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The grandest of all empires is to rule self.—*Seneca.*

A PERSON under the firm persuasion that he can command resources virtually has them.—*Livy.*

WHEN a man has no desire but to speak plain truth he may say a great deal in a very narrow space.—*Steele.*

BUT little evil would be done in the world if evil never could be done in the name of good.—*Marie Eschenbach.*

No one finds anything so easy or so difficult as in opposite moods he had expected to find it.—*George MacDonald.*

A WASTED life is one of the saddest of all things under the sun. Each has a life he improves or wastes: which is it, friend?

THE only riches that abide with us here and that can pass through the fire of death are riches toward God, a soul endowment.

THE living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days.—*T. L. Cuyler.*

A GREAT step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth.*

THE fall of every nation can be as distinctly demonstrated the result of moral degradation as can any problem in mathematics be demonstrated.

If we take away from our thought of God our confidence in his love or power or truthfulness, what is there left to receive the name of God?—*S. F. Smiley.*

ALL impatience of monotony, all weariness of best things even, are but signs of the eternity of our nature, the broken human fashions of the divine everlastingness.—*G. MacDonald.*

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridle the tongue, refrains the hand, and tramples upon temptations.—*Horne.*

EVERY individual has the broadest opportunity to better his condition through industry and wise economy. He who wastes his time and earnings aimlessly cannot expect to rise; his own acts rivet him to a lower position.—*Anon.*

CALAMITY, burdens, cares, are healing medicines to a heart willing to be helped by them; despair is a poison which consumes vitality, destroys hope, saps the strength, and finally brings on the paralysis of moral death.—*Anon.*

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THE world cannot bury Christ. The earth is not deep enough for His winding sheet; He ascends into the heavens but the heavens cannot contain Him. He still lives in the Church which burns unconsumed with his love; in the truth that reflects His image; in the hearts which burn as he talks with them by the way.—*Edward Thomson.*

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy rushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

If you are beginning to despair of ever emerging from the clouds that overshadow you, search your life for the sin that is devouring that immortal assurance of victory given to every soul that will serve God by obedience to his law; look for the causes of defeat not in your inheritance, nor in your surroundings, but in yourself. Victory lies within reach of every true life; at all costs set yourself to win it.—*Anon.*

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## NOTES OF THE WEEK.

THE question of the higher education of woman, so far as Toronto is concerned, is now practically settled. Prejudices are disappearing, and fewer obstacles remain in the path of those ladies who desire such an education as the highest institution of the country can supply. The authorities in Toronto University have resolved to admit ladies to the college lectures, as they have already been admitted to the examinations. Among the most college openings last week, not the least interesting was the commencement of the second session of the Toronto Woman's Medical College. A large number of the friends of the institution were in attendance. The inaugural lecture, tracing the growth of the movement in behalf of higher female education, showing that within the last few years it had made decided and gratifying progress, was delivered by Dr. Adam Wright. Dr. Barrett intimated that there would be a considerable increase in the number attending the session now opened, while Mrs. Harvie showed that the financial state of the institution was most encouraging.

MOST ministers, and others as well, will agree with the pastor of Zion Church, Brantford. A contemporary informs us that the Rev. Dr. Cochrane, the other Sabbath, on making the usual announcements from the pulpit, made some excellent and practical comments on the subject of pulpit advertising and also in reference to some other matters of practical importance. He stated that if he were to read all the notices and invitations handed to him to be published, the congregation would need about fourteen days in the week, instead of seven, to attend to all these demands made upon their time. Some of these notices he did not believe in, but there were others which were consistent with the work of the church. Still, he thought that all announcements, outside of the special business of the church should be made public through the advertising columns of the press, and be paid for, as other advertisements are, and should not be made from the pulpit, as the sacred desk could hardly be considered a fitting and appropriate place from which to issue advertisements.

FROM a carefully kept record by a European correspondent of the *New York Times*, it appears that nearly 14,000 persons have died from cholera this season. This is the work of the plague for a period of less than four months. Nearly one-half of these deaths occurred in the Province of Naples, although the pestilence first fell upon the Mediterranean cities of France. Owing to the great ignorance and superstition of the people, and the accumulation of filth in the places where they live, the disease appears to have run its course in cities and villages alike, and to have defied the labours of the authorities. In the last week it has been found in three additional departments of France, and it is now knocking at the gates of Paris. Deaths have occurred in five suburban localities north of that city. The horrible condition of the River Seine invites pestilence. The progress of the disease in Europe should cause the people of this continent—especially the inhabitants of cities and towns—to "put their houses on order," and the authorities should spare no effort in the work of excluding infected cargoes and passengers.

THE Board of Management of the Infants' Home propose holding their annual meeting on Saturday afternoon, Oct. 11th, at half-past three o'clock, at the Home on St. Mary Street. Nine years ago this estimable charity was begun by two or three ladies, whose tender hearts were touched by the sufferings of little helpless babies, waifs and strays deserted in the streets, or what was equally bad, sent to a baby-farm. It was also thought that something might be done for the mothers, that they could be taught to do their duty, and give a mother's care to their children. A house was taken on Caer-Howell Street, and in a very small way the good work was begun. Subsequently a larger house was taken on Yonge Street, where for six years the work was steadily carried on. Two years ago another move was made into a large and commodious building on St. Mary Street, erected for the purpose, the fruit of many prayers and much labour, and now the committee cordially invite all who take an interest in the institution to be present at their meeting. As a rule it is open to visitors every day but Saturday; an exception will be made on the day of the meeting, and all who desire to go over the Home will have an opportunity of doing so.

MR. GLADSTONE'S visit to his Midlothian constituency and to the principal towns of Scotland, has given rise to a series of brilliant ovations and enthusiastic demonstrations in honour of the grand old man. He has been followed by the Marquis of Salisbury, who certainly has the courage of his convictions. To follow up the Premier of Great Britain cannot in the present temper of the people be a very congenial task. To the brilliant but somewhat soured leader of the Conservatives in the Upper House the Scottish people have given a cordial reception and a fair hearing, but the number of his converts will certainly be small. In the contest between the two Houses of Parliament it is rumoured that a compromise is in progress. It is stated that Her Majesty and the Prince of Wales have intervened to bring about an understanding between the Lords and the Commons. This is doubtful. Royal personages in Britain have not been in the habit of interfering in exciting political contests. Their motives would be misunderstood. Nor do the proposals stated in the despatch tend to confirm the rumour. It is questionable if either party to the conflict would be satisfied with the compromise suggested. The autumn session approaches and the excitement will begin.

THOUGH the weather was unfavourable, a large number of people assembled in Shaftesbury Hall, last Thursday evening to hear Dr. T. J. Bernardo, the English philanthropist, give an account of the great work in which he has for a number of years been engaged. At the suggestion of the chairman, Hon. S. H. Blake, Dr. Bernardo stated how the idea of caring for destitute children, and training them, if possible, to become good and useful citizens had originated. He narrated the progress of the movement he has so efficiently conducted, giving convincing examples of the many excellent results of his efforts. The work in some respects is disappointing and discouraging, but in Dr. Bernardo's hands it has been very satisfactory. He meets recent newspaper criticism,—from Canadian experiences not altogether unwarranted—by assurances that all children sent to Canada from the Bernardo homes undergo a preliminary training and a medical examination, and that those unfit, either physically or morally, are kept in England. These assurances carefully carried out, would remove the only objection Canadians are disposed to entertain. The work of rescuing the perishing and preparing them for worthy citizenship, in harmony with the spirit and teaching of the Gospel.

ATTENTION was called last week to the meeting of the nineteenth Annual Provincial Convention of the Sabbath School Association of Canada, to be held in the First Presbyterian Church, Brockville, beginning on Tuesday the 21st inst. Among those since announced to take part in the proceedings are: Revs. Dr. Jardine, Geo. Burnfield, B.D., Brockville; Princi-

pal Grant, S. B. Barritz, Superintendent of Missions in the Evangelical Lutheran Church, Des Moines, Iowa; John M'Ewen, Secretary; Dr. Meredith, Boston; Dr. Withrow and Mr. W. B. McMurrich, Toronto; Revs. Principal Sheraton, J. Wood, Ottawa; H. F. Bland, Kingston; Dr. O'Meara, Port Hope; F. H. Wallace, Cobourg; William J. Dey, M.A., Montreal; Dr. Carman, Belleville; A. H. Munro, Peterborough, and Hon. S. H. Blake, Q.C., Toronto. The subjects for discussion are important, interesting and practical. Professor Excell, of Chicago, will take charge of the music. The Sunday School Union, England, recommend Sabbath, 19th of October, as a day for special prayer throughout the world on behalf of Sabbath Schools and their important work. The Executive of the Sabbath School Association of Canada respectfully commend parents, pastors, superintendents, and teachers to unite in this call to special prayer on behalf of the youth of our land, and that mention be made of the Convention, to be held in the same week.

THE Scott Act agitation is proceeding very much as the friends of temperance desire it should. They have not shunned discussion full, open and free, wherever opportunity offered. They have met their opponents without flinching on the platform and in newspaper polemics, and but few impartial men will be found who will not acknowledge that the best of the argument has been on the side of temperance. The central association organized to defeat the Scott Act have come to the conclusion that it is useless to spend more money in fighting against it. They leave their friends in the counties where it is to be submitted to fight a losing cause as they best can. It is stated that they intend relinquishing the fight in the popular arena and transferring it to the legislature as a forlorn hope. Here also they will encounter a well-organized opposition. It is not for a moment to be thought that those who have perseveringly endeavoured to obtain temperance legislation and sought its triumph at the polls will allow their victory to be snatched from them by retrograde enactments. Constant vigilance is necessary to secure social reform. It is worthy of note that at the recent Brockville assizes the Grand Jury unanimously passed a resolution in favour of the Scott Act. It was as follows: That in the opinion of this Grand Jury the liquor traffic is a great evil, and that in order to repress this evil we trust that the Temperance Act of 1878 may be adopted in the United Counties of Leeds and Grenville.

AT the opening of Victoria College last week, President Nelles discussed the question of university consolidation at considerable length. The tone of his address was fair and candid. The suggestion of the Chancellor of Toronto University, that the respective denominations should confine their efforts to theological education, and that the national university should give instruction in arts, does not commend itself to the learned President of Victoria College. He speaks with certainty of the future attitude of the Methodist Church. It is, according to his opinion, strongly opposed to any such arrangement, and that it will continue unalterably opposed to it. Conflicting opinion at present may prevent the acceptance of the Chancellor's proposed solution of the difficulties that beset the question of higher education. It will be no surprise, however, should the proposal grow in popular favour. Even now many of the friends of education look upon it as one of the best proposals yet advanced. Professorships in a truly national university would be open to the best men of all denominations, and this alone, not to speak of other safeguards, would be a guarantee that university instruction would not be irreligious. Dr. Nelles indicates his preference for a confederation of colleges as the best solution of the educational difficulties. This plan is not without good points in its favour. What the best interests of the country require is that the most efficient system of national university education be devised; one that will harmonize conflicting interests and be worthy of Ontario. To attain this it is not necessary to be too positive. Inflexible determination to have all or nothing will never bring about the desired result.

## OUR CONTRIBUTORS.

### THE BIBLE AND MODERN THOUGHT.

BY THE REV. PRINCIPAL MACVICAR, D.D., LL.D.

[At the annual meeting of the Ottawa Auxillary Bible Society, the Rev. Principal MacVicar, in speaking to a resolution urging the universal circulation of the Word of God, delivered an address of remarkable power, which, slightly condensed, is placed before our readers.]

It is vain to talk of the Bible being now upheld by weak ignorant fanatical pietists, or by cunning hypocrites who are agnostics at heart, but too dishonest and mean to say what they think. The strongest, purest, profoundest minds in the world are arrayed on the side of God's Word. There never was such a vast army as now of clear-headed, learned, critical men of judicial skill who are thoroughly persuaded that in holding fast and holding forth the word of Life they are not following cunningly devised fables. They know, because they have critically tested it, that the book has come down to them accredited beyond all works of antiquity,—has come down to them as delivered by God to holy men of old who spoke as they were moved by the Holy Ghost, attested by internal, external and collateral evidences, which are ever increasing in force and conclusiveness, and which to sensible persons have all along possessed overwhelming power.

Equally vain is it to raise the vulgar cry that science is hostile to the Bible, and destined to consume it. This may serve to frighten a few of the unread and unthinking to whom science is merely

#### A MYSTERIOUS AND APPALLING NAME.

But the truth is that the inquiring critical spirit which science manifests is that which the Bible itself inculcates and fosters. It is this very book which invites and provokes discussion, and fearlessly says to men, "prove all things; hold fast that which is good." We have, therefore, no wicked and unnatural quarrel with any of the sciences. We bid them all God speed. We devoutly rejoice in all the wisely-directed efforts and brilliant successes of learned physicists. Let them by all means push forward the lines of knowledge and discovery in every direction far beyond their present limits. Let them find out and formulate new laws of the material universe, and let them assail and destroy every form of ancient, mediæval, and modern superstition that falls within their realm.

But after science has nobly done her work, and after she has occupied a much larger place than now in the thought and confidence of the world, let no one be so simple as to suppose that the Bible is superseded. No! Its domain lies above and beyond the field of the physical sciences. It speaks on themes upon which these sciences are and must ever be silent. What has any science except theology to say about a Saviour and repentance, and pardon and eternal life. What can chemistry or mathematics tell you about the removal of sin and guilt? What can geology or anatomy or astronomy tell you about faith and love and gratitude and moral courage and purity and all that goes to make up a true and exalted man? Absolutely nothing.

But these are great and pressing facts in human experience, and, as long as they are such, the Bible will be indispensable to the human race. Meanwhile the great lesson which scientists and theologians are learning is, that each should keep to his own province and frankly recognize and respect the truth and the glory of what belongs to his neighbour's province. It is surely illogical and foolish to allege that because the Bible is true, science must be false, and, *vice versa*, that because science has grand and eminently practical truth to offer, the Bible must be false. Nay, verily, but let us rather joyfully and reverently accept truth from whatever quarter it hails, feeling sure that ultimately we receive it all from God, the great fountain of truth and love.

And let us beware, whether judging of the progress of science or of the Bible, of falling into the error of mere pessimists who are perpetually looking along the line of their noses into the dirt of this world, but never up to God and to heaven, and who are continually sighing and moaning over the degeneracy of our age and the unutterable badness of the world. Away with these gloomy notions. The world with all its faults is vastly better than ever it was before, and this is undoubtedly due in a very large degree to the wide

circulation and acceptance of the Bible, accompanied by the power of the Holy Ghost.

I venture to urge you to scatter it to the utmost extent:

1. Because of what it has already accomplished for the human race. It has done good and not evil. No man has been made a worse husband or father or son, a worse doctor or lawyer or banker, or worse merchant or member of Parliament by doing what is enjoined in the Bible. The

#### GREAT CURRENTS OF HUMAN THOUGHT

and activity have not been corrupted but purified by this truth. I am not in your presence and, during the few moments at my disposal, going to attempt a history of its glowing achievements, but this I will say, that all the nations that are not possessed of this book, move on a far lower plane intellectually, morally and spiritually than those who have it. I say more, that paganism is a failure, an utter failure, whether propped up by the philosophy of ancient or modern times. It is not progressive, inventive, elevated, pure. Pagan lands are not the lands of steamships and railways and steam looms and spinning jennies and telegraphs and telephones and electric light. Pagan lands are not the homes of domestic purity and universal freedom; where property is safe and human life and rights—and specially the rights of strangers—are sacred. No! This state of things you will find only in Bible lands. Cold, secular science and philosophy, whether all moulded by evolution or otherwise, are powerless to save men from the ravages of sin and vice. Hence pagan lands are, and ever have been, the abodes of festering vice and horrid cruelties. We may take them at the zenith of their so-called glory and yet this is true of them. In Imperial Rome both before and after the advent of Jesus Christ, fathers and mothers esteemed it virtuous to put their infant offspring to death, to expose them to the teeth of dogs, or to give them as a prey to murderous jugglers who often used their brains to practice incantations, or saved them alive for the basest purposes of slavery and immorality. Quintillian says, "To kill a man is held to be a crime, but to kill one's own children is sometimes considered to be a beautiful action among the Romans." And we all know how serfdom and slavery, private wars and duels, polygamy and horrid public games and spectacles debauched the people; and how, then as now in all heathen lands, woman was trampled under foot amid unutterable degradation and misery. Against all these and a thousand kindred evils, the Word of God and the teachings of Jesus Christ definitely pronounce. But it does vastly more. It is not like so much of the philosophy of our day, a system of mere negations. It furnishes positive truth. It offers a remedy for the sins and woes of men. It says, "Love thy neighbour as thyself," and this single precept, heartily accepted and obeyed, would annihilate serfdom and slavery over the whole world; and, as a matter of fact, has not this spirit of love, which is the spirit of Christ, laid hold, more or less, upon the human heart wherever the Word of God has been received; and are not the nations to-day learning—too slowly we grant—to settle their international difficulties without appealing as readily as heretofore, to the stern and awful arbitrament of war?

Then think of the humane institutions which we owe to the Bible. Those who wantonly blaspheme against Christ and His Word, are debtors to Him in this respect, a thousand times more than they can ever acknowledge. Look at our homes for orphans, for the aged and infirm who were wont, under the rule of pagan philosophy, to be visited with cruelty and death. Look at our hospitals for the sick, for the incurable, for all sorts of sufferers; our asylums for the insane and the inebriate, as well as our schools for the deaf, the dumb and the blind. These are undeniably the offspring of the Bible. In fact the history of human progress and of civilization in its highest forms, is simply the history of the triumphs of Christianity. No one can deny that Bible lands are to-day elevated, noble, scientific, progressive, free; and that lands which have not the Bible are sunken, vicious, degraded, full of tyranny and cruelty of every form. Hence they are not the true friends of our land and of our race, they are not the advanced thinkers of the age or the promoters even of common morality, but the reverse who oppose and malign this book. A book with such a history deserves to be given to all men. Wherever it has gone it has re-adjusted human thought and reconstructed human society after a

divine model. The records of the past are eloquent in its behalf, and it is full of potency for coming ages. Agnostics and others need not console themselves with the silly thought that intelligent believers in this Word and students of history are in any way trembling for its future. Nor will the apostasy of a few here and there, who usually become noisy in their new circumstances, impede the onward march of the truth and the Kingdom of Jesus Christ. The Word itself foretells the appearance from time to time of its opposers; and these verify its truth by the bitterness of their hatred and opposition. And after all that is said of their recent attempts in this respect, they are heartless and feeble, void of conviction and force, when compared with the efforts of their predecessors. Yet under the sterner treatment of giant unbelievers in the past,

#### THE TRUTH HAS HELD STEADILY ON ITS WAY

and continued to bless and elevate mankind, and its foes may make up their minds that it is sure to advance during the twentieth century with redoubled energy and glory. On the score of patriotism, for the sake of humanity, and in recognition of the mighty things it has already accomplished, we are bound to give this Word to all men. But we are bound to do so:—

2. Because it is the highest and best instrument of intellectual culture. It meets an imperative demand of the human mind by revealing a great and all-sufficient First Cause of all things.

I hold that the recent theories of science in this connection are both unsupported by fact and thoroughly unsatisfactory to the human intellect. To be told, as we are, that molecules, and law and force exist and that these account for all things, cannot set our inquiring spirits at rest.

We ask whence these molecules and this force and law? How did these originate? And science has no answer to give.

We ask how did these dead atoms become transferred into living things? What is life and whence is it? How do you bridge over the broad chasm between dead atoms and living creatures? Science cannot tell. "After centuries of research the term life wanders through science without a definition." The sublime Biblical solution of one of the great problems of our age accords with the highest reason and the verified results of science; for reason demands a cause, and science demands a cause possessed of supreme intelligence where evolution furnishes none.

Now what we allege is that for purposes of true education, of real intellectual culture we must not outrage this law of our being; and the grand peculiarity of the Bible is that it continually leads our thoughts up from the elementary, the finite, the phenomenal to the infinite—and this is a necessity of complete thought and of full intellectual development. You cannot build up a strong physical frame without causing it to undergo vigorous exercise; and so you cannot develop robust, manly intellects fit to work out their true destiny of our great Dominion without teaching them to wrestle with the profound problems of this Book, without bringing them during the process of education face to face with God as the creator and supreme ruler of all things. I do not care to conceal my emphatic opinion that atheism, under whatever scientific or unscientific name it may be concealed, is a destructive evil in any educational system. And I make very little account of the idle cry that the Word of God should be excluded from our homes and our schools because it breeds sectarian strifes and bitterness. History is taught in our schools and our homes, and I ask any candid thinker to say if there is not vastly more in the history of England, say in the history of Henry VIII., or Charles I., or Charles II., to stir up such stifes than in all the writings of the Old and New Testaments. Then why put the truth of God under the ban and not history? And has it really come to this that any one in a Christian land has the hardihood to tell us that the study of the life and teachings of Jesus Christ is not good for us? Will any one tell me that we have in this Book the thoughts of God who has given us our feeble powers of thinking and that what He has given for the health and growth of our spirits is really unwholesome? Nay, verily—

#### CHRIST'S PHILOSOPHY OF EDUCATION

is that which shall prevail, that "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." I urge, therefore, the circulation of the Word for this reason: and

3.—Because it is the very best instrument of moral culture. To establish this we do not require to disparage ethical systems produced by heathen philosophers and others as containing no truth. Some of them contained a great deal of truth. But looking over them from the days of Aristotle and Plato to the time of the latest pagan writer this may be safely said of them all that they lacked the great fundamental principle which is the backbone of Christian ethics, *viz.*: an infallible standard by which to judge of right and wrong. This was their great defect. Men have looked in vain for the standard of right in self-interest, in utility, in feelings of benevolence, in pleasurable emotions, or in the *dicta* of unenlightened conscience—these are all shifting and uncertain. But the Bible reveals an infallible standard. The ultimate rule of right is God's nature. God is always right. But how can we know Him? His nature is revealed in His works and in His word, and hence we are bound to observe the laws of the physical world as well as the Ten Commandments; but in that Decalogue we have a far more perfect representation of the Divine mind, so that the Bible should be given to all men as conferring upon them immeasurable benefits did it contain nothing more than the ten commandments, the Lord's prayer and the parable of the prodigal son. But it contains infinitely more than these.

