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Whole No. 769.

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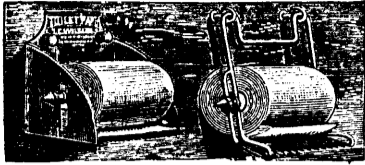
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## TRIAL TRIP.

In a few weeks THE CANADA PRESBYTERIAN will enter on its SIXTEENTH YEAR of publication. Since its first appearance it has been a welcome visitor to thousands of homes, and in order that its merits as a Church and family paper may become known to a still wider circle of readers, THE PRESBYTERIAN for the remainder of this year will be sent to any one sending us Fifteen Cents in stamps.

## Notes of the Week.

IT is Peterborough this time. Mr. J. W. Flavelle has been active in the promotion of the Scott Act, and has been no less active in seeking the due enforcement of its provisions. This has exasperated some passionate opponent, who, under cover of darkness, hurled a massive stone through the large plate glass window of Mr. Flavelle's store. It is to be hoped the party who stooped to so dastardly an act will speedily be discovered and meet his deserts.

THE Chicago *Interior* says. The total number of our Sabbath school scholars reported in our last Minutes was 707,558. The average number attending Sabbath school was 474,403—only a little more than sixty-seven per cent. Of this average attendance of 474,403, the average attendance at church were only 200,778, or 42.3 per cent. Concerning this neglect of attendance on the regular services of the Church it adds. There is now evidently a fearful criminality on the part of some parents and the sooner it is reformed by pastors and sessions, and we go back to the old paths to stay, the better will it be both for Church and people.

THE annual week of prayer for young men, appointed by the World's Conference and the American International Convention of Young Men's Christian Associations, begins on Sunday, November 14. This will be the twenty-first observance of the appointment. It is computed that there are now, the world over, 3,372 Associations. In America there are 1,071, with a membership of 140,000, annual current expenses, \$785,000, property, ninety buildings, and 365 libraries, of 250,000 volumes. The establishment of the International organization, world-wide in its scope, has been a potent factor in the growth of the American Association, which has been as remarkable as its operations have been beneficent.

OUR Baptist brethren held an interesting convention at Paris last week. With them, as with other branches of the Evangelical Church, Home and Foreign Missions formed the subjects of earnest consideration. They were able to report gratifying progress. Another question in which they are also greatly interested is that of higher education. The college at Woodstock is to be placed on a higher platform. Legislation is to be sought for its possession of University powers, and in due time, no doubt, these will be obtained. Though after an able discussion unanimity on this point was reached, views opposed to applying for such powers were vigorously expressed. The prospect of handsome financial aid no doubt rendered a unanimous conclusion all the more easy.

WE have received a copy of the Necrological report, presented to the Alumni Association of Princeton Theological Seminary at its last annual meeting. It presents in brief compass the chief incidents in the biographies of the deceased. Among those notices is one of the late Rev. John Joseph Casey, who was pastor of Taylor Church, Montreal. The committee on Necrology reports for the year ending April 1, 1886, the deaths of thirty three alumni. Of these, the oldest was the Rev. Isaac Todd, of the class of 1827, who died at the age of eighty-seven years, the youngest being the Rev. John J. Casey, who died in the forty-second year of his age. The average age of

the deceased was sixty-eight years; and of the whole number, seventeen, or more than one-half, were over seventy years of age, seven having passed fourscore years.

M. Bartholdi's magnificent Statue of Liberty was unveiled last week, with great pomp and ceremony. Poetry and oratory celebrated the occasion. It will be one of the most conspicuous objects in New York Harbour, and the electric light from the torch held by the colossal figure will be seen far out at sea. The site is on Bedloe's Island. The statue measures 151 feet and one inch from the bottom of the plinth to the tip of the torch flame, and stands in all 305 feet and eleven inches above low-water mark. The forefinger of the goddess' right hand is over seven feet long, and over four feet in circumference at the second joint. The eye is two feet wide and the nose more than three feet long. The total weight of the statue is about twenty-five tons, it cost in making over a million of francs.

EVERY now and again modest-looking attempts are made to introduce the thin end of the wedge to open the door for Sabbath labour. This time it is in the city of Montreal. Parties there are anxious to have the post office open all night and all day on Sabbath. With the facilities for rapid, almost instantaneous communication now possessed, it would be difficult to make a plausible plea for such encroachment. Mr. William Drysdale writes I see steps are being taken to have the post office kept open all night, and also on the Sabbath all day. It is to be hoped this latter request will be refused. However unreasonable the first request is, the latter is quite unreasonable. This would, to say nothing of the injustice to the clerks and the employes of the post office, be a direct violation of the divine command upon which Roman Catholics and Protestants are agreed. The matter should be considered settled beyond appeal.

THE Dublin Christian Convention has had an unusually happy and successful meeting, says the *Bel fast Witness*. The addresses delivered, and the spirit of unity which prevailed, cannot but have the happiest effect. Among those who have taken a prominent part in the proceedings have been the Arch bishop of Dublin—who, by the way, paid an eloquent tribute to the memory of the late Dr. Stevenson, stating that he had done more for the unity of Irish Protestantism and for the promotion of the cause of evangelism than any other man that had ever stood on the platform of the Convention—Lord James Butler, Rev. Dr. Monro Gibson, Rev. Dr. Murray Mitchell, the ex-Moderator of the General Assembly, Rev. J. W. Whigham, and Rev. John MacDermot. The secretaries, of whom the Rev. Robert McCheyne Edgar is the able Presbyterian representative, are to be congratulated on the growing success of these delightful meetings.

A YOUNG Men's Prohibition Club was formed in Toronto last week. Mayor Howland presided, and addresses were delivered by Mr. J. J. McLaren, Q. C., F. S. Spence and others. In the constitution adopted the following are stated as the objects aimed at by the club. Its objects shall be the securing of the total prohibition of the traffic in intoxicating beverages, and with this end in view, the nomination and election to municipal and parliamentary positions of candidates who are known prohibitionists, and who will vote and work for the enacting, sustaining and enforcing of prohibitory legislation, and also the systematic opposition to candidates interested in or in sympathy with the liquor traffic. Its work shall be to disseminate its principles by means of public meetings, the spread of prohibition literature, and personal intercourse, to aid in campaign work, to harmonize, combine and direct the energies of young men with a view of attaining total national prohibition.

NOW and again startling disclosures are made that "the tricks of trade" have not been replaced by strictly

honest dealing and expelled by legislative enactment. In a special to the *Ottawa Free Press* it is stated that local officials in Montreal are entering on a crusade to bring to justice parties charged with adulteration of food. One of the excise officers specially deputed to look after this work has made some startling discoveries. It has been found that nearly all the coffee and spice manufacturers adulterate their goods to the extent of fifty per cent. and over. One sample of coffee analyzed disclosed sixty per cent. of pea flour and chicory; another had hardly any taste of coffee, but possessed a harsh taste which the analyst could not for some time explain, until he discovered that tobacco was used to give flavour to the otherwise tasteless mass. An examination of the factory showed a large stock of dry tobacco leaves ready to be ground into spurious coffee. Of thirty-six samples of milk examined during the week only nine came up to the Government standard, three and a half per cent. of cream. The whole matter has been referred to Ottawa for instructions, but a couple of large spice and coffee manufacturers have already been summoned before the courts.

THE twenty-first annual convention of the Sabbath School Association of Canada met in Hamilton last week, when, after devotional exercises, Mr. J. J. Crabbe, of St. Marys, delivered the opening address. Officers were then appointed as follows. President, George Rutherford, Hamilton; minute secretaries, Rev. W. G. Wallace, Georgetown, and William Hamilton, London, business committee—Mr. Lewis C. Peake, chairman, Toronto. Rev. J. McEwen, Lakeneld; Rev. M. Davis, Oxford, Seneca Jones, Hamilton; J. C. Stephenson, Clinton; W. N. Hossie, Brantford; Rev. S. L. Umbach, Berlin; J. J. Crabbe, St. Marys; Rev. O. W. Smith, Newmarket; Dr. McGuire, Guelph. Reports from various counties were submitted by their respective delegates. These reports were more or less complete, that for Brant, presented by Mr. W. N. Hossie, was very satisfactory and encouraging. At the evening session of the first day, addresses were delivered by Rev. Dr. Burns, Hamilton, Mayor Howland and Rev. P. McF. Macleod of Toronto. On Wednesday Rev. John McEwan, of Lakeneld, opened a conference on the training of teachers, and Rev. Dr. Schaeffler, of New York, delivered an address on The Great Teacher. The speakers at the evening meeting were Rev. W. J. Hunter and Dr. Sutherland. The attendance and interest were kept up during all the proceedings.

IT is remarkable with what ease infamous scoundrels can trade in sacred things and try to make merchandise of religion. Cunning adepts at imposture too often find religious leaders ready to take them by the hand, and thus involuntarily help them to swindle the confiding. While a helping hand ought ever to be extended to all who sincerely repent and forsake evil ways, still the exercise of discernment is necessary. A man who introduced himself as the Rev. Theodore Keating, aged about fifty, of slight build and middle height, sallow complexion, brown hair, slightly tinged with gray, and a decidedly Jewish cast, arrived in Dublin early last summer, and immediately took steps to form the acquaintance of some of the leading clergymen and churchmen of the city. Besides possessing a thorough knowledge of Hebrew, he spoke four modern languages fluently, and rapidly acquired a reputation for erudition. He claimed to have been a priest of Rome, a Jesuit novice, and for a time assistant secretary to Cardinal Antonelli, but had formed a friendship with a nun, and they had severed their connection with the Church and united their lives in marriage. Keating's fame spread rapidly, and he soon became a welcome visitor in the best Protestant families, eventually being introduced to Lord Plunket, Archbishop of Dublin, who, charmed with the eloquence, apparent erudition and sanctity of his visitor, readily granted him license to preach and officiate in the archdiocese of Dublin. He preached to crowded audiences, and gained great popularity. Inquiries regarding his antecedents disclosed the fact that he was a ticket-of-leave man, and now he is arraigned for fraud.

## Our Contributors.

### TIME THE TRUE TEST OF A REVIVAL.

BY KNOXONIAN.

A year hence a fairly correct estimate can be formed of the spiritual value of the work that has been done in Toronto by the Georgia evangelists. It is impossible to form a correct estimate now, for the simple reason that all the data on which a conclusion, even approximately correct, are not within the reach of any body. "By their fruits ye shall know them." There has been no time for the work to bear fruit. Fruit-bearing requires time, and until a reasonable length of time has passed, no one can speak definitely and positively as to either the quality or quantity of the fruit.

How much is known now? It is known that a very large number of people attended the services conducted by Messrs. Jones and Small. What does the presence of these large numbers prove? To say that the presence of large numbers of people proves nothing is to say that which is not a fact. The gathering of a large number of people always does mean something. The average Canadian is not a fool. Carlyle said that London had a population of four millions, mostly fools. Carlyle was a cynic; and Toronto is not London. The gathering together of six or seven thousand people, two or three times a day in Toronto, for three weeks, does prove something. It proves that those who met had at least an interest, passing or permanent, in the purpose for which they met. The assembling of large numbers of people always proves that those who assemble are more or less interested in some common object. The interest may not always be deep; it may not always be permanent, but *it is there*.

If ten thousand people meet to see a fool cross the Niagara River on a tight rope, their presence there at some inconvenience and expense shows that they feel an interest in the fool and his performances.

If two or three hundred citizens of Toronto meet in a hall, and pay \$5 each to see two short-haired slug-gers pound each other's handsome faces beyond recognition, their presence shows that a number of the citizens of Toronto take a lively and appreciative interest in the refined business of slugging.

Forty thousand people at "Canada's great show" prove by their presence that they take an interest in the show.

Four thousand people at one of Mr. Blake's meetings make it quite evident that they take an interest in Mr. Blake, and the subjects he discusses. If they felt no interest in such matters, they would not be there.

Six or eight thousand people at the meetings held by Messrs. Jones and Small prove by their presence that the community is taking an interest in religious matters, and that interest, we affirm, is itself a good thing. A community is never in a worse condition, spiritually, than when it is in a perfectly torpid condition. Spiritual stupor is more to be dreaded than any thing else. Sometimes—alas too often—one sees a congregation whose spiritual condition might be aptly described by the phrase, "Nobody takes an interest in any thing." A congregation can scarcely be in a worse condition than that. Any agency, not unscriptural, that rouses a congregation from this spiritual lethargy does good. If Messrs. Jones and Small, aided by the press of the country, have increased and intensified the interest of the people in matters of religion, in so far as they have done so, they have done a good work. And still it must be admitted that a good degree of religious interest may be excited, and few or no souls be saved or sanctified. The interest is a good thing, but it is not a sufficient test.

Nor is the amount of feeling displayed at any kind of a religious meeting a sufficient test. Nothing dries more quickly than a tear. Hundreds of men shed tears in church on Sabbath, but take no decided stand for Christ during the week. Still it is not a bad thing to see men moved under the truth, if it really is the truth that moves them. Their condition is certainly more hopeful than if the truth made no impression. It is quite true that such hearers often cool down somewhat suddenly; but if the fear of a reaction keeps a preacher from applying the truth vigorously, he might as well not preach at all. It is said that Mr. Jones could move his hearers mightily at times,

and if he did, we are on the whole inclined to think he did a good thing when he moved them. But still it must, we think, be admitted, that mere emotion is not a sufficient test of the genuineness of a revival.

The fact that mere sensuous excitement is no evidence of spiritual work need scarcely be discussed here. No reader of THE PRESBYTERIAN believes that animal excitement and the work of the Spirit are necessarily connected. It is quite true that souls may have been saved in scenes of considerable excitement, but the excitement did not save them. Perhaps they were saved in spite of the excitement. Mere animal excitement never saved nor sanctified any body.

We are quite aware that some of the points raised in this paper are sometimes discussed in circumstances that make the discussion seem very absurd. For a preacher who cannot keep a handful of people together by his pulpit efforts, to belittle the importance of numbers is a rather needless kind of effort. A preacher whose hearers are as cold and hard as a graven image is scarcely under any necessity to denounce emotion in church. The brother whose people go asleep regularly every Sabbath, long before he comes to "thirdly," need scarcely waste his breath in preaching against excitement. There is no excitement in his church, except an occasional flurry, caused by some pillar of the church falling out of his pew.

What true tests does time apply to religious movements, such as that lately made in Toronto? The reply is easy. If a fair proportion of the people impressed at these meetings unite with their churches—if they work and pray and pay, as good Christians should do, and keep on working and praying and paying, then the work is genuine and every good man should thank God for it. The real test is continuance in well doing, and time alone can apply that test. Of course our Methodist friends do not attach as much importance to continuance as we Presbyterians do. Their doctrine comes to their relief. If a convert, or any number of converts, turn out badly, they solve the difficulty by saying they fell from grace. Calvinists have no such doctrinal safety-valve, and we are therefore forced to insist on continuance as a test.

If the converts of Mr. Jones, or any other revivalist, come out of the alleged revival, puffed up with pride; if they go about swaggering, as the converts of Sam Jones or Sam Small or Sam Somebody else; if they conclude that there is no church pure enough to unite with, and try to set up a little Zion of their own, such conduct will make it reasonably certain that the movement was in the main—well—not a good one. And we are certain our Methodist friends will be the first to say so.

It seems to us that the proper attitude toward any such movement may be thus described—hope for the best, pray for the best, but wait until time has applied the real tests before you speak positively of the results.

Of course we have nothing to say to those prigs, pedants and dudes, lay or clerical, who would rather see men lost than saved by a preacher who says "ain't."

### RAMBLES AMONGST SWISS HILLS.

#### A WEEK IN THE JURA.

During our stay in the Val de Travers we visited the

#### CREUX DU VENT

(hollow of the wind), examining it first from the summit (4,807 feet), and afterwards from below; we shall now attempt a brief description of this singular opening, from which blows at certain seasons the *jozan*—the terror of Neuchatel. In walking toward it on the grassy plateau above, a stranger never suspects that he is approaching such a frightful gulf. One of the party suggested that this exemplified certain events in human life. One goes on without foreseeing any obstacle in his path, when suddenly the earth opens (figuratively) beneath his feet—a catastrophe overtakes him, and it requires long and painful detours to find the path again and—hope. Happily the "Creux" occasioned no such consequences to any of our party, and we proceeded with our examination.

