unmistakable indications of great ability and promise. The young congregation of Bloor Street is to be

congratulated on the settlement so happily effected. Their success has been most gratifying and their prospects are very encouraging.

THE *Galt Reformer* says: There died on Saturday evening week near Kirkwall, Mr. John Menzies, one of the early settlers of the township of Beverly. The deceased pioneer was in his eighty-second year, and had lived upon the homestead now occupied by his sons for over half a century, having emigrated from Dumfriesshire, Scotland, in 1836. Mr. Menzies underwent all the hardships incident to bush life fifty years ago and by his industry and thrift succeeded in clearing a home for himself and his family out of the unbroken forest. In religion Mr. Menzies was a Presbyterian, and in politics a staunch Liberal. The deceased leaves three sons and two daughters, Mrs. Menzies having pre-deceased him by about twenty years. The members of the family are: William (ex-reeve of Beverly), and John, on the homestead; Joseph of Galt; Mrs. John A. Smith, Kirkwall, and Mrs. John Watson, of Kincardine.

WE are very much pleased, says the *Almonte Gazette*, to learn of the splendid collection given by the Presbyterian congregation of Admaston for the mission work in India on a recent Sabbath, when Rev. J. Wilkie, missionary from India, was with them. The sum of \$51.71 was put on the plate, and in the neighbouring congregation of Bromley on the same day this amount was further increased by nearly \$34, making a total of \$84 for the one day. Admaston has as its pastor Rev. George Lang, B.A., of Beckwith, a former assistant of Rev. Dr. Bennett, Almonte; Bromley is under the Rev. J. C. Campbell. Eleven years ago these two charges were worked by Mr. Wilkie as a mission station; now they are two self sustaining charges, with three new churches, and manifesting an unselfish interest in work outside their bounds that would put many more favoured congregations in the shade—this collection that Mr. Wilkie received being, we understand, the largest he has received anywhere in Canada. Under their faithful, earnest pastors, who have the confidence and hearty sympathy of the people, still greater things may be expected from such warm and large-hearted people. Mr. Lang has only recently been settled at Admaston, but already his earnest, thoughtful discourses have drawn him near the hearts of the people, which a more intimate acquaintance will only tend to make more satisfactory and helpful. Mr. Campbell's longer term of work has enabled him to work up an excellent charge out of what was by some regarded as an unpromising and difficult field.

THE Banff correspondent of the *Regina Leader* writes: Sunday last will ever be regarded as a landmark in the history of Presbyterianism in the Canadian National Park. It witnessed no less an important event than the opening services of the newly erected Presbyterian Church, a large commodious structure, costing \$1,800, and one which would be by no means a reproach to a congregation three or four times the size of that which will worship within its walls. Three services, all well attended, were conducted on Sunday by the Rev. Dr. Robertson, of Winnipeg, who preached a sermon of great eloquence, and marked by deep thought, in the morning, Rev. J. E. Herdman, of Calgary, who preached in the evening, Rev. E. Williams, the pastor of the Banff Methodist Church, who in a spirit of true brotherly feeling, omitted the regular services in his own church, and the Rev. A. J. McLeod, the popular young Presbyterian minister. The sum total of Sunday's collection was something over \$50. An excellent choir, with Miss Jennie Laidlaw as organist, was not the least important feature of the occasion. A business meeting was held on Monday night and well attended. Rev. A. J. McLeod, in the chair. Addresses were given by Rev. E. Williams, pastor Methodist Church, Rev. J. E. Herdman and Rev. Dr. Robertson. A historical sketch of the congregation was read by Mr. John Fergusson, and a gratifying financial statement by Mr. L. E. Fulmer, this latter showing a present balance owing on the church of only \$369. The sum of \$1,431 has been raised.