What a superlative system of ethics for our schools and our homes! By general principles and specific precepts, by a comprehensive summary in the Ten Commandments, by the lessons of inspired prophets, by the whole history of the chosen people, and by the works and words of Jesus Christ and His inspired apostles, the whole duty of man is enforced. How wrong, how criminal, therefore, on the score of morality is it to withhold this Book from the people. I tell you what you know, that to purify and elevate our commercial, political and ecclesiastical activity, what we need is the simple, old-fashioned morality of this book; by which truth means truth and lies are lies, and abominable, by whomsoever spoken. But I urge the circulation of the Book upon a higher ground than any of these.

4.—Because it reveals salvation to men. We miss the very pith and marrow of the book, we falsify its contents and its mission, unless we take this into account. From first to last it speaks of salvation to men. It tells us that this world is not the be-all and the end-all of our existence; that we have souls to be saved or lost. It testifies that there is forgiveness, and we know that we need pardon, for we have sinned. It testifies that

THERE IS SPIRITUAL AND ETERNAL LIFE IN CHRIST, and we know that we need it, for we are dead in trespasses and sin. It testifies that there is spiritual purification through the blood of the Redeemer, and we know that we need it, because we are defiled; our very righteousnesses are filthy rags, and the more rags we have the worse we are off. It testifies that there are spiritual power and liberty through the indwelling of the Holy Ghost, and we know that we need these to resist evil forces from within and from without. It testifies that there is a Father's house, an eternal resting place for our souls beyond the grave; and who does not feel amid the storms and sorrows of this life, that we need such a home? Talk of national progress, wealth and stability; here is the secret of it all—firm adherence to the morality, the truth, the integrity, the uncorrupted righteousness taught in this book. What has made the throne of our sovereign, Queen Victoria, who is the purest and the best monarch that wears a crown and wields a sceptre upon earth, strong and immovable? Simply that it rests upon the truth of God. As we would be, therefore, loyal to our sovereign, loyal to humanity, to all the nations of the world; as we value their souls destined to immortal existence, as we would be loyal to our great Redeemer, let us give His truth to all the world. Amen.

ORGANIC UNITY OF CHURCHES.

MR. EDITOR.—The fusion of the English courts of law into one, preserving the ancient existence of each as divisions of the same supreme tribunal, suggests a scheme for the organic union of churches, the desirability of which Principal Grant, with characteristic vigour, has so ably advocated in the *Methodist Magazine* for September.

The scheme is this: Let the Protestant Churches in Canada set an example of Christian love and duty to the world and unite, forming "The Christian Church in Canada," retaining their separate existence as

branches thereof, under the name of "The Episcopal (or Presbyterian, Methodist, Baptist, etc.) branch of the Christian Church in Canada."

The articles of union might be few and comprehensive, affirming only what all concede—that the rule of faith should be the word of God as contained in the Scriptures. That the affairs of the united Church should be managed by a general council, representing all; that each branch of the Church should enjoy its separate corporate existence, revenues, property, colleges, etc.; control its own expenditure, and promote its own missions and other objects; that no minister or member of any branch of the Church should be subject to discipline or to forfeit his standing or privileges, or preaching or practising the doctrine or polity of another branch, but that he should be recommended to ally himself with that branch of the Church most in harmony with his views, etc.

A union such as this would concentrate the forces of Christianity in their war on Romanism and Infidelity and Heathenism, and enormously promote the cause of Christ amongst ourselves—taking away the immemorial reproach that Protestants are divided against themselves and not members one of another.

By such a union the Episcopalian, Presbyterian, Methodist, Baptist, Congregationalist, or other evangelical Christian would not surrender a jot of the distinctive doctrine and church polity to which he is attached, and he would only concede what Episcopal Synods, Presbyterian General Assemblies, Methodist Conferences, and Baptist and other unions so repeatedly and cordially affirm in the fraternal greetings they annually interchange, that one is their master even Christ and all they are brethren—that Christ is the true vine and all they are the branches.

Toronto, 28th September, 1884. F. FENTON.

PREACHING ON BAPTISM AND ITS BENEFITS.

Perhaps no question has received so little attention in the pulpits of the Presbyterian Church as that of Baptism. Many of our people, and among them the writer of this article, have sat for twenty-five years listening to sermons and Bible class lessons, yet they have never heard this subject clearly and fully discussed in their own Church. On the other hand it is almost impossible to spend a day in a Baptist or Campbellite place of worship without being told, we are not baptized and consequently form no part of the Church of Christ, and never partake of the Lord's Supper without eating and drinking unworthily.

To such an extent have these bold assertions been made without any reply, that many of our people have begun to think that we have the weak side of the question and find it politic to remain quiet. Our ministers, too, have remained silent so long that they have begun to think that it would be persecution even to speak of the subject.

But to this rule we found an honourable exception in visiting Meaford a few weeks ago, when the Rev. J. T. Paterson, pastor of Erskine Presbyterian Church in that town, announced that he would deliver two discourses, one on the subject, and the other on the mode, of Baptism the following Sabbaths.

Strange to say, although the immersionists in the place have hardly ever been known to preach a sermon without discussing this subject, and in their zeal closing the door of the Kingdom of Heaven against nine-tenths of the Christian world, making water instead of faith the way to life, yet the very day that Mr. Paterson announced his subjects, they raised such a hue and cry about persecution as set the whole town in an uproar. A number of the members of the Presbyterian Church preferring peace to truth took occasion to express their disapproval, and tried to persuade Mr. Paterson not to enter upon the discussion of the subject.

But all to no avail, Mr. Paterson held it was a part of his duty to educate his people in the doctrines of the Church, and as far as possible counteract the pernicious teachings of the Campbellites, no matter who might be offended, and according to announcement delivered two most convincing and masterly discourses dealing with the subject and mode of Baptism. The church on both occasions was crowded to overflowing, and the discourses were listened to with such rapt attention that they will not soon be forgotten by any who were present.

And now let us look to the result, and in doing so we shall find that it was not so serious as some of the cautious members feared it would be. During our sojourn in Meaford we met with many who admitted

that they had had serious doubts as to the authority for Infant Baptism and the validity of Baptism by sprinkling, and were now perfectly satisfied and grateful to Mr. Paterson for having made the matter so clear. Besides this there were some seven or eight who were about to be dipped, but when they heard these discourses, returned to their old faith, being fully convinced that sprinkling is the more scriptural as well as the most sensible mode of Baptism; and one young lady who had for some time been seriously contemplating uniting with God's people in the Presbyterian Church, but could not see her way clear to do so on account of the views which she held in reference to Baptism, had her mind put at rest on the subject and came forward and was baptized and is now a member in full communion with the Presbyterian Church. A systematic effort had been made to prevent one young couple in particular from having their child baptized, books and tracts advocating the immersionist side of the question had been put into their hands, and had it not been for the timely interference of Mr. Paterson, they might have succeeded in detaching them from the Presbyterian Church. It must have been a sad disappointment for them to see the following Thursday evening at the prayer meeting some seven or eight children baptized and the child of the young couple in question one of the number. We mention the above facts to show that it is never dangerous to preach the truth, and never safe to hold back any doctrine of our Church, for fear of giving offence. Our ministers we know have far too high an idea of their responsibility to remain silent on this or any other question through policy. We can only account for it, then, by believing that they have never seriously reflected on the importance of the subject as a sacrament of the Church. Let "Christ and Him crucified" be the centre of our preaching, as it has been in the Presbyterian Church in the past, but surely there is a mistake when men with gray hairs on their heads have never heard the question of Baptism discussed from a Presbyterian pulpit.

A VISITOR.

COMMUNION WINE.

BY REV. JOHN STRAITH, SHILBURNE, ONT.

At the last meeting of the General Assembly, there was presented a memorial from the "Woman's Christian Temperance Union" asking the Court to give a decision in favour of using pure unfermented wine at the Lord's Table. I know I express the feelings of very many in saying we were grieved at the harsh treatment said document received at the hands of a D.D. west, and another east of Toronto. I hope the utterances of these brethren as they appeared in the press, did not fairly represent them, much less the mind of the Assembly. I cannot believe that they or those who think with them, would throw contempt on the well-meant object of that body of Christian ladies. That the purest and best wine to be had, should alone be used in Sacrament, none will dispute; and if there is in any kind an element fitted to kindle up a latent evil passion in any person, that should not be tolerated on the Table of the Lord. I have no sympathy at all with those who insist on extreme views, and would regard the ordinance invalidated if the wine be fermented, nor do I think it edifying to discuss speculative questions as to whether or not there was a drop of alcohol in that used by our Lord and His apostles, or in the "good wine," made in Cana of Galilee. Of that it is impossible, in my opinion, to bring conclusive proof. It is not a matter of speculative philosophy or chemical analysis, but of common sense and Christian charity. I trust few will deny that much of what is used at our communions is not "good wine," but a base drug, ill fitted to represent the precious blood of atonement; and it is well known that the ardent spirit has sometimes kindled the flaming fire of the reformed drunkard who rose from the "cup of the Lord" to "drink the cup of devils." In conversation with an esteemed brother in a neighbouring town, I was told that some in his flock receive the bread but pass the wine, lest by it they should be made to stumble and fall. I know others who absented themselves altogether from the Lord's Table for the same reason. If wine can be got free from this dangerous element surely the duty of the Church is plain. It can be had in make good supply at many places. Any one can get it from Concord grapes and others with little expense and most satisfactory. I hope to see the Church move forward in this direction; we might have a "central wine press" from which congregations could be all supplied.

## RED-CROSS KNIGHTS OF THE SALVATION ARMY.

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BY "FIDELIS."

After referring to their evident good-will and friendliness, the writer goes on to say:—

"Mere vulgarity, which cannot but be slightly shocking to persons of fastidious taste, we pass by as a trifle. But it is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity. We have sometimes felt so strongly on the subject as to doubt whether the term *religious* can with justice be applied to the proceedings of the Salvationists. One trained to pious reverence in word and act cannot but ask himself, when he hears and sees these men or reads some of their printed words, 'Is this religion at all?' We must confess, however, that it becomes necessary to modify one's judgment respecting Salvationist irreverence when one sees it near enough. It must be frankly and fearlessly and very closely looked at, and when this is done, it is seen, we venture to think, not to be essentially irreverent. The apparent familiarity, the free-and-easiness with which these men address the Deity, appears to us to result from their extraordinarily vivid realization of his continued presence. Ordinary worshippers only approach God occasionally, and when they do so they feel it a solemn thing to enter his presence, and accordingly a thing not to be done without due ceremony. The Salvationists, so it seems to us, in all their proceedings never for a moment lay aside their consciousness that they are in the immediate presence of the Deity. They never enter his presence because they never quit it."

These quotations are given at some length, because they show the homogeneous nature of the movement and the similarity with which it strikes observers on the opposite sides of the globe. Certainly one of its most marked characteristics is its uncompromising opposition to what Dr. Robertson Smith calls "a too prevalent way of thinking, which is certainly not biblical, but which leavens almost the whole life of modern times, and has accustomed us to regard religion as a thing by itself, which ought indeed to influence daily life, but nevertheless occupies a separate place in our hearts and actions." With them all life belongs to God. Love to Him is their motive power in all spheres of action. Nothing is to be common or unclean, and all things, great or small, are to be done with a view to his glory. It is the same thought that Jean Ingelow expresses when she sings:—

"Far better in its place the lowliest bird  
Should sing to Him aught the lowliest song,  
Than that a seraph strayed should take the word,  
And sing His glory wrong!"

But it is time that something should be said as to their modes of working. Their meetings are of various kinds, those which the converts hold specially for worship being of a very quiet character and often very solemn. But all are alike distinguished by absolute unconventionality, which is with them a protest against formalism and its chilling, and deadening influence. When they first "attack" a place, the attacking force usually forms a procession, large or small, as the case may be, and marches to the place of meeting, playing musical instruments, if they have any, singing if they have none, and thus compel the notice of the passers-by and attract them from curiosity to come and hear what they have to say, which, whatever faults it may have, is sure to have the merits of directness and point. Circumlocution is as much at a discount with them as formalism, and this is one secret of their success.

Their ordinary meetings, held evening after evening, are, of course, not conducted on any fixed rule, although there is a general similarity. The presiding officer is usually a "captain," relieved by one or two "lieutenants," and these are, very frequently, young women. As a rule, they are active, vivacious, thrilling with electric energy and personal magnetism, and speedily make an impression even on the roughest audience. He or she is "all there," on duty with hand, voice, and mind, from beginning to end, acting as orchestra-conductor, chairman, prompter, and chief speaker, all in one. Beating quick time, with both hands, to the lively hymns and choruses, feeling the pulse of the meeting, ready with hymn or Bible, reading or prayer, as may seem at the moment most expedient, supplied with any amount of ammunition in the shape of appropriate impromptu remarks, hymns appropriate to each "testimony," or adroit admonitions when necessary, the "captain" walks up and down the platform, keeping an eye at once on the "soldiers" there and the audience below, and only sitting down for a few minutes' rest when relieved by a lieutenant, ready, however, to start up again, to all appearance as fresh as when the meeting first begun. A "parade" is frequently held before a meeting, when the "soldiers" muster, and after a short round of the streets, singing with great spirit, enter the "barracks" with drums, cornets, or tambourines accompanying the lively hymns. The place of meeting, called the "barracks," is usually a large plain hall, with benches filling up the body of the room, and a raised platform at one end filled with seats for the

converts or "soldiers," the "sergeants" in their neat red-braided uniforms occupy the front row.

When all are seated the "captain," in her trim uniform of navy blue and red braid, with a plain black broad brimmed bonnet, relieved by a small red band, with the words "Salvation Army" printed on it, opens the meeting by reading, with great distinctness, a hymn, verse by verse, which is sung by all standing. Before it is finished perhaps all the "soldiers" are kneeling, in which position they finish it. Then follows a prayer of intense feeling and often of great power, when perhaps another hymn, such as "Rescue the Perishing," is sung, still in the kneeling position, this being very peculiar and often thrilling in its effect. When the hymns are solemn in their character there is no drum or tambourine accompaniment, this being reserved for the lively hymns and choruses. A passage from Scripture is read at an early stage in the proceedings, which is followed by a very few appropriate remarks, and then come some of the more joyous songs and choruses, such as,—

"Oh, I'm the child of a King, I am,—  
I am the child of a King;  
Oh, it is, it is a glorious thing  
To be the child of a King!"

or this,—

"Follow! Follow! I will follow Jesus,—  
Follow! Follow! I will follow on,  
Follow! Follow! yes, I'll follow Jesus,—  
Anywhere He leads me, I will follow on!"

These sung rapidly, with the lively tambourine accompaniment, and sometimes clapping of hands, have an indescribably stimulating and touching influence. Another very sweet and more solemn chorus is this:—

"It's the Old Time religion,  
It's the Old Time religion,  
It's the Old Time religion,  
And it's good enough for me!"

While a standing favourite, often repeated many times in succession with impromptu variations, has the answering refrains:—

"Oh, what will you do, brother, when He comes,—  
When He comes?"

and

"Oh, the Army will be ready when He comes,—  
When He comes!"

"Roll the Old Chariot" is another great favourite, there being a strong similarity between the Salvation Army choruses generally and the melodies of the Hampton College Jubilee Singers.

But the great charm of these meetings and that, indeed, which secures for them the perpetual freshness and attractiveness, keeping their halls filled, night after night, is contained in the personal testimonies of the converts as to the joy and strength which they have received in the "great salvation" from sin and its bondage. After the singing has had its effect both on the audience and the "soldiers," the latter are desired by the "captain" to "fire away," these testimonies being considered, in "Army" phraseology, the "red-hot shot," while the music, etc., are the "powder and cartridges." There is no false shame among the Army converts. Every soldier casts aside that, along with other fear, when he or she takes a seat on the platform. There are usually two or three on their feet, waiting their turn to speak. And they speak with a simplicity, directness, and force which evidently come from the heart, and consequently go to the heart. Each testifies to his gladness in "being saved," to his daily experience of the life-giving and strength-giving power of the personal Christ received into the soul; and simple and often rude and ungrammatical as the language is, there is the power about it that strength of conviction and intensity of feeling always supply. That young men and women but a short time before as careless or giddy, as reckless or dissipated, as any of their companions, should have the courage and power to stand up before a crowded assemblage of their own class, and declare what a change the accepted love of God has wrought in their own hearts and lives, appears to most of the hearers little short of miraculous; and when it is not a young man but an old world-hardened sinner who tells the story of this blessed change, the miracle seems even greater. "I once thought," a man would say, "that it would be utterly impossible for me to stand up and talk Christianity from this platform, but as soon as I had it in my heart I found I could do it at once." As all formality is discountenanced, the "soldiers" may be as unconventional in their phraseology as their hearts desire, and slang is often freely used by lips to which it is second nature in a way that shocks ears accustomed to hear religion talked only in decorous and refined language. Frequently a humorous remark, or an odd expression, will set both "soldiers" and audience laughing, and again by a sudden turn both will be touched almost, if not quite, to tears. As each soldier finishes his "testimony," it is usual for the captain to strike in with an appropriate verse of a hymn in which all join, sometimes repeating a chorus over some eight or ten times, just as the impulse directs, while one or two more stand waiting to speak until the hymn is finished. There is no routine, and, within certain limits, variations are constantly occurring, so that at least there is no fear of monotony.

After the meeting has lasted for an hour and a half or two hours, the leaders and soldiers come down from the platform and kneel on the floor of the hall in a perfectly informal prayer-meeting for the salvation of souls. The bulk of the audience retires, and the captain and her lieutenants go about, talking earnestly to the more interested few who remain, and persuading one and another to take the decisive step of coming forward to kneel as a penitent confessing sin and asking for salvation, while, all the time, earnest prayers are being offered for their souls, in the most direct and simple phraseology. One peculiarity of the prayers of the "soldiers" as a class, is that they, like the French, use the conversational "You," instead of the less familiar "Thou," which Anglo-Saxon usage has almost invariably adopted in prayer. But after the first novelty has worn off, this does not of itself seem the least irreverent. These "after meetings" are the time when, in the "Army" phraseology, "prisoners are taken," and converts, by taking the step of coming forward, confess their faith and their desire henceforth to serve Christ. To some natures such an external register of an inward resolve is a great help, and certainly in the case of almost all the "Army's" converts, they henceforth are "not ashamed to confess the faith of Christ crucified, and to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end."

Such is a picture of one of their ordinary evangelistic meetings, and it is impossible not to see how true a knowledge of human nature has devised the *modus operandi*. The music and the hymns are just of the kind fitted to attract the crowds which fill their halls, and fitted also to touch and soften even the "roughs" who might otherwise give trouble, and who sometimes do in spite of all precautions. But it is seldom, indeed, that the ready tact of the leader is at fault in checking any incipient disturbance. With a few words, "Steady lads, back there!" in a tone of unquestioned command, or an appropriate verse or chorus of a hymn, the noisy spirits are speedily subdued, and occasionally the excitement from an attempt to get up a fig is calmed down by a variation of the familiar chorus already referred to,—

"There'll be no more fighting when He comes,—  
When he comes!"

The leaders are trained from the first to expect and meet all sorts of unruly conduct in their rude audiences, and they meet it well.

Then, after the singing has had its due effect, and not till then, the most serious work of exhortation and testimony begins, always interspersed and varied with hymns before any tedium can possibly arise. And the perpetual variety and personality of the "testimonies" has the same advantage over mere abstract exhortation that a personal story always has over general statements. Over the audience they certainly exercise a charm which accounts in a great measure for the Army's success. Those whose faces show that they are still held captive in the toils of open sin, come night after night, drawn by a fascination they cannot resist, and listen to the joyous testimony of some of their own late comrades, as if glimpses of a higher and purer life were dawning upon them, until perhaps, in some supreme moment of softening under the realization of an infinite love, they are led to come forward and take the step which surrenders their will to Him who has declared that the broken and contrite heart He will not despise. Tired women, heavy-laden with the burdens of life come and listen, through irrepressible tears, to the sweet tones in which they are so earnestly entreated to come to Him who will give them rest; and by degrees that rest steals like music into their souls, whether they come forward to the "penitent form" or not. Young lads come for an evening's entertainment, attracted by the brightness and "life" of the place, with the evident intention of having "some fun" in the stirring choruses and the speeches of the "boys" on the platform; but occasionally some chord that can respond vibrates to a random touch, and the thoughtless boy begins a new life, and becomes an earnest soldier and a Red Cross Knight. Even children come, drawn by the music and the simple rendering of the "Old, old story," new to many of them; and who can tell how their plastic natures may yet be moulded thus for time and eternity?