It would be difficult to find a spot where the grand and the charming are better blended. You approach, and before you is an abyss, some 500 feet deep, in shape resembling a horseshoe, and some three miles in circumference, bordered by perpendicular rocks. Through an opening you see pine forests covering the

sides of the mountain, at whose feet flows a river, sometimes brilliant as a silver ribbon, at other times brown and sinuous as a snake. Farther in the distance is the fading line of the Jura, concealed in vapour. Here are all the conditions of artistic beauty—variety and unity. One can see the whole at a glance, but one may also contemplate the scene for hours without being wearied. While we are thus engaged, the geologist of the party hints that this was not the one object of our visit—that science must also have its due, seeing we have before us a magnificent theme for

#### DISSERTATION AND HYPOTHESIS

—that there is nothing arbitrary in the phenomena of the world. As our knowledge of visible things advances, we find they are submitted to laws at once simple and invariable. Modern naturalists—he goes on to say, guided by the inspiration of the great poet Goethe—are beginning to think that the infinite variety of beings on earth are related to a single type—as plants, in all their transformations, are but one leaf incessantly modified, according to the geometrical figure of the screw. From whatever side we look at the "Creux," it is only a great hollow or pit. It is but natural, then, for the unscientific portion of our party to suppose that it was produced by the sinking of the rocks and earth, which had been undermined by some unknown agency. But to this theory numerous objections were at once presented. A solid body cannot sink unless a vacuum occurs beneath, and it cannot sink indefinitely. Nothing, in this case, justifies the hypothesis of a subterranean cavern, or of a liquid mass of mud or dirt incapable of bearing the weight of the rocks above. Again, where are these fallen rocks? The exterior layer of the bottom of the Creux du Vent is of a much more ancient formation, and is a continuation of that which extends at the same level under the portion of the hill standing. The successive strata above this primitive floor are neither depressed nor overturned upon it—they are, on the contrary, opened out, made to stand aside to expose to light what has been buried for millions of years.

But how has this movement been produced? Doubtless, says our geologist, by a sudden and violent catastrophe. Some Titan, says another, raised it on his shoulders, breaking the vault, and, extending his arms, forced back the walls to right and left. But when these events occurred, and by what agencies they were effected, neither had any knowledge. This is and will remain a secret.

#### THE JURA HAS SEVERAL BREAKS

or folds like this, all being closed on the west. Three-fourths of these "breaks" look to the north, which gives a monotonous and regular aspect to the chain, as seen from the south and east. Heights like the Chasseron (5,285 feet), the Chasseral (5,276) and the Dole (5,505) appear but slight swellings of the crest of the range when thus seen; but when looked at from the north their bold relief rivals in picturesque beauty many of the other chains of Swiss hills.

#### THE CREUX SEEN FROM BELOW.

Descending into the abyss, we find all changed—a multitude of chaotic details meets the eye, such as heaps of stones and rubbish, overturned trees, which Time—the destroyer as well as repairer of all things—strives to cover with shrubs and flowers. Seen from below, the rocks forming the walls appear gigantic, the great trees beside them looking like dwarfs. The little delicate plants which abound become more beautiful and charming by contrast. We know that it is as impossible for man to create the smallest flower as to raise the highest mountain; but still the sight of these tiny and beautiful objects modifies the painful feeling of human weakness. The collectors of Jurassic plants and the makers of herbals have a great veneration for the bottom of the Creux du Vent, for here flourish apart the rarest species and the most precious specimens of their collections. Let me name only one of these—the "Sabot de Venus"—quite a poem in itself, as our botanical friend alleged; but when he gave it its scientific name—the *Cypripedium calceolium*—all the poetry vanished. The base of the rocks is hidden by an accumulation of rubbish from landslips, which in the course of ages has assumed the form of a cone. Upon the slopes of this cone the snow gathers in quantities, and from the north, where the sun does not shine for nine months of the year, the snow scarcely ever disappears.

As it melts, the water penetrates the mass of rocks, and permeates the gravel, until it meets certain strata which force it to seek an outlet, and in this way is produced a "fontaine froide"—a cold fountain—from which is constantly issuing a stream of water. The only thing I have seen resembling this are the

#### "CIRQUES" OF THE PYRENEES,

great circles scooped out of the side of mountains in the Pyrenees, which form the termination of certain valleys. The grandest of these is that of Gavarnie, approached from Lourdes through the beautiful valleys of Argeles and Luz. The rocky barrier which forms this "Cirque" rises 3,000 feet, and is divided into three or four steps or ledges. On the summit is a large glacier, from which descend in summer many streams, several of which make an unbroken leap of 1,300 feet. The floor of the "Cirque," like that of the "Creux," consists of a chaotic mass of *detritus* and blocks of granite from the precipice above—the whole being covered with dirty snow, beneath which you hear the rushing of the water which soon appears and flows on with ever-increasing volume to gladden and fertilize the valleys, in its course to the ocean.

Before leaving the "Creux," I should say that when the weather is about to change the hollow is filled with surging white vapour, which rises and falls like the steam in a boiling caldron, but does not quit the basin. This phenomenon lasts about an hour; when a gun or pistol is fired below a rattling echo is produced which resembles a volley of musketry.

Our next visit was to the defile of Lachaine to see the

#### RIVER REUSE ISSUE FROM A ROCK

n quantity sufficient, even in summer, to work a number of mills close by. It is supposed to flow underground through the rock from a lake about two miles distant. At certain seasons it forms a large stream at once, and, before reaching the lake of Neuchatel, it flows through picturesque gorges, its waters leaping from rock to rock. Fine views of this narrow gorge, above which the rocks and trees meet, can be had by leaving the train at Boudry station, and asking a boy to take you to the entrance to the ravine. A similar stream can be seen in the gorge of Ferrieres, coming from the rock, and large enough to work Suchard's large chocolate factory. Its course is short, being quite near to the shore of the lake. On returning to Fleurier we pass through the defile of Lachaine, so called from the Swiss having barred the passage of the Burgundians of Charles le Temeraire, by great iron chains preserved in the museum of Fleurier. Some links still remain soldered in the rock, and indicate the spot. Thus occupied,

#### TIME FLIES QUICKLY,

and as evening approaches, a "sweet melancholy" moves the heart, particularly when some vesper bell is heard, as the peasants say, "pleurer le jour qui meurt"—weeping for the dying day. We soon regain our hospitable mansion, where every thing tends to impress the heart, to cultivate the mind, and leave the happiest recollections in the future. Here the conversation turned upon

#### NATURE AND THE LESSONS

which it teaches, powerfully though silently, even though it is unfelt at the time. In illustration of this, Wordsworth was quoted as one who has best described this influence, because he felt it most. Few, we think, will deny that the education of natural objects, such as we have just described, tends to make men richer in true wealth, wiser and happier, because they are thereby led

To trace, in Nature's most minute design,  
The signature and stamp of power divine,  
Contrivance infinite, expressed with ease,  
Where unassisted sight no beauty sees.

Particularly is this the case when we have been studying those children of the sun, the flowers, the bright heralds of the spring, which gladden the eye with their gracious presence and fill the heart with hopeful anticipations

Of long, bright sunny days,  
Of cloudless skies and pleasant ways;  
Of happy waters that sing as they flow;  
Of wild flowers that on their margin grow,  
Their fair forms mirrored in the stream,  
Like former joys in some dear dream.

Chietre, Vaud, Suisse, August, 1886. T. H.

LET one but prove his capacity for work, and he will get plenty to do.

#### FROM THE FAR WEST.

NOTES BY MEMBERS OF THE PRESBYTERY OF REGINA.

EDMONTON.

There has been an epidemic of measles in the neighbourhood of Edmonton, which has been especially fatal among the Indians. Eight have died on the Stony Plain Reserve, four of whom were pupils in the mission school.

#### INDIAN PUPILS.

Last year it was found impossible to keep Blackfoot pupils in the industrial school at the mouth of High River, near Calgary, and some, when they did choose to remain, were unmanageable; and Père Lacombe, the principal, obtained permission from the Government to come north to the Saskatchewan, and take a sufficient number of Cree children, who were regarded as more docile, to leaven the school. Four children were taken from the Stony Plain, but this summer the father of two of them went off alone to Calgary, and brought back the four to their homes, where they are now, with the exception of one who died of measles in attendance on the Presbyterian school under the care of Mr. Anderson.

#### GENERAL NOTES.

The new industrial school for the training of Indian children at Long Lake, under the auspices of the Presbyterian Church, is likely to secure for principal one of the very best, most hard-worked, wisest and most loyal ministers of our whole Church, and one whom the far North-West can ill afford to spare from his present important field of labour.

The lumber is on the ground for the new churches at Fort Saskatchewan and Clover Bar; the people are prepared to do most of the work themselves, and the buildings are likely to be completed this fall.

The subscription list to the new church at Calgary has mounted to upwards of \$4,000, all of which, excepting \$400 from friends in the East, is contributed within the limits of the congregation itself. The total cost, exclusive of furnishing and fittings, will be about \$7,800.

The sacrament of the Lord's supper was dispensed for the first time last Sabbath week in Pine Creek. This congregation, including the associated stations of Sheep's Creek and High River, is making excellent progress.

#### STUDENT MISSIONARIES.

Fields in the far West owe a great deal in many instances to the labours of the students of our colleges. Mr. D. G. Cameron, of the Mountain Mission, has been heard from at San Francisco, in whose college he intends to study this winter. Mr. H. Fraser did excellent work this summer in the Buffalo Lake district, north of Moose Jaw. Owing to the long-continued drought in that section of country, several of his congregation were obliged to seek employment for a time in other localities. Mr. Malcolm has left Swift Current, a little town on the C. P. R., between Moose Jaw and Medicine Hat, worked this summer for the first time by our Church as a mission field. Swift Current is a divisional point on the C. P. R., with roundhouse and workshops, and figured conspicuously as a despatch-point for the north in last year's rebellion. Mr. Arthur Jones has commenced work at Donald, in the mountains. Sir Donald A. Smith, after whom the town is named, promised, with his woted generosity, on the occasion of his passing through to the coast a few weeks ago, a donation of \$1,000 for the erection of a place of worship, which all denominations are to have the privilege of using. A social meeting of the Edmonton and associated congregations was held on the 21st ult., to bid farewell to Mr. A. S. Grant, upon his return to Montreal College. The attendance was large, and universal regret was expressed at his departure. He makes a detour on his homeward journey by way of Vancouver and San Francisco.

#### MR. HOWIE'S CASE.

MR. EDITOR,—It seems to me injustice is done to "Mr. X." (whoever he is) by his critics. Whether his action in sending that note to Mr. Howie was wise or not, there can be no doubt that the intention was kindly, and that should modify any severe judgments. Mr. Howie is naturally pained by this severity, because he feels that "Mr. X." did him a real kindness. Before the receipt of that note he felt that there was some unexplained difficulty in his way, but now knows definitely what that difficulty is. It has been formulated for him, and in a word is this: "The people do not want Mr. Howie, and hence he is not appointed."

I would like, if possible, to remove that difficulty, for I am convinced that it is largely imaginary on the part of both people and conveners.

Mr. Howie has both preached and lectured in my pulpit, and seldom did I see an audience more deeply impressed with the truth, and in his lectures—to his credit be it said—he never forgets that he is a preacher of the everlasting truth. His thought and style are the expression of a scholarly mind and devout heart. I am quite certain that the people who are unwilling to receive him, would, if they only heard him, be grateful for the appointment. Apart altogether from the question of settlement, it would be a blessing, an awakening, to many vacant congregations to have Mr. Howie in their pulpits for two or three Sabbaths.

But how, it is asked, can a blind man do pastoral work, and how is he to be entertained? Well, he has been my guest for three or four days, and I found—I admit to my surprise—that he requires no more attention than any other man. He can find his own room as easily, take his meals as nicely and attend to his own wants—such as dressing, shaving, telling the time, etc., as well as any one can. He causes no discomfort, in fact is an agreeable Christian gentleman in the home.

When recently employed in a vacant charge for eight weeks, he hired a boy to drive him, and visited every family in both congregations. Any one who has heard Mr. Howie will easily believe that these family exercises were impressive and profitable. May not the advantage of a life, so much alone with God, more than compensate for the disadvantage?

I do not think that I exaggerate in these things, and if so, ought he not to get the best possible opportunities of exercising his gifts? It is not simply a question of fair play to one received by the General Assembly, or a question of generosity to one upon whom the Lord has been pleased to lay so heavy an affliction, but a question of utilizing consecrated ability. Surely in our system there is a place for one so eminently fitted for usefulness. If not, the Church is not in a position to use her gifts to the best advantage, which is greatly to be regretted.

Parkdale, October 21, 1886.

R. P. MACKAY.

#### CARE FOR MOTHER.

MR. EDITOR,—How many worthy mothers who have toiled beside their husbands for years, and brought up a large family of boys and girls to young men and women, have little by little given up that careful attention to dress that went so far to making them acceptable in the eyes of their lover husbands when they were first married. They are very particular that father should look neat, and the girls must have their nice dresses, neat gloves and boots, collars and laces, and all the pretty toilet accessories; the boys, too, must look well dressed; but, oh! it makes no difference about mother. So few people see her, she is not often on the streets, and every one that comes to the house knows that mother is generally so busy in the kitchen that she cannot keep dressed up. So argues the busy, unselfish wife, secure in the thought that it can make no difference to father, who has known and loved her so long. But what are the girls thinking of? Are they not at all to blame? Well of course they would rather have a well dressed than an ill dressed mother any time, and occasionally they do array her in some of their own stylish clothing, and are surprised to see how young she looks; but mother shakes her head, and says such things are out of place for her. But, at least, the girls might see to it when she sits down tired with the morning's work, and with little ambition to stir, feeling so glad to rest, that she is not allowed to remain in that same working toilet. If loving fingers should insist on combining and arranging her hair prettily and suitably, in fastening about her neck a dainty, clean collar, after they have assisted her to change her dress and put on a nice apron, do you think father would not notice the change with pleasure? And will not a well dressed mother thus have more influence, think you, over the young men in her house? It is not necessary by any means that she should be stylish; but the daughters might and should see to it, that there is not too great a contrast between their clothing and hers. If she can once be persuaded that it gives them more pleasure to see her looking neat and even elegant, do you not think it will arouse in her more desire to be so herself? Perhaps they can arrange matters so that she will not have quite so much kitchen work, or they can occasionally go without some coveted bit of adornment in order to give mother some necessary article. Many young boys and girls, or young men and women, spend many a cent uselessly, or unwisely on themselves, which, if invested in some labour-saving article for their toiling mother at home, would insure them a great deal more true happiness. See to it, then, boys and girls, that one who has done so much for you is not neglected.

GERALDINE.

## Pastor and People.

### HE LEADS US ON.

He leads us on  
By paths we do not know;  
Upward He leads us, though our steps be slow,  
Though oft we faint and falter by the way,  
Though storms of darkness oft obscure the day  
Yet, when the clouds are gone,  
We know He leads us on.

He leads us on  
Through all the unquiet years;  
Past all our dreamland hopes and doubts and fears  
He guides our steps. Through all the tangled maze  
Of sin, or sorrow and a clouded days,  
We know His will is done,  
And still He leads us on.

And He at last,  
After the weary strife,  
After the restless fever we call life,  
After the dreariness and aching pain  
The wayward struggles, which have proved in vain—  
After our toils are past—  
Will give us rest at last.

FOR THE CANADA PRESBYTERIAN

### INDIVIDUAL RESPONSIBILITY IN CHRISTIAN WORK.

BY REV. A. H. SCOTT, M.A., OWEN SOUND.

Christian work is a great work. It is the agency of Almighty God for the accomplishment of divine ends. It has been marked by marvellous accomplishments in days gone by. It is being marked by more marvellous accomplishments in these latter days, and it is going on to more marvellous accomplishments still. Christian work is a large, a general expression. The large is made up of a number of the small. The general includes a number of the particular. The ocean that God made is the aggregate of drops. The sand heap is the aggregate of the grains of sand. The yellow harvest field is the aggregate of stalks in that field. The body that we carry about with us is the aggregate of members belonging to it. And Christian work is the aggregate endeavours of a host of individual disciples of Jesus, with their Master's blessing upon their endeavours. The individual endeavour, thus put forth, is honoured of God, and responsibility for such endeavour is emphasized by God.

Individual responsibility in Christian work is an important part of Biblical instruction. Our Saviour speaks of giving "to every man his work." Significance, in this connection, attaches to these words. "None of us liveth to himself, and no man dieth to himself." Important is the injunction, "Work out your own salvation with fear and trembling." No one is born in our stead. No one can do the work appointed for us to do. "Every one of us shall give account of himself to God." For what? For the way he has spent the time and talents committed to him as an individual. Then there are the examples in Scripture, notably in the New Testament. When Peter came to know the Lord, he set to work for the Lord. When Paul was changed by grace, individual responsibility found expression in the question, Lord, what wilt Thou have me to do? And chiefly there is our Saviour's example. From country place to village, from village to town, from town to city, He went about doing good. If asked why the energy, why the enthusiasm in endeavour, why the constant aim for others' good, personal responsibility in the God-Man would answer: "About My Father's business."

