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Vol. 14.—No. 46.
Whole No. 718.

Toronto, Wednesday, November 11th, 1885.

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SEALED TENDERS addressed to the Postmaster-General (For Printing and Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until 12 o'clock, noon, on **MONDAY, the 2ND DECEMBER, 1885,** for the supply of the Post Office Department of Canada with such Cotton Duck, Jute and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.
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The lowest or any tender will not necessarily be accepted.

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Secretary.
Post Office Department, Canada, Ottawa, 24th October, 1885.
N.B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster-General for one month (until noon on Wednesday, the 2ND DECEMBER, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places: Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.
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Secretary.
Post Office Department, Canada, Ottawa, 24th October, 1885.

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"Highly Commended at the Toronto Exhibition, 1885.



It quickly and easily attached to the heads of Cattle, Hogs, etc., and retained there by Steel Springs; a smart blow given it instantaneously and painlessly deprives the animal of sensibility.

The "Stunner."

Humanitarians should use and advocate the use of the "Stunner."

A complete set, Carriage paid, for 75 cents by J. R. STRINGER, Doncaster, Ont.—Patented in U. S. A. and Canada. Agents wanted in every district.

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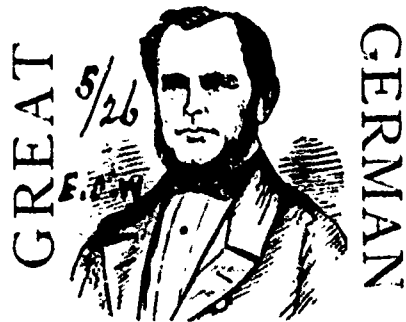
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The most wonderful preparation ever discovered for restoring the natural colour and vitality of the hair. Prevents falling, causes a heavy growth, and removes dandruff, and is a splendid dressing. Price \$1 per bottle, or six for \$5.

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THE BEST THING KNOWN

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In Hard or Soft, Hot or Cold Water.

SAVES LABOUR, TIME, AND SOAP AMAZINGLY. L.V. and gives universal satisfaction. No family rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of

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GENUINE WALTHAM WATCH,

Mens size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

KENT BROS.,

WHOLESALE & RETAIL JEWELLERS, 168 YONGE ST., TORONTO.

An Old Soldier's

EXPERIENCE.

"Calvert, Texas, May 2, 1882"

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITELY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

Scientific and Useful.

CORN PUDDING.—Use for this one pint of cut or grated corn, one pint of milk, two eggs well beaten, one teaspoonful of pepper. Butter a pudding dish, and bake for half an hour. Canned as well as green corn may be used for this.

GRAHAM PUFFS.—Graham puffs for breakfast are richer, and a great deal nicer than the plain gem. Take one pint of sweet milk, one pint of Graham flour, half a teaspoonful of salt and one egg; beat the egg, then add the milk, and then the flour gradually; beat it very briskly for four or five minutes, then pour into buttered gem-pans; bake in a hot oven.

LIVER COMPLAINT.—A faint, weary, sick and listless feeling, withching back and shoulders, and irregular bowels proclaim a diseased liver. Try Burdock/Blood Bitters, which cures all forms of liver complaint.

BOILED HAM.—Soak over night; next morning wash hard with a coarse cloth and put on to boil in plenty of cold water. When it has boiled one hour pour the water off and fill up again with fresh boiling water. Allow it to get thoroughly done. Do not remove the skin until cold; it will come off easily and cleanly then, and the juices are retained.

PAIN IN THE SIDE, from whatever cause, may be quickly relieved by Hagar's Yellow Oil, which cures all manner of aches and pains, and all soreness and lameness of the flesh—applied and taken inwardly.

DRIED BEEF.—Heat milk and water—about a tea-cup of each—thicken with beaten egg and a little flour; when nicely boiled add the beef, which should be sliced very thin, let it only heat through, as the less it is cooked the better. If the beef is very salty it should be freshened in a little hot water before going into the gravy, but if not too salty it will season the gravy nicely. Serve hot.

ACID STOMACH, HEADACHE, HEART BURN, AND INDIGESTION are quickly cured by using Perry Davis' Pain-Expeller. Bathing the head freely in Pain-Expeller usually relieve the most severe attacks of Headache.

FRAGMENTS.—A good way to use up odds and ends of ham is to pot them. It requires lean and very tender ham, boiled, chopped fine, and pounded in a mortar (an old-fashioned, wooden one is excellent). When beaten to a paste, add butter to make the particles adhere, and a little mixed mustard may be added. If it is to be kept long it should be put in jars and melted butter poured over to exclude the air. Spread upon slices of bread it makes good sandwiches.

CORNEB BERT. Cut into pieces of one pound each, soak over night, in cold water. In the morning wash off in water a little warm. Put on the stove to cook in cold water, boil until it falls to pieces; let it cool in the liquor, then slice off and arrange neatly for the table, or take up when done, put the meat in a towel and wring it a little, then put it under a heavy weight and when cold and pressed, slice and use at table with leaves of parsley around the edge of the plate. The liquor, if warmed up and thickened a little, is nice for soup.

Those among us who are suffering with Bronchitis, or weakness of the throat or lungs, should not delay, but take ROBINSON'S PHOSPHORIZED EMULSION regularly, according to the advice of their physician, or the directions on the bottle. Always ask for ROBINSON'S PHOSPHORIZED EMULSION, and be sure you get it.

CRACKED HOMINY.—Do not cook it over the fire, but inside of the stove. Wash it through several waters and if possible soak over night. Put in your pudding dish or a small milk pan (not too full) cover the hominy with cold water, put in a pinch of soda and a tablespoonful of butter, keep well covered with water until done, then let the water boil down, put in one cup of good cream, add salt and pepper to taste and let it heat the cream, stir well and serve hot. This is excellent if cooked on Saturday and warmed for Sunday.

ABOUT LEMONS.—The juice of half a lemon in a tea-cupful of strong black coffee, without sugar, will oftencure a sick headache. Lemon juice and salt will remove ordinary iron-rust spots. If the hands be stained, there is nothing that will remove the stain so quickly as a lemon or the lemon and salt. After the juice has been squeezed from the lemon, the refuse can be used for this purpose. Lemon-juice is also a good remedy for rheumatism, and for the so-called biliousness of spring. In the latter case the juice should be taken before breakfast. The pulp may also be eaten, avoiding every particle of skin. Lemon-juice and sugar, mixed very thick, is useful to relieve coughs and sore throats. It must be very acid as well as sweet.

Questions Answered!!!!

Ask the most eminent physician Of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

And they will tell you unhesitatingly "Some form of Hops!!!!"

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, Bright's disease, diabetes, retention, or inability to retain urine and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Duchu!!!!"

Ask the same physicians "What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you Mandrake / or Dandelion!!!!

Hence, when these remedies are combined with others equally valuable, and compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill-health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER I.

"Faintness" "Almost dead or nearly dying"

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy!!!! From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excruciating pains of rheumatism, inflammatory and chronic, or suffering from scrofula.

Strychnias! "Strychnias, blood poisoning, dyspepsia, indigestion, and in fact, almost all diseases frail"

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

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

PEARLINE.—JAMES PYLE'S PEARLINE stands pre-eminent as a most valuable acquisition to the laundry, for it very greatly lessens the labour of washing. It should be, as it very generally is in every household. No family is so poor as to be able to do without it, and none so poor as not to afford to have it. It is obtainable at all grocery stores.

HAVE YOU

- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Abundant and tube casts in the water? Faint rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

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

It must be treated in time or it will gain the mastery. Don't neglect it. Wm. W. WOOD'S CARE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, NOVEMBER 11th, 1885.

No. 46.

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

THE CANADA PRESBYTERIAN, PUBLISHED EVERY WEDNESDAY BY THE Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a welcome visitor to thousands of families."—*Stratford Beacon.*

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G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE Toronto friends of Queen's University held a meeting last week at which a committee, with Rev. G. M. Milligan, B.A., Convener, was appointed for the purpose of promoting the endowment of the institution. The proposal was most cordially entertained, and there is good reason to expect that the effort will be crowned with success.

THE astute device of Scott Act evaders has completely failed. The red ribbon and blue ribbon beers have been scientifically and legally declared to be intoxicating, so that they can no longer be sold in counties where the Scott Act is enforced or anywhere else without license. Analysis showed that the so-called non-intoxicating beers contained a small percentage of alcohol, and actual experiments were tried on certain subjects who, after copious draughts of the uncertain fluid, exhibited unmistakable evidences of intoxication. The judge, in the case of an appellant from a police court conviction, decided that blue ribbon beer is an intoxicating liquor and that the appellant was properly convicted. Not the least curious thing connected with the trial was the conflicting character of the expert testimony. Doctors continue to differ.

THE movement to confer on the women of China and India the benefits of Western medical science has brought brilliant opportunities within reach of female physicians. Dr. Woodhull, a lady who began to practise her profession the day after her arrival at Foochow last winter, writes that the calls upon her services are more than she can meet. Lady Dufferin is president of the association that has been established in India to support skilled women physicians from Europe and America, for the purpose of training capable native nurses, midwives and medical practitioners. Debarred by social customs from consulting men as doctors, Oriental women are the victims of great and unnecessary misery. Thus shut out from the advantages of Western medical art, although they know its value, they yet desire to avail themselves of its resources.

THE second of the series of Monday Popular Concerts was held in the Horticultural Pavilion on Monday evening week. That high-class music is much appreciated by a Toronto audience is sufficiently demonstrated by the large numbers who attended. The rendition of characteristic music by Mozart, Schumann and others was of a very high order, evincing an enthusiastic love of the art, and most patient and conscientious study. The performances of the instrumental quintette, in which Herr Kegel, the clarionetist, took an effective part, called forth unmistakable admiration and delight, while Herr Ludwig Corell's violincello solo was one of the most brilliant successes of the evening. Rose Braniff, a Brockville lady, was the distinguished vocalist. She possesses a beautifully clear, sweet voice, which has been most diligently cultivated. The attraction announced for the third concert is the singing of Emma Thursby.

THE death of Mr. William Darling, a prominent Montreal merchant, took place last week. The Darling family has been distinguished in mercantile life.

Mr. William Darling's father was a successful and much-respected business man in the Scottish metropolis. The enterprising sons, choosing Canada as their home, have built up large and important business houses both in Montreal and Toronto—Mr. Henry W. Darling, the energetic president of the Toronto Board of Trade, being a brother of the deceased. Mr. William Darling was a large hearted Christian as well as a shrewd and reliable man of business. He was an active member of St. Gabriel Street Church, Montreal, where the funeral services were held on Wednesday afternoon, a large number of people being present. The pall-bearers were Messrs. Andrew Allan, G. Hugue, Jas. Robertson, J. Kerry, J. Croil and J. Hodgson. The floral offerings were numerous and were principally from the relatives of the deceased and from those whom he had helped while living.

OUR wide-awake contemporary, the Glasgow *Christian Leader*, says: The "Acts and Proceedings of the General Assembly" of the Dominion, with a copy of which we have been favoured, is a noble volume, tabulating with business-like precision and admirable clearness the results of a marvellous amount of consecrated activity. Some of the elders travelled thousands of miles to the Assembly at their own cost! Nearly seventy pages are filled by the minutes of Assembly, while 372 are occupied with the committee reports. The vast extent of the field covered by these is very striking; and it is a hopeful symptom for the Church of the Dominion that in spite of the heavy demands made upon it from its own numerous and needy home mission stations, it has missionaries at work in distant Trinidad, India and China. There is good hope for a Church that does not fail to meet the twofold claim even while the near duty is more than usually onerous. The reports of the evangelistic work among the French-Canadians are most encouraging.

THERE is a considerable amount of human nature in the average American. He is eloquent in his denunciation of the tyranny and haughtiness of European aristocrats; but not many moneyed Americans refuse the chance when it offers of hob-nobbing with the titled and the opulent of other countries. There is Ross Wans, of Baltimore, a landed proprietor in the North of Scotland, who has succeeded in making himself detested for his purse-proud and overbearing disposition. So unpopular has he become that on a recent Sabbath he was violently assaulted by a crowd of his humble neighbours and driven to cover. For Scottish people this is an unusual pastime, especially on the Sabbath day. For their unseemly conduct there is no defence and those guilty of the outrage will doubtless be punished for their lawlessness as they deserve. The incident shows, however, that when a modest Republican lapses into a territorial autocrat, it is a difficult thing to him to secure the good-will and respect of the people over whom he tries to play the part of Lord Paramount.

AT the funeral of General Grant, General G. B. McClellan was a pall bearer and now he too has gone over to the great majority. He died suddenly of heart disease. Military critics are not agreed on his merits as a supreme commander of forces, but there is a unanimous opinion that he organized and made effective by thorough discipline the levies of the Union army, and was the victor at Antietam. He was a man of irreproachable character and beloved by a large circle of friends. He was an avowed and consistent Christian, having been for long a member of Madison Square Church, New York, of which the late Dr. Adams was the much-loved pastor. The funeral services were held in that church and the remains were afterward taken to Trenton, N.J. The entire funeral arrangements were marked by dignified simplicity. His wish that there should be no military display, and no gaudy profusion of floral offerings, was scrupulously respected. General McClellan occasionally spent a holiday at Cobourg, Ontario, being an exemplary worshipper in the Presbyterian Church there.

THE British and American sections of the Alliance of the Reformed Churches have held meetings lately, the British in Edinburgh and the American in New York. At the meeting of the British Section the Council's Committee on the Reformed Churches of Bohemia and Moravia, it was stated that Dr. Blaikie's exertions during the summer had resulted in additional subscriptions to an amount exceeding \$2,500. The total sum now raised in Scotland is within \$1,500 of \$15,000, which has been taken as the Scotch quota to the general fund, and this balance, it is expected, will be made up by the Glasgow branch of the committee, who are arranging to make a special effort in the course of the coming winter. At the meeting of the American section there was a full attendance. The European section recommend the appointment of Dr. Blaikie, of Edinburgh, and Dr. Mathews, of Quebec, as clerks to serve until the London meeting, when the united body might be prepared to select a single secretary—a recommendation with which the American section agreed unanimously. Reports were received from the Special Committees on Foreign Missionary Co-operation and on Continental Churches. It was resolved to hold public meetings in behalf of these great interests, under the auspices of the Commission, in the course of the winter.

GRAND Jurors may occasionally say eccentric things, but usually their presentments are based on plain and palpable facts. It is a coincidence that the Grand Juries in Toronto and New York should simultaneously express the opinion that most of the crimes with which they had to deal were traceable to liquor. The last clause of the presentment by the Toronto Grand Jury is as follows: Your Grand Jury are much impressed with the fact that nearly all cases brought before them during this session, including two cases of manslaughter, one of unlawful wounding, one of felonious wounding, two robberies and two other minor cases, are the result of drinking or drunkenness, thus showing that but for the unnecessary number of saloons or grogeries scattered all over the city, there would have been comparatively little to occupy the time of your Grand Jury. The New York Grand Jury, in a presentment made the previous day, say that during the October term of court they were strongly impressed with the fact that a large proportion of the 323 criminal charges that were passed upon were directly traceable to the indulgence in intoxicating drink, due to the temptations offered by nearly 10,000 licensed saloons throughout the city. The Grand Jury holds that the excise board is highly culpable for the indiscriminate system of licensing now being pursued.

AT the banquet given to Lord Lansdowne at Winnipeg he concluded his speech with the following wise words: But the railway will not achieve the results which you expect unless from one end of the Dominion to the other your people endeavour by mutual consideration and forbearance, by the sacrifice of all sectional interests, by fostering a national spirit, to bind Province to Province and city to city. If I could venture to give you advice I should say, let us all, let the Dominion Government at Ottawa, the Provincial Government in each Province, the municipal authorities in your cities, let every citizen in his own place keep before themselves a consciousness that the present generation is not here in order that it may shape the fortunes of the country for its own selfish ends or temporary convenience. Let them bear in mind that they are trustees for those who will come after them, for the millions who will one day replace the thousands now upon the soil. That their first duty is to regulate their conduct at whatever point it touches the public affairs of the nation that when they are gone their successors may say of them that in the early days of the history of their country those who were in the position to mould its young destinies used with wisdom and foresight, and with a full sense of their responsibilities, the tremendous opportunities which Providence placed within their reach.

Our Contributors.

A THANKSGIVING ADDRESS TO CANADIAN INGRATES.

BY KNOXIAN.

FELLOW-COUNTRYMEN,—We have met this morning at the call of Church and State to give thanks for national blessings. I am sorry you do not look more thankful. Glancing over the sea of up-turned faces now before me I can see without the aid of a microscope that your hearts are not glowing with gratitude to any great extent. You do not seem to be in a thankful mood. I would not like to give five hundred dollars for the collection to be taken up at the end of this service. Please give me your attention while I try to make you feel grateful. You are not satisfied with this country. You think Canada is a splendid country to emigrate from. Several thousand people have suffered from the same delusion. They left and were very glad to come back. They left to make a fortune and came back carrying all their real estate on their boots and the bottoms of their trousers. They returned lords of the soil; but their soil was not great in extent, nor was it productive. What have you against this young country of ours? Perhaps you say

THE CLIMATE IS NOT GOOD.

It is too cold in winter and too hot in summer. Indeed. Do you know any climate that has no drawbacks? Suppose you set out to-morrow morning and travel round the world, do you think you will strike a climate in all respects perfect? Go South and you will have less frost but more fever. Frost is better than fever—yellow or any other colour. Go East and you will meet any number of Old World epidemics. By the time you arrive in India or China you will begin to sigh for one of our cool mornings. Go West and when you come to the Pacific Coast you will have what is called a "wet season." A wet season means six weeks of rain. For a man who likes that kind of climate it would be just the kind of climate he likes; but there are a good many people who can set up a magnificent growl over a rain of three days, or even one whole day. Some of you, I fear, belong to that class. Would you feel happy and thankful in a six weeks' rain? Suppose half-a-dozen of you went together in search of a perfect climate. Each one would no doubt have his own peculiar taste in the matter of weather. The climate that suited one might not suit the other five. Then five of you would be as much dissatisfied with that climate as some of you now are with the climate of Canada. How much would that mend the matter? Suppose one of you moved his family to another climate. You might not be in the new country a month until a majority of the family decided that in moving you made a huge mistake. Such things have often occurred. Perhaps you sigh for an old country fog. You like that delightful atmosphere which Gough describes as "illuminated pea-soup." We have any amount of that kind of soup in this country. Just go down to Halifax or St. John for a few days at the right season and you can have an article of fog that will please the most fastidious. Most of us prefer the clear blue sky to fog. Our sky compares favourably with that of Italy or any other country. On the whole, then, our climate is as good as any other. Our frost makes a healthy man sharp and frisky. That is one reason why Canadians are such clever people.