As for the "soldiers" themselves, most of them are, as has been said, faithful soldiers and servants of Jesus Christ. There is among them many a Dinah Morris as well as many a Seth Bede, although, of course, the intellectual and moral fibre are not often so fine as in George Eliot's gentle field-preacher. But if their purely intellectual knowledge is often small, their love and obedience are great,—a love and obedience not at all confined to the meetings, but influencing the whole of their work-day life. If their speech is rude and often "slangy," though, indeed, many of them speak with a power and propriety surprising in men of their class, their hearts at least are generally tender and true, and they speak in the strength of love. If there are many things that jar upon a reverent and cultivated Christian, it is easy to see that the irreverence is only apparent, arising from defective education, and that the most startling eccentricities which characterize their worship are, as has been well said by

an English writer, in the *Christian World*, "but the surface—the rippling, flashing, perhaps babbling surface—of what is, in truth, as far as man can judge, a very deep, strong current of devout feeling and religious life." The very qualities of young men which so often lead them astray, their life and activity and fondness for social pleasures, are enlisted by the "Army" in its fight against evil. The "parades" and street marches give an outlet to physical restlessness and an external reality to the "crusade," while the vivacious airs and hearty singing equally gratify their love of music, and any latent tendency towards "public speaking" finds abundant scope in the "testimonies." Indeed, the "Army" meetings seem to combine the benefits of a safe "club," the old-fashioned singing-school, and a *Kindergarten* for "children of a larger growth." At their more special demonstrations doubtful features, more worthy of a "variety show," are occasionally introduced, such as appeals to mere curiosity for the sake of raising money, a pandering to mere love of amusement in encouraging religious buffoons to "perform" and air their oddities to the top of their bonnets, and the encouragement of more physical excitement, always a dangerous adjunct of religious life. When on great public occasions the rattling choruses are repeated over and over, with ever-increasing gloe, while the jingling of the tambourines and the clanging of the drum grow louder and more boisterous, and men and women wildly wave their handkerchiefs above their heads for five minutes at a time, it is impossible to persuade one's self that mere animal excitement has not, for the time, ousted all devotional feeling; impossible, also, not to remember that the tendency to fanatical excess and unbridled license has before now wrecked many a promising movement of religious love and zeal. Some superior "officers," who ought to know better, and who are largely responsible for occasional outrages on reverential feeling and Christian decency, seek to justify the most offensive antics from that much abused text, "Where the Spirit of the Lord is, there is liberty!"

The tendency to boast of spiritual power, and to exalt the Salvation Army into almost an object of adoration, is also very noticeable at such times, and the converts especially delight to assert their ability to "lick the devil," with whose feelings and purposes they certainly claim a very intimate acquaintance. And it is seriously open to question whether the nightly excitement and publicity of crowded meetings is at all a wholesome atmosphere for young girls, especially for those on the platform. Those who are thoroughly earnest and devoted may not suffer harm more than physical, but in this respect at least the "Army" is far from being as safe a school of Christian nurture as the church and the Christian home. But alas! for many there are no Christian homes, and these are chiefly the class from which come the army's converts. In many cases the influence of the parents is against all good, and it is probably due to this fact that their authority often seems to be held in light esteem. At the sensational "all-night prayer-meetings" occasionally held, young men and women are sometimes encouraged, under the influence of strong emotional excitement, to take off personal valuables and watch-chains and give them to be sold for the benefit of the Army. Of course, if this were done from a calm, deliberate self-renunciation, no one could object; but it requires no argument to show the wrong involved in accepting sacrifices which are the fruit of sensational appeals and overwrought feelings, and are too often repented at leisure. But such extremes, always ending in reaction, are characteristic of all strong waves of religious enthusiasm, breaking in on a previous icy torpor of dead formality, from Savanrola down to the Salvation Army.

We turn willingly from the blemishes which are the result of the large admixture of human clay with the pure gold of truth, to look at the onward march of the movement as a whole, and the power of the crusade against evil. In General Booth's official statement of the Army's work for 1883, we are told that it now consists of six hundred and thirty corps, of which one hundred and three are abroad, employing sixteen hundred and forty workers, male and female, who hold ten thousand meetings weekly without guarantee of any salary. This cannot, of course, mean that they do not receive the means of livelihood, as the officers in active service receive about five dollars a week, certainly no more than is barely sufficient for a mere maintenance. One hundred thousand dollars worth of musical instruments alone have been sent out, and twenty-five million copies of the *War Cry*, the Army's official organ, have been circulated along with other publications. "At the headquarters in London, cashiers, accountants, clerks, architects, and solicitors are continually employed; and editors toil through piles of manuscript, written in midnight hours by noble labourers who cannot spell?" It is to the devoted, self-sacrificing, consecrated labours of these illiterate Red Cross Knights of the rank and file that this modern crusade is indebted, under God, for its victories, often in spite of the injudicious and blatant elements introduced by some of its superior officers which discredit it in the eyes of sober-minded men.

As regards the immense property now held by the Army, in buildings, "plant," etc., General Booth has

explicitly stated that "all property of the Salvation Army is conveyed to, and held by the general for the time being, for the benefit and use of the Army exclusively;" "the register of the property so conveyed being in the keeping of the solicitors to the army." He also declares that he has "also made all desirable arrangements for securing all the property of the Army held on its behalf to the same objects, when at his death it shall have passed into the hands of his successor."

What shall be the history of this nineteenth century crusade when the large heart and brain which have planned and organized it are taken from it forever, who shall undertake to say? Some future "historian of enthusiasm," looking back at it in the light of still hidden results, will doubtless trace out its history and appraise it as a factor in the elevation of a degraded humanity, more justly than it is possible to do amid the shifting scenes and varied influences of the present. Whether it is to have its brief day of novelty and pass away as one out of many ephemeral movements, or whether it is to continue working, an irregular force by the side of the ever-permanent Christian church, until finally, its special work fulfilled, it is merged into the church as a comet in the sun, adding to its warmth and light, depends, we believe, on no man, or class of men, but on the "divinity that shapes our ends, rough hew them as we will." In its organization and character the "Army" has frequently been compared to the somewhat analogous institution of Ignatius Loyola. But if there are similarities, there are also great differences. Like Jesuitism, it had its origin in a fervid reaction against coldness and formalism. Like Jesuitism, it subjects its recruits to stern discipline, and teaches them to "endure hardness," while it demands the absolute surrender of the individual will of its officers to the authority of the organization, and "absolute unquestioning obedience" from all its recruits, being thus, in relation to the one scriptural kingdom of Christ, an *imperium in imperio*, and for this very reason necessarily not permanent. But, unlike Jesuitism, it teaches the pure and simple gospel to the multitude, appealing to no select corps of *amis d'élite*, but to all the "weary and heavy laden," with hearts full of sin and lives full of need. Unlike Jesuitism, it imposes no elaborate ceremonial, though it has its own ways of being "imposing" to those whom it desires to attract. And unlike Jesuitism, outside the rules which guide the movement of the whole, it allows to "individualism" a scope which, as has been hinted already, sometimes amounts to license. This would probably not be the case under the personal superintendence of General Booth himself, but that it is so under some of the officers to whom he has to delegate his authority, there can be no doubt.

But certain it is, that though one man originated this great crusade, and one mind has, in the main, organized and directed it, the Salvation Army, as it stands to-day, is not one man's work. It could never have been. With all its aids and attractions, its stirring music, its *esprit de corps*, fostered by the neat, attractive uniform, and bright, conspicuous badge, its drills and parades, and its watchful care over the life and habits of every individual soldier, it could never have attained its already marvellous success had it not been for the causes lying far deeper below the surface. It is a movement for which the time was ripe, and which was needed by the time. It is a movement not merely for the "masses," but in the "masses" themselves; and this is probably the only possible solution of a difficult problem, a "tidal wave of human souls," answering to the strongest

"primal force,  
Older than heaven itself, yet new  
As the young heart it reaches to."

And certainly, from the very lowest point of view, as Mr. Goldwin Smith has observed, the gospel of love and self-reformation is at least a safer and more hopeful one for the proletariat than that of nihilism and dynamite! And as a "London Artisan" has recently observed in the *Fortnightly*, the only truly effective culture for the masses is "that which embraces motives to duty as well as knowledge of facts; the culture of the heart as well as of the intellect." The "culture of the heart" is what the Army especially aims at, and it must be remembered that "out of the heart are the issues of life."

That it should be a mixed movement, as has been noticed, is not surprising. There is "a great deal of human nature" about it, as there is about most things. And when the previous character of the human nature is taken into account, it is not surprising that it should have features and developments jarring to the susceptibilities of those whose antecedents, moral and religious, have been entirely different. Many of the expressions that have justly shocked a true Christian taste, and been with justice set down as "irreverent" in their character, are simply what might have been expected, in the circumstances, from a stratum of society which the refining and elevating influence of Christianity seems hardly to have touched. But it would, nevertheless, be deplorable indeed were the character and phraseology of this stratum to leaven in any degree the religious expression of our time; and this is a danger which, owing to the very aggressive power of the "Army," it is by no means superfluous

to consider. When we read in the *War Cry*, published in Brooklyn,—a somewhat degenerate edition of the English *War Cry*,—such telegraphic reports from the field as: "Sunday, glorious smash; thirteen in fountain; died hard, hallelujah!" we feel that in accustoming man's ears to such rough and rosy dealings with the most sacred of subjects, the Army's leaders are sacrificing too much to their desire for sensation! We must feel the same when we read the description of their "Big Gocs," and other demonstrations, and of the "War Dances," as they describe the fantastic movements of some of the more hysterical subjects, which, by some of the leaders, are too much encouraged. Indeed, it has been said by members of the Army themselves, that it is only the earnest consecration of the subordinate officers which neutralizes the harm done by such appeals to the lower nature.

The occasional grotesqueness of prayers and hymns, in which any one may make impromptu variations at pleasure, is, perhaps, scarcely to be dissociated from the thorough freedom, which is one of the Army's great attractions for the undisciplined natures it seeks. But certainly it would be no little descent from the reverent humility of attitude which the Christian church has cultivated for so many centuries were she to encourage the tone of prayer, however sincere, frequently used in the Army's meetings; as for example: "I say, Lord, make us all like you; nothing in ourselves, but mighty in your strength." And to ears accustomed to the sweet and solemn strains of the hymns which have expressed the deepest feelings of so many generations of Christians, such a "jolly" chorus and air as—

"We've found a wonderful Saviour,  
Which nobody can deny!"

cannot but seem a lamentable descent. Better that all our secular literature were vitiated, and our poetry degraded by the coarseness and vulgarity of a "slangy" age and class, than that these should be foul and drag the wings of the one pure and holy influence vouchsafed to our fallen humanity to lift it up to God Himself!

The cure of such a tendency must be sought, however, not in the "Army" so much as in the Christian church. Christ told the unbelieving Jews, that in the event of their rejection, God was able even of the stones to raise up children unto Abraham. But from stones, even if vitalized, we cannot expect the songs of angels, nor from human beings who have been as clods can we expect the thoughts and expressions of a St. Bernard, or a Bishop Heber. If the Christian church generally will but draw from the indubitable zeal and fervour of these Red Cross Knights—many of them, as they openly avow, but lately rescued from the gutter—a stimulus to return to the ardour of her "first love" and the power of a greater and more visible unity, she must, as the greater body, wield over the smaller an influence well-nigh irresistible. And so by the attraction of brotherly love, not by a cold and contemptuous criticism, she can by degrees gather these simple, loving souls into her motherly embrace, and make them an incalculable addition to her present force in grappling with an unbelieving world. For this let us hope!

Meantime, the Salvation Army stands before us, a living witness to truths to which our age needed witness. It testifies to the power of that "unknown quantity," the "inscrutable something which influences the souls of men," which we call the Holy Spirit, to the fact that despite all Positivism and Materialism can say, the religious instinct is still the strongest of all, and that thousands of plain, unsentimental men and women are still willing to live or die for Jesus of Nazareth; and to the truth, that under all misery and degradation and brutality, the heart of men still yearns, with an unquenchable yearning, for the love and smile of the forgiving Father.

#### SCANDINAVIAN CELEBRITIES.

It is an important fact that those extreme northern countries, Norway, Sweden, and Finland, (whose interesting cities of Abo, Helsingfors, and Wiberg I have just visited) are thoroughly Protestant and reflect great credit on the influence of the Reformation. Sweden has given to the world a number of great men, Linnæus, in botany, Berzelius, in chemistry, Gejer, in history, Tegner and Bellman, in poetry, Jenny Lind and Nilsson in music, and, most of all, Gustavus Vasa, who introduced the Reformation, and Gustavus Adolphus, the hero of the Thirty Years' War and protector of Protestantism. The present state of religion in Sweden is, upon the whole, encouraging and well worth studying. A revision of the old version of the Bible has been recently authorized, but not for the liturgical parts of worship. I was informed that it is a great improvement upon the old, but needs another revision.—*Dr. Philip Schaff.*

No. failure, but low aim, is crime.—*James R. Lowell.*  
Who fails for love of God shall rise a star.—*Ben Jonson.*

Better not be at all, than not be noble.—*Alfred Tennyson.*



## PASTOR AND PEOPLE.

### "NOWHERE WITHOUT THEIR GUIDE."

BY MRS. MARGARET E. SANGSTER.

A single sentence in the letter of a friend has been sounding through my mind with its sweet refrain all day. She was telling me of a dear girl, known to us both, who is enjoying the pleasures of camping out with a congenial party in the Adirondacks, and she completed her account by the statement, "They go nowhere without their guide."

Can it be said of you and me, dear reader, that in this wilderness world we go nowhere without our Guide? We need him so often. Left to ourselves, we are so very likely to take a wrong turning here, to wander into a tangled thicket there, perhaps to lose our way altogether. But we need not be left to ourselves.

Our Guide is always at our side the instant we wish for his presence. Not even a spoken word is necessary. A breath, the quiver of an eyelash, the motion of a thought, the upward sending of a voiceless prayer, and he who has said, "Lo, I am with you alway!" is giving us the aid we need.

Sometimes we are very wilful and put aside the hand stretched out to take ours in its clasp. It is a nail-pierced hand, but in moods of sinful self-sufficiency we do not remember this, and what else then can the Beloved do but withdraw himself and be in absence? Many, many a time is he sore wounded in the house of His friends.

When the every-day perplexity comes, the every-day pain hurts, the every-day anxiety oppresses, do we not foolishly endeavour to bear them all alone, to settle things by our own wisdom, to take medicine of our own choosing, all the while ignoring our Guide and preferring our own short-sightedness to his infinite goodness and grace? We remember days at home when hasty words have been spoken, days abroad when the excitements of pleasure or of novelty have betrayed us into the indiscreet speech or the regretted action, and we know that had we kept close to our Guide, there would have been no trouble and no mistake.

Our happy times are those we spend in conscious obedience to the will of the Lord, in realized dependence upon Him for guidance. Has he not said, "I will guide thee with mine eye?" Has His guidance ever failed us? Even in the stress of calamity and the darkness of sorrow, have we not crept close to Him and felt blessedly safe and wondrously calm?

Whatever we do, let us seek for, accept, and live by the divine guidance.

"Thou shalt guide me by Thy counsel, and afterward receive me into glory."—*Christian Intelligence.*

### THE EVANGELICAL ALLIANCE.

Mr. Croll, of Montreal, who reached Glasgow recently, en route from Copenhagen, informs us that the meeting of the Alliance in the capital of Denmark has been a grand success. There were present in all about 2,000 delegates, of whom 1,200 were from Denmark, 250 from France and Germany, 200 from Great Britain and Ireland, 200 from Sweden, fifty from Norway, thirty from the Netherlands, twenty from the United States, six from Switzerland, and one each from Greece, Spain, Italy, South Africa, Syria, China, India and Canada. The opening meeting was held in the hall of the university on Saturday evening, 30th August, when an eloquent and heart-stirring address of welcome was delivered by the venerable Dr. Kalkar, the Danish vice-president of the Alliance. To this, suitable replies were made by distinguished delegates from various countries in divers tongues. Mr. Fowler, the Lord Mayor of London, spoke for the British nation, and Dr. John Hall, of New York, for America. The singing at this and all the subsequent meetings was a particularly interesting feature—a very beautiful melody, one might call it, every one praising God with heart and soul in his own tongue. The royal family manifested their warm interest in the proceedings by attending many of the sessions, and uniting heartily in the devotional services. On the Monday evening, the King and Queen of Denmark, the King and Queen of Greece, and the Crown Prince and Princess of Denmark were all present. The Crown Princess, who is well known for her Christian virtues, was especially kind and gracious, shook hands

with several of the speakers and invited them to lunch with her at the castle. Among those thus honoured were the venerable Dr. Schaff, of New York, and Dr. Sinclair Paterson, of London. Among the Scottish delegates were Dr. Marshall Lang, of Glasgow, and Principal Cairns, of Edinburgh. The latter preached on the Sabbath, and notwithstanding his advanced years, was the most constant in attendance and the most attentive of listeners. Mr. Croll being the only delegate from Canada, did double duty by reading a paper for Principal MacVicar, of Montreal, on "Unbelief, and the Best Methods of Counteracting It," and also a paper of his own, on "The Model Teacher in the Sunday School," both of which were well received. On his return voyage from Copenhagen, via Christiansand, the Canadian and his fellow travellers experienced the full force of the terrific gale from the north-west which swept over the North sea on Saturday morning. But, in the good providence of God, the gallant ship *Thorsa* weathered the storm and came safely to anchor in Leith Roads on Sunday evening. "So He bringeth them to their desired haven."—*Christian Leader.*

### THE ETERNITY OF GOD.

Lord! my heart is sick—

'Sick of this everlasting change;

And life runs tediously quick

Through its unresting race and varied bar;

Change finds no likeness to itself in thee,

And wakes no echo in thy mute eternity.

Dear Lord! my heart is sick

Of this perpetual lapsing time,

So slow in grief, in joy so quick,

Yet ever casting shadows so sublime.

Time of all creatures is least like to thee,

And yet it is our share of thine eternity.

Oh! change and time are storms

For lives so thin and frail as ours;

For change the work of grace deforms

With love that soaks, and help that overpowers;

And time is strong, and, like some chafing sea,

It seems to fret the shores of thine eternity.

Weak, weak, forever weak!

We cannot hold what we possess;

Youth cannot find, age will not seek—

Oh! weakness is the heart's worst weariness;

But weakest hearts can lift their thoughts to thee;

It makes us strong to think of thine eternity.

Thou hadst no youth, great God!

An Unbeginning End thou art;

The glory in itself abode,

And still abides in its own tranquil heart,

No age can heap its onward years on thee,

Dear God! thou art thyself thine own eternity!

Without an end or bound,

Thy life lies all outspread in light;

Our lives feel thy life all around,

Making our weakness strong, our darkness bright;

Yet it is neither wilderness nor sea,

But the calm gladness of a full eternity.

### THE LEGACY OF PEACE.

Before our blessed Lord went out to His dying agony on the cross He made His will. He had not a shekel of silver to bequeath or a denarius in the pocket of His coarse robes. A poorer man there was not that night in all Jerusalem. Yet He makes a bequest that outweighs all that the markets of the world can offer—a richer legacy than Cæsar leaves to imperial heirs. "Peace I leave with you." Such peace as He had possessed amid innumerable persecutions and buffetings, amid poverty and obloquy, and such as filled his divine soul in view of Gethsemane and Calvary, "My peace I give unto you." A gift is all the dearer because it has belonged to our dearest friend and is linked with him or her in our memory forever. Our Lord's gift is of His own "peace," which had dwelt in His own divine breast, and is poured out into the hearts which open to Him. It is a peace which passeth all understanding; it keeps the heart from distressing commotions, racking doubts, and from uneasy apprehensions of the judgment to come. This is genuine happiness. This heals the sore spot and cures the heartache.

In the midst of the noisy world's clamours, crying off its miserable frauds, there stands one majestic Personage, who with a divine calmness utters the deep loving offer, "My peace I give unto you; not as the world giveth, give I unto you." Christ's method is the opposite of the world's and of the father of lies. Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings He expels

them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.

"My peace" in this world will be the prelude to "my glory" in the next world. Open your soul to the inflowing river while you gladly sing:

Thy reign is perfect peace—

Not mine, but Thine

A stream that cannot cease,

For its fountain is divine.

O, depths unknown!

Thou givest of Thine own,

Pouring from Thine and filling mine.

Jesus is the bringer of spiritual spring into the soul. When He comes, the time of the slaying of birds comes with Him. He is the Son of Righteousness who turns January into May. Really, my dear brethren, we ought each to understand that God allows every child of His to make his own almanac.

We can have warm weather, flowers, fruits, and bird songs all the year through if we only live in the rays of Christ's countenance. The sorest sorrows of life are of our own making. We shut out God's larks from our throats and bring in the bats and hooting-owls of miserable unbelief. These birds of evil omen disappear when the dayspring from on high visits our souls.

God offers to fill our homes and our hearts with joy and gladness if we will only let Him do it. We cannot create the canary birds; but we can provide cages for them and fill our dwellings with their music. Even so we cannot create the heavenly gifts which Jesus offers; but they are ours if we provide room for them. The birds of peace, and contentment, and joy, and praise will fly in fast enough if we only invite Jesus Christ, and set the windows of our souls open for His coming.—*Dr. T. L. Cuyler.*

### PRINCIPLE vs. POLICY.

There are two general and diametrically opposed laws in this world of ours whereby human conduct is governed. These two laws are principle, and what, for want of a better word, we term—policy. Some are governed by the one, some by the other. One class ask themselves the question, What is right? The other, Which course will it be to my interest to pursue? Every question of duty is settled by the one by an appeal to principle; by the other, by a consideration of what the world may think and say. The one have faith in God and in right doing; the other leave God out and attempt to build character and shape destiny for themselves.

We believe that in a very important sense, every man is the artificer of his own fortune. In another sense we believe he has nothing to do with it. We believe most thoroughly that duties are ours; and that consequences are God's. We are to shape our actions aright, and give ourselves no anxiety as to results. We are, simply, faithfully to perform every duty that comes to us in every station in life, and leave the matter of consequences just where it belongs—*with God.*

And right here is where many make the fatal mistake of their lives. They are continually spending their time and wasting their strength in vain attempts to solve the question. What will the world think or say if I pursue this or that course of conduct? It infests our churches and our pulpits besides, greatly abridging the power of each.

It is true we are to have respect to the opinion of others. The fear of criticism is a good thing. It leads to the exercise of care in selecting our ground, and in mapping out our course of conduct. It has a tendency to check and restrain recklessness in life and in morals. But when we squarely face the question of right, we have nothing to do with the opinions of others. "Be sure you are right, then go ahead," is a grand motto for every man. "Stand by right, though the heavens fall," is the principle that should govern and control every life. Right is eternal and immutable as God. It triumphs over wrong, and stands when all opposing powers shall fall.