THE congregation of St. Andrew's Presbyterian Church, London, turned out in full force last Friday evening, despite the unpleasant state of the weather, to welcome their pastor, Rev. J. Allister Murray, on his return from his holiday trip to the Old World, and a most enjoyable social evening was the result. The first part of the proceedings partook of the nature of a fruit social in the Sunday school and lecture rooms, during the progress of which Rev. Mr. Murray appeared. This was the signal for a spontaneous outburst of applause. Then followed a handshaking contest in which one unfortunate man was pitted against hundreds of people of both sexes. But the reverend gentleman passed through the ordeal smilingly. After all who desired had feasted on the good things, everyone repaired to the body of the church, which was very so in crowded. Mr. C. McCallum, chairman of the board of management, presided, and on the platform were seated clergymen of all denominations, among them being Very Rev. Dean Innes, Administrator of the Diocese of Huron; Rev. Canon Richardson, Rev. Messrs. W. H. Porter (Baptist), J. G. Scott, Dr. Ryckman and Dr. Evans (Methodist), W. S. Ball, J. M. Gordon, D. McGillivray and W. M. Roger (Presbyterian); also his Worship Mayor Cowan, Principal Woods, of the Collegiate Institute; and Messrs. Tolmie and Johnson, the young students who so ably supplied the pulpit of St. Andrew's during the pastor's absence. The proceedings were opened with prayer by Rev. W. S. Ball, of Vanneck, which was followed by an organ recital by Mr. Wilson. Principal Woods then stepped forward and read an address of welcome. The Rev. Mr. Murray, on rising to reply, was greeted with enthusiastic applause. He said he desired to express from the bottom of his heart his sincere thanks for the expressions of confidence and affection contained in the address. Such expressions would be precious to any man, but they were pre-eminently precious to him coming from the congregation after a pastorate of thirteen years. He assured his hearers that he was exceedingly touched, and that a deep impression had been made upon his heart. During his travels abroad he had ever before him the many kindnesses received at the hands of his congregation, and they had been a source of great comfort to him. After referring

to the lands he had visited, he alluded in feeling terms to the deaths that had occurred in the congregation during his absence, and closed by again expressing his thanks for their hearty welcome home. Mayor Cown then presented a well-filled purse, on behalf of the congregation, to Messrs. Tolmie and Johnson, as a slight token of their appreciation of these gentlemen's services. Messrs. Tolmie and Johnson replied in feeling terms. Mr. Wilson then gave another selection on the organ, and after brief addresses by clergymen present, and a well-rendered solo by Miss Patrick, the proceedings closed with the doxology and benediction.

PRESBYTERY OF ST. JOHN.—This Presbytery met at Waweig, lately, for the induction of the Rev. W. C. Calder. Rev. A. Gunn preached and presided; Rev. J. A. F. Sutherland delivered the charge to the minister, and Rev. T. F. Fotheringham addressed the congregation. Calls were laid before the Presbytery from St. John's Church, Moncton, in favour of Rev. J. M. Robinson, of St. Andrew's, Spring Hill; from Waterford, etc., in favour of Rev. J. Hawley, of St. George, and from Springfield, etc., in favour of Rev. J. D. MacFarlane, probationer. The call from Moncton was ordered to be returned for additional signatures, with instructions to present it, and the reasons for urging the translation of Mr. Robinson, at the next regular meeting at Woodstock, on September 4. The call from Waterford was sustained, the congregation of St. George, etc., cited to appear for its interests at Woodstock; the commissioners appointed by the Watford congregation meantime to furnish the St. George congregation their reasons for urging the translation of Mr. Hawley. The call from Springfield, etc., was sustained and ordered to be transmitted to Mr. MacFarlane for his reply, the Presbytery agreeing, in the event of his acceptance, to apply to the Augmentation Committee for a supplement. Mr. Calder gave notice that he would move, at the meeting of the Presbytery in October, that some means be adopted for supplying congregations with reliable information regarding the method of legally incorporating. Mr. Fotheringham stated that he had seen a notice in one of the morning papers announcing the decease of Rev. S. Johnson, of Chipman, and with suitable remarks moved that the Moderator lead the Court in prayer for the bereaved widow, family and congregation. This was done most appropriately and with the deep sympathy of all present. The Presbytery then adjourned.