Individual responsibility in Christian work is emphasized when it is remembered that the first promptings of a heart changed by grace are to do something in Christian work. If the woman at Jacob's well is brought to believe through the Messiah's magnificent declaration, "I that speak unto you am He," away she goes to the men in the distance with personal responsibility, crying, "Come, see a man which told me all things that ever I did." If the blind man in John ix., through the healing touch of Jesus, is enabled to say, "One thing I know, that, whereas I was blind, now I see," responsibility felt for engaging in Christian work leads him to say to his twitting questioners, "Will ye also be His disciples?" If Philip responds to the invitation of Christ when He said, "Come, follow Me" individual responsibility started him out on Nathanael's path that he also might be a sharer in Messiah's blessings.

The mother holds in her arms her sick child. The father nurses on his knee his injured boy. Sympathy, love, responsibility prompt to the use of those remedies which open the way to health and strength. Son or daughter is sick with sin. One's own is not yet Christ's own. Love and responsibility arouse to tell of Christ, the only way of salvation. Your neighbour's house is on fire, and he is asleep within; individual responsibility prompts you to tell him of the danger and to rescue him if you can. Your neighbour's soul is yet unsaved; responsibility to God and man leads you, if a Christian, to tell him of Jesus, the

mighty to save. Your own soul is glad; personal responsibility urges on you to say to your wayward brother: "Hear what the Lord hath done for me." Jesus has brought you from death unto life; responsibility suggests that your story might cheer your Christian brother, so you are led with the Psalmist to say: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." If we know the love of God, then His love to us and ours to Him tell of responsibility toward Him and His; so from the pulpit, by the way, in the home and elsewhere we tell "the old, old story of Jesus and His love."

Individual responsibility in Christian work has a fresh meaning when the advantages of that work are considered. The spirit of the idler is the spirit that pleases the Evil One. The spirit of the Christian worker is the spirit that pleases the Holy One. When the Christian ceases to work, he ceases to pray and to grow in grace. Work in some form or other is the requirement of the servants of God. Elijah, when his occupation was gone, sat down under the juniper tree and rebelliously requested that he might die. The restorative was work. Advantage came when he arose at the bidding of God, and, yielding to responsibility, went to Damascus and anointed Hazael to be king over Syria, Jehu over Israel, and Elisha to be prophet in his stead.

The working Christian is the happy Christian. The working Church is the prosperous Church. And the key-note of success in any work is the feeling of responsibility in the doing of it. Work for Christ among ourselves or others is what prospers ourselves, and helps those to whom our kindly endeavours are extended. Work! What meaning the word contains! It suggests a door that opens out upon contentedness, cheer, prosperity. It suggests a door closed against loss, ill-will, sin. Offensive smells arise from the standing pools. From this place, too, proceed, the noise of the croaking frog. The Church that is not alive by the Spirit of God has an ill savour for the world, and a complaining voice that grates upon the ear of God. The singing river brings blessings to the land, and the working men and women, feeling their responsibilities toward Him who loved them and gave Himself for them gladden the world and please the Saviour.

Individual responsibility in Christian work has a crowning significance when, looking ahead, we behold possibilities. What can I do? says a professing Christian. Instead of growing cold by the inquiry, let warmth come by the Scriptural reply; "I can do all things through Christ which strengtheneth me. Christian work! What possibilities does it hold in its hand! All great enterprises have had their small beginnings. The great river at its source may be stepped over. The great building has its beginning in the first brick or stone. The whistling engine, running at a mile per minute, left the station very slowly. Our great Canadian enterprise that links ocean to ocean had a humble commencement. The coral insect is tiny, and its first atom laid is a small affair. But atom after atom, laid hour after hour, makes first the strong foundation at the ocean's bed. The jagged reef soon lifts its head above the waters. By this rock the waters are divided, and on this reef the ships are wrecked. Hither the seeds are carried, and upon it the forests grow. To this new soil man comes and man multiplies. Here the world's occupations are conducted, and here is a held for the heralds of the cross to tell to dying man the way of life through a risen Christ. And on this land, which began with the insect's atom, is prepared a portion of the redeemed for heaven.

Behold the Christian Church to-day, with its millions who know and love the Lord! What was it at first? And how has it grown? Note. John the Baptist became a follower of Jesus at the latter's baptism. John told of Jesus, then believed Andrew and the other John. Andrew found Peter, who numbered the fourth. Jesus called Philip, and Philip brought Nathanael. In that half-dozen is the beginning of the Christian Church. And so on, by preaching like Peter, by personal solicitation and endeavour like Andrew and Philip, the original six have multiplied into millions.

Looking to the writer as their pastor is a congregation now with a membership of something over 400. If each member this year were the means of bringing one soul to the Saviour, and this new number bringing each a new one to Jesus the next year, and this growth continuing, about the time the writer would reach his fiftieth birthday the whole world would be converted to Christ. Would God that were our jubilee! What amazing possibilities give the crowning significance to the subject before us! We may well thank and be encouraged. The Lord "is rich unto all that call upon Him." In doing our work we find God's already done. If, here and elsewhere, individual responsibility in Christian work merged into prayerful and spiritual endeavour, soon would be here the day for which we pray and for which we long.

KEEP this ever-busy, every-tempted ever-active heart of thine with ceaseless care and with prayer, and in heaven you will find that the pure in heart shall see God.

## THE PRESBYTERIAN CHURCH IN WOODSTOCK.

In the year 1834 the few Presbyterians who had settled in Woodstock held a meeting for the purpose of organizing a congregation, and the procuring of Gospel ordinances, in connection with the Church of their fathers. About three years elapsed before the object aimed at could be said to have been, in any good degree, attained. In the meantime they availed themselves of the privilege of worshipping with their fellow Christians of other branches of the Church, as opportunity offered. Meetings were held in private houses, and subsequently in what was known as Goodwin's schoolhouse, which stood on the site now occupied by the International Hotel, on the corner of Dundas and Bay Streets. The leading spirit in the meetings referred to was the late Mr. David White, who for so many years afterward, rendered valuable service and exerted great influence as an honoured elder of the Church.

In 1837 Sir Francis Bond Head, then Governor, granted a site, on Graham Street, for a church. On the 13th of March, of that year, a meeting was held, of which a record has been preserved.

Those present were Robert Henry, chairman; George Henry, William Shearer, David White, John Bain, Alexander Green, John Greig, James Wilson, James Barclay, Sam McKay, James Johnston, Donald McPherson, James Murray, James Patterson, James Sherran, William Madden, John Buchanan, William Forbes. These, together with William C. McLennan, John Douglas and George Strauchon, who came to the place some time afterward, may be truly said to be the fathers of the Presbyterian Church in Woodstock.

Formal organization was not effected till the fall of 1838, when the Rev. Alexander Gale, of Hamilton, was sent here by Presbytery for that purpose. But, as early as 1835, the late Rev. Mr. Murray, of Blenheim, commenced an occasional Sabbath service in Woodstock; and, about 1836, the late Rev. Donald McKenzie, of Embro, commenced to conduct a Sabbath service once a month, and kept it up till the time of the induction of the late Rev. Daniel Allan into the pastorate of Woodstock and Stratford, which took place shortly after the organizing of the congregation by Mr. Gale above referred to.

Mr. Allan continued in the pastoral charge of Woodstock and Stratford, about two years, preaching two Sabbaths in succession in each place alternately. In 1840 he resigned Woodstock, and devoted his whole time to Stratford. In 1842, though the congregation had not yet secured a successor to Mr. Allan in the pastorate, they built what was known as St. Andrew's Church, on Graham Street. Two years afterward came the memorable Disruption, and the congregation, with few exceptions, adhering to the principles of the Free Church, were again without a church building, as the property passed to those who remained in connection with the Established Church of Scotland. The Free Church party in Woodstock again had recourse to Goodwin's schoolhouse, where, for a considerable time they met for public worship. Subsequently, they obtained the use of the old Wesleyan chapel, which stood on Graham Street, and a Mr. David McKenzie, who taught school in the place, served in the double capacity of teacher and preacher. St. Andrew's congregation soon obtained a minister, the Rev. Mr. Sim; but the Free Church party were without a pastor from the time of the Disruption in 1845, or indeed, more strictly speaking, from the time of Mr. Allan's resignation in 1840 till the ordination and induction of the Rev. W. S. Ball in 1848. In the following year Knox Church was built, and in the same year steps were taken toward the formation of a second congregation, many who had in the meantime settled in the place desiring service in the Gaelic language. In 1850 the Presbytery of London organized the congregation of Chalmers Church, and in 1852 Chalmers Church was built.

We have already referred to the Rev. Mr. Murray, of Blenheim, as having commenced to conduct occasional services for the Presbyterians of Woodstock as early as 1835. Mr. Murray was connected with the United Presbyterian Church, and those in Woodstock adhering to that branch of Presbyterianism formed in the course of some years the congregation of Erskine Church, which with Erskine Church, Ingersoll, became one pastoral charge, under the pastorate of the Rev. Archibald Cross, about the year 1848.

We have thus traced the origin of four Presbyterian Churches in Woodstock. Days of union and consolidation were happily drawing near. In December, 1869, the congregation of Erskine Church united with Knox Church, and a few years afterward the members of St. Andrew's Church distributed themselves in the sister congregations, some going to Knox Church and some to Chalmers Church, as convenience or personal preference might dictate. In these two congregations the Presbyterianism of Woodstock has finally become consolidated, to the great advantage of all concerned, and to the greater strength and influence for good of that branch of the Church in the place, and as the appropriate result of the union of Presbyterianism throughout the Dominion.—*Sentinel-Review.*

**Words of the Wise.**

HOLINESS is not the way to Christ, but Christ is the way to holiness.

IT is a sad thing to be often eating of the tree of knowledge, but never to taste of the tree of life.—*Quarles.*

BLOVED! God meets those who are in the way; Satan meets those who are out of it.—*Harington Evans.*

PRAYER, the saint's delight, the golden key

That doth unlock the treasury of the Lord! Would that our hearts were ever given to thee,

With one accord!

We may know enough to satisfy ourselves, yet not be able to say enough to silence the cavils of a subtle adversary.

ONE of the earliest and most certain indications of a revived Church will be the remarked revival of family religion.

THE aching head may well cease to throb when laid upon the softest pillow for human pain—"God knows."—*Marion Harland.*

I HAVE been a wretched, sinful man; but I stand at the best pass that ever a man did—Christ is mine and I am His.—*Samuel Rutherford.*

HE who laments what God has taken from him is a server of mammon. He who for care cannot pray is a server of mammon.—*Paul Faber.*

THE man who is not content where he is would never have been content somewhere else, though he might have liked it better.—*Donald Grant.*

**Well Deserved Success.**

(From the New York World.)

The great success of the Knabe Pianos is alone due to their brilliant and superior qualities for harmony, sweetness of tone, great power, and thorough equalization throughout the entire scale, as well as their pliant touch. They are universally pronounced by the press and the musical profession as being unsurpassed by the instruments of any other maker. One of the most prominent qualities of the Knabe Piano, and one which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone, and the general usages of wear, far beyond those of any other first-class maker.

A WISE self-discipline in the maturest of us is not so easy or so common that we may reasonably expect the young to be exemplary in that respect.

GOD is all to thee: if thou be hungry, He is bread; if thirsty, he is water; if darkness, He is light; if naked, He is a robe of immortality.—*St. Augustine.*

IT can never be beneath the dignity of the pulpit to answer any enquiries touching religious faith which an honest and sensible people are moved to ask.—*Austin Phelps.*

OUR duty to love God is because he is lovable. The heart's affections are greater than any presents the hand can bring. Love is the substance of religion.—*Palmer.*

To the complaint, "I make no progress in the Christian life," Sarah Martin, the prisoner's friend, made answer: "Take the Bible on your knees, plough into it, and you will not stand still."

WE are in hot haste to set the world right and to order all affairs: the Lord hath the leisure of conscious power and unerring wisdom, and it will be well for us to learn to wait.—*C. H. Spurgeon.*

THE kingdom of heaven means religion. Religion makes us better, takes away the fear of death, and gives us joy and peace; we have to give up everything to secure it. It is the goodly pearl.—*Holt.*

AS one who carries gunpowder would not wish to be where sparks are flying, lest he should be destroyed, so should we carefully avoid such places and such company as may lead us to sin.—*Thomas Boston.*

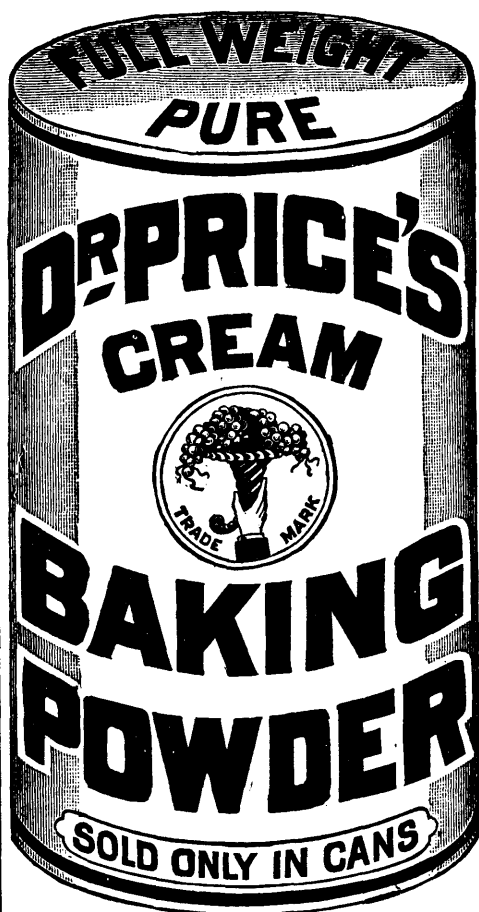
RUTH was still but a young woman; and yet she thought of the day of her death; and thoughts of that day perhaps contributed to fix her resolution to cleave to Naomi. It is best to live with those whose death we wish to die.—*Dr. Lawson.*

CAN you find a law of God which is in itself, and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way.—*Enoch Mellor, D.D.*

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THE GLOBE strenuously opposes the existence of a Senate responsible to nobody, and able to thwart the popular will without punishment.

THE GLOBE, believing Canadians quite competent to make their own commercial treaties, advocates the obtaining of complete self-government in that respect. THE GLOBE advocates Canada's right to be allowed to alter its own Constitution.

THE GLOBE advocates Unrestricted Commercial Reciprocity with the kindred people of the United States. Also wider reciprocal relations in regard to Wrecking Laws, Extradition, etc.

THE GLOBE will demand the abolition of the Revising Barristers, and the repeal of the infamous Dominion Franchise Act. THE GLOBE believes that the Franchise should be dealt with by the Provinces, and that Ontario should have Manhood Suffrage.

THE GLOBE demands the repeal of the scoundrelly Gerrymander Act, by which the Reform party have been deprived of many seats justly their due.

THE GLOBE will set its face against that system of extravagance under which the mortgage of the people's property in the shape of public debt has increased since 1867 from \$75,000,000 to nearly four times that sum; and the annual charge from \$13,000,000 in 1878 to \$36,000,000 in 1886.

THE GLOBE will earnestly advocate taxation for revenue only, the removal of taxation from the necessaries of life, and from raw material.

THE GLOBE will continue to be strongly on the side of Temperance, and will support any measure which promises to give effect to the will of the people, and to improve the Scott Act as a local prohibitory measure.

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### EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, NOVEMBER 3, 1886.

THE Hon. Mr. Mowat meets the particular charge that the Government of which he is the head conceived in any way at the removal of Mr. Massie, and the general charge that his Government truckles to Roman Catholics, with an open, manly, emphatic denial. He simply declares that the charges are false, and that those who make them state that which is untrue, and proceeds patiently and calmly to narrate unreservedly the whole history of the Central Prison troubles. Nine-tenths of the people of Ontario, without respect of party, will believe the Premier in preference to his assailants. Not one of those who have tried to injure Mr. Mowat would dare to stand up before any audience of respectable men, Conservative or Liberal, and publicly state that the Premier of Ontario made an untrue statement. Every decent man in Ontario, Tory or Liberal, believes that Oliver Mowat is a true man. Of course, Mr. Mowat's denial will be met with the usual amount of shuffling. "We did not mean this, and we did not say that, and we did not charge the other," and all the ignoble arts used in a certain quarter for promoting "the spirituality of the Church." Sensible people will not be deceived by such shuffling. Tories as well as Liberals believe that Oliver Mowat is a man of truth and honour, and his statements will be taken by every body as giving the real facts of the case.