"For right is right, since God is God,  
And right shall win the day."

The world's history abounds in illustrations of the fact that the man who makes right his law succeeds in the end. For a time the seas may be rough and the heavens overcast with clouds; but, sooner or later, the waves and billows will be quieted, the clouds will

all be swept from the sky, and the sun of prosperity will ascend the heavens. Stand ever firmly by right and consequences will take care of themselves. Let us interest ourselves simply and only in our part of the work; the Lord will take care of His own, according to His promise.—*Western Recorder*.

#### WANTED—MEN.

The Rev. J. Clark Hill, missionary in Guatemala, writes thus to the *Interior*: It has been ascertained by experience that the supply of means to sustain the work of world-wide evangelization is conditioned on two things—the knowledge of God's people concerning His work, and the supply of men to do the work. Does it not sometimes imply a lack of faith when we emphasize the idea that missions depend on money? Do they not depend more on men? The experience of the last two generations shows clearly that when properly qualified men and women offer to take the field, the funds are always forthcoming. Who has ever heard of any young man or woman thoroughly consecrated to the mission work that has been prevented from entering the work for lack of funds? Such a state of affairs would involve an absurdity. Of course the two things are very intimately connected. When young men and women see the spirit in which gifts are so often made to this great work, when they hear the constant pleadings of pastors for large collections, no wonder they hesitate to offer themselves.

What shall we say, then? The fields are white, the labourers are few. Every field in the world could use more men. They are crying for more men continually, but they do not get them. The Boards are sometimes afraid to ask for them, for fear of a lack of funds to support them and an inevitable debt. The Board acts generally on the principle that the work can be enlarged, not according to the demands or opportunities of the field, but by what the churches will give. It ought not to be so. But the Boards must look ahead; the whole work requires great foresight and caution. But were the basal principles of evangelistics thoroughly taught to the Church, there would be no need of applying such a rule.

What is the remedy? Let the men come forward. Let the young women offer themselves. Let there be not so much the appeal for gifts as for men, and this will imply all that is needed to send them out. There is work in Guatemala now for two men. But there is no prospect of help for a year. Is it not a waste of men and means to have one man try to do the work of two? It may do for a few months, or a year, but in the end there would be waste.

Men are wanted. The fields are white. Who will say, Lord, here am I; send me?

#### THE VALUE OF RELIGIOUS PAPERS.

The valuable work religious papers are doing at the present day is but partially appreciated. These are taken up and read when the book would be left unopened, and the short paragraphs are scanned while the long articles are overlooked! The discerning pastor can easily detect the family without a religious journal. There are so many things occurring every week in the social and religious life of the churches and their work, religious truth is being presented and discussed in so many interesting and varied forms, so much of importance is occurring at home and abroad, in our own and in foreign lands, of interest to the cause of Christ, so many friends and acquaintances are engaged in philanthropic and mission work, scattered far and near, that a Christian man or a family without a religious journal will be found in pitiable ignorance of some of the most useful and important information of the times. The individual who desires to be respectably informed of the most important movements of the age (and of these the religious operations as affecting history stand first), who has not time to read volumes or long and laboured articles in reviews and quarterlies, is little aware how much he is indebted for his intelligence, for the information he has gained, to the brevities and short articles in his weekly religious paper. Items that are read in a moment are often the conclusion or substance of a learned address or scholarly review that has been the result of perhaps hours or weeks of reading and meditation. The forcible presentation of a theme in a brief paragraph is read as a happy and flippant thought carelessly thrown off by an editor, whereas it is not unlikely the nucleus thought of a cargo of words of some book "botted down" into a few succinct thoughts.

#### GIVE ME SOMETHING BETTER.

Many years ago, says Dr. W. Lamson, while I was pastor at Brookline, I took a seat in the cars one morning for Boston by the side of Professor Hackett. I always felt that such a position was a providential privilege to be improved. Soon, therefore, I drew my learned friend into conversation by mentioning a sceptical work I had lately read, remarking, that some of the infidel objections in the work were new to me and seemed very strong.

"Strong, strong?" said he, in his nervous way. "I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on and I'll step off. Till that something better is presented I stand, and shall stand, where I am."

The remark, like many another from the good Professor's lips, has abode with me and done me good. When some new sceptic comes forward to try his hand at demolishing Christianity I ask:

Can you offer any thing firmer and better? If not, spare your pains and leave the unbeliever the one standing place to which he clings, and on which millions are reposing. Amid the troubled sea of life there floats this one refuge. If you know a stronger and safer one do, for humanity's sake, point it out, and guide me and struggling souls everywhere to its rest.

#### A NECESSARY EXPENSE.

In the *Southern Evangelist* for August, Rev. W. M. McPheeters lays down the proposition that the maintenance of the Gospel is a "necessary expense" of every family. It is one of those things which we cannot do without—just as necessary as food, or clothing, or school books.

Is it not so? Can any community afford to close its churches, let its youth grow up in vice, and adults yield to worldliness? Then, in a worldly point of view, we would lose far more money from the dishonesty of neighbours, than church privileges ever cost us. And in a spiritual point of view, we would lose that which is above all price, the Father's smile.

It is a necessary expense. Then let us provide for it just as systematically and regularly as we arrange for food and clothing. Let Gospel work be ranked with these, and not relegated to the position of the superfluities of life.—*Christian Observer*.

#### THE SECRET OF CONTENTMENT.

Nothing makes a man so contented as an experience gathered from a well-watched past. As the beauty of the finest landscape is sometimes marred on actual inspection by a nauseous weed at your feet, or painful headache, or many little things, which detract from a loveliness only fully felt in the recollection when those trifles are forgotten; so our chief happiness is too often in recollections of the past, or anticipations of the future. Now, it is knowing what the past really was, which we now recall with so much pleasure, and over which there seems to be "a light which never was on sea or land," that we are able to estimate the amount of happiness and value of the present. And I think he who does this will seldom be discontented; for the miseries of life are few, and its blessings are new to us every morning and evening.—*Norman Macleod*.

#### OUR OWN AND OTHERS' FAULTS.

The best of us are hampered in every effort of improvement, not alone by our own faults, but by those of our neighbours. We inhale the moral atmosphere around us quite as surely as natural air, and the impurity of the one will poison the character as certainly as that of the other will poison the blood. Not congratulations, therefore, but deep regrets should follow the discovery of faults and defects in other people, and if we have not enough sympathy in us to mourn on their account, we at least have sufficient reasons for regret on our own behalf.

ANOTHER successful missionary has fallen a martyr to the climate of West Africa. William Allakura Sharpe, who was born on that coast, of Moslem parents, was for some time a slave, was set free and educated by a Washington missionary in Lagos, has passed away. After his conversion his great desire was to go up the Niger, where his parents lived, to induce them to accept of the Christian religion. He did make a search for them, but never found them; but he had the satisfaction of preaching on the Niger and proclaiming to many the excellence of the Gospel.

#### MISSION NOTES.

At the recent great annual assembly of the Hermannsburg Mission Society, the director, Rev. Th. Harms, reported that the charges against the missionaries of that society in South Africa had been fully investigated. Many of the accusations had been found to be gross exaggerations, and even willful falsehoods; but some were, unfortunately, based on facts. The result of the investigation was the dismissal of two missionaries for looking more to the interests of their own pockets than to the welfare of souls; and a third man was dismissed because of gross negligence. Two inspectors for the African work have now been appointed. The society's finances are, unfortunately, not in a very flattering condition, nothing of the debt of over 80,000 marks having been paid off during the past year. Yet the society has taken up work at several new points in Australia.

A MISSIONARY in Japan writes: There is a great ferment going on in Japan, and especially here in Kioto. A few days ago as the members of our theological classes, who had opened a preaching service in a hitherto unoccupied part of the city, were leaving the building to return home, they were set upon by a crowd, who, it is said, were hired for that purpose by some of the priests, and hooted and stoned, some of them being injured, though not seriously. The leading paper in Kioto has just published a long editorial on the need of Christianity, and especially of Christian schools, and it calls attention to the great need of a university, established and conducted on the same Christian principles as our *Doshisha*; and it also calls attention to the fact that over seventy of the leading men of Kioto have formed a company to assist in raising an endowment for a university under the auspices of the *Doshisha*. The good work of the Lord goes on. Imabari and the vicinity are being richly blessed. Pray for us and for Japan.

At a recent missionary convention the Rev. J. E. Sampson, of the Church of England, made the following statement: It would cost me ten times more labour to get up two missionary addresses than as many sermons. I am ashamed to say this, and yet I think I dare boldly "come in for an exam." (as our boys say) with most of my evangelical brethren on the missionary subject, and if any of my brethren here present have sympathized with me in my humiliating confession, I invite them to unite with me in that amendment which is the result of all true penitence. Do not let us be beaten in our knowledge of missionary work by our wives and daughters. Missionary work is not merely woman's work, and yet I fear that the position in which we have some of us allowed ourselves to be placed may leave this impression. Sometimes I hear that a quarterly missionary meeting is found useful. I may say that I prefer sermons, and those sermons preached by the minister himself, that the people may see that he not merely takes the chair at the missionary meeting and reads the financial statements, but that he really knows something about the matter.

THE Rev. Dr. E. F. Hoernle, of the English Church Mission, writes from Julfa, Ispahan, Persia, June 1: There is considerable religious opposition to our work. It is not only the Persian, who opposes the Frank doctor; it is also the Mohammedan, who opposes the Christian physician. This opposition is always present. Mostly it is latent, at times it breaks out into open opposition. I had proof of this when the chief mullah of the town, called the Sheikh, raised a storm against us on account of a copy of *Mizanul Haqq*. Syuds were set to watch the people who went upstairs to the dispensary, and drive them away. And as lately as two months ago I had to speak to the owner of the caravanserai about one of the shop keepers, and demand his dismissal if he continued to abuse people coming to me, and calling them infidels and unclean because they took European medicines. At that time the Sheikh gave us trouble. He demanded from me that I should close the room in which the books were kept. When I refused his request, he demanded that I should close the whole dispensary, for the distribution of medicines was only pretext for making Mohammedans Christians—in which I must say he was not far wrong. When I refused this also, he brought great pressure to bear on the owner of the caravanserai, not to let the rooms to me. Fortunately I had paid several months in advance, and he could not therefore turn me out, even had he wished to do so.

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TORONTO, WEDNESDAY, OCTOBER 8, 1884.

IN order to meet the demands on our space for the last few weeks we have been issuing twenty pages instead of sixteen. Notwithstanding, such has been the pressure this week that several important communications have to be unavoidably held over.

THE party press in the United States has made it utterly impossible for the nation to have a clean President for the next four years, unless they elect the prohibition candidate. It may indeed be that the only thing that saves even this candidate's reputation is the fact that his election is not considered a possibility by the party organs. Were he likely to head the poll he would soon be besmirched as badly as Blaine and Cleveland. A free press seems to many a doubtful blessing when, instead of aiding free government, it actually makes it impossible for a citizen to take the President's chair with a clean reputation. It never occurs to these organs that one of the men they are blackening must be President of the United States and the blacker he is the worse for the nation.

THE *Independent* is moved to say that "abundant evidence exists that the Confession of Faith of the Presbyterian Church is *not* the Confession of faith of many accredited teachers therein." Then why does the *Independent* desire union with teachers who have solemnly vowed to assert, maintain and defend the system of doctrine contained in the Confession and yet, do not believe in that system of doctrine? Either the *Independent* asserts that which is incorrect as a matter of fact or it desires union with teachers that are guilty of gross dishonesty. The *Independent* may take the horn of this dilemma that it can sit most comfortably on. It may be quite natural for the *Independent* to think that "many accredited teachers" in the Presbyterian Church play fast and loose with their ordination vows. The writer knows how it was with himself. The charge that many of our ministers and professors are guilty of such flagrant dishonesty is as untrue as it is ungenerous. The *Independent* had better try to unite the fragments of Congregationalism in this country before agitating a union on a larger scale. Why not fellowship with the Bond Street institution, and give Presbyterians a rest for a little?

TO the committee charged with considering the Common College Fund was committed another very important matter,—the consolidation of the Colleges. How would it do if a number of ministers should take this most important business out of the hands of the committee and attend to it themselves? They might meet, draw up a "prospectus," in such a way as to lead people to believe they had the authority of the General Assembly, blot out one or two of the colleges, distribute the professors of the extinct institutions among the other colleges, sell the buildings, divide the funds and arrange things generally. For that matter they might dismiss a few professors and appoint a few of themselves in the room of the dismissed. The trifling fact that they were not appointed to do such work need not be considered! nor need any attention be given to the other trifling fact that the Supreme Court charged a committee to consider consolidation. Should a number of ministers take upon themselves to do these things they would act pretty much as the promoters of the publishing company are doing. There would be this important difference however—the General Assembly has *not* said that it is opposed to consolidation, but it *has* said that no publishing company shall be established by the Church.

THE General Assembly at its last meeting appointed a large and very influential committee to consider the matter of the distribution of the Common College Fund, and report at next Assembly. Of this committee, Mr. James McLennan, Q.C., is convener. What would be thought of Mr. McLennan's action, if instead of calling his committee together, deliberating on this important matter, and preparing a report for next Assembly, he had communicated *privately* with a number of ministers and elders and prepared a plan for dividing the funds? What would the Church say if he sent this private plan to a few of his friends and led them to believe that he had the authority of the General Assembly for so doing? Just fancy a few men meeting without any authority and appointing a certain amount of money to Knox, Queen's and Montreal colleges? The Church would most effectually stamp out any such procedure and censure the impertinence. And yet this procedure would be parallel in all essential points to the action of the parties who are endeavouring to start a printing and publishing company in the name of the Church. No, it would not be the exact parallel. The General Assembly distinctly refused to start a publishing company, but it *has* a Common College Fund. If the doing in an irregular way and by unauthorized persons, that which the Church appointed a committee to do, would be considered an offence, what should be said of endeavouring to do in the name of the Church that which the General Assembly distinctly refused to do?

#### KNOX COLLEGE AND ITS REQUIREMENTS.

INSTEAD of a scholastic or doctrinal theme the esteemed Principal of Knox College took as the subject of his inaugural, at the opening of the present session, "The Requirements of the College," reproduced on another page. In this there was a special fitness. Besides students and ministers who have a keen appreciation of the able and exhaustive discussion of theological questions, a large number of friends of the institution assembled to hear the opening lecture, to whom such an address is specially interesting. A discourse like that delivered last week by Dr. Caven is well calculated to dispel illusions, remove misconceptions, and to give a clear idea of the most urgent needs of the institution if it is to maintain its usefulness and keep pace with the requirements of the age.

The most pressing present needs of Knox College, as presented in the opening address, are two: an increase in the teaching staff and a more efficient library. No one at all acquainted with academic work can for a moment question the accuracy of the Principal's conclusions or find a weak link in the chain of his lucid arguments.

The many friends of Knox College are well aware that the present able staff of professors have more strictly academic work, not to mention their other labours, than they can well undertake. The prominent theological schools in other lands have carried out the principle of the division of labour far more effectively than any of our institutions have been able to do. The larger seminaries of the United States, the British colleges and the German and Dutch universities, attract to their theological faculties not only the most distinguished men obtainable, but also the greatest number that resources will permit. The best equipped institution becomes the most attractive and to these the largest numbers of students resort.

Knox College, from its origin till now, has enjoyed the advantage of possessing instructors whose reputation as sound theologians and efficient teachers was universally recognized. Its graduates have done good work in varied and difficult fields of labour. They have done excellent pioneer work and many of them occupy important and responsible spheres in the Canadian and other Churches, and a noble contingent occupy honourable positions in the great mission field. The work done in the past is in every way creditable and this is a sure guarantee that its efficiency will not only be maintained but greatly increased.

The opinion is held strongly that the ministry of the Presbyterian Church must be an educated ministry. The same opinion is held in other branches of the Christian Church and is becoming more general. Learning cannot impart the grace of God, but it will always help to make that grace more powerful in its influence on other minds. The age specially requires a thoroughly educated ministry. It has neither toleration for

pedantry, nor for an affectation of learning which it detects as a hollow sham. In these days of mental and moral unrest the man of God must be thoroughly furnished unto every good word and work. The preacher who would make his impress felt in his time must understand the drift of opinion, he must be able to gauge the force and direction of the general currents of thought. He must, as an intelligent man, be able to address intelligent men on the subjects of most vital import. Men will respect earnestness and sincerity wherever they recognize these virtues, but they cannot respect stupidity and want of information.

Now, it has to be borne in mind that where a large number of the Presbyterian ministers receive their theological training, there are only three professors and one lecturer. To the Principal, in addition to his executive functions, in themselves no light burden, he has to conduct the classes in Old and New Testament exegesis. Professor Gregg has to give instruction both in Apologetics and Church History, which should be the special departments of two professors. Then Professor McLaren, a thoughtful and sound theologian, has the chair of Systematic Theology, while the important and practical subjects of Pastoral Theology and Church Government are efficiently taught by a thoroughly competent and scholarly minister, who, in addition to his three months' course, has the constant work of an important pastor. From the importance of these subjects, their great practical value, and the appreciation of the manner in which they are taught, this lectureship instead of being restricted to three brief months ought to be placed in its rightful position and raised to the rank to which it properly belongs.

The importance of having a thoroughly equipped library containing the published results of the latest theological research and the most important works in scientific and general literature, as well as a good reference library, is at once apparent. With characteristic tact Dr. Caven commended the work of securing an efficient college library to the special care of the most enthusiastic friends the college possesses—her alumni. If they do not make a hearty response to the appeal addressed to them it will be an unlooked-for surprise. It will be no less surprising if the supreme court of the Church does not take steps speedily to make the teaching staff as complete as the resources of the Church will warrant.

Principal Caven stated that subscriptions to the endowment fund now amounted to \$163,000. This is most gratifying. In the interests of the college it is most desirable that the remaining portion of the endowment fund be provided without delay. The friends of Knox College and the Church at large are under a deep debt of gratitude to the Principal and Professors for their self-denying and indefatigable labours in carrying forward this great work with such gratifying success. In view of this great achievement the Church may safely take steps to place Knox College in such a position that it may be able to render still more efficient service to the cause of sacred learning.

#### THE INDORE MISSION.

BY a recent Indian mail we have received a copy of the statement of their case by our missionaries in Central India. Though it contains no facts additional to those already possessed by our readers, the missionaries state their case calmly, clearly and firmly. The document is drawn up in such a manner that no reader can fail to comprehend the present unfortunate and humiliating position to which the Presbyterian mission in Central India has been reduced by the bitter hostility of the Maharajah Holkar, and the culpable trimming of British officials.

The temperate statement of their case by the missionaries is amply borne out by the correspondence reprinted in the appendix. The correspondence, it is true, is strictly official, and as red tape is perhaps more plentiful in India than elsewhere, it would be unwarrantable to look for any expression of sympathy with the missionaries in their embarrassing position and in the trying restrictions to which for so long they have been compelled to submit.

That a native ruler like the Maharajah, should seek to exclude Christian missionaries from his territory is not remarkable. There is abundant evidence to show that his rule is mainly one of rapacity and oppression. It is, however, strange that the British officials in the residency should uniformly espouse the cause of the Maharajah against the missionaries. In the corres-

pondence from the acting Governor-General's office, there are simply cut statements why they do not choose to interfere in procuring liberty for the preaching of the Gospel. There is not a single kindly word of encouragement, or the expression of a hope that they may obtain the liberty they ask for. Instead, pains are taken to convey Sir Lepel Griffin's supercilious sneers at the missionaries and a not over delicate hint that they can go elsewhere.

To this the missionaries offer a brief but dignified reply. It is not their own personal battle they are fighting. They recognize that they are not their own. It is for the cause they represent they are valiant. They justly claim that the Queen's proclamation of 1858 guarantees to them "the fullest religious liberty." This toleration is granted to other religions in Indore, but is denied to the teachers of Christianity. They simply claim the same toleration, freedom to continue their work without molestation. They ask no undue privileges, they demand no exclusive rights. Their request cannot be regarded as unreasonable. It surely cannot be considered incompatible with the spirit of Christianity that in a becoming manner they should seek to maintain their rights. If freedom of commerce were as arbitrarily interfered with as have been the efforts of our Canadian missionaries, is it to be supposed that the officers of the Indian government would have treated the matter as contemptuously as they have the remonstrances of Messrs. Wilkie, Campbell and Builder? The exquisite tenderness of the residency in view of the outrageous acts of the Durbar is simply unaccountable.

Then why not take Sir Lepel Griffin's advice and seek another field of labour? That distinguished official can scarcely be regarded as the best counsellor in mission work. If he had faithfully done his duty in the premises, his advice would have come with a better grace, but in the circumstances it was as gratuitous as it was flippant. There are times when men should remain at their post, though it might be much more agreeable personally to abandon it. They have to endure hardness as good soldiers of Jesus Christ. Wherever our missionaries preached, their words were eagerly listened to by interested crowds. It required the threats and abuse of the police to drive them away. In their educational work they have had a constant increase of pupils. Their prospects were most encouraging. A fine field of usefulness was opening up before them. Would they be justified in its abandonment because they have to face an unreasonable opposition? The greatest triumphs of the Gospel have been attained after severe conflict. In maintaining a firm stand our missionaries have the strongest support in the promises of the Gospel it is their privilege and their duty to proclaim.

Another strong reason why the missionaries of the Canadian Church should maintain their ground is that they are upholding the cause of mission work in the native states of India. If the Maharajah of Indore could succeed in stopping all Christian work in his territory and expelling the missionaries, other native rulers could easily be persuaded to follow a similar course. They act wisely in remaining at their posts until the reasonable concessions they ask are granted. Christianity is not intolerant, but it has a right to toleration. In their efforts to secure this, our missionaries are entitled to the earnest support and sympathy not of their own Church alone, but of Christian people generally.

