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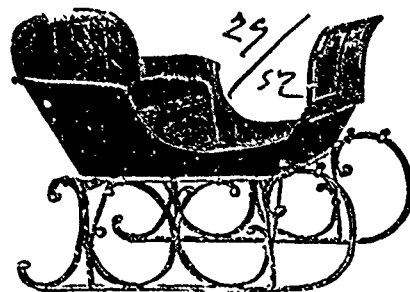
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HINDU RELISH.—Boil eggs very hard, cut lengthwise, then take the yolks, without breaking the whites, and pass through a sieve with as much butter and grated ham; mix well together, and refill the eggs; then put them in the oven till browned. Serve hot on dry toast.

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Notes of the Week.

THE Rev. David Kerr, D.D., of Pittsburgh, the accomplished editor of the *United Presbyterian*, and one of the ablest preachers in the Church with which he was connected, died after a protracted illness in the seventieth year of his age.

THE Methodist Church in Canada has lost one of its most distinguished men. The death of Principal Nelles, of Victoria College, has left a blank. He has rendered important services for many years, and was a man of great amiability and general accomplishments. His loss is sincerely mourned by all who knew him.

THE death was announced by cable last week of Mrs. Dinah Maria Mulock, the well-known author of "John Halifax, Gentleman," and a large number of other works. She married in 1865 Mr. George Lillie Craik, son of Rev. Dr. Craik, of St. George's Church, Glasgow. Mr. Craik is interested in the great publishing house of Macmillan & Co. In consideration of Mrs. Craik's work as an author she was in 1864 awarded a pension of \$300 per annum. Her literary style was notable for pure limpid English, and her works breathed a fine genial spirit.

IN one week in January last, no less than \$140,000,000 worth of rum and tobacco was carried to West and South Africa from American and European ports. Thus, one great crime is being committed against poor Africa, while another is being suppressed; and bad as is the slave-trade, the rum-traffic has greater sorrows for the despised African. And who is being enriched by the rum business? It is not those who buy; it is only those who sell and carry. Commerce is not benefited, because rum prevents production of that which really enriches commerce, disabling and destroying the producers.

THAT was a sad affair, remarks the *New York Independent*, in which a young man shot his step-father as he was coming out of Dr. Withrow's church, in Chicago, on a recent Sunday. A petition for divorce had been presented by the man, one of Chicago's wealthy and honoured citizens, against his wife, and the charges made against her had angered her son, who being, like his mother, of Southern training and notions, imported the pistol as a means of righting the wrong. The mother applauds the son's act, and says she intended to shoot her husband herself. Here is more inane regard for "honour," which "honour" is only a selfish regard for reputation with no regard to character.

ON the Temperance question Master Workman Powderly is strong and emphatic. In his address at the Minneapolis Convention on this subject he said: I would far rather see a man a sober man than a drunkard. It is better to educate our children to be temperate than to be drunkards. There is not a man living who will say it is right to bring into the home that which damns the head of the family. There are those who have threatened to leave the Order because of my position on this question. I say to all who would withdraw for such a cause, "go." I'll trust the fate of the nation with sober men and women. I'll never take back one word of what I have said on the temperance question, so help me God!

THOSE who wish to see the success of the Scott Act and who notice the persistent effort that is now being made for its repeal in certain counties, cannot but be convinced that the frantic and lawless attempts to intimidate temperance workers, and to induce the people to vote against the Act for the sake of peace, are powerful reasons why the measure should be upheld by majorities whose meaning cannot be mistaken. In Orangeville the other Sunday it is stated that a number of people supplied with liquor by tavern-keepers made a lamentable exhibition of

themselves on the public streets. Such methods of attempting to discredit the Scott Act will only convince law-abiding people of the necessity for its maintenance and more strict enforcement.

IN the Central European States the Jews are crowding the universities and the learned professions. Statistics show that in the twenty universities of Germany there are in all 1,326 non-theological professors, and of these ninety are Jews—i.e., seven and a half per cent. The disproportion of this can be seen when we remember that the Jews constitute only four-fifths of one per cent. of the total population of the Empire. Of the 529 *privatdozenten*, or tutors expecting professorships in these universities no less than eighty-four, or seventeen and a half per cent., are Jews. The same state of affairs is seen in the student statistics. In the leading university of Hungary, at Pesth, out of a total attendance of 3,212 students, no less than 1,061 are Jews, or a percentage of thirty-three. Yet in Hungary the Jews constitute only four per cent. of the total population.