THE letter of the Hon. Oliver Mowat, addressed to the Rev. Mr. Milligan, and published in Saturday's *Globe*, will be admired by many outside the party to which the honourable gentleman belongs. It is fair, candid and gentlemanly throughout, and whilst it exposes with merciless logic the plot that was laid to make political capital out of the Massie affair, there is not a word in the letter that savours of personal or political bitterness. The iron hand with which the veteran Premier holds up some of his assailants to the scorn of all honest and truthful men is covered with a silken glove. Let any fair man read Mr. Mowat's letter, and read the productions of some of his assailants, and then candidly ask himself whether the chancery lawyer and party politician does not show much more of the spirit of a Christian gentleman than was shown by some of these assailants. The bitterness, the malignity, the coarseness of some of his assailants contrasts strongly with the calm, fair and Christian tone of the Ontario Premier. It is quite true that the Premier informs some of these assailants that their statements are untrue; but then no other word would bring out the quality of the statements. Mr. Mowat might have used a much harsher word, but he would not use a ruder one and state the facts. The lawyer and party politician has certainly shown the people of Canada that truth, honour and justice are much more likely to be found in the Attorney-General's office than in some places that make higher claims to sanctity.

THE full reports given by the *Globe* and *Mail* of the sermons of the Georgia evangelists are a marked sign of the times. We venture to think that these reports, made at considerable expense, are a sign that the times are greatly improving. Had not the conductors of these journals believed that a majority of

their readers felt a certain degree of interest in such matters it is only fair to assume that so much space would not have been given to the reports. The publication from day to day of so many solid columns, taken *verbatim* by the best shorthand writers in the country, shows that the leading journals are favourable to morality and religion, and that a large majority of their readers are interested in religious movements. These are two good things. There never was a time when the secular press of Ontario gave as much attention to Church matters as it does at present. Take up almost any exchange, and you often find more items on local church matters than on matters of any other kind. There are, we venture to say, few journals in Ontario that are not willing to help every congregation in the locality in which they are published. Taken as a whole, the tone of the press of Ontario is decidedly friendly to morality and religion. An honest recognition of this fact will tend to secure, even to a still greater extent, the co-operation of the press in every good work. Publishers and editors are not made better or more friendly to any good cause by telling them that "they make their bread and butter by lying"; more especially when they know the charge is false.

AMONG the thousands of young men who come to Toronto from all parts of Ontario, many are Presbyterians. Perhaps a larger number of our student population belong to the Presbyterian Church than to any other. What we wish to say here is that these young men should in some way or another be properly introduced to the pastors of the Presbyterian Churches in Toronto. Those who are members in full communion should bring their certificates with them and unite with one of the city churches at once. It is quite easy to say "No use in connecting oneself with a church for six months." Some young men can drift a long way from their ecclesiastical moorings in six months. It is just at this point that many young men are lost to the Church. They come to the city, form no Church connection, go around the different places of worship, and soon form associations that are a long way from Presbyterian. Young men who are not members in full communion should also be properly introduced to the pastor of some city church. We occasionally hear complaints about want of attention to young men who come to the city. In most cases the fault does not lie with the Church. There is not a Presbyterian pastor in Toronto who would not willingly look after any young men committed to his care. There is not a Session in Toronto but would willingly do its duty toward young men from any part of the country. But how can ministers and elders do their duty in this regard if the young men are not made known, or do not make themselves known? All the labour involved in an introduction would be the writing of a postal card by the parents or former pastor of a young man coming to the city. But for want of that postal card the young man is sometimes lost to the Presbyterian Church.

WE often hear it said that the evils of the liquor traffic are greatly exaggerated. It is also charged that the exaggerations come from professional temperance lecturers, and others who are interested in making the business seem as black as possible. Some temperance lecturers are, we admit, guilty of intemperance in the use of language; but we doubt if any temperance lecturer ever made stronger statements than are made in the following extract from a recent address to a grand jury by Mr. Justice Hawkins, one of the most eminent English judges:

When I come, he said, to look through the calendar, and when I see the number of cases which have been committed under the influence of drink, I cannot help saying a word or two on that subject. Every day I live the more I think of the matter, and the more firmly do I come to the conclusion that the root of almost all crime is drink, that revolting tyrant which affects people of all ages, and of both sexes; young, middle-aged and old; father and son, husband and wife, all in turn become its victims. It is drink which, for the most part, is the immediate and direct cause of those fearful quarrels in the public streets at night which terminate in serious mischief, or some other outrage. It is drink which, for the most part, is the incentive to crimes of dishonesty. It is drink which causes homes to become impoverished, and traces of the misery which it causes are to be found in many a cottage denuded of the commonest articles of comfort and necessity, which have gone to the pawnshop simply to provide for that hideous tyrant, drink. I believe, knowing what I do, and having by experience had my attention drawn to it, that nine-tenths of the crime in

this country is engendered inside the doors of the public houses.

Mr. Justice Hawkins is not known as a temperance advocate. Quite likely he is not a total abstainer. A leader at the English Bar for years, and now one of the most eminent of English judges, he has had special opportunities for seeing the crime caused by drinking customs. He tells us that nine-tenths of it is engendered inside the doors of public houses. The testimony of this eminent Englishman is no doubt true.

### THE TWO SAMS.

WHATEVER may be a true and just estimate of the style, method and teaching of the Southern evangelists who have lately visited Toronto, there is but one opinion as to the widespread interest they have awakened, not only in the city itself, but, by reason of the full reports in the leading daily journals, throughout the country. Concerning the methods employed, and the utterances of the men, opinions are very divergent. Some enthusiastically endorse every thing said and done. Many are in a state of ecstatic rapture over every thing connected with them. Others, while disapproving of their methods, and especially the language often employed, cordially approve of the effort as a whole to rouse a deep interest in the minds of men on matters of momentous import to every one. There are still others, not uncharitable in their judgments, and earnest in the Christian life, who speak strongly on the general style in which Sam Jones expressed himself. Such feel deeply grieved at the slipshod manner in which sacred things were too often dealt with. That there is room for such an opinion is self evident.

There can be no doubt that the visit of these Southern Evangelists has demonstrated as "Knoxonian" in his own happy and peculiar way puts it—that, despite the talk that religion is not a subject occupying men's minds to any extent, there is no question that comes home more powerfully to the hearts of the people than that relating to eternal salvation. Many things demonstrate this. The wildest spiritual vagaries propounded by manifest lunatics are sure of securing followers. No age has been without startling spiritual delusions. Whenever men, having themselves a profound conviction of the truth, speak plainly and naturally, they are certain to influence those they address on subjects of vital religion.

The Christian ministry and all earnest Christian workers may rest assured that if in a spirit of true consecration and brotherly kindness they testify of Christ and seek to commend Him to the acceptance of their fellow-men, they will not speak in vain. There is no necessity for the cultivation of erratic and eccentric modes of address. These may tickle and amuse, but are by no means essential. While they may draw attention, to some people they prove stumbling-blocks; they are questionable helps at the best, and sometimes they prove positive hindrances. It is not without meaning that while Mr. Small did not indulge in *outré* modes of expression in his discourses, betokening wide culture, extensive reading and literary finish, he was not the popular favourite his co-worker Mr. Jones proved himself to be. His work, however, was none the less effective, and commended itself more readily to many who were not particularly attracted by Mr. Jones' eccentricities.

Mr. Jones claims not unfairly to act and speak naturally. This is always and everywhere commendable. In preaching, as in every thing else, it is a great power. Man is so prone to imitation that, almost unconsciously, he is disposed to mimic those who have exerted an influence over him for good, especially in his mental and spiritually formative stage. Some might be disposed to ask whether Mr. Jones did not occasionally try to assist nature in his endeavours to make his idiosyncrasy a little more pronounced than nature intended. His method of dealing with his critics is perfectly natural. He is a kindly, genial man, and in certain moods he expresses himself rather grateful than otherwise for the honest and candid expressions of opinion on his utterances. At other times he talks in a strain that shows he resents plain speaking when applied to himself. One who speaks so plainly as he sometimes does of ministers and churches can hardly expect immunity from criticism. To feel and speak as he does whilst subjected to the process clearly proves that he acts naturally. It is also noticeable that he is

somewhat given to what looks very like egotism. He is evidently a profound believer in Sam Jones. His teaching is rudimentary. It would not be necessary to object very seriously to this were he not in the habit of speaking disparagingly of a fuller, richer, and more comprehensive elucidation of scriptural truth. Christ, and Him crucified, is still and will continue to be the wisdom and the power of God unto salvation.

These men are really strong and powerful in their fearless and unflinching denunciation, with prophet-like zeal, of prevailing sins. The festering social iniquities that work so much ruin in every community were grappled with the utmost directness and success. The good they have done in this respect is unquestioned. They have a great and a good work, to do and they are seeking to accomplish it in their own way. In so far as they work earnestly for the benefit of their fellow-men and the glory of God they will have the encouragement and approval of all good people of every denomination.

#### TWO STANDARD BEARERS FALLEN.

THE Irish Presbyterian Church has recently been called upon to mourn the departure of two of her most illustrious sons. She is rich in great and good men, but she has suffered loss in the comparatively early removal of two such men as William Fleming Stevenson and Thomas Croskery. These distinguished men were honoured and esteemed, not only by Presbyterians throughout the world, but in all sections of the Christian Church they were respected for their worth and their works' sake.

William Fleming Stevenson was a native of Strabane, where he was born on the 20th September, 1832. He received his preliminary education in his native place, and afterward in Belfast. He then prosecuted his studies in Edinburgh University, where he graduated. In the same University he took his theological course, proceeding afterward to Germany. His continental residence, if it added to the breadth of his culture, did not lessen his attachment to the great cardinal doctrines of evangelical Christianity, which he loved to preach with all the warmth and fervour of his affectionate nature. Licensed to preach by the Presbytery of Strabane in 1856, he devoted several of the first years of his ministerial life to mission work in the neglected districts of Belfast. This he did voluntarily and by choice, not of necessity. A young man of his talents and training would have promising openings almost anywhere. Such a choice on his part indicates the value of the insight and experience that can be obtained in no other sphere. A few years spent in mission work of this kind helps wonderfully to develop human sympathy, and to deepen the conviction that the Gospel of Jesus Christ is the most powerful remedial agent that can be applied to suffering, sorrowing and sinning humanity. A new congregation was formed in Rathgar, to which Mr. Stevenson was called. He was ordained there in 1860. Beginnings were small, but in the course of a few years, under his faithful and impressive ministry, the congregation reached a prominent place in spiritual power, Christian activity and liberality.

Dr. Stevenson's influence was early recognized in consequence of the publication of his excellent volume, "Praying and Working." It had a most extensive circulation, and a very beneficial effect on the cause of missions, a subject that lay close to his heart. He was appointed Joint Convener with Dr. Morgan, of the Foreign Mission Committee of the Irish Presbyterian Church, and after the death of his coadjutor he retained the office for which he was so eminently fitted, up to the time of his own demise. At the request of the General Assembly in 1877 he made a missionary tour of the world, the result of which only deepened his devotion to the great work in which to the close of life he displayed undiminished interest. He was appointed Duff Lecturer in the Free Church College, Edinburgh, giving an admirable series of lectures on missions in that institution.

Among his valued and intimate friends was Dr. Norman McLeod, who was deeply attracted to the young Irish divine, whose services the first editor of *Good Words* enlisted in that great and successful literary venture.

Professor Croskery, D.D., was also a very remarkable man. He was a native of County Down, and a descendant of good Presbyterian stock. Educated in Belfast College, he was for a time engaged in

journalism. In this capacity he was for a short period employed in the United States. He began his ministerial life in a small congregation in his native Province, whence he removed to the South of Ireland. He then accepted a call to a congregation in Derry, where he continued to minister until he received the appointment to a professorship in Magee College, afterward succeeding Professor Smith, D.D., in the chair of Theology, which he occupied with distinction and success till the time of his death. Professor Croskery's scholarship was extensive, varied and accurate. He was withal a man of gentle demeanour and unassuming modesty. Thoroughly attached to the doctrines and polity of Presbyterianism, he was an able defender of the Church against the insidious errors and ways of Plymouthism. He was also a voluminous contributor to the leading reviews both in Britain and America. These contributions, it is to be hoped, will be published in collected form both for their own intrinsic value and as a fitting memorial of the industry and erudition of their gifted author.

The Presbyterian Churches throughout the world join in sympathy with the Irish Church in their recent bereavements.

### Books and Magazines.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This exquisite monthly continues to supply instruction and delight to its extensive circle of eager readers.

ST. NICHOLAS. (New York: The Century Co.)—Great things were promised to the readers of *St. Nicholas* in the new volume. The first number is fully up to the mark. *St. Nicholas* fulfils its promises.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This admirable magazine, filled with good, varied and instructive reading and first-class illustrations, is a welcome weekly visitor in many thousand homes.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The most noteworthy papers in the November number of this excellent Canadian monthly are "Through the Old Dominion and the Carolinas," "Jamaica and its People," by Rev. John G. Manly, "John Milton," by Francis Huston Wallace, B.D., and "The Great North-West," in which latter the thrilling story of the late rebellion is told. Most of these papers are illustrated by engravings.

THE CENTURY. (New York: The Century Co.)—The new volume of the *Century* begins well. The most prominent feature of the November number is the commencement of the "Life of Lincoln" by writers who had exceptional opportunities of knowing and understanding one of the central figures of American history. John G. Nicolay and Colonel John Hay, the authors, held the post of private secretaries. Another interesting paper is by Theodore Roosevelt, in "Machine Politics in New York City." The war papers are continued. Several military men who were prominent in the action describe the Battle of Gettysburg. Frank R. Stockton begins a new work of fiction in this number. Principal Grant, of Queen's University, contributes an open letter on "Time-Reckoning for the Twentieth Century."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The place of honour in the November *Atlantic* is occupied by a clever story by Josiah P. Quincy, entitled "The Peckster Professorship," which treats of a question of the day, and will attract much attention. Mr. Percival Lowell contributes "A Korean Coup d'Etat," and Mr. John Fiske has a paper on the "Germs of National Sovereignty in the United States." The third paper of the serial, "French and English," by Philip Gilbert Hamerton, is marked by the interest which distinguishes everything that he writes. Besides these, Mr. Henry Van Brunt's article on "Richardson the Architect," will be read by his many friends and admirers with special interest. Miss Murfree and Mr. Bishop continue their serial stories; there is a charming paper entitled "Wood-Fears," and some poetry by Andrew Hedbrooke, Lucy Larcom and Margaret Deland. "The Blind Man's World," a sketch by Edward Bellamy, should not be forgotten. And there are, besides the usual criticisms, Contributors Club, and Books of the Month. The number, as a whole, is one of unusual excellence, and sustains the high standard which the *Atlantic* always sets for itself.

#### THE MISSIONARY WORLD.

LADY DUFFERIN'S ASSOCIATION FOR MEDICAL AID TO THE WOMEN OF INDIA.

"The Begum of Bhopal, in addition to the munificent gifts already presented, is about to establish a female ward, under a lady doctor, in Bhopal, whilst the high priest of the Hindu temple of Baidynath has offered gold and silver medals to female medical students belonging to Brahmin and other high castes."—*Times*.

We extract from an article of Lady Dufferin's, in the *Asiatic Quarterly Review*, some paragraphs explaining the position of the National Association, as regards Medical Missions.

The National Association is founded upon the principle that it is to be strictly unsectarian, and the consideration of this point comes appropriately next to the question of difficulties, for although it seems more easy theoretically in practice, we find ourselves constantly stumbling up against it; and the reason of this is that, having strongly at heart the organization of a system of medical relief for the women of the country, we are yet obliged sternly to keep aloof from almost the only organization for the purpose which exists and is already in working order. Scattered over various parts of the country there are missionary ladies, with dispensaries or small hospitals, doing an immense amount of excellent medical work, and ready to do more if only they had the money necessary for enlarging the field of their labours. These little dispensaries, and the doctors already there speaking the language, having acquired the confidence of the people, with that religious and self-sacrificing spirit in their hearts which enables them to work for the good of others without thought for themselves, would have been of the greatest possible help to us; but we cannot employ them, and it is absolutely necessary to abstain from so doing, for we are bound in honour to use the money subscribed on the faith of our unsectarian principles, in such a way as to satisfy the most exacting critic.

As, however, it is rather important that our exact position with regard to the medical mission should be understood, I will try to explain it. In answer to questions which were put to the committee by a missionary lady who is in charge of two dispensaries in Bengal, we replied in the following terms:

I. The National Association cannot employ missionaries, nor can it provide hospital accommodation in which it is intended to continue medical treatment with religious teaching.

II. No officers in the employ of the National Association can be allowed to exercise a missionary calling.

III. The National Association cannot undertake to provide funds for the travelling expenses, or establishment of Medical Missions.