They have now made their appeal direct to the Viceroy of India. What may be the immediate result of that appeal it would be difficult to say. At all events there is good reason to hope that if not immediately successful it will soon be. Lord Ripon is about to retire from the Governor-Generalship of India, and the appointment of his successor is announced. Earl Dufferin is possessed of unusual diplomatic tact, and has hitherto discharged his responsible duties with fairness, courage and ability. The new Viceroy of India, a former Governor-General of Canada, will, we doubt not, secure the removal of the difficulties that at present beset one of the most important and hopeful missions of the Presbyterian Church in Canada.

SERIOUS trouble is again threatened in South Africa. The Boers of the Transvaal have been making incursions into Zululand, and interfering in its affairs. The British authorities were powerless to resist them. It is the general desire of the English in the Cape that Zululand should be proclaimed part of Her Majesty's dominions, to which it is believed the Zulus would offer no objection.

## MINISTERS AND CHURCHES.

THE Rev. John Laing, D.D., conducted the services in St. James' Square Church, on Sabbath last.

REV. GEORGE LOW has accepted the call to Belgrave, and his induction is appointed for the 21st inst.

THE congregation of St. Andrew's Church, New Westminster, have presented a very beautiful gold watch and chain to Miss A. Jamieson, daughter of the Rev. R. Jamieson, as an appreciation of her services as organist for several years past.

THE Rev. Thomas Alexander, M.A., has returned in safety and in improved health, to Mount Pleasant, from an enjoyable visit to his native land. This venerable minister is still able and willing to work wherever his services may be required. In a few months he will celebrate his jubilee.

Rev. Hugh Cameron was inducted into the charge of Watford and Main Road, and Mr. T. Campbell Tibb, M.A., B.D., having accepted a call from Burns' Church and Moore Line his induction was appointed to take place at Burns' Church on Friday, 17th Oct., at eleven a. m. It was agreed to grant the prayer of petitioners in regard to the removal of the church from McKay's to that of Aberarder.

THE Chesloy Congregation have lately raised the salary of their pastor, Rev. John Ferguson, M.A., B.D., from \$800 and free house to \$1000, and free house. He was settled there over four years ago at a salary of \$800. They are building a new church, which will soon be ready for occupation. Concerning this church, the *Walkerton Telescope* of the 26th ult., contains the following item: The new Presbyterian Church is now nearly completed. It is a magnificent structure and will be an ornament to the village.

QUITE a number of the members and friends of the Presbyterian Church, Queensville, met at the manse lately and, after enjoying the good things prepared by the ladies, surprised Mr. J. B. McLaren, who has been supplying the pulpit during the summer, by presenting him with an address, accompanied by a purse. He replied in a very feeling and appropriate manner. Mr. Silver was called to the chair. After speeches by Mr. D. Prosser and others, interspersed with music, the party dispersed, highly pleased with the evening's enjoyment.

THE Sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Meaford, on Sabbath, September 7th, when an addition of eight was made to the membership of the Church. It is only a year since the Rev. J. T. Paterson became pastor of the Church, yet during that time the attendance has nearly doubled, while an addition of seventy-five has been made to the communion roll. The finances, too, have shared in the prosperity, more than twelve hundred dollars having been swept off the debt on the Church. May the Lord give us many such revivals throughout the churches, and we shall count our additions at the next Assembly, not by hundreds, but by tens of thousands.

THE Rev. Mr. Fraser, of Leith, and an interim session by appointment of the Presbytery of Owen Sound, organized the congregation at Woodford and dispensed the communion, on Sabbath the 28th September. Thirty communicants sat down to the Lord's table, seventeen of whom were on profession of faith. This is a new station which during the summer was ministered unto by Mr. Malcolm N. Bethune, a student of Knox's College, with much acceptance and profit to the people of the district and great gain to the cause of Christ in the neighbourhood. Mr. Bethune resumes his studies in Toronto in order the more fully to qualify himself for the work of the ministry. The Church needs more such men. Both church and Sabbath school prospered under his care, and old and young were benefited by his ministrations. He found Woodford an unbroken, untried, field, he leaves it organized, with the people anxious that some arrangement can be effected, by joining with some other station or stations, so that they can do their part to support a regular minister among them.

ON Friday, the 26th ult., Mr. John Gibson, B.D., was ordained by the Presbytery of Toronto to the office of the ministry, and designated as a missionary to the coolies of Demerara, pursuant to a request of the Eastern Committee of Foreign Missions. The services were held in St. Andrew's Church, Scarborough, in which neighbourhood Mr. Gibson was born and brought up. The church, though tardily, was eventually well filled. Rev. G. E. Freeman preached from Gal. vi. 14, first clause. The clerk, Rev. R. Monteath, narrated the principal steps previously taken; Rev. C. A. Tanner put the usual questions, which were satisfactorily answered; Rev. R. Wallace, who presided, offered up the ordination prayer; Rev. Dr. Wardrope, of Guelph, as requested by Presbytery, delivered the charge to Mr. Gibson, and Rev. R. D. Fraser addressed the assembled congregation. After the services just mentioned, and a pleasant repast outside the church, addresses of a varied kind were given by most of the ministers present, intermingled by the singing of sacred melodies on the part of St. John's and

St. Andrew's Church choirs. Altogether the proceedings, favoured by fine weather, were felt to be deeply interesting, and the designated missionary will go to his field of labour with earnest prayers for his comfort and success.

PRESBYTERY OF SAUGEEN.—The Presbytery of Saugeen met in the Presbyterian Church, Mount Forest, on the 23rd September. Mr. Chisholm was appointed moderator for the next six months. The Rev. Mr. Smith, of Toronto, being present, was asked to sit and deliberate. At the urgent request of the congregation Mr. Forrest was appointed to supply Knox Church, Darham, for three months longer. Messrs. Strath, Young and Campbell were appointed a delegation to visit Durham and confer with all parties concerned in regard to a union of the two congregations of that place. Mr. Crozier, with his elders, was appointed to take steps to ordain elders in Gaudier Station. Mr. Strath gave notice that at next meeting he would move anent Presbyterial visitations. The people formerly known as North Arthur congregation made application to be received as a body into the congregation of Mount Forest. The interim session with the assistance of those who had been elders in North Arthur congregation were empowered to receive them. Messrs. Chisholm, McLeod and Thom were appointed to take into consideration the best provision that can be made for Woodland Station. A discourse from each of the students labouring within the bounds, having been heard and sustained, the clerk was instructed to certify them to their respective colleges. Mr. Andrew Stevenson, from Holstein Congregation, a student for the ministry, was examined and the clerk was instructed to certify him to the senate of Knox College. The petition from Cotswold for organization was granted. Mr. Aull and two of his elders were appointed an interim session. The Home Mission Committee was instructed and empowered to prepare the report of mission fields and supplemented congregations for the assemblies of Home Mission Committees as soon as reports were received from said fields and congregations. The next meeting of Presbytery was appointed to be held in the Presbyterian Church, Mount Forest, on the 16th December next, at 11 a. m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia met in St. Andrew's Church, Strathroy, on the 16th ult. Mr. Johnston, of Alvinston, moderator, in the chair, and Mr. Cuthbertson, of Wyoming, clerk. Mr. McAdam, of Strathroy, was appointed moderator for the next six months. There was a fair attendance of members. There was read an extract minute from the Presbytery of London, intimating that they had agreed to the translation of Mr. Hugh Cameron from the congregation of Glencoe to that of Watford and Main Road, within the bounds of the Presbytery of Sarnia. It was agreed to appoint Mr. Cameron's induction to take place at Watford, and within the Presbyterian Church there, on Tuesday the 30th of September at eleven o'clock a. m., Mr. McAdam to preside, Mr. Mr. Scrimgeour to preach, Mr. Cuthbertson to address the minister and Mr. Johnston the people. Leave was granted to the following congregations to have calls moderated in if necessary before next ordinary meeting, viz.: Burns' Church and Moore Line, Camlachie and McKay's, West Adelaide and Arkona. It was agreed to recommend that the following congregations receive aid from the augmentation scheme, viz.: Mandaamic, Point Edward, Cornuna and Mooretown,—statistics from the same to be furnished on the 30th inst., at Watford. Mr. Currie, convener of the Presbytery's Home Mission Committee, read the half-yearly report from 31st of March to 1st of October. It was agreed to receive the report as read and remit the same, to be completed and presented at Watford on the 30th inst. Leave was granted to the convener to call on members of the court for two days' service during the winter months for the supply of preaching to mission stations within the bounds. There was laid on the table and read a petition from parties in McKay's congregation, praying for the removal of the church from McKay's to Aberarder. After consideration it was agreed to order the petition to lie on the table, and in the meantime cite parties to appear at a meeting to be held in Watford on the 30th of September at eleven o'clock a. m., when the matter will be issued. The Treasurer read the annual report which was received, and thanks tendered to the treasurer for his diligence, and also instructions given him to pay the expenses of the delegates to the General Assembly. Messrs. McRobie, Cuthbertson and Thompson, ministers, and David Grey, elder, were appointed a committee to draft questions on the state of religion to be submitted to congregations as directed by the General Assembly. The clerk was instructed to certify students who have been labouring within the bounds during the summer, as having faithfully conducted themselves in the discharge of their duties; said certificates to be forwarded to the senates of the respective colleges, to which they belong.—Geo. CUTHBERTSON, Pres. Clerk.

THE Friends' (English) Missionary Society, we suppose, sent their first agent, Miss Henrietta Green, to China, to begin work for them at Chen-tu-Fu, the capital of Si-chu'en.

## CHOICE LITERATURE.

PET MARJORIE.

BY JOHN BROWN, M.D.

One November afternoon in 1810—the year in which *Waverley* was resumed and laid aside again, to be finished off, its last two volumes in three weeks, and made immortal in 1814, and when its author, by the death of Lord Melville, narrowly escaped getting a civil appointment in India—three men, evidently lawyers, might have been seen escaping like school-boys from the Parliament House, and speeding arm-in-arm down Bank Street and the Mound in the teeth of a surly blast of sleet.

The three friends sought the *bielt* of the low wall old Edinburgh boys remember well, and sometimes miss now, as they struggle with the stout west wind.

The three were curiously unlike each other. One, "a little man of feeble make, who would be unhappy if his pony got beyond a foot pace," slight, with "small, elegant features, hectic cheek, and soft hazel eyes, the index of the quick, sensitive spirit within, as if he had the warm heart of a woman, her genuine enthusiasm, and some of her weaknesses." Another, as unlike a woman as a man can be; homely, almost common in look and figure; his hat and his coat, and indeed his entire covering, worn to the quick, but all of the best material; what redeemed him from vulgarity and meanness were his eyes, deep set, heavily thickened, keen, hungry, shrewd, with a slumbering glow far in, as if they could be dangerous; a man to care nothing for at first glance, but somehow to give a second and not-forgetful look at. The third was the biggest of the three, and though lame, nimble, and all rough and alive with power, had you met him anywhere else, you would say he was a Liddesdale store-farmer, come of gentle blood; "a stout, blunt carle, 'as he says of himself, with the swing and stride and the eye of a mac of the hills,—a large, sunny, out-of-door air about him. On his broad and somewhat stooping shoulders was set that head which, with Shakespeare's and Bonaparte's, is the best known in the world.

He was in high spirits, keeping his companions and himself in roars of laughter, and every now and then seizing them, and stopping, that they might take their fill of the fun; there they stood, shaking with laughter, "not an inch of their body free" from its grip. At George Street they parted, one to Rose Court, behind St. Andrew's Church, one to Albany Street, and our big and limping friend, to Castle Street.

We need hardly give their names. The first was William Erskine, afterwards Lord Kinross, chased out of the world by a calumny, killed by its foul breath,—

"And at the touch of wrong, without a strife,  
Slipped in a moment out of life."

There is nothing in literature more beautiful or more pathetic than Scott's love and sorrow for his friend of his youth.

The second was William Clerk, —the *Darve Latimer* of *Redgauntlet*; "a man," as Scott says, "of most acute intellect and powerful apprehension," but of more powerful indolence, so as to leave the world with little more than the report of what he might have been,—a humourist as genuine, though not quite so savagely Swiftian as his brother, Lord Eldon, neither of whom had much of that commonest and best of all humours, called good.

The third we all know. What has he not done for every one of us. Who else ever, except Shakespeare, so diverted mankind, entertained and entertains a world so liberally, so wholesomely? We are fain to say, not even Shakespeare, for he is something deeper than diversion, something higher than pleasure, and yet who would care to split this hair?

Had any one watched him closely before and after the parting, what a change he would see! The bright, broad laugh, the shrewd jovial word, the man of the Parliament House and of the world; the next step, moody, the light of his eye withdrawn, as if seeing things that were invisible; his mouth shut like a child's, so impassioned, so innocent, so sad; he was now all within, as before he was all without, hence his brooding look. As the snow blattered in his face, he muttered, "How it raves and drifts! On-ding o' snaw,—ay, that's the word,—on-ding—" He was now at his own door, "Castle Street, No. 39." He opened the door, and went straight to his den; that wondrous workshop, where, in one year, 1823, when he was fifty-two he wrote *Peveril of the Peak*, *Quentin Durward*, and *St. Ronan's Well*, besides much else. We once took the foremost of our novelists, the greatest, we would say, since Scott, into this room, and could not but mark the solemnizing effect of sitting where the great magician sat so often and so long, and looking out upon that little shabby bit of sky and that back green, where faithful Camp lies.

He sat down in his large green morocco elbow-chair, drew himself close to his table, and glowered and gloomed at his writing apparatus, "a very handsome old box, richly carved, lined with crimson velvet, and containing ink-bottles, taper-stand, etc. in silver, the whole in such order that it might have come from the silversmith's window half an hour before." He took out his paper, then starting up angrily, said, "Go spin, you jade, go spin." No, do it, it won't do.—

"My spinnin' wheel is auld and stiff,  
The rock o't wunna stand, sir,  
To keep the temper-pin in tiff  
Employs ower aft my hand, sir."

I am off the faug.† I can make nothing of *Waverley* today; I'll awa' to Majorie. Come wi' me, Maida, you thief." The great creature rose slowly, and the pair were off, Scott

† This favourite dog "died about January, 1800, and was buried on a fine moonlight night in the little garden behind the house in Castle Street. My wife tells me she remembers the whole family in tears about the grave as her father himself smoothed the turf above Camp, with the saddest face he had ever seen. He had been engaged to dine abroad that day, but he apologized, on account of the death of "a dear old friend."—*Lockhart's Life of Scott*.

† Applied to a pump when it is dry, and its valve has lost its "faug;" from the German *fagen*, to hold.

taking a *maud* (a plaid) with him. "White as a frosted plum-cake, by jingo," said he, when he got to the street. Maida gambolled and whisked among the snow, and his master strode across to Young Street, and through it to 1 North Charlotte Street, to the house of his dear friend, Mrs. William Keith, of Corstorphine Hill, niece of Mrs. Keith, of Ravelston, of whom he said at her death, eight years after, "Much tradition, and that of the best, has died with this excellent old lady, one of the few persons whose spirits and cleanliness and freshness of mind and body made old age lovely and desirable."

Sir Walter was in that house almost every day, and had a key, so in he and the hound went, shaking themselves in the lobby. "Marjorie! Marjorie!" shouted her friend, "where are ye, my bonnie wee croodlin doo?" In a moment a bright, eager child of seven was in his arms, and he was kissing her all over. Out came Mrs. Keith. "Come yer ways in, Wattie." "No, not now. I am going to take Marjorie wi' me, and you may come to your tea in Duncan Roy's sedan, and bring the bairn home in your lap." "Tak' Marjorie, and it on-ding o' snaw!" said Mrs. Keith. He said to himself, "On-ding,—that's odd—that is the very word." "Hoot, awa, look here," and he displayed the corner of his plaid, made to hold lambs (the true shepherd's plaid, consisting of two breadths sewed together, and uncut at one end, making a poke or *cul-de-sac*.) "Tak' yer lamb," said she, laughing at the contrivance; and so the Pet was first well happit up, and then put, laughing silently, into the plaid neuk, and the shepherd strode off with his lamb,—Maida gambolling through the snow, and running races in her mirth.

Didn't he face "the angry air," and make her bield his bosom, and into his own room with her, and lock the door, and out with the warm, rosy little wife, who took it all with great composure! There the two remained for three or more hours, making the house ring with their laughter; you can fancy the big man's and Maida's laugh. Having made the fire cheery, he set her down in his ample chair, and standing sheepishly before her, began to say his lesson, which happened to be,—*Ziccotty, diccotty, dock, the mouse ran up the clock, the clock struck wan, down the mouse ran, ziccotty, diccotty, dock.*" This done repeatedly till she was pleased, she gave him his new lesson, gravely and slowly, timing it upon her small fingers,—he saying it after her,—

"Wonery, twoery, tickery, seven;  
Alibi, crackaby, ten, and eleven;  
Pin, pan, musky, dan;  
Tweedie-um, twoddle-um,  
Twenty-wan; ceire, orie, ourie,  
You, are, out."

He pretended to great difficulty, and she rebuked him with most comical gravity, treating him as a child. He used to say, that when he came to Alibi Crackaby, he broke down, and Pin-Pan, Musky-Dan, Tweedle-um, Twoddle-um made him roar with laughter. He said *Musky-Dan* especially was beyond endurance, bringing up an Irishman and his hat fresh from the Spice Islands and odoriferous Ind; she getting quite bitter in her displeasure at his ill-behaviour and stupidity.

Then he would read ballads to her in his own glorious way, the two getting wild with excitement over *Gil Morrice*, or *the Baron of Smailholm*; and he would take her on his knee, and make her repeat Constance's speeches to *King John*, till he swayed to fro, sobbing his fill. Fancy the gifted little creature, like one possessed, repeating,—

"For I am sick, and capable of fears,  
Oppressed with wrong, and therefore full of fears;  
A widow, husbandless, subject to fears;  
A woman, naturally born to fears."

"If thou that bidst me be content, wert grim,  
Ugly and slanderous to thy mother's womb,  
Lame, foolish, crooked, swart, prodigious—"  
Or, drawing herself up to "the height of her great argument,"—

"I will instruct my sorrows to be proud,  
For grief is proud, and makes his owner stout.  
Here I and sorrow sit."

Scott used to say that he was amazed at her power over him, saying to Mrs. Keith, "She's the most extraordinary creature I ever met with, and her repeating of Shakespeare overpowers me as nothing else does."

Thanks to the unforgetting sister of this dear child, who has much of the sensibility and fun of her who has been in her small grave these fifty and more years, we have now before us the letters and journals of Pet Marjorie,—before us lies and gleams her rich brown hair, bright and sunny as if yesterday's, with the words on the paper, "Cut out in her last illness," and two pictures of her by her beloved Isabella, whom she worshipped; there are the faded old scraps of paper hoarded still, over which her warm breath and her warm little heart had poured themselves; there is the old water-mark, "Lingard, 1808." The two portraits are very like each other, but plainly done at different times; it is a chubby, healthy face, deep-set brooding eyes, as eager to tell what is going on within as to gather up all the glories from without; quick with the wonder and the pride of life; they are eyes that would not be soon satisfied with seeing; eyes that would devour their object, and yet childlike and fearless; and that is a mouth that will not be soon satisfied with love; it has a curious likeness to Scott's own, which has always appeared to us his sweetest, most mobile and speaking feature.

There she is, looking straight at us as she did at him,—fearless and full of love, passionate, wild, wilful, fancy's child. One cannot look at it without thinking of Wordsworth's lines on poor Hartley Coleridge:

"O blessed vision, happy child!  
Thou art so exquisitely wild,  
I thought of thee with many fears,  
Of what might be thy lot in future years.  
I thought of times when Pain might be thy guest,  
Lord of thy house and hospitality;

And Grief, uneasy lover! ne'er at rest,  
But when she sat within the touch of thee.  
O, too industrious folly!  
O, vain and causeless melancholy!  
Nature will either end thee quite,  
Or, lengthening out thy season of delight,  
Preserve for thee by individual right  
A young lamb's heart among the full-grown flock."

And we can imagine Scott, when holding his warm, plump little playfellow in his arms, repeating that stately friend's lines:—

"Loving she is, and tractable, though wild,  
And Innocence hath privilege in her,  
To dignify arch looks and laughing eyes,  
And feats of cunning; and the pretty round  
Of trespasses affected to provoke  
Mock chastisement and partnership in play.  
And, as a fagot sparkles on the hearth,  
Not less if unattended and alone,  
Than when both young and old sit gathered round,  
And take delight in its activity,  
Even so this happy creature of herself  
Is all-sufficient; solitude to her  
Is blithe society; she fills the air  
With gladness and involuntary songs."

But we will let her disclose herself. We need hardly say that all this is true, and that these letters are as really Marjorie's as was this light brown hair; indeed, you could as easily fabricate the one as the other.

There was an old servant, Jeanie Robertson, who was forty years in her grandfather's family. Marjorie Fleming, or, as she was called in the letters, and by Sir Walter, Maida, was the last child she kept. Jeanie's wages never exceeded £3 a year, and, when she left service, she had saved £40. She was devotedly attached to Maida, rather despising and ill-using her sister Isabella,—a beautiful and gentle child. This partially made Maida at times to domineer over Isabella. "I mention this" (writes her surviving sister) "for the purpose of telling you an instance of Maida's generous justice. When only five years old, when walking in Raith grounds, the two children had run on before, and old Jeanie remembered they might come too near a dangerous mill-lade. She called to them to turn back. Maida heeded her not, rushed all the faster on, and would have been lost, had her sister not pulled her back, saving her life, but tearing her clothes. Jeanie flew on Isabella to 'give it her' for spoiling her favorite's dress; Maida rushed in between, crying out, 'Pay (whip) Maida as much as you like, and I'll not say one word; but touch Isy, and I'll roar like a bull!' Years after Maida was resting in her grave, my mother used to take me to the place, and told the story always in the exact same words." This Jeanie must have been a character. She took great pride in exhibiting Maida's brother William's Calvinistic's acquirements, when nineteen months old, to the officers of a militia regiment then quartered in Kirkcaldy. This performance was so amusing that it was often repeated, and the little theologian was presented by them with a cap and feathers. Jeanie's glory was "putting him through the carritch" (catechism) in broad Scotch, beginning at the beginning, with, "Wha made ye, ma bonnie man?" For the correctness of this and the next three replies Jeanie had no anxiety, but the tone changed to menace, and the closed *neze* (nose) was shaken in the child's face, as she demanded, "Of what are you made?" *DIRT.* "was the answer uniformly given. "Will ye never learn to say *dust*, ye thrawn deevil?" with a cuff from the open hand, was the inevitable rejoinder.