Some of you are, I dare say, severe economists and you object to Canada because

THE TAXES ARE HIGH.

Well, taxes are rather high in some places. But who is to blame for our high taxation? Who elected the men that levied the taxes and arranged the tariff? Now wrestle with that question for a moment, please. Canadians are a self-governed people. They choose their own school trustees, councillors and members of Parliament. Every official in Canada that has power to levy a dollar of taxes received his power from the people who pay the taxes. Now what is there to complain about? The country is being ruined, is it? If so, that simply means that Canadians are ruining Canada, for the Canadian people govern Canada. The country is badly governed, is it? Then the people govern themselves badly. That is all there is in it. If you could prove that the government of the Dominion is a total failure, all you would then have proved

is that Canadians are unfit to govern themselves—and you are Canadians!

But, after all, what does this cry about high taxes amount to? In many cases it simply means that those who raise it would like to have good things without paying for them. In the country, local taxes are used for building school-houses, paying teachers, making roads, building bridges and making various kinds of improvements. In the city and town, taxes are used for paying policemen for defending life and property, for school purposes, for making good sidewalks, good streets, procuring good water supply and good light and other necessary improvements. What right has a man in city or country to have these good things without paying for them? A man that would take his light, or his sidewalk, or his police protection for nothing would take his groceries for nothing too if he got a chance. Those people who want good things for nothing are not good citizens. Nine-tenths of the grumbling about high taxes is simply a grumble because good things cannot be had at other people's expense. Much of our taxation in Canada has been caused by building railways. How can any reasonable man expect to have the advantages of a railway without paying for them? Perhaps some of you complain that we have

TOO MUCH PARTY POLITICS IN CANADA.

Well, there is a good deal of politics to the acre in this country no doubt. What self-governed country is without politics? Party feeling is running as high in Old England just now as it ever ran in Canada. The politicians are giving each other just as hard knocks as our people ever give each other. The newspapers, with a few exceptions, are just as lively as ours are during election contests. How would you arrange the affairs of government? Would you put the affairs of the country under the control of one man? Name your man. Who would you have appoint your man? What would you call him? Would you call him a Czar? The Czar of Canada! We don't want any Czars in this country. We prefer Sir John and Mr. Mowat. Some Czars have had an unpleasant habit of putting people in dungeons and sometimes hanging them for rather small offences. Canadians don't admire that style. The Czar sends budding young political orators to Siberia. He would have sent half the Young Liberals there had they held their convention anywhere on his ranche. We don't like that way of doing things. Come now, how would you govern Canada? It is all very well to rave and rant about "dirty politics," "corrupt politicians," etc. If politics are dirty the people made them dirty, and you are part of the people. Perhaps you say

THE TIMES ARE HARD,

and therefore we don't feel thankful. Well, business is a little dull in some localities. In this new world we have a financial reckoning every ten years and we are in the midst of one now. How much have you suffered from the hard times? Did you stop smoking because the times are hard? Not you! Did the world ever see a man who took one drink or one smoke less on account of financial depression? What you mean by hard times is that you are not making quite as much money this year as you made a year or two ago. That is not a very acute kind of suffering.

Perhaps some of you say you do not feel thankful because

PRICES ARE LOW.

Prices of grain I suppose you mean. Well, if you get less for your wheat our poor relations pay less for their bread. This world was not created for the special benefit of Canadian farmers. Think for a moment of the

THOUSAND AND ONE BLESSINGS

you enjoy in this new country. Your boy has just as good a chance in this country as Lord Lansdowne's boy if he has as good a head and behaves himself as well. There is no country under heaven in which young men or young women stand so squarely on their merits as young people do in Ontario, not one. Your family has a good chance here. Your life and your property are well protected. For the most part the law is fairly administered. There is an occasional miscarriage of justice; but such things do not occur often. You have liberty of conscience. Your family may have a good education for nothing. If your little ten-year-old boy who studies in a comfortable school-house were in England he would probably be working in Mr. Chamberlain's screw factory ten hours a day—

his little hands both black and hard—while Mr. Chamberlain was discussing the question whether boys like him should have free education or not. You have plenty to eat and drink and wear. Canada is not a very aristocratic country, but very few of us are hungry. We don't make idiots of ourselves by boasting about our "culchaw" but we do take three square meals a day. That is a good deal more than some people who talk about their "culchaw" and their "tone" and their "blue blood" are able to do. Go home and think of your thousand and one blessings and give thanks for them!

MUSKOKA.

MR. EDITOR,—At the meeting of the General Assembly in June last, the Presbyteries of Barrie and Guelph asked permission to ordain Mr. Henry Knox who for the last five years has laboured so successfully as Catechist in Muskoka. The request was cordially and unanimously granted and the Presbytery of Barrie at its last meeting appointed the ordination to take place at Magnetawan, on Wednesday, 14th inst., at two o'clock—Mr. Findlay, Superintendent of Missions in Muskoka, to preside, Mr. Leishman to preach, Mr. James to address the minister and Mr. Thos. McKee to address the people.

The village of Magnetawan has a population of nearly 300, is situated between Lake Ahmic on the west and Lake Seesuba on the east, and is the centre of one of the best farming districts in Muskoka. Locks are being built here to connect the navigation of the two lakes so that steamboats can run daily to Burke's Fall in connection with the railroad from Gravenhurst to Callender. It is expected that Magnetawan will grow rapidly and become a very important centre commercially, and, I trust, ecclesiastically as well.

The route we travelled was by train to Gravenhurst, where we took the boat to Rosseau and thence by stage to Magnetawan. The sail through the lakes to Rosseau was delightful. The *Nipissing* is a splendid boat, well officered and manned with a crew of genial, quiet, hearty fellows, who do their work quickly and cheerfully. At the different landings we made it a point to watch the men closely. I am glad to say there was not one unkind, hasty word spoken, not an oath uttered and not a voice raised above the ordinary tone of conversation. I never saw a crew of men do their work so quietly, so cheerfully and so quickly. The captain seemed to be a favourite with his men. His success is in leading and not in driving. While looking well after his boat, he is not unmindful of the comfort of his passengers, and is genial and pleasant to all. The dining-room is cosy and comfortable, the waiters attentive, and the table would do no discredit to any of the leading hotels in our largest cities. The whole management of the boat reflects credit on our good elder, Mr. Cockburn, M.P., the owner. On Tuesday morning, in a pouring rain, we left Rosseau by stage at seven o'clock and began the day's work of climbing the Muskoka hills and jolting over the corduroy at the rate of three miles an hour. One traveller became tired after we had made five miles of our journey, walked ten miles and reached the dinner table about half-an-hour before those of us who preferred to ride. The road is one of the roughest and most lonely we have ever travelled, particularly the five miles through what a member of Stratford Presbytery, some time ago, named "Abandon Hope," who, on entering which, exclaimed: "Abandon hope all ye who enter here." We felt that it was suitably named. We were not sorry when the end was reached. Our Moderator gave expression to his delight by remarking as we crawled along through bunches of poplars: "Well! we are on a more popular way now." We plodded our weary way till about half-past seven when, tired, wet and cold, we drew up at the door of Mr. L. G. Best, land agent. The journey of thirty-four miles was made in twelve and a-half hours, including one hour for dinner. We were met by Mr. Best and given a most cordial welcome. After a pleasant evening we assembled round the family altar, while your correspondent was asked to conduct worship in which all most heartily joined. Next morning we felt ready for work. At the appointed hour the Presbytery met and was constituted by prayer by the Moderator, and the ordination service proceeded with, each member taking the part assigned him. Owing to the unpleasantness of the day the at-

endance was not as large as it would otherwise have been.

The address to the minister was excellent, and that to the people practical and earnest. Both addresses were attentively listened to and we hope will bear fruit. This is the first Presbyterian ordination held in Muskoka; but, judging from the rapid growth of our Church, it will not be long till others follow, and before many years pass we will have a strong and influential Presbytery.

In the evening a social meeting was held in the church where addresses were given by the members of the Presbytery and also by Rev. Mr. McDonald, of the Methodist Church. Mr. Knox, the newly-ordained missionary, in the course of his remarks, spoke very kindly of Mr. Thos. McCrae, of Guelph, who he said, was the cause of his first coming to Muskoka to work in the mission field of our Church. The choir of the Presbyterian congregation of the village sang several pieces during the evening in which they showed good taste. Our musical members declared the singing was excellent and the organist one of the best. Mrs. Grinton sang a solo which was much enjoyed. The attendance was larger at the evening meeting. All went home pleased with the day's proceedings and satisfied that Presbyterianism had taken a firmer hold on the hearts and minds of the people and established itself more securely in the country.

During the day we had the pleasure of meeting with a gentleman who had been trained an Arminian, but who had read Dr. McLaren's lecture to the students of Knox College on Calvinism, and became so convinced by the clear, full explanation and arguments that he renounced his Arminianism and became an ardent believer in Calvinism.

After retiring for the night and when just about entering the land of dreams, one of our company called out: "I have a mathematical problem for you to dream on. A Highlander in charge of some sheep left at a railway station was one morning annoyed by persons repeatedly asking him questions about his care. At last, one came to him in a great hurry and asked: 'Where are the sheep?' 'I don't know,' he replied, hastily. 'Go out and look for yourself. There is one altogether. There is two by herself and three over amongst one of Parker's, whatever.' How many sheep had Parker?" We have not settled the question yet, perhaps some of your readers may solve it. On Thursday morning we parted with our kind friends and started for home, which we reached safely on Friday night.

The trip was one of the pleasantest we have ever had; I trust it may be profitable as well, and that the seed sown may produce a rich harvest. This is the second visit we have had to the mission field of Muskoka. I am quite sure I express the mind of the whole deputation, when I say there is no place in the mission field of the whole Church, which we would be more willing to visit. The people are hearty in the work. The kindness of one and all cannot be surpassed. This statement applies not only to Magnetawan, but to all the districts of Muskoka and Parry Sound. There is no more enjoyable place to spend a vacation. There is a strange disease, however, peculiar to the whole region with which every visitor is sure to be affected more or less. There is no escape. It is known as the Muskoka fever. Its most alarming symptom is a hunger that is most difficult to check, even though plentifully supplied with the choicest food. The terrible result of the most violent attack is rapid increase in weight, varying from three to six pounds a week. While game and fish are to be found in plenty, the crops are generally good. The supply always equals the demand. Other peculiarities of this disease are constant inclinations to exercise during the day, the enjoyment of solid rest and refreshing sleep at night. To all our ministers who desire a change in summer, where they can have pure air, good food, plenty of work and solid rest, my advice is "Go to Muskoka—no finer people, no warmer hearts, no more attentive listeners can be found in Canada. Try it."

As our boat touched the wharf at Gravenhurst on our return, two ladies, strangers to me, were seen hurrying toward us. Each carried a satchel well filled with tickets for a social and lecture to take place on the following Monday evening in connection with our church there, of which our friend Mr. Dawson is the respected pastor. For some time I watched these ladies pushing their business. They did it with commendable earnestness and, I believe, seldom failed

One gentleman, who after a long parley was persuaded to buy two tickets, turned to me and said: "When a lady comes to sell you tickets I suppose you might just as well take them first as last, for you will have to buy them before she leaves you." I often think there is a natural perseverance about woman which is not the least charming feature in her character. Any work ladies undertake is generally successful. Not only would home be lonely without them, but our churches would be less progressive without their inspiring influence.

While waiting in Barrie I was amused by reading an account of a Halifax reporter's interview with Dr. Douglas, as copied in the *Mail*. In reply to a question as to the probability of union between Methodists and Presbyterians, the good doctor, while he admits "Methodism is radically Presbyterian in its polity," says: "There are points of divergence, which make such a union not very likely, at least during the present generation." In this I think we all agree. But when, in answer to the question, "Are we on the threshold of a new theology?" he replies: "I believe that the Arminian theology will largely be the theology of the Church of the future," he states what is essentially the aim and hope of Methodism, viz.: Absorption and not union. There is no "immediate probability" of union, but there is a certainty of absorption. No doubt our Arminian friends would rejoice to see Calvinism swallowed up by Arminianism. Pharaoh's dream yet shows no signs of fulfilment. If it pleases them to cherish the hope it certainly does Calvinism no harm. At the same time we cannot refrain from telling the doctor that Presbyterianism is scarcely the material out of which Methodism need hope to build its future, or on which the ill-favoured, lean-fleshed kine need expect to thrive. Calvinism grows in a soil too rich and too well cultivated to be easily overrun by Arminianism. When we were children a favourite amusement during the soft days of winter was to make a large snow-man and then turn on him and destroy our imaginary enemy. This is what Arminianism has ever been trying to do. It makes a snow-man, builds an imaginary system full of weaknesses, flaws and absurdities, calls it Calvinism and then seeks to destroy it. Their favourite pastime is quite harmless, however, as far as injuring the power, beauty and scripturalness of Calvinism is concerned.

Arminians are surely forgetful of the past history of Calvinism if they are in earnest when they foretell so confidently its destruction and the building on its ruins of their absurd, illogical and dwarfish system. No no, good sir, Arminianism has not the genius, the firmness, the strength, the constancy and the perseverance necessary for such a task. JUNO.

Angus, Oct. 22, 1885.

"JUSTICE AND MERCY?"

MR. EDITOR,—"Fidelis" has evidently a strong womanly sympathy, but I venture to believe that in the case of Riel it is not ruled by strong womanly sense. If "Fidelis" had been born and had lived in Quebec Province, if she had really known how silently English Protestants have suffered by the open, as well as insidious, aggression organized by the Roman Catholic priesthood, she would hardly have written nonsense about "brotherly feeling and generosity."

This Riel business is only one of the many of the long continued acts of defiance and danger in our Province. How can "Fidelis" shut her eyes to the license assumed by French Catholics, to the assumptions and exemptions?

Has she read the story of the Oka Indians, and the tremendous power brought to bear upon the Government of Mackenzie as well as Macdonald by their persecutors, the Seminary of St. Sulpice? Is she aware of the Guibord case; of scores of open violations of the Election Law by the Roman Catholic priesthood, of the shameful endowments of the Roman Catholic bodies exiled from Europe; of the organized Jesuitism prevalent in every social, political and municipal part of our Province; of the refusal of religious liberty in a hundred ways to Protestants; of the part Roman Catholic Archbishops are playing in the Riel case, as they played it in 1874? Is she aware that it has come to this, that no French Catholics ever conciliate us; but that we are expected to—and do—conciliate them? No English Protestant to-day can rely upon a fair trial by jury where there is the least national or religious feeling involved. In 1874, Mr. Ouimet, M.P., said: "If Riel were tried in Quebec, he would,

as a matter of course, be acquitted!" I might fill your paper, week after week, with facts and figures as to the results of just such "brotherly consideration" as "Fidelis" asks for. It is all on our side. We have shown such a surfeit of it that our French-Canadian friends think we fear or need them and, as is commonly expressed here, "annoy the English and they will concede anything." It is about time that this "brotherly feeling" should have "turn about." The English of Quebec are becoming a people of weak-kneed cowards. The lawyers, every one of them, dare not open their mouths, because they are governed by so much "justice," and dependent upon so much French influence. Our merchants never will unless it affects their pockets. Our clergy, as a class, are dummies and few of them face facts.

The idea of classing Riel with Calvin, the New England Puritans, King James, King George, is good enough to emanate from Rockwood Asylum. This is putting a premium upon the thousands of notoriety-seekers and vain-glorious professional agitators whom we have in Quebec. If every scamp who causes murder and half-ruins a Province is to be exalted as "Fidelis" wants, we have plenty of material in Quebec anxious to play the role. But supposing Riel had been a Scotch Presbyterian, how much sympathy would he have had from the French? I hardly believe he would have had any from Scotch Presbyterians.

The sooner "Fidelis" escapes from the pretty fancy that "showing mercy" (i) to condemned murderers is to "win our Roman Catholic fellow subjects," the better for any influence she possesses. In no part of the Empire do we seem to have as many political parasites and weak-kneed Britons as in Canada. What is the end to be? Let us dare to do justice; to carry out justice and we will get justice. But if we dare to do wrong and fear to do right, we will weaken justice. Were Riel my own son I would not, in the face of his crimes and the justice of his verdict, ask for acquittal. The sentimental gush got up about him is most disgusting and dishonest and is on a par with the conduct of the ladies of Malone, N. Y., who visited and decorated with flowers the cell of a low murderer, who had brutally killed an old man and his wife for their money. B.

Montreal.

A FEW WORDS ON THE OTHER SIDE.

MR. EDITOR, For several weeks past, I, along with many others, have been cherishing a twofold expectation with regard to your excellent paper. It was to be expected that Mr. Tassie would finish or, at least, continue his interesting letters in support of the liquor traffic, and that some one of the "political divines" might attempt a reply. Mr. Tassie ended his last letter with the usual "to be continued," and in the body of it had presented alluring pictures of what Canada might become would her people only fulfil their "prime duty in cultivating the grape," especially since they have already done so nobly in "producing good, wholesome beer." He did run well. Who hindered him? Why should he grow weary in well-doing, when his labours were so nearly crowned with a practical result, when doubtless many farmers were almost persuaded to transform their wheat-fields into vineyards; and when Bacchus was almost installed in the temple of the deserted Ceres? It was shabby, to say the least, that he should excite such expectations and give us such alluring glimpses of a golden future, and yet, for lack of a few practical details, leave us imperfectly informed as to how these grand results may be secured.

The fact that no one has seriously attempted to repel his assault or attack his position may be variously accounted for. It may be justly asserted by some that nothing has been presented in those letters that has not over and over again been adequately met both by the pen of the controversialist, the earnest pleadings of the philanthropist, and by the sterner logic of a hard and terrible experience. Others will regard Mr. Tassie as unworthy of a reply, because of the offensive language he indulges in regarding those whose character he assails and whose motives he maligns. Now, while there is much that one can sympathize with in each of these positions, it is yet true that there is also much in what Mr. Tassie presents that is very plausible, and that is fitted to mislead those of your readers who have given but little attention to the intensely important issues involved. I, therefore, beg of you a small space for a week or two to present a few phases of this ques-

ion from a standpoint not identical with that occupied by your former correspondent. I shall not weary your readers either with long letters or with many of these; and this week shall be content with simply introducing the subject and disposing of one or two preliminaries.