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Court was held in St. Andrew's Church on Tuesday, 28th August. Moderator R. McNabb took the chair at half past twelve o'clock, there being present a fair representation of ministers and elders. J. C. Campbell was then elected Moderator for the next six months, and he took the chair and addressed the Court. Rev. J. Wilkie being present, was asked to sit as a corresponding member. The case of the Mattawa cemetery being considered, it was resolved to re-affirm the resolution of three years ago, which gives all Protestant bodies perfect liberty to bury in the grounds, but retains the deeds by Presbytery. Rev. G. W. Bayne, of Pembroke, was appointed to visit Mattawa and explain the position to the people there. The report of committee on Missionary Deputations was then submitted and read, and after amendment was adopted and ordered to be printed. Rev. J. Wilkie was invited to address the Court, which he did with energy and effect, defining the course of the mission work in India. At the close of the address a resolution was adopted appreciative of the same. It was resolved by Presbytery to supply the pulpit of St. Andrew's Church, Almonie, for three months, owing to the illness of the pastor, each ministerial member of Presbytery to give a Sabbath, either personally or by substitute. Reports were received from the commissioners to the General Assembly. Mr. Drummond, a student labouring within the bounds, read an exercise, which being approved, he was ordered to be certified to the college which he attends. The other students having failed to appear, are required to furnish written exercises, which, being approved by the committee, they also are to be certified to the various colleges. The Home Mission report being submitted, its various items were considered, amended and adopted. Among these items were the consideration of Mr. McKechnie's engagement and work at Mattawa, it being resolved to seek his re-engagement at the expiration of his term. It was considered advisable to secure if possible a second ordained missionary for Upper Ottawa. Arrangements were made for the supplying of mission stations during the winter months. A committee was also named to arrange for the holding of missionary meetings in Mattawa and other stations up the Ottawa. A report was received from Lower Litchfield, which showed arrears of minister's salary, as also some want of harmony as regards the arrangements of the field. The Augmentation Committee not being prepared with a report, Mr. Crombie reported the state of the Presbytery fund, showing that some congregations have not yet paid their rate for the year. Mr. R. Bell having resigned the trusteeship of the Travelling Expense Fund, Mr. William Ewart was appointed in his place. A committee was appointed to act with the Clerk in striking Presbytery rate for the year. It was decided to continue the printing of the Presbytery Minutes. There being no further business, it was resolved that the next regular meeting be held in St. Andrew's Church, Carleton Place, on Tuesday, November 27 next, on the arrival of the noon trains, and the Presbytery was closed with prayer.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 4th inst., at ten a.m., Rev. A. Gilray, Moderator. An extract minute of the Presbytery of Orangeville was read, granting the translation of Rev. W. A. Hunter, and his induction to his future pastoral charge was appointed to take place in Erskine Church of this city on the first Tuesday of October, services to commence at half-past seven p.m., the Moderator to preside, Rev. W. G. Wallace to preach, Rev. W. T. McMullen, of Woodstock, to be asked to deliver the charge, and Rev. J. Neil to address the congregation. Reports were read from Session