(To be continued.)

SIR JOHN LUBBOCK.

The Lubbocks have for generations been identified with the world of finance as partners in the great house of Roberts, Lubbock, & Co., and for two generations have been eminent for their scientific attainments. Sir John's father, the head of the firm, was also Treasurer of the Royal Society, Vice-Chancellor of the London University, and the author of numerous papers on mathematical and astronomical subjects. With his share in the bank, the present Sir John inherited his father's taste for science. He entered the bank at the early age of fifteen, and became a partner in 1856, and was active in the discharge of all his business duties. He introduced improvements into the Clearing House system, was first President of the Institute of Bankers, and was appointed to serve on the International Coinage Commission. But it is not by his financial works that Sir John is known. He appeals to wider circles than those of Lombard Street and Wall Street. As early as 1853 he commenced to contribute to philosophical journals and the Transactions of the Royal Society. The most widely known of his researches are those upon certain groups of insects, and upon wild flowers in relation to their fertilization by insects, and every one who has read his most fascinating book on "Ants, Bees, and Wasps," must have risen from the perusal with love for the man, as well as wonder at his patience and ingenuity. His story of the affections, memory, habits, and behaviour of ants, at home and abroad, sober, intoxicated, and chloroformed, is simply a marvel of investigation. It would be too long to enumerate all his writings; it is sufficient to say that in addition to natural history, Sir John has devoted much time to ethnology, and his "Pre-historic Times" and "Origin of Civilization" are authorities on their subjects.

The work of the head of a bank and a student of science is not often successfully performed by one man. Sir John, eminently successful in both, has also distinguished himself in Parliament. He introduced and carried through the House fourteen important measures on banking and medical affairs; he succeeded in having passed a bill to preserve ancient monuments, and in 1877 came prominently to the front by moving the previous question to Mr. Gladstone's resolutions on the Eastern question. He is a member of countless learned societies in England and abroad, and a doctor of sundry colleges.

But all his writings, his researches, his money, or his

honours would not have insured the immortality that awaits him. Riches may make themselves and fly away, the science of to-day is obsolete to-morrow, but the man who can create four annual holidays will have his name handed down to the remotest posterity. By the Bank Holidays Act of 1871 Sir John performed this feat, and now the London clerk celebrates St. Lubbock's day as if it were duly entitled to its place in the calendar.

Sir John was born in 1834, and was married for the second time in the spring of this year. He suffers severely from occasional fits of gout, which, however painful, are not dangerous.

England may well be proud of such a son. The union of high practical skill in a business so responsible as that of a London banker with such unwearied devotion to science is always rare. Sir John, like the historian Grote, of the firm Prescott, Grote, Cave, & Co., proves that a banker may be something more than a mere money spinner, and that a student need not be devoid of business ability. In all his works we see genuine love for truth, great kindness, unaffected simplicity, moderation, and precision. As a man of business he has been enlarged by his scientific pursuits, while as a student he has by his active participation in affairs been saved from sinking into the pedant; the *dilettante* he could never have become.

MONTE CARLO.

It is impossible that evils so gigantic as the gaming establishments at Monte Carlo should long outlive the chorus of reprobation they have aroused. I am reluctant they should expire without having, lifted a finger to aid in their subversal. Europe in the last century was studded with gambling resorts. Apart from the public gaming tables at Baden, Homburg, or elsewhere, there was scarcely a watering place, or a place of summer resort like Grenoble or Aix, where a man burdened with loose cash might not find a congregation of gamblers and *chevaliers d'industrie* ready to ease him of it. Slowly public opinion has put down public gambling as immoral, and now Monte Carlo is a solitary representative of one of the most mischievous of human institutions. Gorged with the spoils of its predecessors, it stands a moral pest-house. In the midst of the loveliest scenery Europe can boast, on the chief health resort of the South, it remains a centre of contagion. Seventeen million francs it annually draws from its victims, which means, according to calculations that cannot be disputed, that between £20,000,000 and £30,000,000 are annually won and lost at the tables. The difficulty seems to be how to get at the owner. If a princeling were to maintain in Europe—and close to such countries as Italy, France, and Switzerland, and practically Spain also—a physical pest-house, a seat of disease whence smallpox or cholera spread to adjoining countries, he would find himself compelled to put his house in order. A collective remonstrance from the powers would, in such case, bring about an immediate change. If not, the process described by an Eastern prince as that he would employ to England if he went to war with it might be recommended, and an army of sappers and miners might be sent to tumble the entire principality into the sea.—*The Gentleman's Magazine*.

A DEAF HEARER.

In the village of—there is a Presbyterian church, several of whose members are Scotch-Irish. Their views and their practices on the subject of temperance are not in strict accord with the notions of their pastor. Some years ago he preached them a sermon in which he "came down pretty heavy," as the younger brethren described it, upon the habits of that portion of his flock who came from the province of Ulster. One in particular, McA—, a good old man, with but one failing, who occupied a pew at the side of the pulpit, was so clearly hinted at that all eyes were upon him. Even the minister expected that "Mac's Irish blood would be up." The offending brother was slightly deaf, but the preacher was so earnest that even the deaf could hear. But McA— knew how to turn his infirmity to account. The benediction was scarcely ended when he had the pastor by the hand. "Brother W—," he exclaimed, "an' it is dauncing ye are gieing it to the young folk about?" Brother W—waited some time before he ventured another temperance sermon.—*Editor's Drawer, in Harper's Magazine for October*.

OLD-TIME PUNISHMENTS AT KING'S COLLEGE.

"A Book of Misdemeanors, alias Black Book," which is now preserved in the library of the college, purports to have been commenced in January, 1771, and ends April 24, 1775. From this it is evident that the pranks of our progenitors were wonderfully like our own. The following extracts will suffice:

"Feb., 1771.—S—reprimanded publicly for having come through a hole in the College Fence at twelve o'clock at night.

"July 9, 1772.—V—, D—, and N—, who had gone over the College Fence the preceding Tuesday, between the hours of 3 and 4 p.m., to bathe, were reprimanded, confined to College until Saturday, and each directed to translate into Latin four pages of Dr. Chandler's Charity Sermon."

"Dec. 23, 1774.—W—, for not performing his exercise the last Vacation, as ordered to be ye preceding visitation, to finish that, and also to translate half of the eighth Æneid of Virgil into English by ye first day of next term."—*John MacMullen, in Harper's Magazine for October*.

TURKISH armourers no longer make a secret of their manufacture of fraudulent antiques. Visitors to Constantinople can see the ancient weapons of the Turks, Persians, and Mongols in course of fresh construction.

THEY NEITHER TOIL NOR SPIN.

They neither toil nor spin; they wear Their loveliness without a care,

As pure as when the Master's feet Were set amid their perfume sweet.

The summer hills rejoice to see Their carven censers swinging free.

They wait within the gates of dawn Till all the watching stars are gone;

Then open cups of honey-dew, To greet the morn's returning hue.

O, fair, wise virgins, clothed in white; O, lilies, fresh from looms of light!

I dearly love you for the word That stars you, noted of the Lord,

I love you when, in gold and red, The sunset colours o'er you spread:

Or when like fairy sails of snow, The river rocks you to and fro.

You are the Master's flowers to me His smile upon your grace I see.

My transient discontents I hush If but my garment's hem ye brush.

And everywhere your fragrance brings This message from the King of kings.

"We neither toil nor spin. And ye, Who spin so long and wearily,

"Who toil amid earth's grime and dust, Behold—a hallowed arc of trust.

"O, pause and hear the Father say His angels are your guides to-day!

"While worlds in matchless order move, Ye shall not slip from sovereign love;

"For He who bids the planets sweep Cares for the tirest babe asleep."  
—Margaret E. Sangster.

A LONESOME GRADUATE.

The second Commencement of King's College, in 1759, was necessarily private, only one student being admitted to the degree of Bachelor of Arts. How lonesome Epenetus Townsend must have been!

In the records of the College are some quaint remarks about certain of his companions who began their college life with him, but afterwards left him in the lurch. Of one it is said that "in his third year he went to Philadelphia College"; of another, that "about the middle of his second year he went into the army"; of another, that he, "after three years, went into merchandise"; of another, that "after about two years he went privateering"; and of another, that "after three years he went to nothing."—*John MacMullen, in Harper's Magazine for October*.

GENIUS AND LONGEVITY.

Did not Lord Rosebery go rather too far when he said "that genius, as a rule, made quick work with life?" Of the world's greatest poets, for instance, how many have died young? Burns and Byron and Keats and Shelley and Schiller, are all cases in point; but as a rule we do not find that they crowded a lifetime into a few brief years, and then hurried off from an uncongenial sphere. Æschylus was sixty-nine years old when he died, Euripides seventy-three, and Sophocles eighty-nine. Virgil survived his half-century by one year, and Horace, though also born in a short-lived age, died at fifty-seven. Dante did not die, in spite of all his troubles, till he was fifty-six, and Shakespeare at his death was fifty-two years old. Of the other names that occur to us, Chaucer lived till he was seventy-two, Milton sixty-six, Voltaire died at eighty-four, Calderon at eighty-six, Goethe at eighty-three, and Wordsworth at eighty. No doubt many to whom the gods give genius die as young as those whom the gods love; but in face of this array of greybearded genius Lord Rosebery's rule was much too absolute.—*Pall Mall Gazette*.

THE oldest and largest tree in the world, so far as known, is a chestnut near the foot of Mount Ætna. It is hollow, and big enough to admit two carriages driving abreast through it. The circumference of the main trunk is 212 feet. The Grizzly Giant, monarch of the Mariposa Grove, measures ninety-two feet.

A WEDDING in Boston was forestalled by the death of the bridegroom. The ordinal dress is understood to have been thereby bewitched in some manner, and several successive possessors of it believe that it has brought illness and other evils to them. And yet Boston is popularly supposed to be the centre of enlightenment and culture.

PRIOR VAUGHAN, of the Benedictine monastery, Fort Augustus, and Bishop McLachlan opened on 8th ult. a convent and church of "the immaculate conception," erected by the Dowager Lady Herries at Corberryhill, Maxwelltown, Dumfries. Thirteen nuns have entered the convent. Mr. Hunter Blair, of Dunskey, was present as "Brother Oswald," wearing the habit of the Benedictines.

BRITISH AND FOREIGN ITEMS.

DR. BOYD CARPENTER was installed on 9th ult. as Bishop of Ripon.

THE price of the two Rubenses sold to one of the Rothschilds family from the Blenheim collection is said to be \$250,000.

THE Rev. Hugh Hanna, St. Enoch's, Belfast, has been nominated by Dungannon Presbytery to the moderatorship of next Assembly.

ONE of the board schools in Glasgow secures sixty-one more passes than the whole of the 139 Roman Catholic schools in Scotland.

A MEETING of liberals in favour of the franchise bill was held in Portree Church, and the Free Church minister, Mr. Reid, was one of the speakers.

A SON of Mr. Samuel Stitt, of Liverpool and Birkenhead, was accidentally drowned on the 8th ult., whilst fishing near Jacksonville, Oregon, U. S.

MISS MACLEOD, a daughter of the late Dr. Norman Macleod, is one of the editors of the "Songs of the North" about to be published under the special patronage of the Queen.

ALBERTA TYSON, aged four years and a half, died in the Camden Town district of London from the bite of another little girl. The right arm was bitten, and blood poisoning resulted.

THE Missouri father did not pursue his eloping daughter, but sent a clergyman on a swift horse to overtake the couple, in order that the marriage ceremony might be performed properly.

DR JOHN HALL, of New York, lectured in Belfast under the auspices of the Central Presbyterian Association, to a very large audience. The subject was "Our Churches and our Times."

FAIZ MOHAMMED, engaged in the transport trade in the interior of New South Wales, has imported 265 camels into that colony from Kurrachee, India, where he bought them for \$150 per head.

THE death at forty-six, from heart disease, of a famous English boating man, Mr. Risley, has excited attention. A famous Oxford doctor always strongly denounced boat racing as leading to this.

THE Rev. James Bones, senior minister of Cootehill, who died a few days ago, was one of the oldest, if not the very oldest minister in the Irish Church. He was born in 1797 and ordained in 1827.

THE Bishop of St. David's has vetoed the appointment by the Duke of Beaufort of an Irish clergyman who was entirely ignorant of the Welsh language, to a parish in Wales worth \$4,800 a year.

A PRIZE of \$400 is offered by the Temperance Society of Paris for the best work on drinks, both temperance and alcoholic. The subject may be treated with regard to the action on the body of the liquors or their composition.

PROF. JOSIAH P. COOKE pleads for placing science on an equality with the study of Greek, and is persuaded that in a large body politic like our own it is unwise, and in the end futile, to protect any special form of culture at the expense of another.

THE annual meeting of the Irish Congregational union was held in Belfast recently, under the presidency of Rev. James Irvine of Kingstown. Rev. John Fordyce, M.A., was elected chairman for next year, when the union is to meet in Londonderry.

THE late Mr. T. D. Cunninghame Graham, of Dunlop, Scotland, has bequeathed \$2,500 to the missionary schemes of the Established Church, a similar amount to the Aged and Infirm Ministers' Fund, and \$10,000 for bursaries for higher education, and \$6,000 to benevolent institutions.

THE Free Presbytery of Aberlour, is defunct in consequence of a quorum not attending the last meeting, and till authority is granted by a superior court it cannot again assemble. The clerk was indisposed, and the other members are said to have been either harvesting or holidaying.

REV. WILLIAM BALFOUR, Edinburgh, is to question Principal Kainy at next meeting of Presbytery as to the capacity in which he had the interview with Mr. Gladstone on the disestablishment question. Mr. Balfour said it was a far more important meeting than the recent political gatherings in the city.

A PARTY of Mormon missionaries have arrived in Calcutta, the leader an elderly Englishman who has spent many years in Utah. One of the younger men is a son of the notorious Orson Pratt. This is not the first attempt made by the Mormons in Calcutta, but their success on previous occasions was very slight.

MONSEIGNEUR ALLOU, bishop of Mearx, the *doyen* of French episcopacy, has died in his eighty-eighth year. For the last twenty years he has been quite blind. His reverence for Bossuet, his great predecessor, was unbounded; he exhumed his coffin and had a glass inserted over the face, and finally had it deposited in a new tomb.

THE church at Chatham, England, is flourishing under the ministry of Mr. Lees. Since his induction, four months since, the communion roll and also the weekly offerings have been doubled, and all departments of Christian work are being vigorously engaged in. Mr. Lees was for several years pastor of a Presbyterian Church in Philadelphia.

REV. F. A. TROLLOPE, curate of Marden, Kent, referring from the pulpit to the smallness of the hop crop, said the reason of it was because "the farmers hoped themselves from the church." Several hop growers have recently joined the Nonconformist churches because of the "extraordinary tithe" of sixteen shillings per acre levied on their hop plantations in the parish.

## OPENING OF KNOX COLLEGE.

The present session of Knox College was opened on Wednesday last. The Principal, Professors Gregg and McLaren, and the Hon. G. W. Ross, Minister of Education, Drs. Reid, and Laing, and Mr. W. Mortimer Clark, Chairman of College Board, occupied seats on the platform. The Rev. Principal Caven delivered the opening address, as follows:

## THE REQUIREMENTS OF THE COLLEGE.

The history of this College shows much of the goodness of God. It is inseparably bound up with the history of our Church. The College has been honoured to contribute not a little to the advancement of the Church. There is no disposition, I trust, to indulge in boasting, but we should prove our ingratitude to God should we refrain from acknowledging what He has done for us. "Only the Head of the Church can give ministers," (Eph. iv.) but if a theological school helps to develop the gifts of candidates for the ministry, its importance should at once be recognized. No intelligent Presbyterian looks with indifference upon the place where our "pastors and teachers" are prepared for their life work.

The early history of our Church testifies to remarkable effort on behalf of theological education. I do not know that in proportion to means any Church has surpassed what has been done in Canada. We have striven to walk in the footsteps of our forefathers, who, in other lands, laid the foundation of our great institutions for the promotion of religion and true learning, and we are still being tested as to our worthiness to represent the cause they loved so well.

There is certainly much remaining to be done for theological education. If I shall speak almost entirely, here, about Knox College, you will not imagine this to arise from deficient interest in the other seminaries of our Church which are honoured to bear their part in preparing men for the ministry. I desire specially to present the wants of this college, and, if possible, stimulate the interest felt in its more complete equipment. And if I speak plainly regarding the importance of strengthening it, let no one imagine that I depreciate the college, or forget its achievements in the past.

I. Our teaching staff is inadequate. We have three professors fully engaged, and a fourth engaged for half of the session. The great subjects of Apologetics and Church History are committed to one chair, all Biblical studies to another, while Homiletics has but three months of alternate sessions. Now in comparing these arrangements with the great theological schools of the Old World, and the New we see how imperfect they are. And when we reflect on the extent of the preparation necessary to the most effective teachings of departments in Theology it is obvious that

## AN INCREASE OF OUR STAFF IS DEMANDED.

A professor should not only have time to cover his department adequately in his prelections, but should be thoroughly acquainted with its literature, and by meditation and study should be so possessed by his subject as to have the concentration and enthusiasm of a specialist.

The entire field of theological instruction is so extensive that no man, unless a prodigy, can have the familiarity with it which it is desirable that a professor should have with his own subject. All who have given any attention to theological studies are aware that the literature, in every department, is very extensive and constantly increasing, and that limitation of time and talent ordinarily forbids a wide and accurate acquaintance with the whole. The teacher of New Testament literature, e.g., requires to have a fair knowledge of the Greek language; an accurate knowledge of the peculiarities of the New Testament Greek, as these are now well ascertained, and set forth in grammars and lexicons, and in various special treatises; and he must know thoroughly what pertains to Introduction, whether general or special. When we call to mind the mass of literature which has gathered around single books of the New Testament, as the Gospel of John, or the Epistle to the Romans, or the Epistle to the Hebrews, it will be readily admitted that the teaching of the New Testament subjects is quite enough for a single chair. But if you add everything which belongs to Old Testament literature, with its numerous and difficult problems, and the large scholarship which it demands, the burden is too heavy to be borne. I have made reference to my own departments, but it is evident that a chair which unites Church History and Apologetics has too much committed to it. On both subjects the scope and the literature are exceedingly extensive, and whether we think of the duties of the class-room or of the private study involved in adequate preparation for them, we may say that no plea but that of poverty can justify an arrangement under which these great subjects are entrusted to one chair.

Again, is it satisfactory to have systematic teaching on Homiletics extend over three months only of a theological course? This is the present arrangement, for Homiletics alternate with Church Government and Pastoral Theology, and these subjects are not entered on till the second year. Homiletical instruction given in the criticism of discourse is doubtless a valuable addition to that imparted by lecture,

but even thus too slender provision is made for a subject so intimately connected with the work of the ministry. It is, of course, quite possible with the same individual in a certain way to teach all branches of theology and a great many things besides; but I speak of the teaching which is obviously required in our own circumstances.

For let it not be imagined that because the professor is merely introducing his students to the studies committed to him a mere smattering of knowledge in these subjects will suffice for him. To impart successfully even primary instruction he must have the whole field intelligently before him. Thus only can he feel secure of his ground, and carry forward the studies of his class from beginning to end of their course with unity of place and mastery of his subject. Thus only, I may add, is a high measure of enthusiasm in communicating instruction ordinarily attained.

Amongst those who have reflected on these matters there is but one opinion as to the importance of having our teaching staff increased. It is simply a question of ways and means. The General Assembly (I am sure this is its mind) would not delay appointment did the financial position of the College warrant it in taking this step. Hence the necessity of strengthening our financial basis—of increasing our revenue. I cannot think that a brief exposition of this matter is here out of place, or should be regarded with disfavour by any true friend of the College, and of theological education. Indeed, we are frequently told that the College does not sufficiently

## MAKE ITS WANTS KNOWN,

and is too modest in its appeals to the Church.

I have already made reference to the honorable exertions on behalf of this College made by our Church in the earlier period. Annual collections, in many cases very liberal, were given by the congregations for its support. These collections were almost the only source of revenue. After the establishment of the sister institution in Montreal, a constituency, the limits of which were varied from time to time, was connected with Knox College, and charged with its maintenance. For several years after the union of 1875, Queen's College and Knox College had a common constituency, and shared in its contributions according to a ratio agreed on. For the last three years the three colleges in Montreal, Kingston and Toronto have had connection with a common fund, receiving according to proportions determined by the Assembly.