We have thus stated clearly that we cannot aid missionary work, but while we are compelled to stand aloof from the Medical Missions, yet we have a philanthropic work in common, and we certainly have no wish to be considered antagonistic to them. We cannot help them, but I do think that the policy of the National Association with regard to them should as a rule be of one non-intervention, and that we should leave them undisturbed in the places where they are already established, except in the case of very large towns, where there is room for a second medical establishment, or where the municipality or the inhabitants of the district supply the funds necessary for obtaining the services of another lady doctor; then it would be our duty to aid such a locality in procuring the desired medical assistance.

THERE are now no less than thirty-six different missionary societies represented in India, besides ten or more private missions. The English Baptists were the first to enter this great field (passing by the early Danish Missionary Society, which sent the first Protestant missionaries to India in 1705), and the Disciples of Christ, whose mission dates from 1883, the last. All branches of the Church are represented. Europe and America—Great Britain, the Continent, the United States and Canada—all are here, labouring hand in hand for the uplifting of India.

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

## Choice Literature.

## MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

## CHAPTER I.

Ever since the nursery dinner has the rain come pouring down all over the fields and meadows, the lawns and gardens, the roofs and gables of old Wareham Abbey, in the county of Sussex.

Ever since the cloth was cleared away have two little curly heads been pressed together at the nursery window, and two pair of eager eyes been watching the clouds and sky.

What a dreadful wet afternoon! It is so particularly tiresome, as their father is expected home to-day, and had promised the two little brothers that they should come and meet him at the station.

There would be no room for Virginia in the dog cart, and so, if they promised to sit very still, and not stand on the wheel to get in, or jump out before the carriage had stopped, or do any thing else equally extraordinary, they were to have been trusted to old Peter, the coachman, and what fun that would have been!

To get away from Virginia for so long was the height of human enjoyment. She seemed to them a being created on purpose to interfere with every plan of enjoyment, to foresee danger where they only saw fun, and so bring the shadow of her everlasting "Ne faites pas ceci ne faites pas cela," across the sunny path of their boyish schemes and pastimes.

Poor Virginia! if she had been brought to the bar of their young judgments, she would have been at once condemned without any reference to extenuating circumstances. And yet she was, in the main, a good, well-meaning woman, but unfortunately gifted with "nerves"; and the responsibility of the entire charge of the children of a widower, who was a great deal away from home, made her life an anxious one, more especially as they were a pair of the most reckless creatures that ever were born—fearless of danger, heedless of consequences, and deaf to entreaty or remonstrance.

Little Miles the younger, as she often told their father, was well enough alone; she could manage him perfectly, for, being only four years old, he was amenable to authority; but "Monsieur Humphrey——!"

Words always failed Virginia at this juncture. She could only throw up her hands, and raise her hands to the ceiling, with a suppressed exclamation.

Sir Everard Duncombe was a member of Parliament, and during the session was almost entirely in London, so that beyond his Saturday to Monday at the Abbey, his children saw little of him at this time of the year.

During these flying visits he was overwhelmed with complaints of all M. Humphrey had done during the past week: how he had climbed impossible trees and jumped from impossible heights; how he had gone into the stable right under the horses' heels, or taken a seat in the kennel with the blood-hound; how narrowly he had escaped tumbling over the ha-ha one day, and slipped into the pond the next; in fact there was no end to his misdemeanors.

But the point on which Virginia harped was that he had led his little brother into all sorts of mischief; for what Humphrey did, Miles would do too, and where Humphrey went, Miles was ready to follow.

It was quite another thing, as Virginia urged, for Miles. Humphrey was proof against colds, coughs and accidents of all kinds; but little Miles was physically weaker, and had moreover a tendency to a delicate chest and to croup; so that cold winds and wet feet and over-exertion could not be too carefully avoided.

Timid and gentle by nature, clinging and affectionate by disposition, he was just the child a father delights in, and to him Sir Everard's affections were almost wholly given.

Lady Duncombe had observed her husband's partiality for his younger boy for some time before her death, and had more than once taxed him with it.

"Miles is such a little coaxing thing," he answered, taking the child up in his arms, and stroking the little curly head which nestled at once so contentedly down on his shoulder. "If I took Humphrey up, he would struggle to get down, and be climbing over the tables and chairs."

"Humphrey is three years older," argued Lady Duncombe; "you could not expect him to sit so still as a baby not yet two; but he is quite as affectionate as Miles, in a different way."

"It may be so," Sir Everard returned; "but it is very engaging when a little creature clings to one in this way, and sits for hours in one's lap."

Lady Duncombe did not answer, but her eyes wandered from the fair-haired baby and rested on her eldest boy, who for three years had been her only child. To her, at least, he was an object of pride and pleasure. She gloried in his manly ways, his untiring spirits and activity; and loved his rough caresses quite as well as the more coaxing ways of his baby brother.

How she delighted to see him come rushing into the room, and make one bound into her lap, even if he did knock down a chair or so on the way, upset her work box and its contents, and dirty the sofa with his muddy boots. What then? Did not his eager kisses rain upon her cheek? Were not his dear rough arms a round her neck? Did she not know what a loving heart beat under his apparent heedlessness and forgetfulness? What if he forgot every injunction and every promise, if he did not forget her? What if he took heed of no one and nothing, if her look and her kiss were always sought and cared for!

Oh! it was a sad day for little Humphrey Duncombe when that mother was taken away from him; when the long, wasting illness ended in death; when the hollow eye, which to the last had rested on him, closed forever on this world; and the thin, transparent hands were folded for the last time on the breast where he should never again hide his curly head, and sob out his confession and repentance.

Sir Everard, overwhelmed by the blow which had fallen

upon him, hardly saw his children during the early days of his bereavement.

When he did, he was surprised to find Humphrey much the same as ever; still noisy and heedless, still full of mischief, and apparently forgetful of what had happened.

"He has not much heart," was his inward comment, as he watched the little figure, in its deep mourning, chasing the young lambs in the meadow.

Sir Everard saw the boy to all appearance the same, because he saw him in his moments of forgetfulness, when nature and childhood had asserted their rights, and the buoyancy of the boy's disposition had enabled him to throw off the memory of his sorrow; but he did not see him when the sense of his loss was upon him; did not see the face change, when the recollection came over him; did not hear the familiar name half uttered, and then choked by a sob. He did not see the rush to the drawing-room, with some new treasure, some new plan to be unfolded—and the sudden stop at the door, as the thought swept over him that on the well-known sofa there is now no mother's smile awaiting him, no ever-ready ear to listen and sympathize, no loving kiss, no responsive voice—and the low sob of pain, the listless drop of the arms to the side, and the rush away into the open air, away and away, anywhere, to escape from the grief and the longing, and the blank sense of desolation.

Only He, who dwelling in the highest heavens, yet vouchsafes to behold the lowest creature here upon earth, knew what was in the heart of the boy; as no one but He saw the pillow wet with tears, and heard the cry breaking forth in the dead of the night from the inmost recesses of the poor little orphaned heart: "Oh, mother! mother! what shall I do without you!"

All this had happened about two years before the day of which I am speaking, when the rain was acting its time-hackneyed part before the two little spectators at the window.

It had faded out of little Miles' mind as if it had never been; he could not even remember his mother; but in the mind of the elder boy her memory was still, at times, fresh and green.

Weeks and months might pass without his thoughts dwelling on her, but all of a sudden, a flower, a book, or some little thing that had belonged to her, would bring it all back, and then the little chest would heave, the curly head would droop, and the merry brown eyes be dimmed by a rush of tears.

There was a full-length picture in the now unused drawing-room of Lady Duncombe, with Humphrey in her arms; and at these times, or when he was in some trouble with Virginia, the boy would steal in there, and lie curled up on the floor in the darkened room; putting himself in the same attitude that he was in the picture, and then try to fancy he felt her arms round him, and her shoulder against his head.

There were certain days when the room was scrubbed and dusted; when the heavy shutters were opened, and the daylight streamed upon the picture. Then the two little brothers might be seen standing before it, while the elder detailed to the younger all he could remember about her.

Miles had the greatest respect and admiration for Humphrey. A boy of seven who wears knickerbockers is always an object of admiration to one of four, who is as yet limited to blouses; but Miles' imagination could not soar beyond the library and dining room; and he could not remember the drawing-room otherwise than a closed room; so his respect grew and intensified as he listened to Humphrey's glowing description of the past glories of the house, when the drawing-room was one blaze of light, when there were muslin curtains in the windows, and chintz on all the chairs; and mother lay on the sofa, with her work-table by her side.

Dim and shadowy was the little fellow's idea of the "mother" of whom his brother always spoke in softened tones and with glistening eyes; but that she was something very fair and holy he was quite sure.

Deep was his sense of inferiority to Humphrey in this respect; and a feeling akin to shame would steal over him when one of their long conversations would be abruptly put an end to by Humphrey's quick, contemptuous "It's no use trying to make you understand, because you don't remember her."

A very wistful look would come over the pretty little face on these occasions, and he would humbly admit his great degradation.

It was Miles' admiration for his brother that was thebane of Virginia's life. Timid by nature, Miles became bold when Humphrey led the way; obedient and submissive by himself, at Humphrey's bidding he would set Virginia at defiance, and for the time be as mischievous as he.

That "l'union fait la force," Virginia had long since discovered to the ruin of her nerves and temper.

And now Virginia has several times suggested that if Humphrey will submit to a water-proof coat and goshes, he may go and meet his father at the station; and Humphrey has consented to come to terms if Miles may go too.

But here Virginia is firm. No amount of wrapping up would prevent Miles from catching cold on so damp and rainy a day, as she knows well, by fatal experience; so the fiat has gone forth, either Humphrey will go alone, or both will stay at home.

"Don't go," pleaded little Miles, as they pressed their faces against the window: "it will be so dull, all alone with Virginia."

"She's a cross old thing," muttered Humphrey; "but never mind, Miles, I won't go without you, and we'll count the raindrops on the window to make the time pass quick."

This interesting employment had the desired effect, and the next half-hour soon slipped by. Indeed, it was so engrossing, that the dog-cart came up the avenue, and was nearly at the hall door before the little boys perceived it.

"Qu'est-ce que c'est donc!" exclaimed Virginia, startled by the jump from the window-sill to the floor.

"C'est mon père," was all the information he vouchsafed her, as he rushed out of the room.

"M. votre père! Attendez donc que je vous arrange un peu les cheveux."

She spoke to the winds: nothing was heard of Humphrey but sundry bumps and jumps in the distance, which told of his rapid descent down the stairs.

The more tardy Miles was caught and brushed, in spite of his struggles, and then he was off to join his brother.

He reached the hall door just as the carriage drove up, and the two little figures jumped and capered about, while a tall, dark gentleman divested himself of his mackintosh and umbrella, and then came up the steps into the house.

He stooped down to kiss the eager faces. "Well, my little fellows, and how are you both? No bones broken since last week? No new bruises and bumps, eh?"

They were so taken up with their father, that they did not perceive that he was not alone, but that another gentleman had got out of the dog-cart, till Sir Everard said:

"Now go and shake hands with that gentleman. I wonder if you know who he is?"

Humphrey looked up into the young man's face, and said, while his colour deepened:

"I think you are my Uncle Charlie, who came to see us once a long time ago before you went to sea, and before—"

"Quite right," said Sir Everard, shortly; "I did not think you would have remembered him. I dare say, Charlie, Humphrey has not altered very much; but this little fellow was quite a baby when you went away," he added, taking Miles up in his arms, and looking at his brother-in-law for admiration.

"What a likeness!" exclaimed Uncle Charlie.

Sir Everard put the child down with a sigh.

"Like in more ways than one, I am afraid. Look here," pointing to the delicate tracery of the blue veins on the forehead, and the flush on the fair cheek.

Humphrey had been listening intently to this conversation, and his father being once more occupied with kissing Miles, he advanced to his uncle, and put his hand confidently in his.

"You are a nice little man," said Uncle Charlie, laying his other hand on the curly head; "we were always good friends, Humphrey. But," he added, half to himself, as he turned his bright face up to his, and gazed at it intently for a moment, "you are not a bit like your mother."

The dressing-gong now sounded, and the little boys proceeded to their father's room, to help or hinder him with his toilet.

Miles devoted himself to the carpet-bag, in expectation of some tempting paper parcel; while Humphrey's attentions were given to first one and then the other of the articles he was extracting from the pockets of the coat Sir Everard had just thrown off.

A suspicious check made the baronet turn round.

"What have you got hold of, Humphrey?"

An open pocket-knife dropped from the boy's hand; he had just succeeded in opening the two blades, and was in the act of trying the edges on his thumb nail.

Friling in that experiment, his restless fingers strayed to the dressing-table, and an ominous silence ensued.

"Humphrey," shouted his father, "put my razor down."

In the glass he had caught sight of a well-soaped face, and spoke just in time to stop the operation.

Punishment always follows sin, and Humphrey was dispatched to the nursery to have his face sponged and dried.

By taking a slide down the banisters, however, he made up for lost time, and arrived at the library door at the same time as his father and brother.

Uncle Charlie was standing by the window, ready dressed; and the gong sounding at that moment, they all went in to dinner.

The two little brothers had a chair on each side of their father, and an occasional share in his food.

Dinner proceeded in silence. Uncle Charlie was enjoying his soup, and Sir Everard dividing himself between his two little boys and his meal.

"It is William's birthday to-day," said Humphrey, breaking silence.

The unfortunate individual in white silk stockings, thus suddenly brought into public notice, reddened the roots of his hair; and in his confusion nearly dropped the dish he was putting down before his master.

"He's twenty-two years old to-day," continued Humphrey; "he told me so this morning."

Sir Everard tried to evince a proper amount of interest in so important an announcement.

"What o'clock were you born, William?" pursued Humphrey, addressing the shy young footman at the side-board, where he had retreated with the dish cover, and from whence he was making all sorts of signs to his tormentor, in the vain hope of putting an end to the conversation.

Sir Everard hastily held out a bit of turbot on the end of his fork, and effectually stopped the boy's mouth for a few minutes; but no sooner had he swallowed it than he broke out again:

"What are you going to give William for his birthday present, father?" he said, putting his arms on the table, and resting his chin upon them, that he might the more conveniently look up into his father's face, and await his answer.

Lower and lower bent Uncle Charlie's head over his plate, and his face became alarmingly suffused with colour.

"I know what he'd like," finished Humphrey, "for he's told me!"

The unhappy footman snatched up a dish cover, and began a retreat to the door; but the inexorable butler handed him the lobster sauce, and he was obliged to advance with it to his master's side.

"I said to him to-day," proceeded Humphrey, in all the conscious glory of being in William's confidence, "if father were to give you a birthday present, what would you like? You remember, don't you William? And then he told me. Didn't you, William?"

The direct form of attack was more than flesh and blood could stand. William made a rush to the door with the half-filled tray, and, in spite of furious glances from the butler, disappeared, just as Uncle Charlie gave it up as a bad job and burst out laughing.

"You must not talk quite so much at dinner, my boy," said Sir Everard, when the door was shut; "your uncle and

I have not been able to say a word. I assure you," he added in an undertone to his brother-in-law, "these children keep me in constant hot water; I never know what they will say next."

When the servants reappeared the gentlemen, to William's relief, were talking politics; and Humphrey was devoting his energies to digging graves in the salt, and burying therein imaginary corpses, represented by pills he was forming from his father's bread.

"Will you come and help me with my dinner, next week, Charlie?" said Sir Everard; "I am going to entertain the aborigines, and I shall want a little assistance. It is now more than two years since I paid my constituents any attention, and I feel the time has come."

"What long words," said Humphrey, *sotto voce*, as he patted down the last salt grave, and stuck a bit of parsley, that had dropped from the fish, on the top of the mound. "Father," he went on, "what are abo—abo—"

"Aborigines?" finished Uncle Charlie. "Wild men of the woods, Humphrey; half human beings, half animals."

"And is father going to have them to dinner?" exclaimed Humphrey, in great astonishment.

"Yes," said Uncle Charlie, enjoying the joke; "it will be fine fun for you and Miles, won't it?"

"Oh, won't it!" echoed Humphrey, jumping down from his chair, and capering about. "Oh, father! all you promise, before you even ask Virginia, that we may come down for dinner that night, and see them?"

"Well, I don't know about dinner," said Sir Everard, "little boys are rather in the way on these occasions, especially those who don't know how to hold their tongues when they ought; but you shall both come down in the library and see them arrive."

At that moment Virginia's unwelcome head appeared at the door, and her unwelcome voice proclaimed, "M. Humphrey, M. Miles, il faut venir vous coucher."

Very unwillingly did they obey, for the conversation had reached a most interesting point, and Humphrey had a hundred and one questions still to put about the aborigines.

Then they proceeded quietly upstairs, closely followed by Virginia, who always liked to see them well on in front of her, in case they should take it into their heads to do anything very extraordinary on the way.

To-night, however, they were much too full of the wild men of the woods they were to see on Friday to think of anything else, and they arrived in the bed-room nursery, without giving any shock to Virginia's nervous system.