anent the petition brought up at last ordinary meeting from certain persons who have been gathering for religious services in the Parsonage Methodist Church, Scarborough, and who prayed with others to be organized as a Presbyterian congregation. In connection therewith a letter was read from the president of the Toronto Methodist Conference anent the relation of the said place of worship to the Methodist Church, and in which letter he expressed his mind anent the religious services referred to. Several parties concerned in the foregoing were afforded leave to express themselves, which they did accordingly. Eventually it was moved by Principal Owen, and agreed to, that in view of the letter received from the president of the Toronto Conference of the Methodist Church, a committee be appointed consisting of Rev. D. J. Macdonnell, Dr. Reid, D. B. McDonald, the mover, Mr. J. Maclellan, Q. C., and Mr. John Gibson to consider carefully the petition from members of the Parsonage Methodist Church, and others, and all related matters, to report to the next meeting of Presbytery. In the meantime the Presbytery directs that religious services shall not be held in the Parsonage Methodist Church by the missionary of the Presbytery. Conveners of Committees on the Schemes of the Church, etc., were appointed for the ensuing year as follows: Home Missions, Rev. A. Gilray; Augmentation Fund, Rev. D. J. Macdonnell; Foreign Missions, Rev. Dr. Kellogg; French Evangelization, Rev. Dr. McFavish; Colleges, Rev. J. Mutch; Aged and Infirm Ministers' Fund and Widows and Orphans' Fund, Rev. R. Wallace; Temperance, Rev. P. Nicol; State of Religion, Rev. W. Frizzell; Systematic Beneficence, Rev. W. Burns; Assembly Fund, Rev. John Mackay. A commission was read from the Continental and Colonial Committee of the United Presbyterian Church of Scotland, in favour of Rev. Robert S. T. Anderson, a licentiate and probationer of said Church. Mr. Anderson was present, and in due form he was received through the Moderator as a regular probationer of our own Church. Testimonials were handed in by Rev. J. M. Cameron in favour of Rev. Henry W. Knowles, a minister for years of the Canada Methodist Church, who now desires to be received as a minister of the Presbyterian Church, in Canada. A committee was appointed, to retire at once with Mr. Knowles, to examine the testimonials given in his favour, to confer with him on the several points which are ordered to be investigated in such cases as his, and to report to the Presbytery at a subsequent stage. In due time the committee reported, through Dr. McLaren, that they had done the work devolved on them, that they had found the character of Mr. Knowles, as spoken of by his brethren, to be altogether good, that his views of Scripture doctrine, his past ministerial labours, and his official success claim for him sincere respect, and that as a committee they would recommend the Presbytery to ask leave next General Assembly to receive him as a regular minister of our Church. The foregoing report and recommendation was adopted by the Presbytery; and the Clerk was instructed to issue circular letters throughout. A committee was appointed to hear the summer exercises of students within the bounds; with power, if satisfied with their exercises, to attest the students to the authorities of their respective colleges. The next ordinary meeting was appointed to be held in the same place on the first Tuesday of October, at ten a.m., and the Presbytery adjourned, to meet in Bloor Street Church, at half-past seven p.m., for the purpose of inducing Rev. W. G. Wallace.—R. MONTEATH, *Pres. Clerk.*

OBITUARY.

J. B. FERGUSON.

Died on August 8, near the village of Wellington, County Carleton, while on a visit to his son, John Stephen, J. B. Ferguson, aged eighty years.

Mr. Ferguson was born in the town of Fredericton, N. B., in the year 1808. After the death of his father, which took place when Mr. Ferguson was about five years of age, the family moved to Quebec. When a young man, Mr. Ferguson went to Bytown, and assisted in the erection of the first bridge that spanned the Chaudiere. From Ottawa he went to the county of Lanark, near Perth, and settled on a farm. There he married Jane Richardson, niece of Henry Montgomery. To them were born four sons and five daughters, of whom seven are still living; three in the North-West and four in the Province of Ontario.

Being an active, energetic and industrious man, Mr. Ferguson filled many prominent positions in the newly settled district. About the year 1863 he sold his property in Lanark and removed to the village of North Gower where for a time he followed the mercantile business. Retiring from business, he lived with his son-in-law, Mr. James Henderson, now of Ottawa, till the time of his death.

He was the son of pious parents and a consistent member of the Presbyterian Church, having become a communicant during the ministry of the Rev. Mr. Bell, father of Dr. Bell, of Kingston.

In all his relations in life he witnessed a good confession. His children and grandchildren have a rich legacy in his example. We might sum up his path in these words, words which were almost his last:

Not in my innocence I trust,
I bow before Thee in the dust.
And through my Saviour's blood alone,
I look for mercy at Thy throne.

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INTERNATIONAL LESSONS.

Sept. 23, 1888. } DEATH AND BURIAL OF MOSES. { Dent. 34: 1-12.

GOLDEN TEXT.—The path of the just is as the shining light that shineth more and more unto the perfect day. —Prov. iv. 18.

SHORTER CATECHISM.