In addition to the revenue from collections, Knox College had, when the recent endowment canvass began, about \$52,000 funded for its support. The greater part of this came from the bequest of Mr. Hall, of Peterboro', and the interest accruing from this was the only supplement for revenue purposes to the yearly collections. The debt on ordinary revenue, which amounted to more than \$11,000, was absorbing in interest too much of our limited income. The debt on the Building Fund, which cannot longer be treated as a separate account, is about \$26,000. Thus matters stood when the effort for endowment began in the end of 1882. The aim of the College Board was to raise the sum of \$200,000, and thus provide, from this source, say \$12,000 annually. Inasmuch as our yearly disbursements had remained between \$12,000 and \$13,000 for some time, it was obvious that should this effort be successful, a very slight supplement from collections would with our present expenditure enable us to clear our way. I record with thankfulness the good measure of success achieved in endowment. The Church was convinced of the necessity of the step, and the response made has been encouraging. At the present time over \$163,000 has been subscribed, and if the parts of the Church yet to be canvassed shall simply keep up the standard of giving, the College Board will approach the sum which it ventured to name. It is, however, unnecessary to say that payment of subscriptions will not be completed for some years, and that we have a part only of the interest of the sum subscribed at present disposal. The report of the Board of Management for last year states that "the interest-producing fund applicable to the support of the College is in round numbers \$100,000." The amount received last year from the common fund was \$6,615. Should the present year furnish an equal amount, this, with what accrues from endowment, would as nearly as possible correspond to our present expenditure. If, therefore, increase of staff is to take place, there must, from some quarter, be increase of revenue.

The question then is, Can such increase be expected? Can it be counted on? In an address on an occasion such as this it would be out of place to go into details of calculation, showing precisely what revenue would justify the Assembly in appointing an additional professor, and estimating what increase of revenue may be looked for from either of the sources indicated. The endowment fund may be expected to grow more or less from year to year till the present effort is completed, and

## EVERY FRIEND OF THE COLLEGE

should assist in making that effort quite successful. Let this fund be built up and strengthened, for it is evident that in the not distant future the support of the College must depend almost exclusively upon it. In the meantime the

Church, I am sure, will not withhold the supplement from collections necessary to efficiency in our work. In regard to the requirements of the curriculum it has been shown how desirable it is to have our staff strengthened, and my only reason for touching upon the matter of finances is its bearing upon the action which we hope to see the Church speedily take.

The General Assembly, I am quite aware, has its eye upon every part of the field and work under its inspection; nevertheless it is surely proper that those who are closely connected with departments of that work, and who necessarily have their thoughts much occupied with them, should give expression to the opinions which they have been led to entertain. Thus the Church is aided in forming her convictions on practical matters, and the way prepared for wise action, in due time, by our Supreme Court. I am very certain that my colleagues in the teaching faculty, the members of the Senate and Boards of the College, and all who have given special attention to the position and working of the College, are at one with me in the opinion that our professorial staff requires to be strengthened, and that there should be no delay in doing so beyond what the state of our finances imposes. Farther; it will be unanimously agreed that every effort should be made so to establish our financial basis as to remove all doubt regarding the expediency of the action desired.

Those whose duty it has been to seek funds for carrying on our collegiate institutions are not seldom told that we should content ourselves with doing the work of our own generation, and leave to posterity the task of further development. This advice might be useful—might at least be received with equanimity—had we a single theological school in our Church which approached completeness of equipment in comparison with the standard which we must keep before us. Our aim, the Church may be assured, is not to relieve coming generations of the share which they ought to take in promoting theological education, and thus deprive them of the great advantage of close connection with an important branch of the Church's operation. Neither is our aim the purely ambitious one of having theological schools possessed of wealth equal to that of the great seminaries across the lines. No one desires to see the Church waste her means upon machinery having no intimate or real connection with the service of her Lord. The very imperfect statement which I have made of the work to be done in our theological schools, and the manner of doing it shows that we are merely contemplating such a condition of these schools as the practical interests of the Church demand. For we quite concur in the opinion that the main object of our theological college is a practical one—the preparation of young men for the work of the ministry; and that the promotion of theological science and learning, however important in its way, is not what is mainly intended in maintaining them. It is not, therefore, the purpose of the Church that the theological professor, should be a specialist in a narrow department, with abundance of learned leisure to prosecute investigations but remotely connected with the practical work of the Church, though interesting to professional theologians. But surely in Canada we run no present risk of too great theological specialism; and our object, I repeat, is merely to secure such subdivision of labour as experience has demonstrated to be necessary to high efficiency in conducting the work of our theological schools. But I may add that a Church with the history and traditions of ours

## WILL NEVER ACQUIESCE

in the selfish, degrading and wholly unchristian view that we should devise and execute nothing large and generous lest coming generations should reap benefit from our labours. It had been worse for us had the Knoxes, Melvilles, and Hendersons of an earlier age thus thought!

I may not here discuss the question of consolidation of theological schools in our Church. It has been brought before the General Assembly, and a committee is appointed on it. May He who has promised wisdom to those who ask it of Him, so guide the committee and the Church that a right conclusion shall be reached. But whilst I may not venture an opinion as to what the solution of this question should be, or whether any solution can be found, I may express the earnest hope that in accordance with the importance of this great interest, nothing shall hinder our Church, whatever arrangements shall prevail, from doing the very best for the theological education which the extent of her resources warrants and demands.

In presenting this subject nothing has, I trust, been said depreciatory of any of the theological schools of our Church even with their present incomplete outfit; nothing which would impair the confidence of students or of the Church in the teaching imparted in them; nothing which should not lead every lover of our Church more to strive for the increasing usefulness and honour. Why our Colleges have not the resources and equipment of the great theological schools, needs no explanation, and no loyal member of the Church will the less love and cherish them because they are still below the stature of full manhood. We may surely sit—not their alumni only, but—all the ministers and members of our Church, to seek their good, to bear them on their hearts

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before God, to lend their aid according to opportunity, in carrying to successful completion the measures which the General Assembly has sanctioned on their behalf. May He who can touch the hearts of His young servants who have gifts suited to the ministry, lead many such to devote themselves to the work of preaching Christ; and then we need not fear that Christ's people permit their training to suffer through lack of resources; for the silver and the gold are His, and He can inspire His people with a wise and thoughtful liberality, even as He can "send forth labourers into His harvest."

Our Library is defective in nearly all departments. The Library contains a considerable number of volumes, nearly ten thousand, I believe. Many of them are valuable. We have indeed

#### THE BASIS OF AN EXCELLENT COLLECTION.

The history of the Library cannot here be sketched. It is proper, however, to mention that a large proportion of the books were collected in the early days of the College from libraries of ministers and others, in Scotland and Canada—especially in Scotland—by the late Dr. Burns. This indefatigable man and passionate lover of the College and of books, keenly inspected private libraries wherever he went; saw what might serve the end in view, and there was no resisting his appeal on behalf of Knox College. Since his death, several ministers have bequeathed their libraries in whole or in part to the College. Presents of books, both old and new, have been made by friends who are still spared to us. But the College has never been able to expend much in the purchase of books. The consequence is that the Library has grown rather in bulk than attained development according to a plan; books have accumulated more than the Library has been improved. Recently indeed, about \$1,200 has been collected for the Library by the Alumni of the College, part of which has been very advantageously used whilst part is still unexpended.

Our Library contains a good many books which are of little value, and a good many duplicates and triplicates; of some works, even a large number of copies. There are works, no doubt, of which it is desirable to have more than one copy, but in a good many instances we have several copies of books which have no title to plural representation.

Then a very large number of books of the more valuable class require rebinding. Their condition, indeed, is such that they can hardly be used without risk of total destruction. Part of the amount contributed by the Alumni was last year very properly expended in rebinding valuable works, chiefly in the consulting department of the library.

Every year a considerable sum should be available for purchasing and rebinding.

(a) *Purchasing.*—Whilst the library of a theological college should not be limited to works in theology, but should fairly represent literature in all important departments, it should, of course, contain the works which a student of theology might especially desire to consult. It should be tolerably full in every part of theological science. And when one reflects on the extensive literature in every branch of theology—on the large number of really great books in every branch—it is clear that an adequate library must be tolerably extensive. The great works of past ages must be found in it, and the most important works which are seeing the light from time to time must be procured. It is very true that no student and no professor will read them all, but occasion will arise for consulting every one of them perhaps, and the library would be less useful without them. When we remember the large number of important works, especially in the exposition of the Scriptures and in Apologetics, which are issuing from the press in the old world and the new, we can easily see that a considerable sum would require to be annually expended in purchases.

(b) Then, as already hinted, a good deal would require to be expended in binding. The tear and wear of a library, which is much used, would render this necessary in any case; but in our case special demands are made, inasmuch as many of the books gifted to the Library were not in good preservation when put into their place.

What we require, then, is a sum for annual expenditure in extending the Library and keeping it in repair. Unless in some way this shall be available we cannot have a library such as our work demands—a library which shall be a credit to the college. I can hardly be expected here to suggest how the necessary funds may be obtained. In the midst of our canvass for endowment a general appeal to our constituency could not very well be made, still, there are individuals who would cheerfully contribute. The college is grateful to its Alumni for the sum which they have already placed at its disposal, and which has really been a great boon, and I hope it would not be regarded as anything but a proof of gratitude were I to commend the matter of the continued development of the Library to their earnest consideration. Were it in our power to expend, yearly, the very moderate sum of three or four hundred dollars, the Library would soon take a new face, and with the help of special benefactors, we should soon be able to add the principal new works which should be found on our shelves, and also to procure, gradually, necessary works of the past which are still wanting.

There are, it may be, persons connected with our Church who think very little about the Schools of Theology. They have not considered that these institutions are

ESSENTIAL TO THE VERY EXISTENCE OF THE CHURCH, and that their prosperity is a matter of the first importance in relation to every part of its work. But there are far more members of our Church, I am glad to say, who are of a better mind. They lift up their eyes beyond the limits of their own congregation, and associate in their regards and affections the work of the colleges with the entire operations of the Church at home and abroad. They perceive that an adequate supply of ministers, educated and pious, is one of the main conditions of the Church's prosperity; and they have reflected how difficult it is in a community like our own to obtain such a supply. The colleges are regarded with sincere friendship, and the defects and imperfections which necessarily characterize them in a new land are never alleged as a reason for withholding sympathy and support. They know that in urging the claims of the colleges we regard them merely as an essential part of the Church's apparatus, and as instruments of religious benefit to the land—not as in any measure competitors with home and foreign missions for favour and patronage. Such friends of the college it is my privilege to-day to address, and to your kind and thoughtful consideration I commend the words which I have spoken.

More and more may professors and students partake of the mind that was in Christ, while they diligently apply themselves to the work and studies of the place; more and more the congregations and members of our Church accord the sympathy and help without which the work cannot go forward; and may He whose glory, I trust we seek, establish the work of our hands upon us, and prosper us in all our endeavours to promote His Kingdom!

#### OBITUARY.

The funeral service of the late lamented Dr. Mann, of Pakenham, held in old St. Andrew's Church lately, and conducted by the Rev. Mr. Bennett, of Almonte, was unusually impressive. The congregation was the largest ever seen in Pakenham. All seemed deeply impressed, and many were visibly affected. Mr. Bennett preached from John iii. 16—"For God so loved the world," etc. His reason for selecting this text was that this was the great theme on which he whose voice we would hear no more delighted to dwell. The sermon, which occupied an hour in delivery, was listened to throughout with unremitting attention. Dr. Mann was a native of Scotland, and was born in Tarland, Aberdeenshire, in the year 1800. At the early age of eight years he entered the grammar school in Aberdeen, where he prepared for matriculation at King's College. He stood high in all the branches taught in the University, distinguishing himself in classics. He took the degree of M.A. in his eighteenth year. The following year he entered the Divinity Hall with a view to the ministry in connection with the Church of Scotland. After graduating in theology he was employed for some time as tutor in Lord Aberdeen's family. In the year 1840 he was urged by the Colonial Committee of the Church of Scotland to go to Canada. Accordingly he was ordained by the Presbytery of Aberdeen and appointed to take charge of the congregation of Pakenham. Upon his arrival in Canada he, at the request of the Presbytery of Bathurst, agreed to place himself at the disposal of that Presbytery as a missionary for one year, after which he became the settled pastor of the townships of Fitzroy, Tarbolton, Pakenham, McNab and Horton. For a period of ten years he had the spiritual oversight of that vast field. It was too much even for such a strong constitution as his. After a severe illness he decided to confine his labours to Pakenham alone. Here he laboured faithfully for a period of over thirty years. While faithful to the cause of Christ, he did not overlook anything that tended to elevate his adopted country. He took a deep interest in education. For a number of years he occupied the position of Inspector of Schools within the bounds of the counties of Lanark and Renfrew. In the year 1876 Queen's College recognizing his diligence, faithfulness and scholarly attainments, conferred upon him the degree of D.D. His baptismal registrar shows that he baptised over 1,200 persons. Over two years ago he gave up his charge, and waited with patience for the coming of the Bridegroom. Calmly he passed away on Monday morning, the 15th ult., leaving behind him a widow, two sons and three daughters to mourn his loss.

PRESBYTERY OF PARIS.—The regular quarterly meeting of the Presbytery of Paris was held in First Church, Brantford, on Tuesday, September 23rd. There was a full attendance of both ministers and elders. A letter was received from Rev. W. W. Boyle, intimating his acceptance of the call to Dumfries Street Church, Paris. The 9th Oct. was fixed as the date of his ordination and induction, and subjects were prescribed for his trial discourses. Dr. Cochrane was appointed to preside and address the minister, Mr. Pettigrew to preach, and Mr. Robertson to address the people. A moderation in a call to a pastor was granted to Mount Pleasant and Burford, and Dr. Beattie was appointed

to attend to that duty. A moderation in a call was also appointed at St. George for Oct. 7th, at two p.m. A letter was read from the Presbytery of Hamilton in reference to Onondaga. It was agreed to cite all the interested parties to next ordinary meeting, and inform the Presbytery of Hamilton of this action. It was agreed to apply to the Home Mission Committee for a supplement of \$150 for St. George. A motion introduced by Mr. W. A. McKay in favour of the Scott Act was unanimously adopted.—W. T. McMULLEN, *Pres. Clerk.*

#### "I GETS SULKY WHEN I'M SPOKE TO."

BY REV. GEO. F. PENTECOST.

The inquiry-rooms had been unusually full that night. It was now nearly twelve o'clock and almost all the workers and inquirers had gone home. A few workers were having last words with souls whose distress of mind and doubts were not removed. It had been a blessed night. Nearly one hundred souls had found Jesus, or rather had been found of Him. We were all tired, but greatly rejoicing. I had just left a young man who had yielded his last difficulty and given himself up to the Lord who bought him.

After bidding him good-night, I turned to speak to one or two of my fellow-workers before we separated for the night. As I did so I noticed sitting, apparently unobserved and unnoticed by any one, what appeared to be a little mite of a girl. At first I was inclined to pass her by, supposing that she was a child only waiting for some of the late lingerers; but a second thought led me to go to her and ask who she was and what she was waiting for. Making the simple inquiry, and looking into her face as she turned it up to answer my question, I saw a very plain but intensely troubled face. The tears were silently coursing down her cheeks. My attention was riveted and my interest instantly quickened and fixed. I sat down by her side and asked her what her trouble was that made her look so sad. I found that she was a little kitchen-maid, about fourteen years old, and that she had been to the meeting in the great Millday Hall, and had come into the inquiry-room, and had been present there for nearly three hours, hoping that some one would come and speak to her. But no one had noticed her, or if they had, had passed her by as a child.

To my question as to what was the trouble with her, she made answer:

"I want to get saved."

I cannot put on paper the tone of her voice, or her manner of speech. But it was sad and despairing to the last degree. Her speech was slow and measured, as if there were a space between each letter of the words she spoke. It was a drawing monotone. Can you fancy how this would sound?

"I w-a-n-t to g-e-t s-a-v-e-d." With the slightest upward inflection on the last syllable of the last word, which gave it a little, song-like intonation.

"Well, my child, are you not a Christian?"

"I thought I was."

"When did you think you were a Christian?"

"Last week, when I was here before."

"What made you think you were a Christian then?"

"Because a lady told me that Jesus died to save me, and if I trusted to Him he would save me; and that was the same as you told us in the sermon; and she showed it to me in the Bible."

This was said in the same monotone as the rest; and, indeed, throughout the entire interview she never changed her tone, except that at the last she spoke a little quicker, and with a certain eagerness as the final truth dawned on her little mind and heart. All the time she was speaking to me her face was turned upward to mine, her eyes filled with tears, and with an eager, hungry look in them, as though she were listening for her life, as indeed she was. The little, plain face became positively fascinating, if not beautiful, as she looked up into mine, as if her soul's salvation depended on the next word I said to her.

"Well," continued I, "and did you believe what the lady told you about Jesus?"

"Yes, sir."

"And did it make you glad to know that the dear Saviour had died for you and saved you?"

"Yes sir."

"Well, how is it that you are in trouble now? He has not changed since last week; and besides, He does not save for a few days, but when any one gives herself to Him, He saves her for ever. Don't you know that He says 'I give unto them eternal life, and they shall never perish?'"

"But I ain't saved now." This in a most distressed and despairing tone.

"But how do you know you are not saved now?"

"Cause I've gone back to my old ways."

"Well, this is too bad. But what do you mean by going back to your old ways?"

"Have bad thoughts."

And here for the first time she dropped her eyes and looked intensely ashamed, and began to cry audibly. I deeply pitied the poor little thing, who, because bad thoughts had assailed her, had given up all thought that she could be saved. I thought of David, who said he



"hated thoughts"; and I thought of myself and wondered if I were as sensitive as this little kitchen-maid to bad thoughts, and remembered how subtle and distressing evil thoughts are to a heart that really desires to be pure and holy, as this child evidently did. And then I wondered what her bad thoughts could be, and determined to comfort and reassure her a little, and so said:—

"Bad thoughts are sinful; but if you do not encourage them, and turn away from them, and ask the Lord who saved you to take them away from you and put his own thoughts into your heart, He will do it. You must not suppose because some old bad thoughts come into your head that you are not, therefore, a child of God. Besides, when we are first saved or forgiven all our sins are not taken out of us. Jesus first takes us and makes us His own children, and then He begins to take away all the old evil. Just as if some kind, rich lady should make you her child; then she would take off your old clothes and put on new ones, and teach you all sorts of nice ways, and send you to school so that you might be fitted to be her child. Now, you see all this could not be done in a minute; but you would be her child all the time that you were getting rid of your old ways and learning all the new ways which your new mother would be pleased to have you learn. Do you not see that God has to teach you, now that He has got you, and you should not get discouraged just because in one week you have not learned everything that a Christian should learn, and got free from every evil thought and old habit. This is a part of God's goodness to us—that He gives us grace to overcome the evil. He is with us all the time, just as a loving teacher would be, to point out our mistakes and show us how to overcome them and do our lessons rightly. He is satisfied when he knows that we have a desire to be good children. But you said you had gone back to your old ways. Now what are these old ways which have given you so much distress?"

At this the little maid hung her head again, and looked very shamefaced. For a long while she would not speak. I wondered what her besetments were, which had overcome her. I was expecting to hear a confession of some one of the hundred vices and evil ways into which all sorts of people (mistresses, as well as maids) fall. For while we do not hold a "confessional" in the inquiry-room, many a strange confession is made of sins and habits which have long burdened the soul and stood between it and its peace.

Not getting an answer, I said, with some urgency, yet with kindness:

"Come, my child, tell me what your old ways are, which so distress you; perhaps, if you will tell me, I can help you, or at least tell you how you can get rid of them."

After some minutes of hesitation, with her head bent still lower, as if to hide her shame, she said:

"I gets sulky when I'm spoke to."

(To be continued.)

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

Oct. 19th, } **SOLOMON'S CHOICE.** } Kings 3:  
1884. } 5-15.

**GOLDEN TEXT.**—"Wisdom is the principal thing, therefore get wisdom."—Prov. 4:7.

**TIME.**—B. C. 1015.

**PLACE.**—Gibeon, in the tribe of Benjamin, a few miles north of Jerusalem.

**PARALLEL.**—1 Chron. 1:1-15.

**INTRODUCTION.**—David was dead; for six months Solomon ruled in conjunction with his father, but at the end of that period "the days of David drew nigh that he should die;" he thereupon delivered his last charge, his final personal wishes, to Solomon. It had reference chiefly to individuals whom he would have Solomon punish or reward, as Joab and Shimei on the one hand, and the son of Barzillai on the other, and "so David slept with his fathers," and "then sat Solomon on the throne of David." The preceding chapter deals with the King's actions towards the men respecting whom his father had charged him. We need not suppose from the fact of their being recorded together that the death of these men took place in close succession, the contrary is probably the fact, but the narrator would show how the instructions of David were fulfilled, and so groups the incidents together. One of the first acts of Solomon, was to marry an Egyptian Princess, he "made affinity with Pharaoh, King of Egypt, and married his daughter," an incident which shows how high, politically, the Hebrew nation had become under the rule of David when it could make an alliance, on equal terms, with such an ancient and proud monarchy as that of Egypt. Solomon, we are told, "loved the Lord," only he sacrificed in high places; "a practice against the express command of God, but the practice had all along been tolerated, from necessity or the force of ancient custom. Gideon and Manoah had both built altars on such spots, Samuel had repeatedly done so, while in lesson eight of last quarter we find David offering sacrifices at the threshing floor of Araunah, on the top of Mount Moriah. Gibeon, the scene of our lesson, was the great high place of the time, more sacred than any other from the fact that there was "the tabernacle of the congregation," and so to Gibeon Solomon went, in great state, as we find from the parallel account, to take the lead in this

season of national consecration to God. From the vast number of sacrifices the observance must have lasted several days, and it was probably at the close of the services when the mind of the King had been greatly lifted up to Divine things that the vision took place.

**Notes and Comments.**—Ver. 5: "the Lord appeared in a dream," as he often has made known his will, so to Abimelech, Gen. 20:3; to Jacob, 31:11; to Laban, 31:24; to Daniel, Dan. 7:1; to Joseph, Matt. 2:12, 22. We are not to suppose, as some would tell us, that Solomon felt an intense desire and had offered a fervent petition for the gift of wisdom, and so "his dream was but an imaginary repetition of his former desire." No! He who speaketh to men in a dream, "in a vision of the night," spake in that method to Solomon, "Ask," Solomon loved the Lord, ver. 8, and this is God's approval.