Indeed, the subject lasted them till they were undressed, and washed, and tucked up in their little beds side by side. Virginia shut the shutters, and with a sigh of relief retired to supper.

"I am glad she's gone," said Humphrey, "because now we can have a good talk about the wild men."

"Oh, Humphrey!" said little Miles, beseechingly, "please don't let us talk of them any more, now it's dark; or, if you really must, give me your hand to hold, for it does frighten me so."

"Then we won't talk about them," said the elder boy in a soothing tone, as he drew close to the edge of the bed, and threw his arms protectingly round the little one. Miles nestled close up to him, and with their cheeks one against the other, and hands tightly clasped together, they fell asleep.

Poor little curly heads, o'er whom no fond mother shall bend to-night, murmuring soft words of love and blessing! Poor dimpled faces, on whom no lingering kiss shall fall!

Outside in the meadows, the young lambs lay by the ewe's side; up in the trees the wee birds nestled beneath the parent wings; but no light step, no softly rustling gown, no carefully shaded light, disturbed the dreamless slumber of the two little brothers.

(To be continued.)

**HALLOWEEN.**

Old superstitions die hard, and it will certainly be long before the festival of Halloween becomes as much a thing of the past as has practically become the Guy Fawkes celebration of the 5th of November. Long before the Christian faith made way among the untutored peoples of ancient Britain, the Druids had performed special rites on what is now known as Hallowmas Eve: fires were lit deep in remote forests, upon outlying spurs of hills, even upon the great plains that stretched between dense forests and partially cleared woodlands; mystic rites were performed, the help of the true God was implored, the machinations of evil powers were protested against. The earliest records bear witness to a universal belief that on this night the powers of darkness muster in great force, that all supernatural beings hold revel within the sphere of humanity, and that therefore it behooved all persons to be careful on this night of all nights, for any sin committed rendered the perpetrator liable to be brought under the influence of some evil spirit throughout a whole year thereafter. To this day any child born in Scotland on the eve of the 31st of October is supposed to be in possession of certain mysterious faculties, to hold—if not consciously, at least unconsciously in the midnight hours when the senses are obscured by sleep—communication with the supernatural world, and to be at all times a person whose actions, however eccentric, must be regarded charitably. Those who have read Sir Walter Scott's "Monastery" will remember that he has made use of this circumstance. "She's as flyte as a Hallowe'en wean" is a phrase that may even yet be occasionally heard north of the Tweed, and in most of the popular accounts of wizards and all anancy folk the date of their birth is generally set down as on the last day of October. When, later on, All-hallow Eve became a Christian observance, the old customs pertinent to its celebration did not pass into misuse; on the contrary, they became more and more deeply established, every here and there accumulated some new superstition, or annexing some old belief that had long lingered without direct association with any special day, season or locality. Bonfires are still lit on Hallowmas Eve, though perhaps only one or two here and there among the members of the innumerable village communities who

thus celebrate the great event know that the practice is a remnant of paganism; indeed, it is surprising, in the use of this as of many other popular customs, to find how few know any thing whatever of the significance of their celebrations. "We do as our fathers did before us," is sufficient to account for every thing. In Protestant countries the vigil of All souls is no longer a religious observance, or, at any rate, is not so in Scotland, England or Germany. It may be said that Hallowe'en, as we understand it, is only celebrated by the Teutonic and Celtic races; with the Latins it is merely a religious vigil, round its observance clinging few if any of those wild legends or superstitions that are so plentiful in Scandinavia, Scotland and Ireland. The nearest approach to the Northern solemnity, and even weirdness, is the Venetian *notte delle rose*, or night of all the dead; but the religious ceremonies attendant thereon take place not on the 31st of October, but on the eve of All-souls Day, that is, the day following. It is in Scotland and Ireland that Hallowe'en is kept up in its entirety; in the former, curiously enough, more in the east, mid country and Lowlands than in the remoter Highland districts; in other words, more among the Scots proper than among the pure Celts. The best chronicle of Hallowmas Eve that exists is the well-known poem of Burns, containing as it does some record of the most generally practised customs in connection with this really ancient vigil, but, considering the popularity of the subject, there is a wonderfully limited "Hallowe'en" literature. The succeeding threefold chronicle may possibly, then, contain something novel as well as of interest to many readers. It may be that the time is not far distant when All-hallowmas Eve will lose its hold upon rural as completely as it has upon urban populations, when bonfires will be lit only by a few youngsters, when apples will cease to be ducked for, and when nuts will no longer be set ablaze amid the red hot coals, but the writer, for one, believes that such a time is not yet at hand, and disbelieves that Hallowe'en will disappear altogether as a festival.

It is not only that there would be a revolution in the child-world if such sacrilegious disuses were to become the fashion, but that there are too many older children interested in the famous eve to allow its celebration to drop altogether yet awhile. At sea, in Canada, the States, Australia, even in India, wherever a true Scottish or Irish family is located, there is sure to be at least one voice raised in favour of the genial old custom. Its superstitious observances must undoubtedly pass away—have, indeed, to a great extent already become obsolete—but the good fellowship, the laughter, the nut-roasting, the apple-ducking, the candle singeing, ought long to be specially associated with the 31st of October.—*Wm. Sharp, in Harper's Magazine for November.*

**MOTHER'S GIRL.**

She sits securely by my side,  
My bonny, little lass!  
The world is cold, the world is wide,  
I let the cold world pass;  
With Mary smiling up at me,  
I care not what the world may be.

She looks into my faded face,  
My bonny, little lass!  
But does not see the wrinkled place  
Where Time's rough footsteps pass;  
She measures me by love's own rule,  
And thinks "mamma is beautiful."

She asks me many curious things,  
My bonny, little lass!  
"Be angels shaking out their wings?"  
She says, when snow showers pass.  
I kiss her happy face and say,  
"Angels have surely passed this way"

She looks at me with serious eyes,  
My bonny, little lass!  
Right up to mine the sweet thoughts rise  
That through her lashes pass.  
She pats my cheek, with smile and nod,  
And softly asks, "Does you know God?"

And though I cannot answer her,  
My bonny, little lass!  
Queer little questions quaintly stir  
The rippling words that pass—  
"Is God a Quaker? 'cause you know,  
He thee's and thou's the verses so."

She holds her head against my heart,  
My bonny, little lass!  
Her eyelids droop, her tired lips rest,  
Her thoughts to dreamland pass;  
While bending down to kiss that curl,  
I hear her whisper, "Mother's Girl!"

—*Julia H. Hay, in Good Housekeeping.*

DR. MACGREGOR, of Edinburgh, though asked to take part in a great meeting in that city in connection with the Free Library movement, renounced the opportunity so that he might attend a White Cross meeting appointed for the same evening. The vice against which they fought could only be fought, he said, by putting a stigma on persons guilty of it.

At a special meeting of Assembly held in Belfast lately, Dr. Petticrew, Raughanvale, was unanimously elected to the professorship of Divinity in Magee College, Derry, vacant by the death of Dr. Croskery. There was a contest for the chair of Sacred Rhetoric in Assembly's College, Belfast. Rev. Archibald Robinson, Broughshane, was elected by a majority of 154. Rev. William Park, minister of Rosemary Street, Belfast, was unanimously appointed Convener of the Foreign Mission Committee.

**British and Foreign.**

At Oxford Dr. Bellamy, of St. John's, succeeds Dr. Jowett as vice-chancellor.

The Free Church Sustentation Fund shows an increase over the whole church of \$5,685.

The municipal balance sheet in Glasgow shows a loss this year on the city churches of \$13,375.

PROFESSOR MITCHELL, of St. Andrew's, has in preparation "The Catechisms of the Second Reformation."

In Breadalban's Free Church Presbytery notice has been given of an overture to the Assembly to discontinue the college at Aberdeen.

The late Dr. Guthrie used to say he had known three men of amazing memory—Principal Cunningham, Hugh Miller and Dr. John Ker.

The Rev. James Iverach of Ferryhill was unanimously nominated by Stirling Presbytery for the vacant chair of Divinity at Aberdeen.

The Rev. John Brand, late of John Street Church, Glasgow, is invited by Dundee Presbytery to take charge of the new congregation in Downfield.

DUNFERMLINE U. P. Presbytery has appointed a committee to establish young men's and young women's guilds in connection with the congregations within their bounds.

The Town Council of Glasgow is strongly urging the Woods and Forests Department to discontinue that petty exaction of 2d. for admission to the cathedral on certain days of the week.

LOCKERBIE Free Church Presbytery, on the motion of Mr. Moody Stuart of Mollat, passed a minute expressing deep sympathy with the Duke and Duchess of Buccleuch in their bereavement.

The memoir of Dr. Lindsay Alexander, which ought to be a particularly interesting and racy volume, is rapidly passing through the press and will be issued in December. Rev. James Ross is the biographer.

At Montrose, for the first time since the Reformation, two marriages were celebrated lately in the parish church. The novelty, says the local reporter, attracted a large congregation of ladies and a sprinkling of gentlemen.

The "ex monk" Widdows has purchased a Baptist chapel in Speldhurst Road, South Hackney, for \$3,000, and after repairing it and fitting it up with an organ, he has opened it under the title of "the Church of Martin Luther."

MISS RAINY, the sister of Principal Rainy, has sailed from Venice for Madras, and, as a deputy from the Ladies' Society for Female Education in India and Africa, will visit Calcutta, the North West and Central Provinces, and Bombay.

A MEETING was recently held in May Street Church, Belfast, to bid farewell to the following missionaries who are leaving for India: Rev. S. G. Shaw, J. Cargin, S. Prenter, G. T. Rea, W. Beatty, R. W. Sinclair, and T. M'Anlis.

DR. JOHN HALL, in a tribute to Dr. Fleming Stevenson, declares that the address on missions which the author of "Praying and Working," delivered before the Evangelical Alliance at New York in 1873 recalled the descriptions of the oratory of Chalmers.

The Presbytery of Strathbogie are moving for the formation of a combined Church Defence Association to secure a parliamentary candidate for West Aberdeenshire who would represent the views of the majority of the constituency on ecclesiastical and political questions.

DR. WM. LEE, professor of Ecclesiastical History in Glasgow University, died suddenly in his sixty-ninth year. Last year he went abroad to recruit his health, after a serious illness in the spring; and he had lately returned in order to resume his work at the approaching session.

The Rev. David Macrae has begun a series of lectures at Dundee on his recent tour in Canada. He says that ten times the population of Scotland could thrive on the plains of the Saskatchewan alone; but he advises all the working folk who are doing well at home to stay where they are.

In some portions of Wales the anti-tithe agitation has been for the time quieted by the offer of several rectors of an abatement of ten per cent. The Ecclesiastical Commissioners, the largest tithe-owners in Flintshire, refuse to concede the demands of the farmers for a reduction.

The Rev. J. Gardiner Beveridge of Inveresk died in his manse recently in his eighty-third year. He came first to the parish as assistant to Dr. Moodie in 1832, and was ordained assistant and successor in 1836, having been unanimously called, with the Duke of Buccleuch's permission, by the vote of the people.

The remains of Dr. Croskery were interred in the city cemetery, Londonderry, on 5th ult. From the beginning of his career he was intimately connected with the newspaper press of Ulster. He was first employed on the staff of the *News-Letter*, and then acted as reporter and subsequently as editor of the *Banner of Ulster*.

FORFAR Presbytery, by five to four, rejected the motion to discontinue the opening sermon at the Synod. Mr. Cair of Forfar said that once when he had urged his people to attend the sermon, a good many turned out; but they afterward complained that the ministers themselves did not come in, but remained outside smoking and enjoying themselves sitting on the gravestones.

COVENANTING relics adorned the hall in Hamilton in which the bazaar was held on behalf of the pre-Disruption Church at Chapelton. Mr. J. B. Dalzell sent, with other interesting objects, the sword of John Brown of Priesthill. The Avondale banner which floated at Drumclog was also exhibited, as well as the drum, swords and other weapons taken from the royalists at that battle by Whyte of Neuk.

## Ministers and Churches.

All communications with reference to vacancies within the bounds of the Presbytery of Brockville should be addressed to Rev. D. Kellock, Spencerville, Ont.

THE friends interested in the new Presbyterian Church, to be erected at the corner of Bloor and Huron Streets, Toronto, have commenced active work with encouraging prospects. A Sabbath school and prayer meeting on Wednesday evenings have been organized. For the present these meetings are held at 11 Sussex Avenue, and public service on Sabbath evenings will soon be begun.

At a meeting of the Presbytery of Saugeen, held on Oct. 26, the Presbytery agreed to the translation of Dr. Campbell to the congregation of Collingwood. Mr. Young, of Clifford, was appointed to declare the pastoral charge of Knox Church, Harriston, vacant on November 21, and to act as Moderator of Session during the vacancy. The Presbytery of Saugeen meets in the Presbyterian Church, Mount Forest, on December 14 next, at ten a.m.

At the morning service in St. Paul's Church, Ottawa, recently, the Rev. Dr. Armstrong made a feeling and appropriate reference to the late Mr. Alexander Anderson, of Gloucester, whose sudden death has made a great gap in the congregation and in the community in which he lived. Mr. Anderson was a man who loved righteousness and loved his fellow-men, and there are many living who can testify to the good they have received from his life, his teachings and admonitions.

PREVIOUS to the removal of the Rev. R. Hunter Craig from Fort Erie, where he had for some time successfully laboured in the work of the Gospel, he and Mrs. Craig were presented by the members of his Bible class with a kindly-worded and appreciative address expressing gratitude for the valuable instruction received, and fervent wishes for their future prosperity and usefulness. The address was accompanied with a well-filled purse. These expressions of kindly feeling were suitably acknowledged. Mr. Craig's address is now Peabody, Grey County.

A VERY successful public social meeting of Knox Church Young People's Christian Association of this city was held on Friday evening last. Rev. H. M. Parsons, honorary president, presided, and gave an able address on the value and benefit of young people's associations. An interesting programme followed, consisting of a piano duet by the Misses Wilson, songs by Miss Fox and Mr. C. Major, a reading by Miss Scott, and a piano solo by Miss Gussie Wilson. Refreshments were served by the ladies, after which the meeting closed with the doxology. The lecture room was almost too small to accommodate the large number present.

AN auxiliary of the Woman's Foreign Missionary Society was organized in the Presbyterian Church, Campbellford, on the 1st inst. Mrs. McEwen, of Lakefield, president of the Presbyterian Society, and Miss Dickson, of Peterboro', attended the meeting, and explained the nature and working of the society. The following officers were elected: Mrs. F. Dinwoodie, president; Mrs. James Whyte and Mrs. Bogart, vice-presidents; Miss M. Dinwoodie, secretary; Miss E. Moore, treasurer. The society begins with a membership of twenty-five. The spirit of the meeting was very encouraging and hopeful for the success of this important branch of Christian labour.

THE parlour conversation under the auspices of the Ladies' Missionary Society of St. Andrew's Church, Pickering, came off at the Manse on the 14th inst., and numerically, financially and socially proved a complete success. An excellent programme was rendered, consisting of musical selections by Miss Koss, of Whitby, Misses Greig, Miss Law, Mrs. and Miss Dunbar, of Pickering; spicy addresses by Rev. Messrs. Craig, of Dunbarton; Westrey and Bunting, of Pickering; readings by Miss Murray, of Whitby, and Mrs. Eddie, of Pickering, all of which were heartily appreciated. The refreshments served by the ladies were all that could be desired, and reflected credit on their taste and skill. The happy company separated by singing the National Anthem, well pleased, and we trust, profited by the evening's entertainment.

A VERY interesting meeting of the Young People's Christian Union in connection with St. Andrew's Church, Niagara, was held on Sept. 24. As it is just one year since the society was inaugurated, the meeting was something anniversary in character, and was presided over by Rev. J. W. Bell, M.A. Several interesting readings were given, bearing on the subject of systematic giving. The missionary boxes were opened and the contents counted, ranging in amounts from a few cents to several dollars. A few encouraging words were spoken by Mrs. Keer, who with her husband, Gen. Keer, of Toronto, was present. The report of the treasurer, Miss Davidson, was read, and it was found that altogether during the year a sum of about \$50 had been collected as free will offerings. The young people have met weekly through many discouraging circumstances, and the president, Miss Ada Blake, deserves much credit for the zeal and perseverance shown. All felt that there was much reason to thank God for the past, and take courage for the future.