THEIR first Soiree Musicale was given by the Toronto Conservatory of Music in Convocation Hall of Toronto University on Thursday evening last. The Hon. G. W. Allan presided, and opened the proceedings with a few happy and appropriate remarks. Brief addresses were also interspersed by President Daniel Wilson and the Bishop of Toronto. The musical selections were of a high order, and very artistically and pleasingly rendered. The efforts of Madame d'Auria, Mrs. Bradley and Miss Hillary were very effective and much appreciated, as were also the violin solos of Mons. Boucher, and the readings of Miss Jessie Alexander. The Toronto Musical Conservatory has a mission to fill. It has made an excellent beginning, and, under the able direction of Mr. E. Fisher, it will no doubt attain an important position, and accomplish much in the elevation of musical taste and culture.

AN excellent article in the *Belfast Witness* on "Unity and Uniformity" concludes with these sensible words: A benighted bigot, by blindly pressing uniformity, may sow the seed of irreparable confusion and discord; but a genuine Catholic believer will feel it to be his duty to cultivate the charity which is the bond of perfectness. If men are heartily agreed as to the great doctrines of the Gospel, and appreciate their value, they will attach the less consequence to questions of doubtful disputation. The way by which the purity of the Church may be most effectually conserved is not by striving after an unnecessary and artificial uniformity, but by maintaining the unity of the faith through the exercise of a vigilant and faithful discipline, and by the proclamation of the truth. Our Irish Presbyterian Church, though without the uniformity of the Book of Common Prayer, possesses much more of the real unity of the Spirit than her Episcopalian neighbour with all her rubrics and formularies.

THE *Hartford Traveller-Record* says: The social condition of Winnipeg is even more remarkable than its physical; to find a new western city where on Sunday the saloons are rigidly closed and the churches all crowded, and the streets are as quiet as in Hartford, is a new sensation. The reason of this is that the colonizing blood is predominantly Scotch—largely East Ontarians; they are not the kind of people to establish Sundays of empty churches and busy saloons and gambling hells, nor of beer and brass bands. A good many of the English residents fret at the "blueness" of tone of the city's atmosphere—a novel complaint for a sudden Western city; but nothing could be more valuable for its future. It makes Winnipeg a place where respectable men with families will be willing to have the latter grow up, and thus draws the very best sort of settlers. The Scotch blood and type of features is in fact the predominant one all along the line far to the west; and the consequence is that the town growth is phenome-

nal in the absence of the preliminary stage of drunken disorder through which most of our western cities have passed.

THE International Committee of Young Men's Christian Associations has drawn up and forwarded to ministers all over the country a reminder of the appointment—by the International Committee of Young Men's Christian Associations—of the second Sunday in November as a general and particular day of prayer for young men. This day has been observed annually for the last twenty years, and in 1875 the season of prayer was extended to cover an entire week. The committee hopes that the pastors will find it convenient to preach on Sunday morning, November 13, a sermon intended to "increase an interest in special effort for the salvation of young men." It also suggests the following topics as of use during the week: Monday—"Victory depends on prayer as much as on activity;" Ex. xvii. 8-13; Matt. xxvi. 41. Tuesday—"A good reason to be of good courage;" Deut. xx. 1-4, 8. Wednesday—"Success through reliance on God;" 2 Chron. xiii. 1-7. Thursday—"A sevenfold promise of God to His people;" Ex. vi. 6-8. Friday—"Immediate answer to praise and to prayer;" 2 Chron. v. 13-14; vii. 1-3. Saturday—"Men's prayer answered in God's way;" Deut. iii. 23-29; Matt. xvii. 1-4.

THE *Christian Leader* says Mr. Spurgeon's three articles on the "Down Grade" are issued this week as a pamphlet by Messrs. Passmore and Alabaster. In the third article he offers what he conceives to be sufficient evidence to justify the warning he felt bound to utter. One of the three testimonies cited is that of Principal Brown, of Aberdeen, in his paper on "Scepticism in Ministers." With respect to the protest against his statements, Mr. Spurgeon compares the writers of some of them to Nelson when he put the telescope to his blind eye, while others he charges with not putting in print what he had personally gathered from them on other occasions! Mr. Spurgeon has evidently made up his mind to withdraw from the Baptist Union. In doing so he compares himself to Garibaldi when the Italian patriarch complained that, by the cession of Nice to France, he had been made a foreigner in his native land. "Our heart is burdened with a like sorrow; but those who banish us may yet be of another mind, and enable us to return." There is not much likelihood, we should suppose, of a body with so much backbone taking the step which Mr. Spurgeon seeks to impose upon it, and few of its members will follow his example.