Ver. 6. This verse recounts God's mercies to David, all that his father had and was received from God, the greatest manifestation of kindness being that he, Solomon, his son, was sitting "on his throne."

Vers. 7, 8. There is wonderful humility and true wisdom in the utterances of these two verses; how few young men of Solomon's age, and in Solomon's position, would have felt the need that he did. We are reminded of that touching incident, when the young girl about the same age as Solomon, was told that she was Queen over the greatest Empire in the world; she could only say, with deep emotion and eyes streaming with tears, to the Archbishop, who was the messenger, "pray for me," and the after life and reign of Victoria would show that, as with Solomon, the prayer was heard and that wisdom and understanding were given her for the arduous and responsible duties to which she was called. "I am but a little child," inexperienced. Rawlinson says: "for a youth of nineteen or twenty, known to be of a pacific disposition, 1 Chron. 32:9, to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him and brothers of full age ready to lead it, was evidently a most difficult task." "Go out or come in," perform the whole duties of his position, so, Num. 27:17; Deut. 31:2; "in the midst of thy people," called to rule over them "which thou hast chosen," Israel being God's peculiar people the responsibilities of government were very great; "that cannot be numbered;" possibly, as has been suggested, a reference to the promise made to Abraham, but more likely one of the common hyperbolic expressions common to all languages, but especially to the east. Solomon now presents his petition. It is for "an understanding heart:" the capability of exercising a judgment that was not drawn from mere outside impressions, but from the principles which lie hidden in the human heart; "that I may discern:" it was wisdom for his office that Solomon asked, to know the right from wrong, to see the truth even through the falsehoods with which it would often be covered. An illustration of this is given in the latter part of this chapter, a wise, far-seeing judgment.

Ver. 10. "The speech pleased the Lord," as prayer always does when it is for the best gifts, and in accord with his will.

Vers. 11, 12. Now we have God's reply, "hast not asked long life:" what most men long for; "riches:" the almost universal passion; "enemies:" of whom he had some, and powerful ones too; "all his days:" nothing, in fact had he asked simply for himself; "understanding to discern judgment:" that is to judge righteously. "I have given thee:" that for which thou asked, "a wise and understanding heart." Solomon's wisdom [was largely a supernatural gift, a special dispensation of Divine favour; at the same time we must not suppose him as perfectly passive, doing nothing himself; we know that he was a student, active and untiring, he laboured for the acquisition of knowledge, and so labouring God aided him to a degree which no other man ever enjoyed; "none like thee:" before thy reign, or after thee in the same position. If we consider the character of Solomon's petition, which was for wisdom to perform kingly duties, we shall understand aright the limit and extent of the promise.

Ver. 13. "Have given thee that which thou hast not asked:" so said our Saviour, "seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you," Matt. 6:33; this is God's law of giving; the greater, the spiritual blessings, He gives us if we seek them; the lesser, the temporal blessings, He often adds unsought.

Ver. 14. A conditional promise of length of days, these were to depend upon obedience, this was only partial so the promise was not fulfilled; Solomon would certainly not be more than sixty at his death.

Ver. 15. "A dream:" mentally so, but none the less a Divine revelation, and an assurance of Divine purposes towards him; "came to Jerusalem:" where the Ark was, the tabernacle being in Gibeon, perhaps the last public service in Gibeon, and a transfer of sacrificial worship to the divinely chosen spot where thenceforth vows and offerings were to be made; "offered burnt offerings:" signifying entire consecration; "peace offerings:" offerings of communion and friendship; "a feast to all his servants:" which naturally followed the peace offerings, the flesh of the animals offered in sacrifice was eaten by the worshipper, his friends and the priests. This was the sacrificial feast of which we have many instances in those earlier books.

#### HINTS TO TEACHERS.

**Topical Analysis.**—(1) God's offered gift, 5; (2) Solomon's choice, 6-9. (3) The gift bestowed, 10-15.

On the first topic let us note that the vision of Solomon and the choice of gifts offered to him came at the close of a public religious service. Solomon loved the Lord and sought to honour Him before the people, and bring the people to honour Him also; his heart was full of consciousness of the mercies of God, mercies to his father David, mercies to the nation and mercies to himself; his position then and there as King over Israel, was a manifest token of the grace of God, of his faithfulness to the covenant with

David, and of his purposes of love; so with devout gratitude Solomon would confess all this before the people and by a solemn religious service inaugurate his reign over God's people. It was not so far back to the days of Eli and to him had come the message from God; "them that honour me I will honour," and Solomon was now realizing the fulfilment of that promise in the gracious condescension of the proffered gift. Teach, that the same promise holds good to-day; to all who love and honour God the word comes, "ask what I shall give thee." "Hitherto," said the Saviour to His disciples, "have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." God stands, so to speak, with His infinite blessings waiting to bestow them upon His children if they only ask. What shall they ask? What does Solomon teach us? Let us see.

On the second topic we find that Solomon's choice was based on a realization of his duties; it was from the fact that he had been chosen to reign over that great people, an office requiring the highest wisdom, that he felt the need of "an understanding heart." Here is a lesson for us and our scholars; every servant of the Divine Master has his work, yet how often is he oppressed with a sense of his inability to do that work aright, and in bitterness he is often tempted to give up, and to exclaim, "Who is sufficient for these things?" no one, not one of themselves, but our sufficiency is of God." Do any desire to be made useful in the service of God, yet fear that they cannot do the work, let them ask of God the wisdom they need, "that giveth to all men liberally, and upbraideth not," Jas. 1:5. But may we ask for lower, for temporal blessings, yes, in submission to the Divine will, for we know not, when we leave the region of spiritual things, what are really blessings; like little children we choose too much by appearance or by our own limited knowledge, and the things we think a blessing may prove a curse; there is such a thing as God hearing a prayer in anger and answering it in wrath. With reference to all these things, our hearts must say "Thy will be done." Teach, that it is acceptable to God that we ask the best gifts. The greatest and best gift of God to man is His Son, the free and full salvation that comes through His atoning death; and the next best gift, if we may reverently compare the gifts of God, is the Holy Spirit, and our "Heavenly Father," is ready, we are told, to "give the Holy Spirit to them that ask Him," Luke 11:13; in that gift are included all gifts of wisdom, understanding and guidance. That you may realize something of the blessings this gift brings, consult the following passages, selected from many others of the same character: John 7:38-39; 14:16-17; Acts 9:31; Rom. 5:5; 8:14; 8:26; 15:13; 2 Cor. 3:17; Gal. 5:6-16, Eph. 2:18; let us then pray as we sing,

"Come, Holy Spirit, Heavenly Dove,  
With all thy quickening powers."

On the third topic note that the request pleased God; it was not a request for himself but for the benefit of others, he had not asked riches, or honour, or what was so dear to ancient monarchs, victory over enemies; he had asked for that by which he could be a blessing to the people over whom he was called to reign, and it was this unselfishness of choice, this desire to consecrate everything to God and his chosen nation, that made his request acceptable and pleasing to God. Let us learn that he who humbly seeks to be a blessing, will both be one and get one. Further, with the highest gift God gave the lesser, unasked gifts. Where the best gifts are asked it is a proof that the lesser may be safely added. The man who does not look upon temporal blessings as the best thing is the least likely to misuse them, or be unduly exalted by their possessions; it is only those who know the true value of the highest gifts that can be trusted with the lesser ones. God has given to the world his grandest gift, the gift of His Son, and the Apostle asks with triumphant assurance, He who has done this "shall he not, with Him also freely give us all things?" Rom. 8:32, "So also every one that forsaketh houses—for my name sake shall receive a hundredfold, and shall inherit everlasting life," Matt. 19:29; and "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come," 1 Tim. 4:8. "He is able to do exceeding abundantly, above all that we ask or think," Eph. 3:20.

#### INCIDENTAL TRUTHS AND TEACHINGS.

To every young man there comes, consciously or unconsciously, a time of choice and decision, and upon that the whole of his future depends.

We are not likely to attain anything greater than the thing we desire.

We should ask God to help us, that we may be a blessing to others as well as ourselves.

If we feel our inability rightly to perform our duties let us ask God to help us.

If we truly ask the best things, God will give them to us.

If we have not the blessings we need, it is because we have not asked for them.

It is a privilege and a duty to ask; God says to all "Ask." If the choice came to us as to Solomon, what should we ask?

Something the Bible says about true wisdom.

The wisdom of God, Psa. 104:24; Prov. 3:18-20; Jer. 10:12; Rom. 11:33; Eph. 3:10.

The spirit of God the spirit of wisdom, [Ex. 31:3; Acts 6:3; 1 Cor. 12:8.

Wisdom the gift of God, Prov. 2:6; Dan. 2:23; Jas. 1:5.

Wisdom is offered to all, Prov. 2:2; 3:20; 4:7.

The fear of the Lord that is wisdom, Job. 28:28; Psa. 111:10; Rom. 5:83.

The truly righteous are truly wise, Psa. 37:80.

Wisdom will be manifested, 1 Kings, 8:28; Prov. 10:31; Dan. 2:4.

The traces of wisdom, Jas. 1:17.

The blessings of wisdom, Prov. 3:18.

The value of wisdom, Prov. 8:11; 16:16; 19:8.

Jesus Christ, wisdom incarnate, 1 Cor. 30:1-24:30.

## OUR YOUNG FOLKS.

### GRANDMA'S ANGEL.

"Mamma said: 'Little one, go and see  
If grandmother's ready to come to tea.'  
I know I mustn't disturb her, so  
I stepped as softly along, tiptoe,  
And stood a moment to take a peep—  
And there was grandmother fast asleep!

"I know it was time for her to wake;  
I thought I'd give her a little shake,  
Or tap at her door, or softly call,  
But I hadn't the heart for that at all,  
She looked so sweet and so quiet there,  
Lying back in her high arm-chair,  
With her dear white hair, and a little smile  
That means she's loving you all the while.

"I didn't make a speck of noise;  
I know she was dreaming of little boys  
And girls who lived with her long ago,  
And then went to heaven—she told me so.

"I went up close and I didn't speak  
One word, but gave her on her cheek  
The softest bit of a little kiss,  
Just in a whisper, and then said this:  
'Grandmother, dear, it's time for tea.'

"She opened her eyes and looked at me,  
And said: 'Why, pet, I have just now dreamed  
Of a little angel who came and seemed  
To kiss me lovingly on my face.'  
She pointed right at the very place!

"I never told her 'twas only me;  
I took her hand and we went to tea."

### MRS. HUMMING-BIRD.

One day grandpa said to Harry and Ida,  
"Children, if you will come out while I am  
picking peas to-morrow morning, you will see  
something very pretty." That is all he would  
tell them.

They kept wondering about it every little  
while during the day, and made mamma  
promise to wake them early. I was a little  
curious myself to know what could be there  
at six o'clock in the morning, and at no other  
time. The children were very wide awake at  
the appointed hour, and full of fun. Grandpa  
said they must be quiet, or they would frighten  
away his little pet.

"Won't you tell us what it is, grandpa?"  
cried Harry.

"Do tell us, grandpa!" chimed in Ida.

Grandpa smiled, with a teasing look in his  
eyes, and said, "O you will soon find out for  
yourselves, if her royal highness favours us."

He had been at work only a few minutes,  
and was whistling softly to himself, when out  
flew the daintiest little humming-bird! Her  
nest was in a quince tree just beyond the  
fence. At first she was shy and did not  
alight; but her wings quivered in the sun-  
shine, and showed the lovely colours. She  
flashed around like a rainbow, and the chil-  
dren were wild with delight. Grandpa pre-  
tended not to see her, and soon she gained  
more courage. Then she flew back to her  
nest and called her two young ones. They  
had just begun to use their wings, and the  
mother-bird coaxed them to the pea vines.

The children had a good look at them then.  
They were about as large as a bumble-bee,  
only slimmer in the body. Their feathers had  
begun to grow, and they seemed like a mix-  
ture of red and green and gold. The mother-  
bird flew away, and left her little ones  
near grandpa, as if she knew he would keep  
them from harm. In a few minutes she  
was back again, her bill laden with sweets,  
which she fed to the birdies. She did this  
several times. Then she gave a little call,

and flew towards the nest. The birdies soon  
followed her. Grandpa said she helped the  
little birdies along with her bill the first  
morning she came.

The children were delighted with grandpa's  
pet. They had never seen a humming-bird  
before, and to have one so near was an induce-  
ment for them to wake up early. Mrs. Hum-  
ming-bird came every morning until the little  
ones were able to fly away, and grandpa's  
peas were all picked.

If children would only keep their eyes open,  
they would learn many a valuable lesson from  
what they see around them.

### A BRAVE BOY.

His name was Frank Thompson; he was  
fifteen years of age, and he lived in a large  
city, where he was a pupil in one of the pub-  
lic schools. He was a slender lad, with quiet,  
gray eyes, gentle ways, and with nothing of  
the "brag" about him. Some of the boys  
called him a coward because he never would  
fight; and whenever a rough fellow would  
shake his fist in Frank's face, with "You don't  
dare to fight," Frank would quietly say, "I  
dare not to fight," which was a much braver  
thing to do.

But there came a day after which no one  
doubted Frank's bravery.

Suddenly the teacher in the division where  
Frank Thompson studied discovered from a  
cloud of smoke that burst into the room that  
the school building was on fire. There were  
five hundred children in it; and in less than  
one moment half the children in her room  
knew, as did she, of the danger, and were pre-  
paring to rush out of doors. The teacher,  
Miss Olney, said not a word, but springing to  
the door, she lifted her hand, and with a com-  
manding gesture motioned the pupils back in  
their seats, and they dared not disobey. She  
then hurried from the room to warn the other  
teachers of the danger, and to give the alarm  
of fire.

Quick as a flash, a slender boy with a flash-  
ing eye had taken the teacher's place at the  
door, for every pupil in the room had risen to  
his feet to escape as quickly as possible. The  
boy at the door was Frank Thompson.

"Stand back!" he cried; "not one of you  
can pass through this door! Disobey orders,  
and you will be crushed on the stairs!"

And do you think a boy moved? Not one.  
The pale-faced, flashing-eyed lad at the door,  
with uplifted hand, was equal to any army  
with banners. Every one felt that the boy  
who dared not fight dared to hold his post,  
and guard it too. And so he stood till the  
teacher returned, when he slipped into a pas-  
sage way and fairly flew into one of the lower  
rooms, where he knew there was a tiny lit-  
tle fellow, weak and lame, who might be over-  
looked and lost in the danger. Hunting him  
out of the crowd of little ones, Frank lifted  
him in his arms, and never lost hold of his  
burden until he had put him safely down at  
his mother's door, two or three squares away.  
Then he returned to the school-building, from  
which the children had all safely escaped by  
leaving it in quiet order, and the fire engines  
were rapidly putting out the fire.

You may be sure there were no boys to call  
Frank Thompson a coward after that. The  
story of his bravery, his quick, determined  
action, got into the newspapers, and several  
gentlemen had a gold medal made, and on it  
were these words:

TO FRANK THOMPSON,  
FROM THE CITIZENS OF C—,  
IN HONOUR OF A BRAVE DEED,  
DECEMBER 21, 1880.

This was the date of the fire. And the  
medal was hung about Frank's neck in the  
presence of all his school-fellows, while one of  
the gentlemen made a little speech, in which  
he told the pupils that it was always a brave  
lad who dared to do right, and always a  
coward who dared to do wrong.

### CHOSEN FOR HIS WORTH.

One morning at the breakfast table, Mrs.  
Grey said to her husband.

"We had such a fine rain during the night,  
and I think the garden had better be weeded  
and the walk smoothed over to-day."

"Let Sam do it," said Mr. Grey; "he is  
large enough."

"But he is so careless," said his mother;  
"Johnny would do better."

"Johnny is too small," said his father.

"Johnny is small, but he is the best worker,"  
answered his mother. "He is conscientious,  
and whatever he does he does well. You can  
depend upon him."

So Johnny was sent to the garden to pull  
up the weeds, and make the walks look trim  
and neat, feeling very proud and happy at  
the honour placed upon him by his parents.

Dear children, God has work for us all to  
do, and sometimes He calls very young peo-  
ple to do important work. He chooses only  
those whom He sees are fitted for the work.  
The pure in heart and life, and the earnest  
and faithful ones are those He wants. Try  
to be what He would have you, that you may  
be fitted to do the work He gives you.

### LOST WILLIE.

A poor boy employed in Scotland to keep  
sheep was overtaken on the hills by a severe  
snowstorm. Long and bravely he kept up,  
and tried to drive his flock toward home by  
taking note of the landmarks he knew. All  
in vain; the snow fell fast, and before night  
all traces of roads and paths were lost, and  
poor Willie found himself alone on the hills  
with his sheep.

As the night wore on, the fatal drowsiness  
began to creep over him, beyond his power to  
resist, and without a scrap of shelter, he lay  
himself down among his sheep to sleep and  
die, for he was sure he would never more wake  
on earth. With a smothered prayer for help  
he fell asleep, and as he lay there, more sheep  
came and huddled around him. Strange, in-  
deed, as it may seem, the warmth from their  
bodies kept him from being frozen to death.  
A party from home went in search of him, and  
they found him surrounded by a dozen old  
sheep, whose instinct had saved his life. In  
keeping themselves warm they had kept  
warmth and life in him. And he lived many  
years to tell this anecdote of his boyhood's  
peril when lost on the wild northern hillside.

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...

MEETINGS OF PRESBYTERY

LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m. BROCKVILLE In St. John's Church, Brockville, on Tuesday, 2nd December, at three p.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 18th November, at ten o'clock forenoon. WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m. OWEN SOUND.—Adjourned meeting in Division S. Church, Owen Sound, Oct. 14th, at half-past one p.m. Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m. HUNTER.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m. TORONTO.—Adjourned meeting in the usual place, on the 21st inst., at eleven a.m. TORONTO.—Ordinary meeting on the 4th of November, at eleven a.m., when the remit on marriage is to be considered. MONTREAL.—In Knox Church, I. know, on Tuesday, the 16th December, at one o'clock p.m. PARIS.—In Princeton, on Tuesday, Dec. 2nd, at eleven a.m. SAUGHER.—In the Presbyterian Church, Mount Forest, on the 10th Dec. next, at eleven a.m. SARNA.—In St. Andrew's Church, Sarnia, on Tuesday 16th December next, at ten a.m. WHITBY.—In St. Paul's, Bowmanville, on Tuesday, 21st October, at half-past ten a.m.

KITCHEN ECONOMY.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the Analytical Chemist for the U. S. Government, has made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Table with columns: Name of the Baking Powders, Strength per cubic inches Gas per each ounce of Powder. Includes brands like Royal, Patasco, Rumford's, etc.

In his report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration." Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favour of the Royal Brand.

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To remove very hot iron oil-cloth from floor apply a remnant of old oil-cloth which will soften it, so it can be scraped off.

To take out scorch stains from white goods simply wet the parts and lay on the grass in the sun.

If you have tin baking powder boxes, use them for spices. Marked, and ranged along the shelf they are very convenient.

There are many Cough Mixtures, but only one Allen's Lung Balsam; try it.

CUSTOM sanctions the use of fruit at breakfast and physicians are recommending green-apple sauce as being cooling and laxative.

To remove ink spots from a printed page, apply a piece of fine sponge, dipped in clean rain water at once. If suffered to get dry, it will be indelible at any ordinary cost.

SODA BISCUIT.—One quart of flour, one pint milk, piece of butter size of an egg, one teaspoonful soda dissolved in milk, two teaspoonfuls cream tartar sifted in flour with salt.

TO RENOVATE BLACK LACE.—Take one couplet of French shoe dressing; dip the lace, in'squeeze, out; when nearly dry press on wrong side with warm iron.

If you wish to frost a bath-room window instead of using a curtain, put a small, piece of soft putty into a piece of doubled muslin, and tie it in shape of a pad. Clean the glass, then pat the window evenly over with the pad. When quite dry, varnish it.

If you do not want shirt bosoms and cuffs to blister and wrinkle when buttoned, do not make the first, or boiled starch too stiff, and rub it in well. Of course you know that they should always be dipped in cold starch &c., clear starch mixed thin with cold water, before ironing.

It is not a good plan to have a wet umbrella opened out to dry, as the ribs are apt to warp in the bent form, giving an unsightly appearance when the umbrella is closed. Silk umbrellas should be left to drain, and then gently wiped with an old silk-handkerchief.

CHILI SAUCE.—Peel twenty-four large ripe tomatoes. Add two onions chopped fine, six peppers, one tablespoonful of salt, one of ginger, one teacup of sugar, one dessert-spoonful each of cinnamon, mustard, allspice and cloves, with one quart of vinegar. Cork it for two hours, and bottle, sealing off.

NEVER cut lamp wicks, but wipe them off, as this gives a more even flame than cutting. It is poor economy to use a wick after it becomes stiff and discoloured; remember it strains all the oil, and it is still poorer economy to burn cheap oil. The odour is almost unbearable, and very unhealthful, causing sore throat and eyes, while dim flame is all that can be obtained from it.

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ALMOND SYRUP.—Blanch and pound one pound of sweet almonds and one ounce of bitter ones. Clarify one pound of sugar in a quart of water; boil it five minutes, stir in the pounded almonds; let them simmer a few minutes, and while hot strain through a napkin. Bottle and cork well. Keep it in a cool place. A little of this in a glass of fresh water makes excellent orgeat.

GRAPE JELLY.—Take ripe grapes, pluck from the stems into a pan of cold water; take from the water into preserving kettle, let them simmer slowly until the skins are soft. Then drain through a sieve into an earthen vessel. Squeeze the pulp through a bag. Measure all into the preserving kettle, let it come to a boil, strain, and when no more scum arises, add one pound of sugar to each pint of juice. Boil until jellied. If you prefer making it into syrup for mince pies, etc., add a pound of sugar to each quart instead of each pint of juice.

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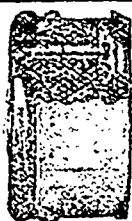
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