A CORRESPONDENT in L'Orignal writes: Rev. John Fairlie, minister in charge of the Presbyterian Church in this village and Hawksbury, respectively, obtained a three months' leave during the past summer for the purpose of visiting his native land, Scotland. During his absence his charge was intrusted to the care of a very talented and earnest young student by the name of W. J. Bell, who hails from the county of Simcoe. The result of this young man's efforts during the period is simply marvellous; the congregations in each of the places mentioned were more than quadrupled; in fact a large number of the members and adherents of other evangelical bodies regularly attended the services held by this earnest Christian, and became interested in the progress of the good work. At the close of his

services here, and on the eve of his departure to attend the Alleghany College, Meadville, Pa., U.S., he was presented with a substantial recognition of his services in the shape of a well-filled purse, and many were the regrets expressed on the occasion of his departure. I anticipate a brilliant future in store for this young man, and a crown of glory in the world to come.

THE usual anniversary services in connection with the congregation of Orono were held on Sabbath and Monday, 17th and 18th October, being the forty-seventh anniversary of the congregation and the eighth of its present pastor, Rev. A. Fraser. On Sabbath, appropriate sermons were preached, morning and evening, by the pastor. On Monday evening a sumptuous repast was prepared by the ladies; the numerous guests who sat down to partake of the good things set before them gave ample testimony of their appreciation of the ladies' services. After supper instructive and edifying addresses were delivered by Rev. A. Leslie, M.A., Newtonville; Rev. Mr. Dunlop, of the Methodist Church; Rev. A. A. Drummond, of Newcastle, was also prepared to speak, but owing to the lateness of the hour he was obliged to reserve his address for a future occasion. The choir of St. Paul's, Bowmanville, entertained the audience with choice selections of music. The solos of Messrs. Tait and Brown were well received. Miss Allen's singing was much admired. A social was held on the following Wednesday evening; the programme was good. One interesting feature in connection with it was a surprise to the pastor. Mr. Wm. Roy addressed Rev. Mr. Fraser in congratulatory terms, referring to the prosperous condition of the congregation, and his labours among the people during the past eight years; then in the name of the congregation he presented him with a purse containing \$15, as a tangible expression of their regard and esteem toward their pastor.

PRESBYTERY OF WHITBY.—This Presbytery met in Bowmanville on Oct. 19. All the ministerial members were present, with one exception. It was agreed to hold a missionary meeting in each congregation during the winter, each Session to make arrangements for its own meeting. Mr. D. Ormiston, B.A., read the report of the Finance Committee, which recommended that the assessment for the Presbytery Fund (including Assembly and Synod's Fund) be at the rate of 15 cents per month for the current year, being 5 cents more than last year, with a view of meeting the increased travelling expenses of delegates to the Assembly at Winnipeg. The Presbytery adopted the recommendation, and instructed the Treasurer to issue notices accordingly. Mr. R. D. Fraser was appointed to address the annual meeting of the Presbyterian Woman's Foreign Mission Association, which is to be held in Oshawa, January 7 next. The congregation of Port Perry, through their pastor, informed the Presbytery that they had agreed to designate their church "St. John's," and requested the sanction of the Presbytery to the change. The Presbytery cordially sanctioned the change, and ordered the Clerk to enter the name on the records. The Presbytery now entered on the consideration of the remits sent down from the General Assembly—1 Marriage with a deceased wife's sister. The Presbytery unanimously concurred in the recommendation that the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt, or deceased wife's niece. 2. Ecclesiastical co-operation. After lengthened discussion, the first recommendation was rejected by a majority of five members dissenting. The finding rendered it unnecessary to consider the other recommendations. A letter was read from the Convener of the Aged and Infirm Ministers' Fund, and the Presbytery unanimously agreed to recommend the Scheme to the sympathy and increased liberality of our congregations. Mr. McMechan gave notice that at the next quarterly meeting he would move, seconded by Mr. Carmichael, That owing to the inadequate support hitherto afforded to our aged and infirm ministers, and to the precarious condition of the Fund, this Presbytery especially overture the General Assembly to appoint an agent to manage and superintend the Scheme. The next meeting of the Presbytery will be held in Oshawa, on the third Tuesday in January next, at half-past ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery met in David Morrice Hall on the 5th inst., Rev. Robert Campbell, Moderator *pro tem*. There were thirty-eight ministers and seven elders present. Elders' commissions were read and sustained as follows: St. Mark, Montreal, Alexander Lindsay; St. Andrew's, James Middleton; Stanley Street, Montreal, Peter McLeod; Taylor Church, Montreal, C. W. Davis; Melville Church, Cote St. Antoine, A. C. Hutchison; Chatham and Grenville, Robert Nicholas; Ormstown, William McDougall; Chalmers Church, Montreal, John H. Scott; Valleyfield, James Wattie; Laguerre, Alexander Currie; Dundee, Alexander Cameron. The Rev. James Fleck was chosen Moderator of Presbytery for the remainder of Mr. McBain's term, and for the succeeding six months, and, being present, took the chair. Home Mission Work.—Rev. Mr. Warden, Convener of the Home Mission Committee, reported from all the stations within the bounds. The report was received and its recommendations adopted as follows: (1) That a supplement be asked from the Assembly's Committee for the congregation of Mille Isle, etc., who have subscribed \$350 for the support of ordinances. Five members of the Presbytery have become responsible for \$50 a year to bring up the amount so as to satisfy the requirements of the law. (2) In the present condition of the Augmentation Scheme, the committee recommend that the amount asked from the Presbytery by the Assembly's Committee be allocated among the congregations in the bounds, and that Sessions be urged to take steps to secure that the claims of the Scheme be presented to their congregations; also, that deputies be appointed to visit the supplemented congregations, with instructions to confer with office-bearers, and to take such action as will tend to secure increased contributions toward the support of their respective ministers. Rev. Mr. Watson read a report on behalf of the committee

on the centenary of Presbyterianism. Rev. Mr. Heine reported for the Committee on French Work for the past quarter. The report was received, and its recommendations adopted as follows: (1) That the Protestant Board of School Commissioners be requested to appoint a French teacher in the Dorchester Street school or its vicinity for the instruction of children of French Protestant families. (2) That whereas the teacher in Russell Hall has become infirm, the board be requested to appoint another in his place, whilst expressing the Presbytery's satisfaction with his zeal and success in his work hitherto. (3) Whereas the people of St. Jude's, having themselves subscribed \$90, ask leave of the Presbytery to collect within the bounds an additional \$300, to build a chapel, the Presbytery deem it premature to take such action at present. Rev. R. Campbell, Convener, read the report of the City Mission Committee, giving extracts from the missionary's diary, showing the nature, the amount and variety of the work done, recommending that those congregations who had not canvassed the districts assigned to them should do so without delay, so that a new canvass of the whole city may be proceeded with in due time. Mr. Patterson supplemented the report by a verbal statement. It was moved by Rev. J. B. Muir, seconded by Principal MacVicar, and resolved, That the report be received and adopted; that the Presbytery record its sense of the importance of the work undertaken and its appreciation of the prudent and successful manner in which the work was done. Rev. Mr. Johnston's tendered resignation of his charge of Rockburn and Gore was now considered. The Presbytery resolved to grant the application, the members expressing their sympathy with and esteem for Mr. Johnston. Mr. Rowat was appointed to declare the pulpits of Rockburn and Gore vacant on Sabbath, the 17th inst., and to act as Moderator of Session during the vacancy. The Home Mission Committee will attend to the supply of the field. Reports of missionary meetings were given in by Rev. Messrs. Muir, Doudiet, Mackeicher, Nichol, Cruchet and Fleck, conveners of deputations. The Home Mission Committee were instructed to prepare a draft scheme of missionary meetings, to be considered at the July meeting next year, and Sessions were instructed to notify the committee at the April meeting if they wished meetings before July. The following students were certified to the Senate of the Presbyterian College, Montreal: Third year students in theology.—John E. Duclos, B.A., N. Waddell, S. Rondeau, B.A., H. O. Loiseau. For second year in theology.—John C. Martin, B.A. First year in theology.—David Campbell, John McDougall, B.A., J. A. McFarlane. Students in arts.—Robert Johnston, S. F. McCusker, Charles W. Whyte, Robert McDougall, James Hodges, Donald MacVicar and John Archibald Morison. Application was made by Rev. R. Campbell, on behalf of the trustees of St. Gabriel Church, for leave to mortgage their new church property for a sum not exceeding \$15,000. The Presbytery granted the application. The translation of Rev. Mr. Rogers having been refused by the Halifax Presbytery, Rev. K. H. Warden was empowered to moderate in a call in Melville Church, Cote St. Antoine, when deemed necessary by the congregation. It was resolved to dissolve the Augmentation Committee, the ministerial members thereof to be added to the Home Mission Committee, if not already there; also, the name of Mr. McClenaghan. The Presbytery then adjourned to meet in the same place, on the second Tuesday of January, 1887, at ten a.m.—JAMES PATTERSON, Pres. Clerk.

### MONTREAL NOTES.

FOR the past ten days Montreal has been favoured with a visit from several representatives of the British Society for the Propagation of the Gospel among the Jews. Among the number is one of the society's missionaries, Rev. Aaron Matthews, a native of Russia, and a co-vert from his aim. Mr. Matthews addressed a large congregation last Sabbath in the American Presbyterian and Crescent Street Churches. On Wednesday evening, in St. James Street Methodist Church, he told the story of his conversion to about two thousand people. To-morrow he conducts services in Erskine, St. Matthew's and Stanley Street Churches. Mr. Matthews is a man of remarkable power, and his addresses here have done not a little to awaken interest on behalf of God's ancient people. In referring to the special promise to those who do good to Israel he showed how when Robert Murray McCheyne, of Dundee, was appointed a deputy from the Church of Scotland to Palestine in the interest of the Jews, his congregation were most unwilling to be deprived of his services so long. He reminded them of God's special promise, and it was during his absence on this mission that the great religious awakening broke out among his people in Dundee. Many Jews have attended Mr. Matthews' meetings in Montreal, and he has opportunities of doing a little mission work among them while here.

A SABBATH school institute, under the auspices of the Presbyterian Sabbath School Association of the city, is to be held in Knox Church on Friday and Saturday of next week. The Rev. John McEwan, of Lakefield, is expected, and an attractive programme is being prepared.

FOR the past two or three weeks special services have been held every night in Kenyon, in the Presbytery of Gleggarry. The pastor, Rev. F. McLennan, has been assisted by the Rev. W. J. Dey. The meetings have been largely attended, and many of the young people greatly blessed.

A FORTNIGHT ago the mission schools at Pointe-aux-Trembles were opened for the session. The attendance already is upward of 100, which will probably be increased to 120 before the end of this week.

A YOUNG people's association was organized for Cote St. Antoine at a meeting recently held in Melville Church. The following are the officers elected:—President, Mr. M. Hutchinson, B.C.L.; vice presidents, Mr. S. W. Woods and Miss Hood; secretary, Mr. Robt. Greig; treasurer, Miss Monroe; executive, Miss C. McLeod, M. Hardman, Janet Kerr and Messrs. H. C. Russell, James Smith and W. B. Hutchison.

THE Rev. J. D. Ferguson, recently of Kennebec Road, has accepted the call to Windsor Mills and Lower Windsor in the Quebec Presbytery. The Rev. W. A. Johnston, who has just resigned his charge at Rockburn and Gore, is to supply Kennebec Road for the winter.

THE Rev. D. G. Cameron, of Dungannon and Port Albert, is at present on a visit to friends in the city.

THE Young Men's Christian Association of St. Paul's Church held their annual business meeting lately, when the following office bearers were elected:—Hon. president, Rev. J. Barclay, M.D.; president, Dr. J. C. Cameron; vice-presidents, Messrs. W. G. Kinlock and Gordon MacPherson; secretary, Mr. Alex. McFee; treasurer, Mr. F. E. Jodery, with an executive of fifteen members. The association contemplate having this season a series of lectures on Canadian topics.

THE congregation of St. Matthew's Church, Point St. Charles, held a bazaar on Thursday, Friday and Saturday, in the Victoria Rink, which proved most successful. Tables of fancy articles, and others with fruit, flowers, refreshments, etc., were provided by the ladies of many of the Presbyterian city congregations. The rink was most beautifully and tastefully decorated, and in the evening music was furnished by the band of the Victoria Rifles. Between two and three thousand people visited the bazaar daily, and the proceeds amounted to nearly \$3,000. The bazaar was in aid of a new church building which the St. Matthew's congregation contemplate erecting soon. They have already secured a suitable site and will, it is hoped, ere long be in a position to go on with the new church. To their pastor, Rev. W. R. Cruikshank, is largely due the marked success of the bazaar.

THE Celtic Society met in the Presbyterian College here on Thursday evening, the Rev. D. McNish, of Cornwall, in the chair. A paper, entitled, "Are the Celts of Cimmerian Origin?" by Rev. A. McLean Sinclair, of Nova Scotia, was read and discussed. Mr. Mackie, a member of the Glasgow, Scotland, Celtic Society, was present, and gave an account of the work done by that association. He has since sent the Montreal society \$50 on behalf of the work.

ON Sabbath evening the Rev. Dr. Stevenson preached his farewell sermon in Emmanuel Church to a very large congregation. He is to be honoured with a public dinner in the Windsor Hotel on Monday evening. On Tuesday evening his congregation hold a farewell social in the church, and he and his family leave on Wednesday evening for England. Dr. Stevenson was one of our most popular platform speakers, and one of our most genial and lovable citizens. He will be greatly missed by many in Montreal beyond the circle of his own Church, and very many will follow him with their best wishes for his comfort and success in his new sphere of labour in Brixton.

OBITUARY.

DONALD DUFF.

Donald Duff died last month. His father, D. Duff, was a native of Badenoch, Inverness-shire, a man, eminent for his gifts and godliness, who did much successful work as a catechist. Donald for a time lived with his brother, John, in the township of Erin. On leaving his brother's home, he went to Guelph. There he was attacked with typhoid fever which ended fatally. After an illness of ten days' duration, he died in his thirty-eighth year. He was a man of decided piety. In the matter of attendance on divine service he was most exemplary, walking to church at Acton in all kinds of weather. With great diffidence he came to the Lord's table about three years ago, and maintained a consistent Christian character till the close of his life. After repeating the Lord's prayer and several other petitions, he said to his brother as his last words, "It is all right; I am away to glory." Last summer he visited his native land, and on his departure for Canada composed the following verses, expressive of his feelings in bidding adieu to Scotland:

LINES COMPOSED ON LEAVING SCOTLAND, WHILE SAILING DOWN THE FLYDE.

Fare thee well, thou dear old Scotland,  
My native land, a long farewell;  
Grieve me not, for I feel lonely  
Leaving the land I love so well.

Oh! what strange and sad reflections  
Are passing through my heart to-night,  
As I see the dear old mountains  
Fast disappearing from my sight.

Oft have I wandered 'mong their glens  
And climbed their rocky heights with cheer;  
Must I forever leave them now?  
The thought to me, oh, how severe.

Let me pace the deck in silence  
Disturb me not, my mind is full,  
Leave me to those meditations  
Where my sweet affections dwell.

Let me see the rays of sunset  
And the evening twilight falling;  
How I love to gaze and linger  
Till the midnight watch is calling.

Backward my spirit takes its flight,  
To many friends so good and kind;  
I seem to see them all to-night,  
The thought doth ease and calm my mind.

As I seek repose and slumber  
Upon my tossing bed to-night;  
In my dreams I roam and wander  
Back in the land of my delight.

Oh! how can I forget that land,  
The parting it is hard to bear;  
The strength of love, I feel it now,  
For country and my kindred there.

Ere the morning light appeareth  
We see no more old Scotia's shore;  
While we face the wide Atlantic.  
And hear its wild tempestuous roar.

The land that's far across the sea  
May show a clear and brighter sky,  
And of the needful things of life  
May more abundantly supply.

Yet there a worm forever gnaws  
That never can be satisfied;  
A craving thirst, an eager strife  
To have their riches multiplied.

As independence doth advance,  
So much the more doth selfishness;  
As love grows cold, so pride grows strong,  
Each strives his neighbour to surpass.

In happy contrast to this strife,  
Wherever else our steps may roam  
We cannot find that sweet content  
Nor happiness of those at home.

Misfortunes may their prospects blast,  
And want may pinch some worthy one;  
When stern oppressions almost crush  
Many a noble, patient son.

Yet manfully they bear the yoke  
They are happy and contented,  
And know that all things needful here  
Kind Heaven will always send it.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

Nov. 14, } PETER RESTORED. } John 21.  
1886. } 4:19.

GOLDEN TEXT—"He saith unto him, Feed My lambs."—John xxi. 15.

INTRODUCTORY.

This chapter is an epilogue—a postscript—to the Gospel, as chapter i. 1-14 is a prologue. The latter reveals Christ to us as He was with the Father from eternity, before He came to this world as the Redeemer of men. The former, the epilogue, tells us how Christ was and is to be with His Church after His death and ascension, to the end of the world. Some body has said that they are like the two wings of an eagle upon which the Gospel and the world, through the Gospel, mount up to heaven.

EXPLANATORY.