The occasion of Mr. Tassie's assault was the action of our General Assembly last June in carrying with a creditable enthusiasm the recommendations in the Report on Temperance; and more especially the pithy address of Principal MacVicar in seconding the adoption of the report. Many are the choice phrases by which Mr. Tassie makes known his estimate of those four hundred ministers and select laymen sent to Montreal to transact the business of the Church. They are "political divines" who "uphold a blasphemous dogma." They are a "puritanical set," given to "blasphemous assertions" against the Giver of all good. They are "a babbling brood of clerics," a set of "scheming sentimentalists," who, to carry out their "nefarious schemes," hesitate not to sacrifice truth, honour and religion. This list of lustrous gems might be augmented *ad libitum*; but let these suffice as specimens of the offensive weapons with which Mr. Tassie fights the battle of the liquor interests. But perhaps your readers should be told without further delay that the gentleman that coins and supplies those beautiful epithets is *not* the Dr. Tassie, late of Galt, now of Peterborough, so long and honourably known as one of our most distinguished educationists, and whose life-work has been of a vastly higher order than bolstering up a traffic that has ever and only cursed and desolated the land.

But he is not satisfied with this senseless abuse of the Assembly in general. He selects a victim for special treatment. He speaks of Principal MacVicar as a "modern Alva," who is "unworthy of his country," and who, "prating about ecclesiastical ancestry," only "exhibits his pitiable ignorance." Yet some have wondered why Dr. MacVicar has not replied to these coarse personalities. I should have wondered if he had replied. A gentleman who has received from his Church the abundant confidence that Dr. MacVicar has can afford to be silent. He has been Moderator of Assembly; he has been a delegate to three councils; he is Principal of one of our Theological Colleges—a college which he has developed from a tender infancy into a strong and stalwart manhood. To his influence and ability are largely due the magnificent building and goodly endowment that are a credit to his city and an honour to his Church. He has been a member of the Supreme Court of our Church steadily for twenty-five years, and his utterances there have always been considered the reverse of "prating." And as to being "unworthy of his country," it may be noted that two of the noblest and most conservative institutions in the land, McGill University and Knox College, have conferred on him the highest honours in their gift. In short, if Mr. Tassie can show that he has accomplished the fiftieth part of the work that Dr. MacVicar has done, in developing the missions and institutions of the Church, I, for one, shall regard him as no disgrace to his country. Such insolent lecturing of the General Assembly when conscientiously discharging a great public duty, and such personal abuse of one of its most prominent members, could never be employed in the furtherance of a worthy cause. But it has been ever thus. They who, whether conscientiously or unconscientiously, are engaged in an evil work, instinctively strike at those who represent the greatest measure of truth and who are most dangerous to the interests of the kingdom of darkness. P. WRIGHT.

Stratford, Nov. 1, 1885.

THE NEW PROFESSOR FOR KNOX COLLEGE.

MR. EDITOR.—An editorial appeared in a recent number of one of your contemporaries on the "New Professor for Knox College." The editor calls the "additional chair," the "chair of Church History," and indicates that Homiletics and Pastoral Theology are added by the Senate to that chair only through the force of circumstances. This is altogether gratuitous on the part of the editor, for the Senate of Knox College designated it the "chair of Church History, Homiletics and Pastoral Theology," and while they admit that the three departments are too many for one professor to do them all justice, they do not place Church History in the front and Homiletics and P

toral Theology in the background. They evidently attach at least as much importance to Homiletics and Pastoral Theology as they do to Church History, and the chair may be designated that of Homiletics and Pastoral Theology as fairly as it can that of Church History. It is neither one nor the other, but of the three combined. The editor apparently fears that "capacity in the branches of Homiletics and Pastoral Theology may be urged as sufficient qualification for the chair." If it is not possible to procure a man who is proficient in the three branches, is it not as reasonable "to be swayed" by "capacity" in Homiletics and Pastoral Theology in the selecting of a candidate as by "capacity" in Church History? The Rev. J. J. Proudfoot, D.D., has been lecturer in Homiletics and Pastoral Theology in Knox College for nineteen years and indeed to all intents and purposes has occupied that "chair," and although he has been burdened by the pastoral oversight of a large congregation, his lectures have always been fresh, thorough, vigorous, practical and highly appreciated by the students. Should the Doctor be now appointed professor, so that he could devote his whole time to college work, it is not too much to say that there are few men in our Canadian Colleges who reflect more credit on their position than Dr. Proudfoot would on the new chair of the Theological Hall of Knox. It would be very unseemly, if not ungrateful, for the Church to pass by a man of Dr. Proudfoot's scholarship, talents, energy and success as a lecturer—a man who has done so much faithful work for the College—and appoint another to the position he has so long, ably and honourably filled. Whether the paper referred to is endeavouring to place the "new chair" and the "qualifications" for it before the Presbyteries in such a light that they may, in nominating candidates, quietly pass by the present lecturer in Homiletics and Pastoral Theology, or is endeavouring to open the eyes of the Church that she may turn over a new leaf as to the style of men she may in the future place in her Theological Hall in Toronto, is not very clear. This, however, is well known, that the present professors have done, and that too under no ordinary disadvantages, excellent work—work which could not easily be excelled on either side of the Atlantic, and none of them when appointed had the experience which Dr. Proudfoot now has. And all of them like him were pastors of congregations, and somewhat past the bloom of youth, and it was never known that any of them ever pretended to be able "to assimilate the vast stores of knowledge in the libraries in Germany and France." Although Dr. Proudfoot cannot be called a young man, he would be an admirable acquisition to the professorial staff of any theological school, and the Presbyterian Church in Canada would be only honouring herself by honouring Dr. Proudfoot in offering him the position now at her disposal.

Harrison, Nov. 3.

JOHN CAMPBELL.

BRITISH COLUMBIA.

A correspondent forwards the following, which will be interesting to our readers:

Langley, Sept. 28.

The new Presbyterian Church at Fort Langley was opened for divine worship yesterday forenoon. The weather was favourable. The early morning was clouey and threatening; but, as the day advanced, it became clear, and at eleven o'clock, the hour the services commenced, the sun shone forth with brilliancy and gave a pleasant and cheering aspect to the surroundings. As the hour of opening approached, the people came pouring in from the surrounding districts, and by eleven o'clock the house was filled. The church, which occupies a beautiful situation about three-fourths of a mile from the landing and alongside the public cemetery, is built on ground donated by Mr. J. Mackie for that purpose. The church is 22x40, is hard finished, and will comfortably accommodate 150 people, and will thus in all probability meet the requirements of the district for many years to come. A tower and turret, not in the original plan, have been added, which greatly increase the beauty of the building, and give it a finished, church-like appearance. The expense of these additions, together with a bell, has been defrayed by Mr. Henry Wark, who took a great interest in the work as it advanced, and was always ready to help it forward in every way in his power. The Rev. A. Dunn offered up the dedicatory prayer, and the rest of the services were conducted by the Rev. Mr. Jamieson, who in the early

years of its history gave regular supply at Langley. Mr. Jamieson opened the old church at Fort Langley some thirteen and a-half years ago, and upon him, therefore, naturally and appropriately devolved the duty of opening the new one. His sermons, both forenoon and afternoon, were most impressive and appropriate, and were attentively listened to by the large congregations. The collections amounted to \$57. When all outstanding subscriptions have been paid it is believed there will be money enough to meet all liabilities. The total cost is about \$1,000.

Mud Bay, October 6.

The new Mud Bay Presbyterian Church was dedicated to the worship of God on the 4th inst. Mr. Dunn conducted the opening devotional exercises, and afterward made a few remarks of an introductory character relative to the successful completion of their church building undertaking, the indebtedness of the congregation to their brethren in Victoria and New Westminster for cordial and liberal aid, and to the changes and improvements which have taken place in the neighbourhood since the day he first conducted service there in the house of Mr. Alexander McDougall.

With the view of better accommodating all parties desirous of attending, the congregation afterward met for several years in the house of Mr. William Woodward, whose courteous and obliging manner made all that came feel as comfortable as it is possible to feel in a private house. Then the small congregation flourished and became gradually large as new settlers arrived. When a church-building scheme was proposed by Mr. Dunn in the beginning of the present year, it was heartily taken up, and some \$475 were at once subscribed in the immediate vicinity. A church-building committee, consisting of Messrs. Armstrong, John Stewart and D. Brown were appointed. They threw themselves into the work with great enthusiasm, and have spared no pains and begrudged no labour in the discharge of the numerous duties which have devolved upon them. It was therefore very gratifying to such a people to see their new church completed, and its doors, like the heaven to which it leads, thrown open to all that seek or value its blessings.

Here, as at Langley, the weather favoured us, and not a few travelled many miles to be present at the opening services. The Rev. J. S. Mackay, New Westminster, preached at both diets of worship. His discourses, of a high order of merit, were much appreciated and earnestly listened to throughout. To him the congregation feel much indebted for assistance in more ways than one. The Sabbath collections amounted to \$64.

The Mud Bay church is of the same dimensions as the Langley one, and similar to it also in all its leading features. The site was kindly offered by the Rev. J. Chantrell, who owns property in this locality.

DON'T BE PHARISAIC.

A teacher of morals must do his work conscious of his own imperfections and failures if he is to do it with good effect and be helped by it himself. If he take up the idea that he is always right, and that, therefore, he must dictate to all others how they shall think and act, he will suffer from it to the extent of becoming a heartless pharisee. Beginning with his own heart every man has enough to do of that which is near him to keep him busily employed. It is easy to think so constantly and deeply of what is distant that that which should first engage his attention is left out of sight. There is many a reformer, who, if he would but take a right look at himself, would see an amount of good in other people of which he now has no conception.

I MUST confess to having ill-understood missionaries many and many a time, and no doubt there are many people in this great city of London who are in the same predicament. I had but a sort of legendary idea of missionaries until I saw Livingstone, and then I recognized what a type of noble manhood, both physical and spiritual, a fine missionary, a good man, could be.—H. M. Stanley.

QUEEN MAKEA, of Karatonga, South Seas, incensed at the police for permitting the increase of drunkenness, dismissed them all, and appointed women of mature age in their place, interested in the suppression of the evil. They have shown such ability and energy in discovering frauds and destroying smuggled brandy, that a decided reformation in the morals of her people has followed.—English Presbyterian Messenger.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE SEA OF TIBERIAS.

Tiberias' waters kiss the beach,
And ripple on the shingly shore;
And form their gurglings into speech
To bless the world for evermore.

And, wandering where the wavelets meet,
I catch the echo of their song;
And while they murmur at my feet,
The long-gone years around me throng.

I see the fisher ply his oar,
I hear the rustle of the sail,
I see the skiff glide from the shore,
I watch the light of evening pale.

Fair Venus trims her silver lamp,
And sheds abroad her ray of love;
The night still deepens; shadows damp
And dusky o'er the waters move.

At length the sea begins to glow,
A golden pathway to the sun;
'Tis morn—the toilers homeward row,
No capture theirs, no bounty won.

Ah! fruitless task—ye night-worn men,
Take heart, for see I on yonder strand
He comes, unveiled to sight again,
Lord of the ocean and the land.

"Say, children, have ye any meat?"
The waves wake music at His word;
And press to lave His wounded feet;
The floods rejoice, and own their Lord.

"Launch out again unto the deep
Let down the nets and take a draught;
Why thus so near the shallows keep?
'Tis in the depths the fish are caught."

"'Tis night we've toiled, no gain have we;
Yet at Thy word we will obey."
Again they seek the open sea,
Anew the untangled net they lay.

And now the meshes bend beneath
The myriad forms that struggling rise
With glistening scales and gasping breath;
"It is the Lord!"—the loved one cries.

Oh Sea of Galilee, so well
Thou bid'st our troubled hearts be still;
Of Him, bright sea, thy waters tell,
A wealth so deep our net to fill.

MINNIE G. FRASER.

FOR THE CANADA PRESBYTERIAN.

THE SEEING EYE OF THE CHILD.

BY REV. J. A. R. DICKSON, B.D.

How wide is the range of vision! It takes in a wider sweep than any other sense. It has a magnificent sphere for the exercise of its powers: the far-reaching, glorious heavens above, the widespread, beautiful landscape below, and the human face divine. And these teem with wondrous things. We are not surprised that the saints cry out: "Great and marvelous are Thy works, Lord God Almighty." They see them. Is it not strange that this whole realm of glory may be open to the eye and yet not seen? The open eye is not always the seeing eye. The seeing eye is the eye with the soul sitting in it, taking note. And that is the nature of the eye in every little child. It is feeding its growing mind by the ministry of its eye. Seeing, and noting everything. Nothing passes before it in vain. It may not speak of everything, for the simple reason that its means of communication, words and phrases, are limited and not easily handled. Yet it sees, and notes, and thinks about them all. Long afterward the impressions will discover themselves in some form. What is seen is ever remembered. It is photographed and fixed forever upon the mind, and like the letters cut in the bark of a young tree, it grows and expands with the growth and strengthens with the strength. The earlier the vision the more room it finds to accommodate itself and imprint itself on the sensitive tablet of the memory. These earliest impressions are got in the home. The actions of the parents are the first open book the child reads; and that in their entire circle, toward themselves, toward the little ones and toward strangers. Everything is seen, the looks; the motion of the head and the hand, the whole bearing. The knee cannot be bowed in prayer, the face cannot be illumined with joy or grow dark with sadness, the eyes cannot pour out rivers of waters that run down the cheeks, the mouth cannot express contempt or kindness, without being seen. The eyes of the children see each little change in those about them, and often are found mimicking it. What care should be taken of the every-day life, that flows on unconsciously, that nothing should enter into it of any hurtful tendency. Whatever is done before the child is regarded by him as sealed with approbation which may warrant its reproduction; consequently we

find it imitates. Bertel Thorwaldsen was on one occasion playing in the court, where his father, Gottschalk, was at work on the figure-head of a ship. Presently the little fellow ceased his play, and after observing his father for some time, he took up a piece of wood, and carved such an excellent representation of the head that the father was struck by this exhibition of talent, and at once placed his son at the Free School of Art, where the inborn genius of the lad rapidly developed. As it was with Thorwaldsen in this particular, so it is with all children in some degree in every other. They copy the lines of life set before them as accurately as they can, good and bad alike; the rage of stormy passion, or the smiles of sweet content; the open, honest utterance of thought, or the foolish and deceitful guises of unreality and untruth; the pleasant courteous carriage, or the blunt, boorish bearing; the ways of thoughtful people, or the course of unwise rashness. They pick up what they see before their eyes. Edmund Burke says very truly: "It is by imitation, far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually but more pleasantly." This forms our manners, our opinions, our lives." John Ruskin informs us that the real bias of his after-life was given to him by his father, who had a rare love of pictures. "Wherever," he says, "there was a gallery to be seen, we stopped at the nearest town for the night; and in the reverentest manner I thus saw nearly all the nobleman's houses in England, not myself indeed at that age caring for the pictures, but much for castles and ruins, feeling more and more, as I grew older, the healthy delight of uncovetous admiration." Dr. John Tyndall, some time ago, gave in a lecture delivered at the Birkbeck Institution, this pleasant autobiographical bit—it casts some light on his life: "Speaking of the opportune beneficence of Dr. Birkbeck's movement reminds me that, in the days of my youth personally and directly, I derived profit from that movement. In 1842 and thereafter, it was my privilege to be a member of the Preston Mechanic's Institution—to attend its lectures and to use its library. One experiment made in these lectures I have never forgotten—Surgeon Corliss, I think it was, who lectured on respiration, explaining among other things the changes produced by the passage of air through the lungs. What went in as free oxygen came out bound up in carbonic acid. To prove this he took a flask of lime-water, and, by means of a glass tube dipped into it, forced his breath through the water. The carbonic acid from the lungs seized upon the dissolved lime, converting it into carbonate of lime which, being practically insoluble, was precipitated. All this was predicted beforehand by the lecturer; but the delight with which I saw his prediction fulfilled, by the conversion of the limpid lime-water into a turbid mixture of chalk and water, remains with me, as a memory, to the present hour."

This is the common experience. Allan Cunningham tells us that John Opie, the painter, when he was ten years old, saw Mark Oates—an elder companion, afterward a captain of marines—draw a butterfly; he looked anxiously on, and exclaimed: "I think I can draw a butterfly as well as Mark Oates." He took a pencil, tried, succeeded, and ran breathless home to tell his mother what he had done. Soon afterward he saw a picture of a farmyard in a house at Truro, where his father was at work; he looked and looked, went away—returned again and looked—seemed unwilling to be out of sight of this prodigy. For this forwardness his father—whose hand seems to have been ever ready in that way—gave him a sharp chastisement; but the lady of the house interposed, and indulged the boy with another look. On returning home he procured cloth and colours, and made a tolerable copy of the painting from memory alone. How long will the eye carry the picture that it sees? I have heard of the faces of murderers being found photographed on the eyes of the murdered man. How long does the image remain there? Much longer than sound lingers in the ear, perhaps; so that the impression on the memory is deeper and more vivid. No doubt it would be exceedingly difficult to give a just comparative value to each; both being so mighty in their influence, and so permanent in their impression.

Alfred Cookman, the devoted minister of the Gospel, whose last words: "Sweeping through the gates, washed in the blood of the Lamb," have been woven into song, and married to music, and carry a consecrating energy into hundreds of hearts, had a noble father—whose wife was of a kindred spirit—and his life-motto was: "I must be a man of one work—dead to the world and alive to Christ."

The life Alfred saw was seized by him ardently. His mother says: "The tone of his mind had always a religious tendency, and before he was four years of age he imitated all the services of the Church. He would sometimes collect a crowd of coloured children around him, and in his childish way preach to them about the necessity of being good, and then they would go to heaven and live with Jesus; but if they were bad boys and girls they would go to hell, and be burned in a great hot fire."

Instances illustrative of the power of the seen over the heart and upon the life of the child might be greatly multiplied. The world is full of them. To this we are indebted for the imagery in our poets and the

stately periods of our prose writers. What the youthful eyes looked upon was food for the imagination to grow by, and the future artist (to build up his lofty rhyme and vigorous sentence with. A very large province of what is seen nurtures the intellectual nature; but a still larger province ministers to the moral nature. To the seeing eye, everything speaks; everything, is a symbol, everything writes itself indelibly on the heart and on the memory. And under the force of reflection, like a leaf under the microscope, it unfolds itself with marvellous minuteness and power. The observed act or thing, therefore, becomes an educative force of no mean character, which makes the circumstances and conditions in the midst of which a child is reared a matter of great consequence. This cannot be thought of seriously without awakening a care for the life the child sees day by day; and a desire too that it may be pure, and elevating and good—such as it may imitate without loss, or encouragement of evil in it, such as it may rise up into with delight and joy. Would that our young people ever, and only, saw within the sacred precincts of the home the angel face of holiness (Acts vi. 15); the bent knee of prayer; the gracious smile of content and affection; the deft hands of industry, and all those beautiful attentions, each to the other, which bespeak a refined feeling and a cultivated moral taste! This luxurious loveliness and sweetness would so win upon them that unconsciously they would be drawn to a life of unspeakable grace.