Question 95.—As already stated Baptism is the ordinance by which admission to the visible Church is obtained. As there is no warrant for it, the ordinance is not administered to those beyond the pale of the visible Church. If a Jew is converted to Christianity, or if a heathen professes his faith in Christ, they are received into the Church by Baptism. All who are baptized in mature years must profess their faith in Christ and their purpose to obey Him. The infants of members of the visible Church are fit subjects for Baptism, because in the Old Testament Church the children had a recognized place and were publicly received into the covenant. The New Testament Church is not narrower in its limits than the Old Testament dispensation. Besides the Saviour said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

INTRODUCTORY.

The forty years' wandering in the wilderness by the children of Israel was nearly accomplished. Arrangements were being completed for entrance into the Promised Land. There were only three survivors of all the vast multitude who had left Egypt forty years before, Moses, Caleb and Joshua. One of these is not to enter the earthly inheritance. Moses, the man of God, who had reached the great age of 120 years, because of his waywardness when the people murmured at Kadesh Barnea was denied the privilege of settling in Canaan. He was, however, permitted to ascend Mount Pisgah from whose summit he could see the goodly land stretched out before him and there complete his long and eventful life.

I. The Vision of the Promised Land.—The servant of God had done his work. The deliverance of the afflicted bondsmen had been achieved, their civil and religious polity had been established, their wilderness wanderings were finished. They were now on the confines of their promised inheritance, and their divinely appointed leader has taken his last farewell. He has ascended Pisgah, the highest peak of Mount Nebo, from which he gets a complete view of Canaan, from Gilead, the mountainous region on the east to Naphtali on the north, while the view on the south is bounded by the plain of Jericho unto Zoar. Westward, the eye ranges as far as the utmost sea, the Mediterranean. God, who had so often spoken to him in past years in His loving kindness, tells him of a promise fulfilled: "This is the land which I swore unto Abraham, and unto Isaac and unto Jacob saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Because Moses had disobeyed God at the waters of Meribah he was not to enter the promised land.

II. The Death of Moses.—As a servant of the Lord, Moses lived and died. Though not perfect, he was faithful unto death. God had watched over him all his life long and He was with him in death, and his death was according to the word of the Lord. His was a lonely death, but God was with him as he passed through the dark valley and the shadow. Although no earthly pomp attended his burial, the Lord "buried him in a valley in the land of Moab, over against Beth Peor, but no man knoweth of his sepulchre unto this day." Moses' grave was hidden lest it should be the shrine of superstitious and idolatrous pilgrimages. He reached a good old age, being at the time of his death 120 years old, yet possessing in unusual degree his varied faculties, "his eye was not dim, nor his natural force abated." The loss sustained by the people of Israel was sincerely mourned. The usual time for mourning the death of a distinguished person was seven days, but in the case of Moses, the period was extended to thirty. A successor in the leadership of the people had been prepared. Joshua, the son of Nun was the divinely appointed leader, when Moses was removed. He had been specially trained for the work, and had special qualifications, he was "full of the spirit of wisdom," and had been solemnly set apart by the laying on of hands. The people cordially accepted him as their chief, they "hearkened unto him and did as the Lord commanded Moses."

III. Moses' Epitaph.—The references in the Book of Deuteronomy, to the death and character of Moses are necessarily by some other inspired hand than his. He was the greatest of the prophets. He was God's instrument in the founding of his kingdom, whom "the Lord knew face to face." He did not receive the truth of God by means of dreams and angelic communications, but directly from God Himself. In this he was distinctly above the other prophets. He was in several respects a type of Christ, and specially in his prophetic character. It was prophesied that Christ should be a prophet like unto Moses. He was a wonderworker. The plagues of Egypt, brought on through his instrumentality, invested him with the respect and awe of the people. Moses was a wise statesman, a skilful leader of the people, a divinely inspired writer, and a man of great excellence of character. He is one of the best examples of a great and good man.

PRACTICAL SUGGESTIONS.

Moses was permitted to see the earthly Canaan, though not allowed to enter it; but he was privileged to have an abundant entrance into the heavenly inheritance.