Jesus told the women, on the resurrection morn, to tell the disciples that He was risen and would meet them in Galilee. The disciples themselves saw Him that same day in Jerusalem, and also a week later, when Thomas was convinced.

Shewed Himself.—This is the word that is applied to His manifestations after His resurrection.

The disciples could not see Him now as formerly, but as He made Himself visible to them. Thus He may have been about them all the time, although they could not see Him. These manifestations were infrequent: in order to accustom them to His absence, and yet so frequent and in such a manner as to impress them with the fact that He was not absent although invisible.

I go a fishing. (Verse 3).—There were seven of the disciples together, in the neighbourhood of their old home, on the shore of the sea of Galilee. It was a Jewish law that every one should have a trade to which he could turn his hand if he became straitened. Paul's knowledge of tent-making served him well (Acts xviii. 3). Now the disciples, to provide for themselves, and improve the time, turn to their old occupation.

I. Third Appearance to the Disciples. (Verses 4-14).—The fishing expedition was unsuccessful, and they toiled all night and caught nothing. Only those who have had experience know how disappointing that is. But the disciples did not forget that they had been chosen to be fishers of men, and they are here taught that in their future work they would often labour long with very little encouragement.

Jesus stood upon the shore, etc. (Verse 4).—The disciples did not recognize Him, because He did not intend they should. As if a stranger, interested in their success, or as if wishing to purchase from them, He asked if they had any meat, i.e., fish (what is eaten with bread).

Children.—In asking He called them children. It was a common expression, but how true in this case! He—the Creator of the universe, knowing all things, and working out all things according to the counsels of His own will—they, as discouraged children, trying to capture a few fish and unable.

No.—This confession of failure was necessary that the miracle might be wrought. They had so far lost confidence in themselves that they accepted the instructions of a stranger, and did as He told them.

That is the state of mind that fishers of men need to reach, in order that the Lord may give them success—to be so emptied of self as to look elsewhere for the power that will change hearts. This was a preparation for the ten day's waiting upon God before the Pentecostal baptism. They were not allowed to try at all until the power was given.

Cast the net on the right side. (Verse 6).—Although it is said that they knew Him not, yet may we not suppose that during the night they had thought of the miracle of Luke v. 6, when He had before given them such a draught as to break their nets, and now the command to cast the net on the right side would at once suggest the Master.

Not able to draw it out. (Verses 6-8).—There were

counted one hundred and fifty-three large fish, and yet the net was not broken. In the former miracle the net was broken. The two instances are interpreted to represent the Church as it has been, and is, and as it will be. Now the Church is full of good and bad, and is broken into many pieces. In the future the Church is only to have the good—the large fish—and will be one—a united body of true worshippers.

It is the Lord. (Verse 7).—John's keen insight—the fruit of love—first recognized Him. It is the pure loving heart that can see God. O, how often we miss seeing the Lord on account of our deadness of heart! He told Peter, who was next to Him, and immediately Peter girt his fisher's coat about him, plunged into the sea and swam and waded to the shore. Peter's love was not so deep, but was more energetic than John's. The Lord had appeared unto Peter alone on the resurrection day, and had forgiven and comforted him. He had also seen Him with the others, and shared the blessing imparted in the upper room. After such interviews we can easily understand the enthusiasm of his love.

The other disciples were less demonstrative—they waited until they dragged the net to the shore; but their Lord knew their hearts and appreciated their loyalty too. If the heart is true, although we may not be in a position to proclaim our devotion as others may be, yet the Lord knoweth them that are His.

Come and dine. (Verses 9, 12, 13).—When they came they saw a fire of coals and fish laid thereon and bread. This was no doubt a miraculous provision by Christ for their entertainment. He Himself came and waited upon them as they ate. Did He speak to them now, as when, before His death, He put the bread and wine into their hands? or was it solemn silence? The whole incident is suggestive. Many have spiritualized every detail. We can at least find it in these four lessons:

(1) The nearness of Christ at all times, although not visible to the physical eye.

(2) The relation of friendship and mutual interest that He desires to have between Himself and His people. This lesson is taught by His intercourse with the disciples on the way to Emmaus; their hearts burned within them. It is so still.

(3) He will provide for our temporal wants when we are engaged in His service. And when the service is over here, when the day dawns, He will feed us upon the heavenly manna: He will entertain us.

(4) He will give success. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing," etc.

It may be long before we see the fruit, but we shall see it. He will honour them that honour Him.

II. Peter's Public Restoration. (Verses 15-19).—As already said, the Lord had already appeared unto Peter and had forgiven him. But Peter's heart was not yet healed, and the wounds he had inflicted upon himself still pained him. He had committed a public offence, they all knew it, and he must have felt some discomfort in that. It was needful for Peter and for them that Peter should be restored to favour in their presence.

Simon, thou son of Jonas, lovest thou Me more than these?—In this question there may be some reference to Peter's plunge into the water. Christ says, "Do you think that, although you were more demonstrative, you really love Me better than these do?" But chiefly it refers to the words of Peter before the crucifixion, "Though all men be offended, I never will." He now asks what has become of that boast, as if withdrawing the name of Peter, of which he had proved unworthy, He says, "Simon, son of Jonas, lovest thou Me more than these other disciples?"

Yea, Lord, Thou knowest that I love Thee.—Peter does not venture to draw any comparison between himself and the other disciples now. He does not even use the strong word *agapao*, but the milder word for love, *phileo*, as if to say, "Lord, I would not speak for others, Thou knowest that I love Thee a little."

This question was asked by the Lord three times to remind Peter of his three denials. Peter the last time appealed to the Lord's omniscience, "Thou knowest all things—Thou knowest that I love Thee."

Feed My lambs and My sheep.—This is Peter's absolution and restoration. He is again installed into office as a shepherd of the sheep. He is to care for both young and old.

Peter's death. (Verse 18).—Peter was not again to fall, but to glorify God in his death as well as his life. He, whilst he lived, consecrated his activities; he girded himself and went whither his Master's business called him; but when old age came he was bound and crucified as his Master had been before him. So to every life does old age bring its crosses. Whilst young we can plan and act for ourselves, but when old we shall have to stand aside, and let others plan and act for us. The one is as necessary for our development as the other.

PRACTICAL SUGGESTIONS.

1. We should fill in the time with activities of some kind.
2. Success ever and always depends on the divine blessing.
3. Think of the feast on the other shore.
4. If we fall into sin we need to put it right with God, or we cannot successfully go to work again.
5. We bear a great name as Christians. Let us not dishonour it (verse 15).
6. Jesus wants our love, and is grieved when there is any doubt cast upon it.

PROFESSOR DUFF, in laying the foundation-stone of the new U. P. Church at Morningside, for the Braid congregation, stated that Dr. John Ker was the generous friend who gave them their iron church. The new church, which is to cost \$25,000, will be seated for 750.

DR. KAVANAGH, of Kildare, formerly president of St. Patrick's College, at Carlow, and a member of the Senate of the Royal University of Ireland, was killed on Tuesday week by a marble figure above the altar of his church falling upon him just as he had concluded early mass.

Sparkles.

TEACHER: "Hans, name three beasts of prey." Hans: "Two lions and a tiger."

BILL (to friend): "Say, Jack, is your watch going?" Jack (who had visited the sign of three balls): "No, my friend, it's gone."

A WIDE RANGE.—A wide range of painful affections may be met with Hagyard's Yellow Oil. James M. Lawson, of Woodville, Ont., speaks of it in high terms for rheumatism, lame back, sprains and many painful complaints too numerous to mention. It is used internally or externally.

OLD GENT.: "Here, waiter, how do these buttons and things come to be in this soup?" Fresh Waiter: "We make our soup from Chicago dressed beef, sir."

Mrs. Langtry, Sara Bernhardt, and Adeline Pattil Revisit Toronto.

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

A GOOD wife never grumbles. A good horse never stumbles. A good child never tumbles. A good cart never rumbles. A good preacher never mumbles. Good yarn never jumbles. Honest work never humbles.

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is not often recorded, but those who write to Hallett & Co., Portland, Maine, will learn of a genuine one. You can earn from \$5 to \$25 and upwards a day. You can do the work and live at home, wherever you are located. Full particulars will be sent to you free. Some have earned over \$50 in a day. Capital not needed. You are started in business free. Both sexes. All ages. Immense profits sure for those who start at once. Your first act should be to write for particulars.

A YOUTH refused to take a pill. His crafty mother thereupon placed the pill in a preserved pear and presented it to him. Presently she said, "Well, Tom, have you eaten the pear?" "Oh, yes, mother," he replied, "all but the seed."

TRY IT.—Two of the most troublesome complaints to relieve are asthma and whooping cough, but Hagyard's Pectoral Balsam seldom fails, either in these or other prevailing throat and lung troubles. All dealers in medicine have this remedy for sale.

"OH, dear!" sighed Widow Jones, "if John had only made a will, there wouldn't be all this trouble about the property." "Do the lawyers bother you?" "Bother me? They almost worry me to death. I declare, I some times wish John hadn't died."

A MONTREAL CITIZEN EXPRESSES HIS OPINION!!!—The St. Leon Mineral Water proving its virtues.—A Natural Remedy, giving relief when all others had failed.—Important certificate.

Montreal, Aug. 27, 1886.

The St. Leon Water Company, 4 Victoria Square:

GENTLEMEN,—Being a sufferer from Rheumatism and Dyspepsia for a number of years, I have found that the use of St. Leon Mineral Water has given me greater relief than any other remedy that I have used (and I can safely say that I have tried everything from Dan to Beersheba). I firmly believe that a constant use of the St. Leon Water will cure the worst case. I am yours truly, Harry J. Dean.

How to use the St. Leon Mineral Water.—As a purgative, take two or three warm glasses before breakfast. One or two glasses after meals will act very efficaciously against dyspepsia. Take this water, which is one of the best alternatives, drink it daily, one glass every two or three hours, in chronic diseases you will change and purify your blood. We recommend the use of St. Leon Water as a preservative against the diseases originated by strong liquors. Circulars containing important certificates sent free on application.

This invaluable Water is for sale by all leading druggists and grocers at only 25 cents per gallon, and wholesale and retail by St. Leon Water Company, 101 1/2 King Street West, Toronto. C. J. E. Cote, Manager.

N. B.—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation take it before breakfast.

THREE gentlemen whose names were More, Strange and Wright, being in a tavern, says the last: "There is but one duffer in the company, and that's Strange." "Yes," answered Strange, "here is one More." "Ay," said More, "that's Wright."

A NEW VIEW OF CONSUMPTION.

AND ONE WHICH APPEALS TO COMMON SENSE. MANY CURABLE CASES.

[Medical Stylus.]

"Many persons die of consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y., "if they would go at it right. I have a new view of this disease. Consumption is not always of lung origin."

"How so? How is it then?" "Many cases of consumption are secondary. The disease itself prevails everywhere, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most favourable climate in the world and has any tendency to lung weakness, if certain conditions exist in the system, that climate, however favourable, will not prevent development of the disease. This disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its source."

"Yes, doctor; but what is the method of approach?"

"If you dip your finger in acid you burn it; do you not?"

"Yes."

"If you wash this burnt finger every second with the acid, what is the result?"

"Why constant inflammation, festering and eventual destruction of the finger."

"Precisely! Now then for my method, which commends itself to the reason and judgment of every skillful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and carried out. If the system is run down by excesses, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural affinity for it, and if the acid is not neutralized or passed out of the system, it burns, ulcerates and finally destroys the lung. Is this clear?"

"Perfectly! But how do you prevent the accumulation of these acids in the system?"

"Irregularities of the liver and kidneys create this excess of acid, and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is that weak lungs resist death as long as they do!"

"But you have not told us how you would treat such cases."

"No, but I will. The lungs are not diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients, to use Warner's safe cure: though a proprietary remedy, it is now recognized, I see, by leading physicians, by Presidents of State Boards of Health and insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

"Is this form of treatment successful?" "It is wonderfully so, and for that reason I am only too willing that you should announce it to the word of consumptives."

Note by the Publishers:—We have received the above interview from H. H. Warner & Co., Rochester, N. Y., with the request that we publish it for the good of suffering people. In a foot note to their letter they say:

"The experience of Dr. Clark is not strange to us. In our correspondence we have found that many thousands of people are suffering from what they think is Consumption, whereas the real difficulty is with the liver and kidneys, proven by the fact that when these organs are restored to health by the use of Warner's safe cure, the consumption disappears, and so does uremic or kidney poison, which causes so many symptoms of disease that the human system is subject to. The same may be said of rheumatism, caused by an acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will soon perfect the work already begun. Mrs. Rev. Dr. Theodore Wolf, of Gettysburg, Pa., wife of the editor of the Lutheran Quarterly, said her friends thought her 'far gone with Consumption,' but after a thorough treatment with Warner's safe cure, she says: 'I am perfectly well.' We can cite thousands of such cases, but one is enough. If you publish the above article, kindly send us a marked copy."

We gladly give place for this article, for if we can in any way stay the ravages of Consumption, which carries away so many millions yearly, it is our bounded duty to do so.]—PUB.

PROFESSOR (who has told the young men to bring in an essay on an original subject): "Well, Mr. Saunders, what have you got to-day?" Colleague (who has spent the summer as a waiter at one of the mountain hotels): "Er-roast beef, roast pork, fish and corn-beef hash."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Naves, 149 Power's Block, Rochester, N. Y.

OLD GENTLEMAN: "Now, my children, I'll tell you what it is, if you make any more noise in front of my house I'll speak to that policeman." Chorus of juveniles (much tickled): "That policeman! Boo! We ain't afeerd of 'im! Why that's father!"

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\*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Passengers for s.s. Toronto, Sarnia and Montreal can embark at Montreal the day previous if they so desire. Special rates for clergymen and their wives. Rates of passage from Quebec, Cabin, \$50 to \$80, according to steamer and accommodation. Second Cabin, \$30; Steerage at lowest rates. Apply to K. M. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West.

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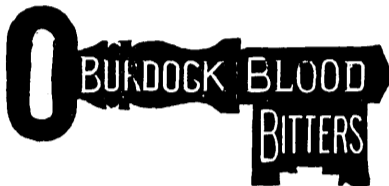
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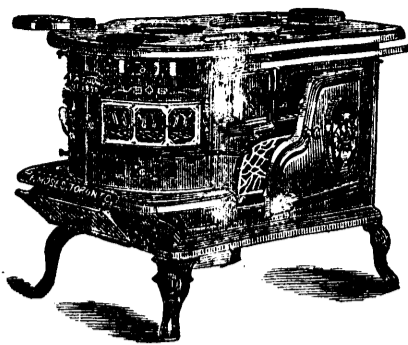
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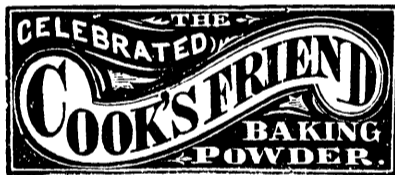
**HURON.**—At Clinton, on Tuesday, November 9, at eleven a.m.  
**LINDSAY.**—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.  
**BRUCE.**—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, November 9, at half-past ten a.m.  
**PARIS.**—In First Church, Brantford, on November 9, at eleven a.m.  
**GUELPH.**—In Knox Church, Guelph, on Tuesday, November 16, at half past ten a.m.  
**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.  
**BROCKVILLE.**—In First Church, Brockville, on December 7, at half-past two p.m.  
**PETERBOROUGH.**—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.  
**CHATHAM.**—In First Church, Chatham, on Tuesday, December 14.  
**BARRIE.**—At Barrie, on Tuesday, November 30, at eleven a.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.  
**HAMILTON.**—In Central Church, Hamilton, on Tuesday, November 16, at ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.  
**ORANGEVILLE.**—At Orangeville, on Tuesday, November 9, at eleven a.m.  
**QUEBEC.**—In Sherbrooke, on Tuesday, December 14, at eight p.m.  
**MIRAMICHI.**—At Campbellton, on Tuesday, January 18, 1887.  
**MONTREAL.**—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.  
**WHITBY.**—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.  
**SAUGEN.**—In the Presbyterian Church, Mount Forest, on Tuesday, December 14, at eleven a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, December 7, at half-past seven p.m.

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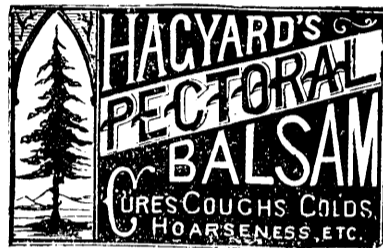
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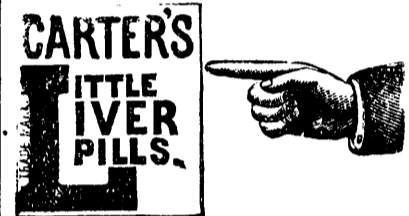
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