THE PASTOR'S ADVOCATE.

There is now lying before me a little book, published about 200 years ago, part of which bears the title of "The Pastor's Advocate."

I should like to give lengthy extracts from this book, for its powerful arguments seem to me to be thoroughly unanswerable. Nay, I could wish it were reprinted *in extenso*, so that its sharp reproofs might prick the hearts of those who are careless of the welfare of God's ministers, and unconcerned about their own share of responsibility in the matter. But time and space forbid this indulgence; so I must content myself with one quotation, in which, as the author himself affirms, "there is much gold for little ore—words and matter close and sweetly couched":

"The maintenance of the legal ministry, allowed and appointed them by God Himself, was exceeding large and liberal; for beside all the tithes of corn, wine, oil, herbs, herds and flocks, they had forty-eight cities set forth for them, with the fields round about them, to the extent of 2,000 cubits every way. They had the first-fruits of wine, oil and wool, and in a large proportion, insomuch that he was held to be a man of an evil eye that gave less than the sixtieth part. They had the first-born of cattle, sheep, beeves and goats, and the price of the rest upon redemption; even the first-born of men must ransom themselves at five shekels a man. They had the oblations and vows of things dedicated to God. They had the "Temple" loaves, or cakes of shew-bread, and no small share in meat offerings, sin offerings, trespass offerings and heave offerings. Of sacrifices eucharistical they had the breast and shoulder, of others the shoulder and two cheeks. Yea, the very burnt offerings afforded them a *hide*. And besides all these, all the males were to appear before the Lord thrice a year; and no one of those which came up might appear empty-handed. In a word there were no less than twenty-four several sorts of gifts allotted to the priests of God's law, and though the Levites were by far the least of all the tribes, their revenues did exceed the possessions of any other tribe of the children of Israel. And can any reasonable man imagine that the same God, who was so bountiful in his provision for the legal ministry, should bear less respect to the evangelical, which is far more worthy and excellent than the other? And, therefore, St. Paul (1 Cor. ix. 13-14) doth justly argue for the fit sustentation of the other. Ministers, above all other men, should be honoured, respected and rewarded; ministers are our pastors, to feed us; they are God's husbandmen, to till His ground, and sow His seed; they are watchmen, appointed by God to give warning of ensuing danger; they are dispensers of the mystery of the Gospel and deliver to us what they receive from God; they are the stewards of God's House, to give to every man his portion of meat in due season. They are the light of the world, and not only shine forth by a holy life, but enlighten us also by their heavenly doctrine; they are the salt of the earth, to season us with wholesome instruction and exhortation; they are our captains, to fight God's battles against our spiritual adversaries, and our leaders, to instruct us in the warfare against sin. They are God's ambassadors, to declare His message to us, and they are workers together with God, in converting and saving our souls. Should not such as these be honoured, respected and rewarded? St. Paul's words are: 'Let them that labour in the Word and doctrine, if they rule well, be counted worthy of double honour.'

"Oh, that those whom it shall concern would hearken unto me, as they would have God another day hearken unto them."—Mrs. Spurgeon.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, NOVEMBER 11, 1885.

SUBSCRIBERS TO THE CANADA PRESBYTERIAN would confer a favour by forwarding by postal card the names and addresses of friends not now receiving the paper to whom it will be sent free by mail till the close of 1885. This offer is made with the view of interesting members of the Presbyterian Church who are unacquainted with the character and objects of the paper and to induce them to become subscribers.

THE Rev. H. M. Parsons writes explaining that certain remarks made in these columns were based on inadequate newspaper reports of what he said at the recent meeting of the Temperance Society. His observations, he wishes it to be understood, related chiefly to United States cities and it was not members of our congregations, but young men connected with them who were seen frequenting billiard saloons. He omits, however, to add whether in his opinion Dr. Castle had misunderstood him or had been misrepresented.

IN promptly responding to the request made last week to send names of parties not now receiving THE CANADA PRESBYTERIAN, a number of lists have already been forwarded. One of the first begins as follows. "I have just read with delight your offer to send THE CANADA PRESBYTERIAN free until the end of 1885 to persons whom your friends may name. It is a capital idea. I wish with all my heart that your valuable paper, *our* valuable paper, were in the homes of all Presbyterians. It stands unrivalled among religious papers. I trust a greatly increased circulation may result from this generous offer. I enclose the names of a number of our members here, and trust you will not think the list too long."

AN esteemed correspondent at Ottawa writes. "I congratulate you on the high standard of excellence and influence THE CANADA PRESBYTERIAN is taking." Referring to KNOXIAN's valued contributions, the writer says. "They are evidently the production of a solid brain and a big heart; and be he Scot, Englishman or Canadian, he certainly wields a vigorous pen." True, every word of it. Another valued friend in British Columbia, on renewing his subscription, takes occasion to say. "I find after a year's trial I cannot do very well without THE CANADA PRESBYTERIAN, although we get a great many papers from all quarters here in our library and reading room. You always give us most excellent reading, and I may especially mention KNOXIAN, who, it seems to me, has received the mantle of Cornelius O'Dowd of *Blackwood* of years gone by."

SOMEBODY writing to one of the daily journals suggests that professors in theological colleges should be men who have themselves ranked high as popular preachers. The idea seems plausible at first sight; but, had it always been acted on, the Church would have lost the services of many of the most distinguished teachers that have filled theological chairs. Probably what the writer meant was that a professor of Homiletics should always be a model preacher. We doubt very much if some of the most distinguished professors of the Homiletic art were specially distin-

guished as pulpit orators. Some of the best of them preach still or have preached within the last few years. Perhaps some of our readers would furnish us with a short sketch of, say, Phelps, Hoppin, Shedd and Dabney. These four have written admirable works on Homiletics within the last few years, and there must be a number of readers of THE PRESBYTERIAN who have heard them in the pulpit. Come, gentlemen, ladies preferred, if they would write sharpen your lead pencils and give us a pen picture of Phelps, Hoppin, Shedd, Dabney, or any other standard writer of Homiletics, in the pulpit. Paint them so that we can almost hear them speak. We are about to appoint a professor of Homiletics for Knox College and anything on that subject will be specially interesting until next June.

SOME years ago a wealthy citizen of New York made his will while in the enjoyment of good bodily and mental health. Knowing that many wills are contested on the ground of lack of testamentary capacity on the part of the testator the gentleman had himself examined by two medical experts who made a declaration that his testamentary capacity was undoubted. The gentleman died feeling no doubt that his will was secure against all attack. Soon after his death it was brought into court and attacked on the ground that no sane man would have himself examined as to his sanity. The measures that he took to establish his mental capacity beyond all doubt were used to show his insanity! Mr. Gladstone seems to be in the same position in regard to his intellectual powers. The other day he published an essay on the "Dawn of Creation." Some of his friends declare that the essay furnishes internal evidence that the ex-Premier's intellect is as keen and strong as it ever was. Others contend that the fact that he could sit down during an election contest in which the fate of his Party and, as some think, the fate of the Empire, is trembling in the balance and write an essay on the "Dawn of Creation," is of itself evidence of failing powers. To our mind the appearance of this treatise at such a time proves nothing more than that the ex-Premier is himself. He once wrote and published an elaborate magazine article on "Ecce Homo" on the eve of a general election. The general election before the last on the evening of polling day, when the returns were coming in from all parts of the United Kingdom, he was quietly engaged in writing critical notes on Homer. These incidents furnish another illustration of the fact that perfect self-control is one of the elements of true greatness. To govern England a man must be able to govern himself.

MUCH as we sympathize with the city of Montreal in its present trouble we cannot help saying that the great commercial city has not grappled with the small-pox epidemic as it should have done. The civic machinery seems to have completely broken down. The time to have stamped out the disease was the early part of last summer when there were but about a dozen cases each month. Through gross carelessness or mismanagement the scourge was allowed to grow until it has increased to such proportions that there seems to be no civic authority in Montreal capable of dealing with it. As everybody knows, small-pox is generally worse in winter than summer, and what may be in store for us before next spring no one can tell. We have little hope that the civic authorities in Montreal will do much now to stop the plague. Their refusal to even investigate the horrible revelations made by the *Witness* in regard to the treatment of patients in St. Roch's Hospital does not increase public confidence in their administration. We know a small-pox epidemic is hard to deal with when it has once got a fair hold. We know it is always easy for outsiders to criticise and find fault. We know that there are special difficulties in Montreal which would not be encountered in almost any other city. But making all due allowance for these facts the authorities of Montreal have not shown the promptitude and firmness in this case that the people of Canada had a right to expect from the chief city of the Dominion. Were Montreal alone interested we might be told to attend to our own affairs. All Canada is interested. Montreal is not Canada; but, commercially and financially considered it is no small part of Canada. That which injures Montreal commercially injures Canada. And besides, if a small-pox epidemic reigns in Montreal no place, in Ontario at least, is safe.

MR. JOSEPH CHAMBERLAIN, the eloquent leader of the Radical Party in England, is fifty years of age. He has been in Parliament only nine years. His reputation as an orator—and it is as an orator alone that we speak of him—has for the most part been made in the last four or five years. As Mayor of Birmingham, member of the School Board and of the Town Council, and as a prominent manufacturer and business man, no doubt, the hon. gentleman won a good local reputation long ago; but England has known him as a first class parliamentary orator less than ten years and the world for only four or five years. Were Gladstone's vocal chords in good condition, were John Bright twenty years younger, Chamberlain might be in the second rank of orators; but as matters stand he is easily first. With very large audiences he is very effective. Those who ought to know say he has acquired much of his splendid oratorical power within the last few years—certainly since he was forty or forty-five years of age. We have in our mind's eye two Canadian statesmen—why should we say *politicians* any more than they do in England?—two Canadian statesmen, one just Chamberlain's age and the other a few years older, who are said by those who know to have made wonderful improvement as speakers within the last few years. Both are very earnest, persevering students. Chamberlain is said to have devoted a vast amount of time and labour in the last few years to mastering the art of the orator. Now, why should not a preacher grow in power at fifty as well as a statesman? Mr. Chamberlain is, or was, a manufacturer of screws. Surely a man who had a university education and who has been engaged at literary work all his life should have as much growth in him at fifty as a screw manufacturer. There should be no "dead line of fifty" in the ministerial profession. It is a scandal to the ministry that such a phrase was ever coined. Whether love of veal on the part of the people, or laziness on the part of the clergy, gave rise to the phrase, we cannot say. It is a scandal all the same. The best way to stamp out the scandal—the only way—is to speak better, preach better, study better, write better, at fifty than ever before. Nobody draws a dead line on Chamberlain at fifty. He would be a lively subject to draw a line on.

THANKSGIVING DAY.

TO-MORROW most churches throughout the land will be open for worshippers to unite in giving thanks to God for His providential goodness. It is safe to predict that not a great many of the churches will be filled to overflowing. Poor attendances are not to be accounted for because good reasons for gratitude are wanting to the people of Canada. In what we consider the worst possible times there is room for the devout heart to sing both of mercy and of judgment. Neither would it be fair to conclude that all who stay away from church on Thanksgiving Day are thankless and forgetful of the many mercies they receive. It is a fact, however, that Thanksgiving services do not secure the attendance they ought.

What is the reason? Is the preacher to blame? The people—or both? In general, ministers do not say very much about the slim attendance at church on Thanksgiving Day. They urge the people to come out by showing them that it is a duty incumbent on them to express their gratitude. The minister usually bestows special care on the preparation of his discourse so that it may be fresh, interesting and appropriate. That day he allows himself a little more latitude than on ordinary occasions, and preaches an eloquent and patriotic sermon.

Some people are so thoroughly absorbed in their ordinary pursuits that Thanksgiving Day is regarded as an unwelcome interruption, and instead of worshipping they will continue working on the day set apart for the devout recognition of God's goodness. It may not be at the ordinary place of business, but somewhere they will be occupied in their regular employments. This class may not be very numerous; but there are a few who fail to recognize the duty of thanksgiving.

Among those who, with some degree of regularity, attend church on Thanksgiving Day may be found some who have no keener sense of gratitude than that expressed in the proverbial definition: "a lively sense of favours to come." The recognition, mainly formal, of the Divine bounty is considered necessary to avert calamity and to obtain a continuance of necessary blessings. May there not be a little too much heathen-

ish superstition mingling with some of our religious observances? We ought in these brightened days to be advanced far beyond this rudimentary stage of spiritual development.

Many good people feel disposed to take advantage of the day's cessation from labour to go into the country, though at this season such a trip is by no means inviting. There is a natural desire to visit relatives at a distance. In such cases it would in no way weaken family ties for visitors and their friends to wend their way to the village or country church, and there join reverently in the Thanksgiving services.

The setting apart of one day in the year for thanksgiving is a most excellent custom. In this land where in the eye of the law, as in reality, there is perfect religious equality, it is most becoming that Christians of all denominations meet in their respective places of worship to join in thanksgiving to the Giver of every good and perfect gift, to praise Him for individual, family and national blessings, to supplicate Him for their continuance, to have their sympathies expanded by intercession for those whose lives are in the shadow of trial, affliction and poverty, and to have their sense of dependence on Him in whose hand are all our ways more fully brought home to their hearts. Much more heartiness in our Thanksgiving services might be manifested, and this would certainly be the case if those who attend church regularly on Sabbath made it a matter of conscience to join in heartfelt worship on Thanksgiving Day.

Those who express their thankfulness by assembling in the House of God on the day annually appointed will not likely confine such expression to one day in the year. They will seek to cherish a grateful spirit every day. There is too much unnecessary grumbling in this world, too much unreasonable discontent, too much senseless fault-finding, which a fuller realization of God's unlimited bountifulness to the children of men would do much to correct. It would diffuse the spirit and extend the practice of brotherly kindness, sweeten life and bring the heart in which the Divine love rests more in accord with that experience of the Apostle who voiced his gratitude in the expression. "Thanks be unto God for His unspeakable gift."

CHRISTIANITY AND BUDDHISM.*

LONG before Mr. Edwin Arnold's brilliant poem, "The Light of Asia," was given to the world the author of the work now before us was intent in the pursuit of most interesting Oriental studies. For him the "Light of Asia" had a peculiar interest, though of a different kind from that experienced by the general reader. He was in a position to know that beneath the gorgeous poetic vision of Oriental beauty of thought and imagery there lurked a moral and spiritual virus that, in the minds of many readers, would lead to disastrous results. His intimate knowledge of Buddhistic literature enabled him to see that beneath the plausible splendours of poetic fancy the author of the "Light of Asia" had ventured far beyond poetic license, if indeed it was accordant with his original intention to adhere to ascertained fact as the basis of his gorgeously-built poem.

Dr. Kellogg possesses remarkable qualifications for the task he undertook and which he has so satisfactorily accomplished. Naturally endowed with a keen, penetrating and logical mind, thoroughly disciplined by varied and liberal study, having a comprehensive knowledge of the great questions of current theological thought, Dr. Kellogg is an Oriental scholar of rare accomplishments. Added to faculties natural and acquired, he had the advantage of many years' residence in India, where he came into close contact with all classes of the people, thus obtaining much valuable knowledge of the modes of thought, customs and habits of the people where the followers of Jesus Christ and the adherents of Sakaya Muni could be seen living together.

The work of Dr. Kellogg recently published is a masterly one. He candidly confesses that he entered upon his investigation as a Christian, and claims rightly that holding the Christian faith is no disqualification for an unbiassed inquiry into the system that has so many followers on the Asian Continent and dilettante admirers in the Western world. As the

result of his investigation he avows that the study has deepened his conviction in the Christian verities, and brightened his hopes in Christ as the Light of Asia and of the world. The entire discussion will be acknowledged by every candid reader as eminently fair and dispassionate. There is no trace of the pragmatic and professional controversialist or the self-confident polemic. Neither is there any tendency to retire before a difficulty. He either offers a probable explanation or proposes to wait for more light and a more satisfactory solution.

Dr. Kellogg does not fight with shadows. He has not been dependent on the representations of others; but has studied for himself the mass of Buddhistic literature which the researches of eminent living Oriental scholars have brought to light. He has not based his conclusions on hearsays and the assumptions of others. He has conscientiously sought to ascertain what the sacred books of Buddha contain, taking care at the same time to weigh carefully the opinions of such scholars as Max Muller, Rhys Davids, Koppen and others.

In his preface, as well as in the body of the work, he lays down for the reader's benefit a very needful caution. Christian readers, and all acquainted with Christian ways of thinking, naturally suppose that when the terms Sin, Salvation, Law, etc., are used by Buddhists they have the same significations as we are accustomed to attach to them, while such is far from being the case.

In accordance with certain opinions, popular in some quarters, there are not a few who suppose that the development theory is sufficient to account for all the religious systems that have influenced the lives and thoughts of men. The recent study of comparative religion has with some tended to confirm the assumption that all religions are of human and no one is of divine origin. The resemblances, real or supposed, between Buddhism and Christianity have been elaborately dwelt on by certain writers who desire to discredit the latter. If it can be shown that Christianity is an outgrowth of an ancient Asiatic system, then it would cease to be regarded as of divine authority, or rather, to put it as some comparative religionists do, that all are alike divine. It can be claimed for Dr. Kellogg's work that it clearly demonstrates that such a claim cannot be substantiated.