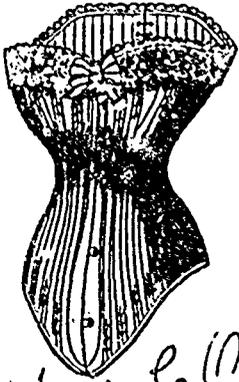
A life of faithful obedience to God and devoted service is crowned with blessing.

Moses died alone, so in fact do all, when God's servants die, He raises up others to take their places and carry on his work.

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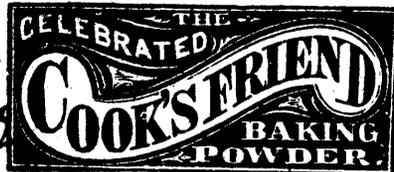
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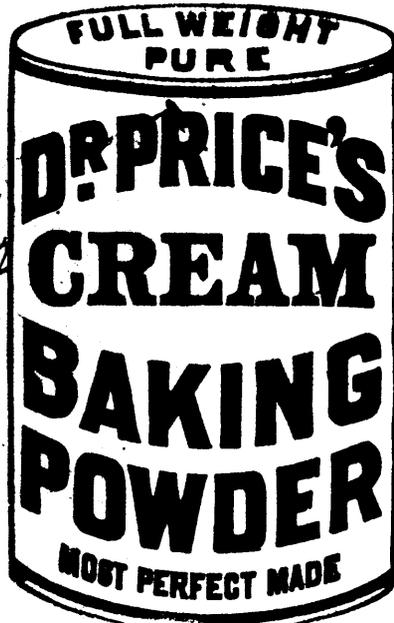
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, Nov. 27, at eleven a.m.
PETERBOROUGH.—In Cobourg, September 25, at ten a.m.
PARIS.—In Knox Church, Ayr., October 9, at ten a.m.
BARRIE.—At Barrie, on Tuesday, September 25, at eleven a.m.
WHITBY.—At Bowmanville, on Tuesday, Oct. 16, at half-past nine a.m.
SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m.
TORONTO.—In the same place on Tuesday, October 2, at half-past seven p.m.
HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, September 18, at 9 a.m.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27.
KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at three p.m.
GLENGARRY.—In Knox Church, Lancaster, on Tuesday, September 18, at eleven a.m.
GUELPH.—In Chalmers' Church, Guelph, on Tuesday, September 18, at half-past ten a.m.
OWEN SOUND.—In Division Street, Owen Sound, on Tuesday, September 18, at half past one p.m.
MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m.



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DEATH.

On the 31st ult., at 37 St. Vincent Street, in the thirteenth year of her age, Winnie, daughter of Mr. John Cameron.

At Elora, on Sep. 1, Rev. John Duff, in the eighty-second year of his age.

MARRIED.

At 135 Chestnut Street, on Thursday, August 30 by the Rev. Mr. Hayes, the Rev. William Whitefield, M.A., to Jessie Leck, of Glasgow, Scotland.

At Newton Farm, Keady, by the Rev. James Duncan, brother of the bride, Rev. Albert E. Doherty, B.A., of St. Luke's Church, Carluke, to Charlotte M., youngest daughter of John Duncan.

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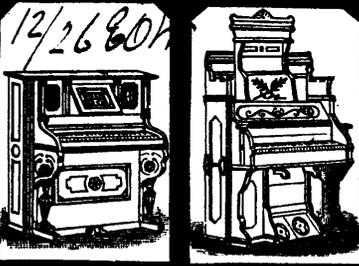


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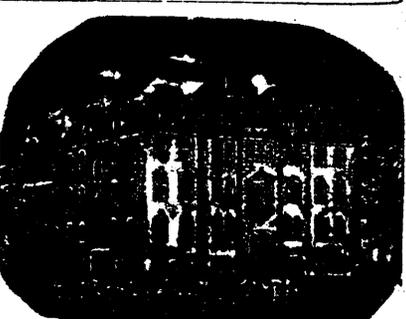
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