The work contains seven chapters. The first is introductory and discusses the relation of Buddhism to modern unbelief. In the second the sources of the respective systems are discussed, showing clearly that the New Testament Scriptures are now universally recognized by such rationalistic scholars as Scholten and Kuenen and even Ernest Renan as having been written not later than the close of the first Christian century. "This means, of course," remarks Dr. Kellogg, "that the most essential and fundamental of the records which form the basis of the Christian faith can be traced up into the very generation in which the events narrated are said to have occurred." On the other hand, among Buddhistic critics there is no agreement as to the time when Gautama, the founder of Buddhism, lived. The approximation is that it was between three and four hundred years before Christ; and it is clear that the legends concerning his life and death were not reduced to writing for many centuries afterwards. In writers of the Augustan age there are references to Christ and his followers while there are no contemporary references to Gautama or his teachings. To a large extent this disposes of the assumption that the writers of the Gospels were influenced by Buddhists. The third chapter gives the account of the life and legend of Buddha, and in the fourth that legend is contrasted with the life of Christ. The fifth chapter is devoted to the comparison of the doctrines of Buddha and the doctrines of Christ, where it is clearly shown that in regard to the following essential doctrines the contrast is much more marked than any resemblance which occurs, viz., concerning God, concerning Man, concerning Sin, concerning Salvation and concerning the Last Things. Buddhism denies the existence of God; its idea of sin is entirely different from the Christian's conception, while to the Buddhist salvation means deliverance from existence, and it would be difficult to define the difference between the Buddhist's dream of Nirvana and the atheist's dream of annihilation. The sixth chapter is also very important. It treats of Buddhist and Christian Ethics. At the outset the author gives a concise view of the excellencies of Buddhistic Ethics, and then states the postulates of the two systems, and proceeds to discuss

their respective laws, motives and practical workings; regarding the latter he startlingly asks:

Were is the unbeliever in Christendom to-day, the most earnest and sincere apologist for Buddhism, who would rather raise his children in Chinese, Siamese, Burmese or Tibetan society, than to bring them up in England or America?

There are bright gleams of truth in some of Gautama's teaching, but the darkness of superstition and hopelessness inseparable from his system, when once understood, will lead all candid souls to turn to Him who is "the true Light" which lighteth every man that cometh into the world."

Books and Magazines.

SEEKING AND FINDING ALMANACK FOR 1886. (London: S. W. Partridge & Co.)—The design of this little almanack is to interest the young chiefly in the study of the Bible and is admirably adapted for the purpose.

THE PULPIT TREASURY. (New York: E. B. Treat & Co.)—Dr. Talmage occupies the place of honour in the November number of the *Pulpit Treasury*. There is a striking and characteristic sermon by the Brooklyn divine on the "Downtall of Christianity." His familiar face appears as a frontispiece. There is a good engraving of the Tabernacle, and a genial sketch of his career. The other contents of the number are most inviting. There is great variety and much profitable reading matter to be found in the issue which is one of unusual excellence.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Among the many interesting articles in the November number, "Some Testimony in the Case," Rebecca Harding Davis's contribution to the literature of "the negro problem," will especially appeal to the reader. The impressment of sailors is entertainingly written about by Edward Stanwood under the title of "An Old-Time Grievance." Two thoughtful and scholarly articles, one on "The Idea of God," by John Fiske, the other on "Principles of Criticism," by E. R. Sill, form the more solid papers of the number. "Thackeray as an Art Critic" contains some account of the great novelist's early notes on pictures; and Mrs. Miller has a pretty bird-sketch, called "A Trick of Spirit." The serials by Henry James, Mrs. Oliphant and Dr. Holmes, maintain their interest, and one at least of the stories has a startling development. An Algonquin legend is the *motif* of "How Glooskap Brought the Summer," by Frances L. Mace; there is also good poetry by Andrew Hedbrooke and Paul Hermes. The Contributors' Club, a survey of recent illustrated volumes and the usual "Books of the Month," complete an entertaining, readable and very valuable number.

THE CENTURY. (New York: The Century Co.)—In the initial number of the new *Century* year, beginning the thirty-first volume of the magazine, special stress is laid on the fiction, which includes three short stories and parts of two serials. "A Story of Seven Devils" is one of Mr. Stockton's characteristic tales of humour and ingenuity; and "The Mystery of Wilhelm Rutter," by the late Helen Jackson (H. H.), is a tragic romance, the scene of which is laid among the Pennsylvania Dutch. Mr. James's "Bostonians" is continued. The new serial is Mrs. Foote's mining story, "John Bodewin's Testimony," the opening chapters of which give promise of a novel surpassing in interest the same writer's romance of "The Led-Horse Claim." "A Photographer's Visit to Petra," which opens the magazine, is one of the most attractive and unusual articles, in point of illustration, ever printed in the magazine. Edward L. Wilson contributes a narrative of his daring journey to the decayed city of Petra, and of his adventures with the Arabs. Several fine illustrations accompany the paper on "Setters," in the "Typical Dogs" series. General Grant's paper, describing the campaign and battle of Chattanooga, is a feature of the number which will excite the greatest interest. A discussion of the question of the possible unification of American Churches is begun in this number by the Rev. Dr. Charles W. Shields, Professor of the Harmony of Science and Revealed Religion at Princeton. A striking essay on Socialism, by the Rev. Dr. Lyman Abbott, entitled "Danger Ahead," will be read with interest. "Topics of the Time," "Open Letters" and poetry are excellent features in this number.

* The Light of Asia and the Light of the World. A comparison of the Legend, the Doctrine and the Ethics of Buddha with the Story, the Doctrine, and the Ethics of Christ. By S. H. Kellogg, D.D. (London: Macmillan & Co.; Toronto: S. R. Briggs.)

Choice Literature.

GLENN WYNTHROP'S "CALL."—A MORAL.

"O, mother, mother!
For your son—believe it, O believe it,
Most dangerously you have with him prevailed."

—*Coriolanus, Act 1st, Scene 3.*

The Wynthrops were a very old family, but they had not always been a very rich one. As Patrick might express it, their antiquity was ancient; but their real dispensation of wealth did not come about until Glenn's father, old John Wynthrop, bought a quantity of stock of the F. N. & L. R. R., about the year 1843. The said F. N. & L. anon became the great passenger route of the day. In consequence, a removal to the big and gay city, a sumptuous country home, carriages and horses in abundance, European travel, and a liberal education, were among the good things that fell to the lot of John's three sons and four daughters.

The latest of the first-named group, Glenn, was the son of a second wife. Old John had picked and chosen, with some covert hesitation, for his second nuptials, as his fortune suggested his doing—and he chose well—a stately, resolute lady, of distinct social position, with an "I will" lurking in the curves of her smiling mouth. Possessed of extreme tact, as well as firmness, the new Mrs. Wynthrop saw her step children growing up much attached to her. More still, they grew up doers and thinkers of almost exactly what she chose to influence them to do and to think, while never suspecting for an instant their independence. Consequently, a more united, concordant and better-conducted household one ever could enter. Mrs. Wynthrop was its pivot.

When I, Mark Lawson, who quickly became Glenn Wynthrop's most intimate friend, first met our hero, Glenn and half-a-hundred of us were at the Fortescue together. The Fortescue Institute was as thorough a collegiate school as "parent or guardian" could desire. Glenn, as I recollect him, sitting in his Sallust and Homer recitations, a dark handsome lad of fifteen, was not a quick scholar. He was a perfect type of the hard-working, mechanical learner. His foundation, though built by very narrow daily courses, was solid. His mind seemed to possess a species of brass or steel consistency that enabled it to steadily force its way forward, slowly, but without ever losing a tenth of an inch of the ground traversed.

His greatest bugbear was just that literary composition which schoolboys love to undertake, and which they, as a general thing, most cordially hate. Glenn's crude, grudgingly-extended essays were the grief of his tutor in Hart. "But don't you see," Glenn would exclaim, after one of their periodic contests, "don't you see that, in this business, you don't give me anything whatever to start from; no rules, no problems? It isn't in me, I tell you, this thinking out a lot of stuff in the first place, and then spelling it down afterwards. I don't know where to think it from." And that was just the case. His mind was purely receptive, not productive.

He was *suave princeps*, not *facile princeps*, at the Fortescue. In his out-of-classroom companionship he had admirers, but few friends. He lacked sunniness. He was brusque; not ill-natured, but often tyrannic on the campus and in the gymnasium, through his splendid strength and skill. For that campus and that gymnasium our friend developed a genuine passion. Much of what appeared hauteur and reserve was veritable diffidence and self-consciousness. Glenn's disposition reminded me of a gray, breezy day—not cold, but chilly and clear, and with shadows brought out softly everywhere.

Just before he left the Fortescue a religious revival left him united with the First Presbyterian Church. That a fulness of belief had come with profession is to be hoped; also, that the heart is felt to have truly entered upon a new relation with God. How often does it seem to have unaltered the temperament, so far as concerns a man's daily walk and conversation as towards his fellowman? So it was with Glenn.

There is probably extant to-day, in Glenn's escritoire, a certain letter from Mrs. Wynthrop, written at this time. This letter I heard and heeded. In well-selected words, *suave Mrs. Wynthrop* expressed her pleasure at Glenn's late step. "Indeed, I have almost ventured," she wrote, "my dear son, to allow an old stream of mine to flit through my mind—that is, at some future day, I would see you a minister—as I am so proud to remember, and to remind you, were your grandfather, and your great-grandfather before you. The day when that noblest calling became yours would be my happiness. But I am foolish to speak of this quiet desire of mine which, I have, no doubt, will never be realized. I should above all regret to influence"—and so on. Ah! astute Mrs. Wynthrop! When did dutiful Glenn forget one suggestion that you saw fit to make to him, from the length of his jacket, or the number of homeopathic pills he must take for a cold in the head, to—such a sentence in a letter.

Friend reader, pardon the minuteness with which I enter into this analysis of Glenn's early self and life. Such details as I set down are of significance in the logic of this little history, as you will admit if you pursue it to the end.

College life opened its arms to Glenn. There it was the same story as to study. Whatever my friend undertook in tongues or talies distinguished him. At the University, too, broke forth his fine elocutionary gift. He rose to the honour of crack speaker of the "Varsity," first prize-man in oratory. His resonant voice, his facial play, his splendid articulation, drew a crowd whenever he spoke. But he did not appreciate sentiment in prose or verse sufficiently to originate his "points." Most of them were suggested by Professor Roberts, the tutor in the art. Moreover, pathos, sympathy, sweetness in his speech was there none. The elocution class would hear Glenn declaim *Coriolanus'* Farewell to Volturnia and Virgilia, and make out of it a complete *opus mortuum*. The same evening he would be a more thrilling Iago than many a stock actor.

His distaste, or, rather, indifference to literary work of any kind, and to literature in general remained unmitigated during his college course. Glenn never read anything except his text-books, his morning paper, a college story or his Bible—of a Sabbath. His spare time went for the gymnasium or the ball-field or a horseback ride. I may add here that, while he was a sophomore and junior, Glenn drifted into a somewhat fast and extravagant set. He quite gave up church-going, recognized Sunday as a bore, because there were no athletics practicable except under surreptitious conditions, and was generally minded after the ways of the world. Of course, this phase of thought and bearing is not unusual to men of latently strong principle for some portion of their college days.

His muscular arm, so collegians asserted, won for his Alma Mater that famous race of 1872. And in that year of our Lord Glenn Wynthrop graduated. Graduated with prizes in well-nigh everything. There were prizes for Greek, prizes for mathematics, for the winning of the long jump, and the putting up of the heavy weight, for the greatest number of high marks in declamation throughout the year; it was hard to tell for what virtue our hero was not rewarded. But it may be stated here that a particular deficiency hampered Glenn until the eleventh hour, and his valedictory oration (which he delivered superbly) was written to order for him by an impeccable friend possessed of an ampler measure of literary talent.

It can be well supposed that in these long years of Glenn's University dalliance and discipline, some few of his friends who had not shared it with him, to say nothing of the fewer still who had not managed to keep keys to the lovable side of his nature, were extremely anxious to know into what work in the great Doing called Life, Glenn proposed to throw himself when once all this study of classics, this boar-racing and college preamble should be fairly over. Two weeks after the valedictory, I passed a quiet Sabbath down at Klein Villa. We two sat out on the wide lawn in the pleasant afternoon. "And now do tell me," I said, suddenly, "just toward what you propose to seriously turn, Glenn, as your profession? I have meant to ask you again by a letter. You recollect that you were entirely undecided so long as you said, you had so much daily duty to occupy you at the Varsity. Have you really found at last something that your man's hand can do with a man's might? Heavens, haven't you been a college-boy a long time, though? Black with his magazine, and Skinner with his law-office, and I wish my factory and a wedding-day on me next month. Hurry up, old fellow, or one of us'll think—of adopting you!"

"Well," replied Glenn, leisurely, "I do feel a bit like a laggard, I suppose; but see here, Lawrence, you needn't think I'm going to worry on that tiresome point just now. You see I am about done up, completely done up, after this long grind all these years. My mind really isn't half so strong as it ought to be, perhaps, a over-exercised a trifle. I intend to do nothing until September except rest. When autumn comes, you can depend upon it. I shall have surely settled down on something to do, and then I will start into it this winter. See! My mother has begged me under no circumstances to hurry foolishly in deciding. I am only twenty-four. Ah, how I wish—"

"Wish what?" I queried, sharply.

"Well," he returned, half-smiling, "that I could stick to college and the fellows and the tutors and the campus all my days! Great Scott! Wouldn't that be pretty nice, Lawrence? But, of course, I've got to work like the rest of you. I'm sorry for myself, that's all."

That same afternoon I drifted into a diplomatic half-hour with handsome, serene Mrs. Wynthrop herself.

"So Glenn does not seem to have determined precisely what the world wants him to do for us," I remarked lightly. "I recollect that, long ago, you used to suggest the ministry to him, Mrs. Wynthrop. Do you think he may possibly lean toward that, some day?"

Mrs. Wynthrop looked at me for a second, and then responded. "Oh! I really do not know, Mr. Lawrence, anything about that. Of course, I should be pleased to see any son of mine in a pulpit. But I fancy that Glenn will choose possesses the elements of character suited to make a successful minister; but that solemn work seldom wins such minds some decidedly less spiritual calling. I have fancied that the as my son's, to-day, it seems to me. However, Glenn's decision on a profession will be a slow and careful one."

"H'm," thought I, "I wonder whether you have ever cherished the scheme, my dear Mrs. Wynthrop, of retarding Glenn's choice until he turns to the Church as a veritable 'profession' and *denarii resort*. I will wager that old wish still rules you; rules you enough to blind your eyes in the questionable line of conduct that you adopt. If you keep on indulging his passion for college life, if you, by quietly promoting its atmosphere about Glenn, keep all outside influences still away from him, why, then, I believe I shall see Glenn Wynthrop a minister—made such by his mother's address."

That summer passed. In July, Mrs. Wynthrop became the head of the household by her husband's death. I ran down to Klein Villa in August. I wanted to see Glenn, and I was determined to know more of his plans for the future.

"Oh! now, my dear fellow," he exclaimed gaily, when I "tackled" him. "But, you see, I have entirely avoided all that fearfully perplexing business for another whole year. I am going back to the University to take a post-graduate course. I really could not bear to tear myself loose from the dear old college and the fun and study just yet. A year don't count for much. My mother is delighted with the idea. In fact, she rather put me up to it."

A year not counting for much! And Glenn was twenty-four; and not one stroke of world-work had that strong arm of his yet done. It had won a college regatta instead. I was now quite out of patience.

"You are making a great mistake," I insisted. "You know too much Latin and Greek already. As for any more athletics, do you propose becoming a circus-rider?"

Our friend entered upon his post-graduate and fifth college year. His mother had deliberately effected his re-entrance

into a life that was already a second nature to him; that he must utterly forget for his own well-being! I wrote him: "Your love for study and college sport is now a flat vice. You know that you have simply yielded once more to a reluctance to put away childish things."

Glenn worked like a locomotive at all the new learning dished up for his mind. His Kolby for languages suggested Hebrew, and Hebrew fascinated him. Expensive manuscripts were bought for him in Europe. He liked expensive manuscripts. Mrs. Wynthrop presented him with quite a complete little library in Hebrew tradition and criticism on his birthday. As for social life at this period, that had already grown a trifle stale to Glenn, who had always danced with more vigour than grace, and who could look expressively, but never talk fluently to a pretty girl at a party, unless she were interested in athletics or courses of study. He became more and more sedate. Mrs. Wynthrop invited eminent theological lights, who loved good dinners and a little secular relaxation, to her handsome house. They were very much interested in her son. Glenn wrote an essay on the Septuagint favourably noticed. It displayed small literary nicety (in fact, Glenn was forced to ask a professor's help in casting sentences and paragraphs), but it was very erudite!

Soon there were actual, blunt rumours that Glenn Wynthrop had decided to study for the ministry. I wrote him a letter directly. His answer came after a week or so.

"I really don't know where all this talk comes from," it ran. "I have not thought seriously of any such step, although lately, I confess, I've been wondering why I haven't. My mother laughs at the gossip; but I know would be glad enough, if I did consider the business as seriously as a fellow ought before he turns parson."

When June came and the post-graduate was over, Glenn could not deny that he would enormously enjoy the years which he could spend so closely attached to his beloved college if he entered its seminary, and that he had "seriously considered turning parson," all unwilling as he was to say farewell to his campus and his gymnasium and his Hebrew and Chaldee manuscripts. From the press of jostling, practical life, among his fellow-men, he shrank, with all his manly thews and sinews.

"What!" exclaimed I, as I turned over the pages of a long letter from Glenn. "What! That most terribly solemn and terribly great of all life-work; that task toward the undying soul of man's fellow-man to which he could not set hand except his soul and lips burn with a live coal from the altar; that duty which writes between God and a creature's spirit a great supplementary page of record—this, Glenn Wynthrop proposes to take upon himself for the following reasons." And I read:

"You see, my dear Lawrence, I like to speak, and I guess I could interest my audience and do them some good. Professor Roberts has improved me immensely in elocution. I should, of course, be glad to stick to the Varsity for a year or so yet. I like it, and the Seminoles mix in all the stumps. I am anxious to go ahead in Hebrew and Assyrian history. As to writing sermons and all that kind of thing, why, I never was a fat at that; but everybody says that they grind a man out a pretty decent handler of English up at the Sem. Besides all this, I've been really sort of called to be a minister. Things have come around that way. I don't exactly see how. My mother's sentiments you can guess. (Yes, Glenn, without difficulty.) I have, as it were so to speak, slipped along until this seems the best possible thing for me to do (exactly), and I think I can make a reputation and a success. We play the Red Jackets on Saturday. Can't you come down and see us wax them off?" etc., etc.

Yes, there it was! Too late to open your eyes to what you were about, friend Glenn! For years your whole vision has been suffering increased distortion. What should be the excuse of any who has aided the mischief? Original temperament, an overstay in the narrow college world, a relish for study as an art, the consciousness of oratorical talent, and the knowledge that wealth would win him every annual advantage in his "profession"; and these things all stimulated and reinforced by the unwavering influence of one near and dear. These drew Glenn Wynthrop to be of the number of those whose "feet are beautiful upon the mountains." God forgive me, if so cold, so probable an analysis of motive be sought but truth. The Church as "a profession," "interest my audience," "improved me immensely in elocution," "grind me out a pretty decent handler of English," and—oh! arch influence of all—"my mother,"—such was your "call" to stand up and proclaim life everlasting to men and women who think neither of it nor death himself, until he fairly faces them down!

Glenn spent the summer in Europe and returned to enter the great Snow Theological Seminary. I had a long and by no means pleasant interview with him just after this. It is always a thankless task to attack a man's motive in a matter where there ought to be no possible doubt of it. I tried to show him how he had merely drifted, not set sail and turned rudder. It was folly to do so, of course.

The conclusion of this bit of biography is near. By the end of our friend's second year in the seminary the dry bones of dogma, of catechism, concordance and creed and commentary, of each limb of the vast body of divinity—these had got hold upon him like a polypus. He worked over creases and grammar until dawn; he disputed on doctrine with his chum until cockcrow. His sermons were stiff, bristling with analysis, rich in excerpts from his library of theology, or else full of popular phrases, war stories, occasionally slang, all inserted with the best intents. This same time, however, he played a football match one Saturday afternoon, in which his kicks covered him with glory, and which was so prolonged that he had to run in his knickerbockers, bag in hand, to take the train for the town where he was to preach next morning.

"I have learned how to put together a goodish kind of a sermon at last," he wrote to me, "and if I do say it myself, I let I can preach it so as to suit a congregation, even if it were a good sight worse."

And so he could. For the writer heard Glenn, not long ago, officiating as pastor of his first charge, which is a highly fashionable church in one of our large towns. His discourse had

for text, Exodus xxviii. 12: "And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel, and Aaron shall bear their names before the Lord . . . for a memorial." In it the preliminary description (frankly quoted from a certain great ecclesiastical writer) was delivered with thrilling effect, also of Sinai, amid its thunders and lightnings, the concluding passage from one of the poets. Glenn's congregation constantly increases. His church membership does not; but then the crowds of strangers who fill his pews do not know or care much about that. He is every where alluded to as "a wonderfully attractive speaker," "A remarkably popular preacher," and Mrs. Wynthrop, more suave and serene than ever, is a very happy woman.

UNIFORMITY IN NATURE.

The standing still of the sun, of which Mr. Ruskin speaks so pleasantly, means the stopping of the revolution of the earth, for the motion of the sun is only the earth's revolution, consequently what is called the standing still of the sun involves tremendous dynamical consequences, an utter disruption of everything upon the earth's surface, a return of chaos, or I know not what. I am not criticising the expression as to the sun standing still used in the Book of Joshua without any attempt at scientific language. What the actual fact was to which the language used refers, and what was the actual phenomenon I cannot undertake to say; but if we adopt the phrase into the language of the nineteenth century, and in that language speak of the news of the sun standing still as a thing which need not surprise us, but which we have rather expected than otherwise, then I say that to the mathematician the language involves a necessary catastrophe, and that if the sun did stand still even for a moment no one would be left to tell the tale. It is true that all men are not mathematicians, and that it is impossible for a mind which has not studied physical science mathematically fully to estimate the impression of contradiction and impossibility produced upon the mind which has so studied by an allegation of any irregularity in the clock of nature. Be it observed that the belief in the uniformity of such a phenomenon as the rising of the sun or of the effect of the moon on the tides, or of such observed facts as precession and nutation, and many others, is to the mathematical physicist something different in kind from that which arises from mere experience. If you say that the sun has risen millions of times already, and, therefore, will probably, or almost certainly, rise to-morrow, you offer a good presumptive argument; but it is not the argument which chiefly weighs with the man who knows what the rising of the sun means and what would be the mechanical result of his failing to do so. My belief, however, is that the feeling of certainty as to natural phenomena, which such men as Laplace felt for the first time in human history, has percolated (so to speak) through the strata of human intelligence until it has become the common property of almost all. The whole aspect of nature has been changed; and many a man feels a persuasion of the existence of something which may be described as uniformity, and in virtue of which he questions or doubts or denies many things which would have been accepted as possible in the seventeenth century, without knowing or being able to explain upon what his convictions rest. Hence, according to my view, the uniformity of nature, instead of being capable of being defended as a postulate, is, so far as it is true, the result of a very hard scientific fighting. In the region of celestial mechanics it may be said to have gained absolute sway, because the motions of the heavens resolve themselves into the ordinary laws of mechanics, supplemented by the law of universal gravitation; and from this region there is a very intelligible tendency to extend the assertion of the principle to other departments of scientific investigation. Such extension, however, must be made with caution; even in the solar system itself, the moment we go beyond mechanics, all uniformity appears to vanish. With regard to size, arrangement, density, in fact every element of planetary existence, variety, which defies all kind of classification, not uniformity, is the undoubted order of nature. — *Bishop of Carlisle, in the Nineteenth Century.*

THE BRAHMIN'S RULE OF LIFE.

"Eat, drink, and be merry, for to-morrow we die!" — which is the exhortation of the modern materialist, as it was of the ancient Egyptians at their banquets — had no place in the great creeds of India. The soul was undying; and purity, asceticism, quietism, were the universal watchword in the required work of spiritual liberation. The first step in this turning away from the world is when the individual begins to see through the illusiveness of life; becomes conscious of the unreality of his surroundings and of the soul's independence of the external world and of the sensations which it produces upon him through the glamour medium of the senses. If he be an orthodox Brahmin, he says: "What have I to do with this phantasm of nature, this mirage of an external world? Why should I allow myself to be subject to the painful or disturbing sensations which it imposes upon me through the senses, when in reality there is no existence but Brahmin, of whom I am a part?" This last phrase is the one most intelligible to a European; but what the Hindoo says is: "I am Brahmin" — in the sense that a drop taken from the ocean is the same in substance with the ocean. True knowledge sees through the deception of Maya; it dispels the darkness from the embodied soul, and, thereupon, the soul seeks to liberate itself from this bondage of illusion; it comes to know that it is part of the Soul of the Universe, and, like the reclaimed Prodigal, cries: "I will arise and go to my Father!" The rule of common life, as preached by the Brahmmins, was to fulfil the duties incumbent upon each one in the position in which he is born. No one was to disturb another in the discharge of his duties; he must not injure either man or beast, and he must be tender even to plants and trees. When he had set up his house, and married, and begot a son; when he had fulfilled the duties of a householder; when he was old and had seen his children's children, then he must prepare for futurity

and retire into the forest to lead the life of an eremite, and work out his "liberation," or the salvation of his soul. This was prescribed even for the common throng — although, doubtless, the injunction was but little, or very slightly, observed. It was acknowledged that it is not every one who can become a true Yogee, much less a Sannyasin or Arhat. But to all who aspired after the higher grades of liberation and spiritual existence, marriage itself was forbidden, and strict purity of life was enjoined as most fully freeing the soul from the bondage of the senses, and enabling it to rise into the fuller and higher life which it enters upon when emancipated from the fetters of the body. — *British Quarterly Review.*

A LARK'S FLIGHT.

Out in the country the bells were ringing,
Out in the fields was a child at play,
And up to heaven a lark went singing
Blithe and free on that morn of May.
And the child looked up as she heard the singing,
Watching the lark as it soared away;
"O, sweet lark, tell me, heav'nward winging,
. . . 'I go also to heaven, one day?'"

Deep in the shade of a mighty city,
Toiled a woman for daily bread,
Only the lark to see her and pity,
Singing all day in a cage overhead.
And there they dwelt in the gloom together,
Prisoned and pent in the narrow street,
But the bird still sang of the golden weather,
And the woman dreamt of her childhood sweet.

Still in her dreams the bells were ringing,
Still a child in the fields was she;
And she opened the cage as the lark was singing,
Kissed him gently and set him free.
And up and on as the bird went singing,
Down came a voice that seemed to say,
"E'en as the lark that is heav'nward winging,
Thou shalt go also to heav'n one day!"

— *Cassell's Family Magazine for November*

A WORD TO WORKING MEN.

Dr. Lyman Abbott contributes to the November *Century* an article on the labor problem entitled "Linger Ahead," in which he says: "I wish I had the ear of the working-men's organizations. I would put these figures before them, and then I would address them in some such terms as the following:

"Do you not see the fatal defect of all your organizations? You combine only that you may not work. In one summer's telegraphic strike you spent \$400,000 for the right to be idle. Why did you not expend it for the right to be independent? Half-a-million dollars, plus all the best telegraphic talent in the United States, with the sympathies of a nation as a reserve, combined to establish postal telegraphy, might have given you success instead of failure. Strike, not for better wages in servitude, but for independence. Organize not to be idle, but to be busy. Combine not against your employers, but that you may employ yourselves. You battle, not for the rights of labour, but for the right not to labour; it is a barren, fruitless right, not worth fighting for. Victory is as bad as defeat. For combination put co-operation; for few hours and fair wages put independence; for a right to be idle put power to work. Make yourselves capitalists, combine your capital with your industry, and add to it by your credit, and so become your own masters."

A LITTLE volume is to be printed giving a full report of the recent interesting services in connection with the jubilee of Dr. J. J. Bonar, of Greenock. The contents will include an engraving of Mr. Reid's portrait of the doctor and a historic sketch of the congregation.

THE Norwich School Board during its history has summoned over 1,000 parents for the non-attendance of their children, and the superintendent states that to his personal knowledge there is not one teetotaler among the whole of the fathers who had thus been summoned.

THE Rev. Geo. Philip, M.A., who has just entered on the twentieth year of his ministry in the historic church of St. John's, Edinburgh, of which Dr. Thomas Guthrie and Dr. Hanna were formerly the pastors, preached a special sermon to young men on a recent Sunday morning in connection with their literary association.

THE fifty-fifth anniversary of the ordination of Rev. John Edwards, D.D., to the pastorate of Greenhead Church, Bridgetown, Glasgow, was celebrated on Sabbath last. Revs. R. S. Duff, M.A., of Free St. George's Church; A. S. Matheson, of Claremont Church; and J. L. Murray, of Dennistoun were the preachers.

MISS JEAN L. WATSON, author of "Bygone Days in Our Village," and the co-edress with Miss Keddies ("Sarah Tyler") of "The Songstresses of Scotland," died on 7th inst. She was a devoted member of the Free Church, and when she settled in Edinburgh thirty years ago attached herself to the band of workers under Dr. Thomas Guthrie.

A NEW wing of the London Temperance Hospital was opened recently by the Bishop of London. The sum of \$235,000 has been subscribed toward the erection of the buildings during the past eleven years. Last year there were taken into this hospital 584 in-patients and over 2,000 out-patients, all of whom were treated without alcohol.

IN the Kenning Park mission of Pollokshields Church there are no fewer than thirteen agencies carried on by members of the parent congregation, including Sabbath schools, kitchen prayer meetings, penny bank, library, Gospel Temperance association, and systematic visitation. No fewer than 100 members of Pollokshields Church are personally engaged in the work.

British and Foreign.

SIR MOSES MONTEFIORE endowed Ramsgate Theological College to the extent of \$500,000.

THE smallest church in England is said to be at Grove, in Bucks, a parish with only twenty inhabitants.

MR. WILLIAM MARTIN, M.A., has been ordained a missionary to Rajpootana in Strathaven East U. P. Church.

A TEMPERANCE Society formed at Brussels is an outcome of the International Temperance Congress held recently at Antwerp.

THE consecration of Monsignor Smith as Romish Archbishop of St. Andrew's and Edinburgh took place on the 28th ult.

MR. T. H. WARD is engaged on a biographical dictionary of the celebrated men and women who have died during the reign of Victoria.

DR. A. K. H. BOYD, in opening Morton Parish Church, preached a characteristic sermon on "Worship the Lord in the beauty of holiness."

MARY MACKELLAR, the Highland poetess, has received \$500 from her Majesty's Bounty Fund at the recommendation of Lord Iddesleigh.

MR. AUGUSTINE BIRRELL is to lecture on "Edmund Burke" in the next course of lectures in the Philosophical Institution of Edinburgh.

THE new edition of "George Eliot's Life" will contain a number of new letters that have reached Mr. Cross since the first edition was issued.

THE earliest signature extant of an English king is that of Richard II.; most of his predecessors contented themselves with making their "mark."

SOME of the election meetings in Sutherlandshire of Mr. Angus Sutherland, teacher, Glasgow, the crofters' candidate, have been opened with prayer and praise.

THE Glasgow Abstinents' Union have arranged for a series of Sabbath evening temperance sermons in St. Andrew's Hall. The first of the series is by the Bishop of London.

IN his forthcoming work on "The Brontë Family," Mr. Francis A. Leyland will print a considerable quantity of verse by Patrick Branwell Brontë, the brother of the three famous sisters.

THE British Women's Temperance Association is rapidly becoming a power in the country. Already there are no fewer than 229 branches all over the land, and the number is steadily increasing.

THE Rev. William Haffour, of Holyrood Free Church, has buckled on his armour and entered the lists against Principal Rany. The views of the latter on disestablishment are the subject of controversy.

THE Rev. Robert Howie, of Govan, urges the Church to take her place in the evangelization of the masses. The Church which does the best work among the people will, in his opinion, receive the favour of the people.

THE Rev. Andrew Rutherford, B.D., has been inducted to St. Thomas's, Dundee, the congregation of which was formerly connected with the English Episcopalians, but was in May last admitted to the Established Church.

AT a largely attended conference of the district committees on church interests in the Established Presbyteries of Cupar and St. Andrew's, it was resolved to take energetic action toward the defence of the Church in the present crisis.

MR. WM. LAUGHTON, farmer, Kirkwall, the oldest elder in connection with the U. P. Church, in Orkney, if not in Scotland, died lately at the age of ninety-eight. He discharged the duties of the eldership for more than seventy years.

THE Rev. John Watters, the "imperial democratic" candidate for the Border Burghs, undismayed by the memory of his last reception, has again taken the field. His welcome was made up of laughter and hooting. Disestablishment, in his opinion, means "the annihilation of law and order."

THE Rev. John Downie, B.D., assistant, Killernan, has brought an action for \$5,000 damages for slander against Rev. Duncan Black, of Kilmory, Arran, because the latter, he alleges, damaged his ministerial prospects by circulating an injurious version of a transaction in which he once figured.

REV. J. M. INGLIS, of Ballarat, has been "admonished" by the Presbytery for the manner in which he had made use in the pulpit of Dean Alford's book, "How to Study the New Testament." Rev. A. Adam, Moderator, in performing the delicate task reminded Mr. Inglis that it was a second offence.

THE Theosophists are latterly opposing Lady Dufferin's fund because medical work among Indian ladies was begun by renana missionaries and also because they suspect that the wife of the viceroy has come under missionary influence. Fortunately the native papers take a liberal and generous view of the case.

PROF. CALDERWOOD, of Edinburgh, addressed the first of a series of evangelistic meetings in Kilmarnock. At the close of an exceedingly powerful discourse, he gave an account of the recent revival among the students connected with the Scottish universities. Prof. Henry Drummond spoke at the meeting the previous evening.

THE Rev. Gavin Lang, of West Church, Inverness, preached a sermon full of scathing invective against slander and slandersers, on a recent Sunday. He completed in the evening a series of twelve meditations on the first part of the "Pilgrim's Progress" which has proved both interesting and instructive, and attracted large congregations.

PRINCIPAL FAIRBAIN has resigned the presidency of Airedale College with the intention of accepting the principalship of the new Mansfield College, Oxford. The resignation will not take effect till the end of this session. The governors expressed their deep regret at the prospect of losing Dr. Fairbairn's services, but heartily acknowledged the sense of duty which led him to his decision.

Ministers and Churches.

ON concluding his term of labour at Bolsover, Mr. L. Perrin, student, who during the summer months had rendered acceptable and valuable services as missionary, was presented with a most cordial and encouraging address and a purse containing a handsome sum of money. Mr. Perrin made a suitable and heartfelt acknowledgment.

ST. ANDREW'S Presbyterian Church, of Halifax, has voted to call the Rev. J. C. Cattanaich, of Sherbrooke, Quebec, with a salary of \$1,600 and transe. The Rev. Mr. Cattanaich, says the *Sherbrooke Examiner*, has won for himself many friends in Sherbrooke, who would much regret his leaving that city.

THE Presbyterian Church at Brackley Point Road, P. E. I., after extensive repairs, was recently re-opened for public worship. The services were conducted in the morning by Rev. J. M. McLeod, of Zion Church, Charlottetown, in the afternoon by Rev. James Carruthers, St. James' Church, Charlottetown, and in the evening by Rev. Mr. Phinney of Little York.

A *pro re nata* meeting of the Kingston Presbytery was held on November 6th, at which a call from the congregations of Lansdowne, etc., to the Rev. E. N. B. Millard, M.A., was sustained and accepted. The induction is to take place on the 17th inst., at half-past three o'clock, p.m.—Mr. Mackie to preach, Mr. Houston to address the minister and Mr. Gracey the people.

ABOUT seventy wedding guests assembled at the residence of the bride's mother, Auburn, on Tuesday, to witness the nuptials of Mr. D. McGillicuddy, of the *Huron Signal* and Miss E. J. Cassidy. The groomsmen was Mr. J. W. Shaw, principal of Blyth Public School, and the bridesmaid was Miss Mary Cassidy, sister of the bride. Rev. Robert Ure, D.D., assisted by Rev. J. Pritchard, performed the ceremony.

THE Sacrament of the Lord's Supper was dispensed in Knox Church, Listowel, on Sabbath week. Suitable practical preparatory discourses were preached on the afternoon and evening of Friday by the Rev. A. Henderson, of Atwood. Eighteen new members were received on this occasion. In all 108 new members have been received since the pastor, Rev. Isaac Campbell, took charge of the congregation, almost two years since.

THE annual harvest home festival of the Widder Street Presbyterian Church, St. Mary's, was held on the evening of the 26th ult. The decorations were charming and profuse and the edibles in quantity and quality left nothing to be desired. The intellectual part of the programme consisted in addresses from the Revs. R. Hamilton, A. Hamilton, Henderson, McLaurin, and a recitation by Mr. T. H. Follick, all of which were much appreciated by the audience. Music was supplied by the church choir.

THE Presbyterian Church, Sault Ste. Marie, has been the recipient of a valuable present, in the shape of an organ valued at \$150, from Miss Amelia Carney, who has been organist in the church for several years past. From the proceeds of sale of the old instrument the management have been able to provide chandeliers. The church has also to be thankful to Mr. John Dawson for two other valuable presents: a pulpit Bible and hymn book, and a book-case for the Sault St. Marie Sunday school.

THE annual re-union of the Ennotville Sunday school was held lately and proved a very pleasant affair. Among the first items on the programme was the presentation, accompanied by a suitable address, of a handsome family Bible and gold Albert chain to the esteemed Superintendent, Mr. James McDonald. Mr. McDonald was taken by surprise, but made a warm response. Addresses were made by Revs. Dr. Smellie and Mullen, of Fergus, and the choir of St. Andrew's Church there furnished excellent music.

THE Presbyterian Church, Caledon East, was re-opened on Sabbath, 18th ult., by the Rev. W. T. Wallace, B.D., of Georgetown, assisted by Mr. Glassford, student from Knox College, Toronto, formerly in charge of this mission. On the following evening a grand musical and literary entertainment was given in the church, which was crowded on the occasion. The chair was occupied by the Rev. Alexander Tait. Knox College Glee Club rendered some very appropriate and choice pieces, which were heartily received by the audience. Several students from Knox College contributed much to the success of the meeting by addresses, recitations, etc., while local musical talent was called into requisition with excellent results. The financial results were also satisfactory.

A VERY successful social, the first of the season, was held in the Wentworth Street Mission Hall, Hamilton, last Friday evening. A very bountiful tea was served by the Ladies' Aid Society and their friends under whose auspices the social was held. There was a good, full programme of very enjoyable readings, recitations, songs and instrumental music, and a few short speeches by friends. Mr. Casswell, who is labouring in the Mission at present, opened the programme by a neat address on "How to Spend our Winter Evenings." Such meetings were free for all, for the purpose of cultivating sociability and getting acquainted. All went home pleased and wishing that many such socials would be held more frequently.

TWO who have gained scholarships in connection with Queen's College Theological Department are as follows: David Strathern How, value \$100, J. Henderson, B.A., Pictou, N. S.; Buchanan No. 1, value \$90, E. M. McKinnon, B.A., Belfast, P. E. I.; Buchanan No. 2, value \$75, W. J. Fowler, M.A., Doaktown; Dominion, \$70, J. W. A. Milne, M.A., Maxwell, Ont.; Buchanan No. 3, \$60, J. R. Lang, B.A., Beckwith, Ont. Supplementary Scholarships in Arts: M. C. Cameron, Quebec, value \$60, D. L. Dewar, Glenorafield; M. S. Macdonald, (Gaelic), \$100, J. D. Boyd, Glengarry, and N. W. Macpherson, Glengarry; Mowat, value \$50, T. H. Farrell, Kingston.

A PUBLIC debate, under the auspices of the Knox College Literary Society, was held in Convocation Hall last Friday evening, Rev. Principal Caven, D.D., in the chair. The Glee Club, in its first public appearance for this season, fully maintained its reputation. The hall was filled by an appreciative audience. Mr. J. Mackay, B.A., President of the Society, delivered his inaugural address, taking for his subject "Literary Style." The essay was interesting and instructive, showing traces of careful thought in its preparation. A selection from Tennyson was read in an appreciative manner by Mr. T. M. Logie. The question for debate was "Resolved that the present system of governing Ireland is preferable to Home Rule." The affirmative was supported by Messrs. Wm. Patterson and A. J. McLeod, B.A.; the negative by Messrs. A. W. Campbell, B.A., and C. W. Gordon, B.A. The debate was exceptionally able. The chairman decided in favour of the affirmative.

ON the 18th ult., the First Presbyterian Church, Brandon, was re-opened for public worship, after extensive improvements which have made it the neatest and most comfortable church in the city. The work done reflects great credit on all concerned, and receives the general approval. On the above day Rev. G. Bryce, LL.D., of Manitoba College, preached two excellent and thoroughly practical sermons which were fully appreciated. The attendance was large—chairs placed in the aisles failed to accommodate the people, and many were obliged to turn away. A real old-fashioned tea-meeting was held on Monday night. The Rev. Messrs. McTavish, Mowat and S. C. Fraser, of our church, and Mr. Woodsworth, president of the Methodist Conference in the Province, and Mr. Wilson, minister of the same connection, from Moose Mountain, were present and delivered addresses. The music was furnished by the excellent choir of the congregation. The young people were entertained on the following evening. The financial results meet the expectations of the friends interested.

THE *Journal* contains a full report of the induction of Rev. Dr. Archibald, on the 29th ultimo, in Knox Church, in that city. The Rev. Kenneth McDonald, Belmont, presided. The sermon was preached by the Rev. J. Robbins, of Glencoe. It is characterized as a clear and forcible presentation of the truths of the Gospel, well suited to the occasion, practical and to the point. The Rev. Alexander Young, of Napanee, a former pastor of the church in St. Thomas, offered the induction prayer. The newly-inducted minister was addressed by the Rev. D. McGillivray, St. James, London; and the people by the Rev. George Sutherland, Fingal. In the evening a reception meeting was held at which Mr. D. K. McKenzie presided. Mr. Colin McDougall, Q.C., welcomed Dr. Archibald on behalf of the session, and Mr. John McLean tendered the greetings of the congregation. Brief addresses of welcome were also made by Rev. J. A. Murray, of London; Rev. Mr. Parker, of the Methodist, and Rev. Canon Hill, of the Episcopal, Churches respectively. Principal Austin, of Alma College, and Rev. Alexander Young were among the speakers. Miss Annie McLaughlin and Miss McAdam contributed to the evening's success by the effective exercise of their musical talents. A handsome easy chair was presented to Mr. George Sutherland, in recognition of his valuable services as *interim* Moderator of Session.

A PITTSBURGH daily contains a report of Dr. Kellogg's tender of resignation of his chair in the Western Theological Seminary, Alleghany. Dr. Kellogg's letter has in it the following passage:—"I have recently received a most unexpected call to the pastorate of St. James Square Presbyterian Church, Toronto, Canada. It is pressed upon me especially on the ground that my acceptance will bring me into a relation to the theological students of Knox Divinity School—who commonly attend that church—little, if any, less influential than that which I sustain to the students here. It is, moreover, a call in which human agency has had as little as possible to do. It has been given as the result of a movement among the people of that church so entirely unpremeditated and spontaneous, that both they and I are led to see it in the guiding providence of God." In the resolution accepting Dr. Kellogg's resignation the College Board, after expressing their regret, place on record: "Our prayers do and shall go with him, and we not only commend him to the brethren to whom he goes, but we can truthfully say that our loss is their great gain. We lose a gentleman and a scholar of wide and varied learning and attainments, a sound theologian, a most excellent teacher, and a minister well fitted by the great Head of the Church to declare His doctrines and Gospel in this or any other land." The students attending the Western Seminary unanimously urged that Dr. Kellogg's resignation be not accepted, and among the reasons assigned by them were the following: That we have felt especially the power of his Christian example, his deep spirituality and his personal magnetism in his daily intercourse with the students. That we recognize the great benefit of his activity in promoting an interest in the cause of missions, an object specially aimed at in the founding of the institution, and are persuaded that it is largely due to his influence that the Western Theological Seminary is the missionary seminary of our Church.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in St. Paul's Church, Sydenham, on the 20th Oct. The Rev. Mr. Paterson resigned his charge of Meaford and Griesonville. Presbytery decided to hold a Presbyterial visitation of the congregations in Erskine Church, Meaford, on the 17th November, and to cite parties to appear for their interests at that meeting. A call to Rev. M. Linton, from Wiarton, was sustained, and ordered to be forwarded to him. The Presbytery then proceeded to the examination of Mr. John McInnes for ordination. He passed a most creditable examination in the subjects prescribed and Presbytery cordially sustained. In the afternoon the ordination and induction took place—Mr. Paterson, of Meaford, presided, Mr. McAlpine preached, Mr. Morrison gave the ordination charge to the minister, and Mr. Somerville addressed the people. Mr. McInnes enters on his work with every prospect

of success. The Presbytery adjourned to meet in Erskine Church, Meaford, Nov. 17th, half-past one p.m., and was closed with the benediction.—J. SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 3rd inst.—Rev. H. M. Parsons, Moderator. The recent death of Rev. John Brown, Newmarket, a retired pastor, was reported; and a draft minute regarding him, prepared by Rev. J. Carmichael, was submitted in the afternoon and adopted. A letter was read from Rev. James Malcolm, probationer, declining the call from Camilla and Mono Centre. A letter was also read from Rev. Dr. Kellogg, accepting the call from St. James Square Church, of this city; but stating that he might not be able to receive induction till after April 1, owing to his present engagements. The Presbytery were pleased that the call had been accepted, and delayed arrangements for induction till a future meeting. Rev. R. Gray's resignation was duly dealt with. All parties concerned were heard, and, on motion made by Rev. P. Macleod, the Presbytery agreed to accept of Mr. Gray's resignation, to express their high appreciation of his faithful labours, and to record their hope that another and a good field would ere long be opened up for him. Mr. Gray continues in his present charge to the end of the month, after which some relative action will be taken by the Presbytery. On behalf of a committee previously appointed, Rev. D. J. Macdonnell submitted and read a report on a proposed re-arrangement of several stations, mainly in the townships of York and Scarborough. The re-arrangement recommended by the committee was generally approved of; but all the congregations concerned are to be visited and conferred with; and the visiting deputies are to report to the Presbytery at next meeting. Rev. A. Gilray reported his visit to Sutton, Queensville and the associated stations, the result being that both of the fields are to remain *in statu quo* meanwhile. Rev. Dr. Reid, for a committee previously appointed, read a report on the matter of supply for vacant congregations within the bounds; the report presented a number of recommendations, which the Presbytery ordered to be printed and transmitted to all the members, with a view to their being duly dealt with at next meeting. Seven young men applied for examination, with a view to their being regularly admitted as students at Knox College. They were so dealt with, and were ordered to be attested to said college, five of them for the theological, and two for the preparatory course. A circular was read from the Board and the Senate of said college, on the work of an additional professor; the subjects allotted to said chair are Church History, Homiletics and Pastoral Theology. On motion made, a committee was appointed to propose the nomination of one or more brethren for the office referred to for a future meeting, when the Presbytery may take more definite action. Deputies were appointed to visit aid-receiving congregations within the bounds; and said deputies are to report at the meeting of Presbytery in January. A committee was appointed to apportion amongst the congregations within the bounds the amounts assigned to the Presbytery by the Augmentation Committee, and report thereon at next meeting. It was also agreed, on motion made, that the brethren appointed to represent the several Schemes of the Church be requested to meet, and, on the basis of the estimates of the General Assembly, apportion to the several congregations within the bounds the amounts which they may be expected to contribute to these Schemes respectively. Besides disposing of several other matters, the Presbytery appointed its next meeting to be held on the 1st of December, at ten a.m.—K. MONTEATH, *Pres. Clerk*.

MONTREAL NOTES.

SIR WILLIAM DAWSON, Principal of McGill College, is to deliver two lectures in Stanley Street Church this month, on "Egypt in Relation to Bible History." The first of these takes place on Thursday, 12th inst., when the period embraced will be that of the patriarchal age. The second, embracing the period of Moses and the Kings, will be delivered on the 19th inst. Few men are better qualified to speak on such a subject, more particularly since Sir William's recent visit to Egypt. Montreal is justly proud of its University Principal, and is much gratified by the British Science Association's appreciation of his worth in electing him as their next year's President. Sir William conducts a class for Sabbath school teachers and others in the lecture room of Stanley Street Church every Sabbath afternoon at half-past four o'clock.

ON Monday evening last the Chalmers Church Young People's Association held an open meeting, the Rev. G. C. Heine, the Honorary President, in the chair. The Rev. Dr. Smyth, of the St. Joseph Street Church, delivered a deeply interesting and instructive lecture on the "Mound-Builders," illustrated by several diagrams, ancient weapons, etc. Dr. Smyth has evidently devoted considerable time and thought to this subject. His lecture was highly appreciated and at its close he received the cordial thanks of the meeting. Chalmers Church is one of the city congregations that has suffered in its Sabbath school attendance because of the epidemic. This, however, is gradually being remedied. The congregation is steadily growing under Mr. Heine's efficient pastorate and a large addition is about being made to the eldership.

AT the meeting of the Ottawa Presbytery on Tuesday last, the call from Taylor Church, Montreal, to the Rev. Thos. Bennett, of Carp and Kinburn, was considered. A petition signed by some 240 of his present congregation was presented, praying that he may continue to labour in Carp. Mr. Murray represented the Taylor Church congregation. After hearing the commissioners, Mr. Bennett indicated his acceptance of the call, and the Presbytery agreed to the translation. Mr. Bennett continues in his present charge till the end of November. A special meeting of the Montreal Presbytery is called for Saturday, the 14th inst., to make arrangements for his induction to Taylor Church, and also to consider a call from Hyndman to the Rev. A. Lee, of Russettown.

A SUCCESSFUL opening entertainment for the season was given on Monday evening by the St. Paul's Church Young

Men's Association—Mr. R. A. Ramsay presiding. The attendance was large and addresses were given by the chairman and the Rev. J. Barclay. During the winter a series of lectures are to be given fortnightly, under the auspices of the Association, on Canadian topics.

In St. Matthew's Church a Young People's Literary Society has also been formed and a course of popular lectures is being arranged for the winter months. The following are the office-bearers appointed: Honorary President, Rev. W. R. Cruikshank; President, S. W. Cuthbert; 1st Vice-President, Hugh Russell; 2nd Vice-President, George C. Vieth; Sec.-Treas., Robert Wilson; Assistant-Secretary, Miss Blair; Committee—Messrs. J. Carmichael and I. Patterson, and Misses Sarah Ashcroft, E. Law and Nellie Patterson. The opening entertainment of the season was held on Thursday evening in the form of an "at home," when the hall connected with the church was well filled by the young people of the congregation.

The meeting of Cote St. Antoine Presbyterians on Tuesday evening was well attended, notwithstanding the inclemency of the weather. Messrs. R. H. Warden and W. Paul were present on behalf of the Presbytery and reported what had been done in the city to help the effort. Messrs. A. C. Hutchison, T. Samuel, M. Hutchison, K. Harvie and J. McDonald were authorized to purchase a lot in trust for the Presbyterians of Cote St. Antoine, and to proceed with the erection of a church building. Two plans of a church were submitted, one of which was adapted by the meeting, and the expectation is that the new church will be ready for service in the end of January. The success, thus far, of the canvass for subscriptions in Montreal is in a large measure owing to the hearty commendation given to the work from the pulpit by the ministers of the city, some of whom have personally made handsome contributions toward the purchase of the lot.

The Rev. L. H. Jordan, B.D., began in Erskine Church on Sabbath evening last the first of a short course of lectures on "John the Baptist, his Life and his Lessons." The attendance at the Sabbath services has very considerably increased since the induction of Mr. Jordan in May last. The Wednesday evening meetings are very largely attended, the average being well up to 200, and the interest is well maintained. The Sabbath afternoon Bible class, recently organized, numbers upwards of fifty, and everything points to a happy and successful pastorate. May it be one of great spiritual power, fraught with priceless blessings to all connected with the congregation!

The death, on Sabbath last, after a very brief illness, of Mr. William Darling, wholesale hardware merchant, took the community by surprise. Mr. Darling was a member and office-bearer of St. Gabriel Church and, since the death of the late Sir Hugh Allan, chairman of the Temporalities Board of the Presbyterian Church of Canada in connection with the Church of Scotland. His funeral on Wednesday last was largely attended by the friends of the family, including many of the most prominent men in the city. The service was conducted by Rev. R. Campbell, who paid a touching tribute to the memory of his departed friend. The bereaved family have the warm sympathy of a large circle of acquaintances in their great loss.

The Board of French Evangelization met in this city on Wednesday last. The reports from most of the fields were very encouraging. Good, solid work is being done. The need is greatly felt of a large addition to the number of labourers, and arrangements were made with a view to accomplish this. The indebtedness of the Board is fully \$6,000. This was a matter of great solicitude, and it was resolved to issue an appeal for contributions to meet the deficit and enable the Board, to secure the services, now available, of a number of additional colporteurs.

The first number for the present session of the journal of the Presbyterian College, Montreal, is just out. It has been set in form, the page being now nearly the same in size as the *Record*. It is artistically got up, with a neat outside cover. The matter is interesting and shows very considerable mental power. This journal is most creditable in every respect to the students.

OBITUARIES.

REV. JOHN W. MACKEOWN.

Mr. MacKeown was a native of Maghera, County Derry, Ireland, a district of country which gave a number of distinguished ministers to the Presbyterian Church, including the celebrated Rev. Dr. Cooke, after whom Cooke's Church in Toronto is named. Mr. MacKeown's father was a member of the Reformed Presbyterian Church; but the subject of this notice attended the Sabbath school in connection with the Presbyterian Church of which the Rev. Thomas Withrow (now Rev. Dr. Withrow, of Derry), was the minister, and the writer his Sabbath school teacher. As a boy Mr. MacKeown was bright and ambitious, and having received such an education as a country grammar school furnished, he prepared himself for entering the Reformed Presbyterian Theological College in Belfast, and in due time was licensed to preach by the Covenanting Church—the church of his fathers.

His abilities as a preacher were of a high order, his sermons exhibiting deep thought and careful preparation, and were occasionally reproduced in the church papers, being much appreciated. Shortly after obtaining license he was called to the congregation of Convoy near Derry, where he laboured for a number of years.

About two years ago Mr. MacKeown arrived in Montreal, and, since then, laboured with acceptance in the Presbyteries of Montreal and Quebec, where he made many warm personal friends, and for the last eighteen months was the stated supply of Valcartier, P. Q., where he "finished his course," after having done excellent work, being much esteemed by the people of his charge, who deeply lament his untimely death.

During the sitting of the last General Assembly in Montreal Mr. MacKeown caught small-pox, from which he partially recovered, but a delicate frame was unable to struggle

with the disease, and on the 27th August he breathed his last, leaving a wife but no children.

Mr. MacKeown married a daughter of the late Mr. Samuel MacKeown, a pious and esteemed elder of the Reformed Presbyterian Church, who was a liberal contributor to missionary purposes and other charitable objects.

One of Mrs. MacKeown's brothers was the late Rev. James MacKeown, of Ballymena, Ireland, who succeeded the distinguished Dr. Dobbin, and who, had he been spared, would have been one of the brightest ornaments of the Irish Presbyterian Church, whose communion he had recently joined.

The Presbytery of Quebec are generously supplying the vacant pulpit, and meanwhile the salary is being paid to Mrs. MacKeown; but, having no relations in this country, she will likely return to Ireland. I understand that it was Mr. MacKeown's intention to seek admission into the United Presbyterian Church of the United States, as he was strongly attached to the doctrines and forms of worship of the Covenanters.

The first place I met young MacKeown was in the Sabbath school; the last place I saw him was taking part in a prayer meeting in St. Andrew's Church, Quebec, with his esteemed co-presbyter and fellow labourer, Rev. N. T. Love.

DR. CALVIN McQUESTEN.

Dr. McQuesten, a well known and esteemed elder in the Presbyterian Church, died at his residence in Hamilton two weeks ago. Deceased was a native of New Hampshire. He studied medicine at Dartmouth College, at Hanover, N. H., and also at Bowdoin College in Maine. After graduating he practised his profession in New Hampshire and then removed to Brockport, New York State. Subsequently he came to Hamilton, settling there shortly after the Rebellion of 1837. The firm of Messrs. McQuesten & Co., foundrymen, was then established, the building being on the present site of the Royal Hotel. The firm were engaged in building large premises for a foundry at the foot of Wellington Street, when their premises on James Street were destroyed by fire. This was about the year 1854. Business was carried on on Wellington Street until 1857, when it was closed up mutually by the partners. Since then Dr. McQuesten has not engaged in active business. During his life he enjoyed many positions of honour and trust. He was a director of the Gore Bank, an officer in the Bible Society, etc. He was in his earlier days a member of the Old Kirk. At the time of the troubles between that church and the Free Church, he connected himself with the body known as the Seceders and joined the old church on Merrick Street. He assisted others in the erection of the Central Presbyterian Church preparatory to the call to Rev. Dr. Ormiston. When Dr. Ormiston left, Dr. McQuesten joined Macnab Street Presbyterian Church, of which he was an officer until his death. While he never took an active part in politics, his sympathies were strongly with the Reform Party. He had reached the good old age of eighty-five. Dr. McQuesten leaves a widow and two sons, Dr. C. B. McQuesten, of New York, and Mr. I. B. McQuesten, barrister, Hamilton, to mourn their loss.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Nov 22, 1885. HEZEKIAH'S GOOD REIGN. 2 Kings 18: 1-12.

GOLDEN TEXT. "He did that which was right in the sight of the Lord."—2 Kings xviii. 3.

INTRODUCTORY.

In order to understand this lesson it is necessary to read several chapters related. In 2 Chron. xxix. 25-30, we have an extended account of Hezekiah's great reformation. In the chapters passed over in this book (xv. xvii.) we have an account of the terribly rapid descent of the kingdom of Israel until the Lord saw it to be necessary to send the nation into captivity. The lesson looks like a section of the Judgment Day, in which one portion is placed on the right hand and the other on the left. Judah is honoured and promoted on account of faithfulness whilst Israel is placed on the left and rejected for ever.

Unfortunately for Judah all her kings were not like Hezekiah. Many of them were wicked and the faithfulness of such men as Hezekiah, although it arrested, did not eradicate idolatry. They too went—180 years later—into captivity on account of their sin.

EXPLANATORY.

Hezekiah was the son of Ahas, one of the most wicked kings that ever reigned. He left the kingdom in a deplorable condition. He closed the temple, introduced altars to idols into every part of the kingdom, robbed the temple of sacred vessels, changed much of the furniture, paid the treasurer to buy off the King of Assyria and continued to pay an annual tribute.

But Hezekiah had a good mother—*Abi*, the daughter of *Zachariah*, who was probably the prophet mentioned in 2 Chron. xxvi. 5, not the author of the book of that name, who lived 200 years later.

He was only twenty-five years old when he began to reign and reigned twenty-nine years.

I. Great Reformation. — In this chapter we have only the most general statement of Hezekiah's work. In Chronicles we learn that he began by

(1) *Enlisting the Priests and Levites.*—He induced them to sanctify themselves and purify the temple and prepare for the re-establishment of worship. This was done in sixteen days.

(2) *Public worship.*—They then had a season of public worship, in which sacrifices were offered and praises sung

during the whole time the burnt offerings were being consumed on the altar. A very happy time.

(3) *Passover.*—He then arranged that the Passover should be observed in the second month, as they could not get ready for the appointed time in the first month. He then sent invitations to all Israel and Judah to come and join in this feast. He remonstrated with them for past sins and pointed out the sad consequences of their past conduct.

By many this invitation was accepted but by most it was laughed to scorn.

(4) *Brazen serpent.*—Before the Passover feast was entered upon the people destroyed the altars and idols in Jerusalem. And after the feast was over there was an outburst of religious enthusiasm, and they went out all over the country breaking down high places and images and cutting down groves (wooden images to Astarte). Amongst the many idols was the *brazen serpent*. From time to time the people burned incense to it and Hezekiah broke it in pieces, and called it *Nehushtan* (that brazen thing). How sad that they could not preserve so interesting a relic without abusing it!

(5) *Rebelle against Assyria.*—He declined to pay the tribute to Assyria that his father Ahas began to pay.

We shall afterwards see how this refusal was rewarded by the Lord, who was dishonoured by making His kingdom subject to any other king.

(6) *Punished the Philistines.*—They had invaded the kingdom in its weakness and took away certain cities. He took these cities back and smote them to the very borders of their country—even to Gaza—destroying "from the tower to the fenced city," that is, from the smallest places consisting of only a watch-tower to the largest and strongest towns in the country.

(7) *Trusted the Lord.*—This thought is repeated in verses 3, 5, 6. It is the central thought of the lesson. All this success is the result of *faith and obedience*. His *faith* was so strong that it is said that there was none before or after like him. The same is said of Josiah. (2 Kings xxiii. 25.) It is explained as meaning—each excelled in his own line—or that it is a proverbial way of giving strong praise.

II. *Hoshea.*—We now come to the other side of the picture. Whilst Hezekiah was working these great changes in Judah the kingdom of Israel was sowing the wind and soon began to reap the whirlwind.

(1) *Recent kings.*—They were nearly all murderers. Jeroboam II. was succeeded by his son *Zachariah*, who only reigned six months when he was murdered by *Shallum*, and thus ended the dynasty of *Jehu* which, according to promise, reached the fourth generation.

Shallum only reigned one month when he was murdered by *Menahem*. He reigned badly for ten years and was succeeded by a son *Pekahiah* who after two years was slain by *Pekah*, who reigned for twenty years, and was slain by Hoshea, the last of the kings of Israel.

During the reign of Pekah, Tiglath pileser, King of Assyria, took possession of the northern part of the kingdom and carried away the people into captivity.

From that time they paid tribute to Assyria. But Shalmaneser, King of Assyria, discovered that Hoshea did not intend to pay tribute and was making a defensive alliance with the King of Egypt, and therefore came and besieged Samaria, and arrested Hoshea and bound him and put him in prison, and carried the people away and placed them in *Halah* and on the river *Habor* or by the river of *Gozan* and the cities of the *Medes*.

Some years after people were taken from Babylon, etc., and placed in the land of Israel, and the mixture of these heathen settlers and the remnant of Israelites that remained in the country resulted in the Samaritan population of the time of our Lord.

Lions.—It was probably during the period between the captivity and the arrival of the new settlers that *lions* multiplied in the country so as to become a terror to the inhabitants. They sent to the King of Assyria and one of the priests of Israel was sent back to teach them how to worship the God of the land. This resulted in a mixture of the worship of the calves and the worship of idols.

After the captivity idolatry was thrown aside and they worshipped according to the law of Moses.

Thus ended the history of the ten tribes.

- (1) Because they disobeyed the commandments of the Lord.
- (2) Because they broke the covenant by worshipping idols.
- (3) Because they would not give heed to the warning of the prophets sent by the Lord to teach them.

PRACTICAL SUGGESTIONS.

- 1. A man must be sincere himself before he can reform others.
- 2. Put away evil before you can hope to offer true worship.
- 3. Worship is the preparation for more aggressive work against sin.
- 4. The blessing of the Lord maketh rich and addeth no sorrow.
- 5. A man shall receive as he has done. Destruction for time and eternity will be the lot of the disobedient.

It is strange how easily we can tell our brother what he ought to do, and yet when the case comes to be our own, do precisely what we had rebuked him for doing.

The Anglican Church Missionary Society is organizing a set of extraordinary meetings to be held at England in at least fifty centres for the purpose of rousing the Church to greater energy in the evangelizing of the world.

The Rev. J. Paton, of the New Hebride Mission, has not solicited a single subscription since his arrival in Scotland to make known the needs of the mission, but his touching and profoundly impressive appeals have been responded to by freewill offerings amounting to \$40,000.

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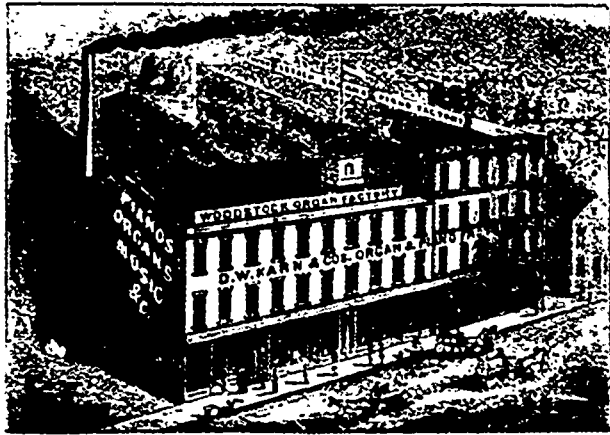


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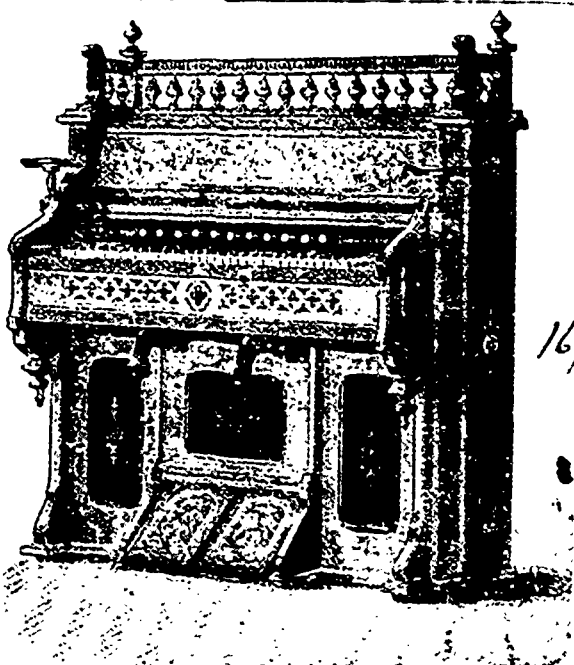
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UPON a writer claiming that his words contained much "food for thought," a friend remarked, "That may be, but it is wretchedly cooked."

A LITTLE girl was trying to tell her mother how beautifully a certain lady could trill in singing, and said: "Oh, mamma, you ought to hear her gargle! She does it so sweetly."

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DR. C. C. OLNSTEAD, Milwaukee, Wis., says: "I have used it in my practice ten years, and consider it a valuable nerve tonic."

IN England, the Bishop of Chester, examining a school, asked one boy, "Who is your great spiritual enemy?" The boy looked up, and said, simply and gravely, "The bushup."

"WERE you ever caught in a sudden squall?" asked an old yachtsman of a worthy citizen. "Well, I guess so!" responded the good man. "I have helped to bring up eight babies."

"Oh! Emeline, come quick! The baby's tumbled down into the cistern; we's bin a-fishin' for him for half an hour wid an umbrella handle an' a chunk o' sponge cake, an' we can't even git a nibble."

Nervous Debilitated Men

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, Loss of Vitality and Manhood, and all kindred ailments. Also, for many other diseases. Complete restorative to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

THE father of a St. Louis bride presented his son-in-law with 80,000 head of cattle. "Papa, dear," exclaimed his daughter, when she heard of it, "that was so kind of you. Charley's awfully fond of ox-tail soup."

A CHIP OFF THE OLD BLOCK.—Mose Schaumburg was romping with his youngest offspring the other day. In order to test the child's affection, he asked: "Shacob, vich does you love most, me or your mudder?" "I loves you most, by twenty-five per shent."

THE PAINS OF LUMBAGO, aching back and hips, with all weakness and soreness, will speedily vanish under the treatment of Haggard's Yellow Oil, a remedy which may be taken internally and applied externally. It is a positive cure for pain.

SCHOOL Board Visitor, while examining a scholar: "Where is the North Pole?" "I don't know, sir." "Don't you? Are you not ashamed that you don't know where the North Pole is?" "Why, sir, if Sir John Franklin, and Dr. Kane, and Markham, couldn't find it, how should I know where it is?"

DR. LLOYD, of Ohio, surgeon in the army during the war, from exposure contracted consumption. He says in a letter addressed to Messrs. J. N. Harris & Co., proprietors of ALLEN'S LUNG BALSAM, I have no hesitancy in stating that it was by the use of your LUNG BALSAM that I am now alive and enjoying good health.

A MAN in a train groaned so frightfully that a passenger took pity on him and gave him a drink of whiskey. "Do you feel better?" asked the giver. "I do," said he. "What ailed you?" "Ailed me?" "Yes, what made you groan so?" "Groan! Great land of freedom! I was singing."

SAVE YOUR DOCTOR'S BILL. When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, Consumption, it does more than most physicians can do. The use of a single bottle, costing one dollar, will satisfy the incredulous that they need look no further for the required aid.

AT one of the schools the master, in a general exercise, wrote the word "dozen" on the blackboard, and asked the pupils to each write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence—"I dozen know my lesson." If that boy lives to grow up he will be a doctor, or funny man, on some of our continentaries.

UNDER THE GALLOWS!

FRIGHTFUL CONDEMNATION OF A MOTHER BY HER SON—WHAT DOES IT MEAN?

Not long ago a weeping mother called to bid good bye to her only son who was soon to be executed.

"Women," he exclaimed in a momentary frenzy, "Woman, I would never have been here had you done your duty by me when 'I was young!'"

This was a terrible parting! It horrified the spectators, it nearly crazed the conscience stricken mother.

One can scarcely overestimate the mother's influence in the moulding of the character of her offspring. But how often, oh, how often, do mothers seem to ignore this responsibility!

During a recent trip on the rail the writer made the acquaintance of Dr. A. J. Benedict, of Sackett's Harbor, N. Y., a person who has made a study of human development. Referring to the murderous tendency of the times, we asked that eminent man if the outlook was not discouraging?

"It looks so," he said, "but I fancy we have a cause and the remedy for such evils. In my professional career I have found by hard study that we have emerged from savagery by development of the nervous system and the intellectual life, and we return to savagery as we ignore the fact that without the solid, trustworthy nervous system, we cannot hope to save the race. Boys stuff dime novels, and the pistol is to them the only respectably glorious instrument to secure fame. Women read trashy literature and straightway try to murder their husbands and friends by a poison. Business men yield to the tempter, and forge and steal and default. Ministers, charmed by beauty, forget the behests of conscience. On every side we see the weakness of personal integrity."

"Do you regard it as a disease?"

"More especially as the result of disease which, however, may be prevented."

"Please define now."

"I cannot now enter into details. Our people can see their bodies, their blood, their bones. They never see their nerves and consequently many do not suppose they have any. The father's wife refuses in a big, physical frame, and yet she dies prematurely. The nerve cannot stand the strain of continual work. The minister falls dead in his pulpit, but he never did a day's physical work in his life. The lawyer faints in the presence of the court and is soon a wreck or a corpse, and yet the work is nerve work. The man of affairs is overcome with apoplexy; the politician and publicist, with Bright's disease. The mind of the untutored man is fired by the exploits of crime and he longs for such fame. These persons overwork or over excite the nervous system and this fact kills or demoralizes them."

"If all this be so how would you rectify it then?"

"Let me tell you. A few years ago I had a lady patient who was an utter wreck. She was the mother of several children. She lost her mind and imagined she was cursed of God. She was a farmer's wife and worked early and late. I never saw a finer specimen of physical womanhood than she, but she was a nervous wreck! She became bloodless, had the very worst of female disorders and was in the last stages of allumina or Bright's disease. This latter disease works particular havoc with the nervous system and produces insanity and despair. She was insane and desperate and I fear tainted the blood of her offspring with these terrible tendencies. I treated her for several years. One by one the standard remedies of the schools failed, but I finally cured her with Warner's safe cure, and she is to-day strong and well. Yet thousands of women like her, every year bring ill-formed and criminally inclined children into the world. Is it any wonder that nervous diseases prevail and that the whole moral sense is demoralized? If that remedy were generally used, we would have stronger mothers, stronger children, stronger men and women, and with perfect physical and mental health, crime would decrease and society be more secure."

Such candid opinions are surely worth considering.

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This Truss never tips or moves from position, even the sixteenth of an inch. Cures every child, and eight out of every ten of adults. Guaranteed to hold the worst form of hernia during the hardest work or severest strain. Don't waste money on useless appliances, but send for illustrated circular, contains price list, your neighbour's testimony, and questions to be answered. Call or address The Egan Imperial Truss Co., Office, 23 Adelaide Street East, Toronto. Mention THE CANADA PRESBYTERIAN.

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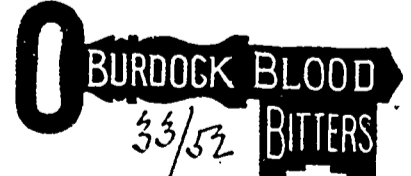
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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite aneba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the lighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomoea, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, back of the throat, causing ulceration of the mucous membrane of the eustachian tubes, causing deafness; burrowing up the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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Publisher's Department.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to the taste, it soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the most known remedy for diarrhoea, whether arising from anything or there causes. Twenty-five cents a bottle.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try *Wing E.O.W.*

MEETINGS OF PRESBYTERY.

- LANARK AND KENNEDY.—In Zion Church, Carleton Place, on 24th November.
LINDSAY.—At Lindsay, on Tuesday, November 24, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
WALKERTON.—In St. Paul's Church, Walkerton, on Tuesday, December 23, at one p.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half past seven p.m.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half past ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 23, at half past two p.m.
MANTON.—At Wingham, on December 15th, at half past one p.m.
PARIS.—In Zion Church, Brantford, on December 16th, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 24th November, at eleven a.m.
SAUGREN.—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half past one p.m.
MONTREAL.—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.
GLENGARRY.—At Lancaster, on December 15th, at eleven a.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of November, at ten a.m.
STRATFORD.—In Knox Church, St. Mary's, on November 10, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, November 24, at half past seven p.m.
MIRAMICHI.—In the church at River Charles, on Tuesday, November 10, at eleven a.m.
BROCKVILLE.—At Prescott, on December 1st, at two p.m.
WHITBY.—In Bowmanville, on the third Tuesday in January.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 8th of December, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half past one p.m.

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, eight feet of which was removed by one bottle of Dr. Lee's Worm Syrup.

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