THE Papacy is still harping on the temporal power. It persistently shuts its eyes to accomplished facts, and clings to the delusion that the march of modern progress can be turned backward. It is stated that the Pope has appointed Cardinals Simeoni, Rampolla, Monaco and Vannutelli to examine the law of guarantees with the view of ascertaining whether a *modus vivendi* between the Vatican and Quirinal can be established. When the commission has settled upon the required modifications, it will decide whether it would be expedient to negotiate with Italy. Cardinal Rampolla has issued a circular to the nuncios abroad asking the views of the Governments to which they are accredited regarding the Pope's letter upon the necessity of temporal power for the head of the Church. France, Spain, Belgium and Austria have declined to express their opinion on the subject. In Notre Dame Church, Montreal, a few days ago, a sermon was preached by one of the most celebrated preachers of France—no less than a prince of the house of Orleans and Savoy, the Rev. Father Daniel. The preacher referred to St. Peter in prison, who was on the point of being put to death when the angel appeared to him and delivered him. Faith saved him: Father Daniel then compared the captivity of Leo XIII. to that of Peter, saying that the faith of the Pope would also save him, and the Pontiff of Rome would yet be Pontiff and king.

Our Contributors.

PRINCIPAL MACVICAR ON NEGLECTED FORCES.

BY KNOXONIAN.

In the current number of the *Presbyterian College Journal*, of Montreal, there is a strong and suggestive paper by Principal MacVicar, on "Neglected Forces," or "fountains of power for good which are practically neglected by Christian workers of various classes." The forces discussed are "The Word and the Spirit of God," "The Legitimate Use of the Press," and "The Ministry of Young Converts."

It is needless to say that the Principal handles his forces with the hand of a master. On the third force he is particularly good, and all the better because he says a few things that many Presbyterians of a certain type will not agree with. A paper that everybody agrees with is usually a very useless paper. What the Church needs most is a stirring up, and you never stir up either a man or a Church by dealing out prosy platitudes to which every dunce says ditto.

Principal MacVicar is of course quite aware that it is easy to err in making too much of the ministry of young converts, and he candidly acknowledges the fact. In a few vigorous sentences he sums up the chief dangers that are likely to be encountered by putting young converts in the foreground. The convert may be injured, and the cause of Christ may also be injured in various ways. Still the Principal thinks—and in so thinking, thousands of most faithful working Presbyterians will agree with him—that the Presbyterian Church is not in any particular danger from putting young converts to the front. Repression is the policy from which Presbyterians are most likely to suffer. But let the Principal speak for himself:

But after all, the opposite evil is probably the one about which as Presbyterians we have cause to be solicitous. Under our system, one way or another and according to established use and wont, we have wonderful repressive power. We can, with our venerable and staid Sessions, Presbyteries and other ecclesiastical courts, keep back and keep down the most aspiring and ambitious youth. The fathers and brethren will, in many touching ways, make him feel his ignorance and smallness.

Yes we can, Doctor. Our repressive power is something marvellous. In many congregations the repressive power is far greater than the progressive or aggressive. The only power that equals the repressive in these congregations is the retrogressive. In the estimation of some people we used to know keeping back sin, and keeping down the devil, was apparently a small matter compared with keeping back and down the rising generation. One of the "touching" ways of doing this when we were young was telling young men to "tarry at Jericho until their beards grew." It required great Bible knowledge, rich religious experience, ripe spiritual culture, to make a statement of that kind to a young man, but there were spiritual giants in these early days who were always equal to the duty.

The beauty of the repressive system is seen in the fact that it works quite as well against a youth when he is trying to do right as when he is doing something which richly merits a snubbing. He may be doing what he can to build a new church, or a new manse, or to raise the pastor's salary, or to improve the psalmody, or to make the Church more comfortable; in fact he may be doing or trying to do any kind of good work, but he must be snubbed and sat upon and insulted simply because he tries to do a little good before his beard has become as long as a goat's.

We could give some examples of the repressive system that would make the blood of every Presbyterian boil, who wishes to see the Church hold her own and the children of Presbyterians to remain and be useful in the Presbyterian Church. Matters are, however, greatly improving in this regard. Repression that was tolerated years ago would not be endured now in any kind of congregations except those whose leaders make a speciality of groaning and cursing the "present age." Many Sessions encourage the young in doing every kind of work that they can be reasonably expected to do. Congregational meetings usually say "the tools for the man that can use them" and appoint good men to office apart from considerations of age. There is a good medium between the folly that would put the management of a congregation entirely in the hands of inexperienced

youth, and the hide-bound conservatism that insultingly represses every youthful attempt to do good.

On the bad effects of the repressive system, Principal MacVicar uses these weighty words:

And surely the young are not made temples of the Holy Ghost to no purpose. God dwells in them and walks in them for glorious ends, not to make them idlers but co-workers with Himself. He gives them talents not to be buried but to be used and accounted for, the one and the two, as well as the five. The neglect or misuse of these is dangerous and weakening to the possessors of them and to all with whom they are spiritually related. To keep young Christians idle at the outset is to deprive the Church of the freshness of their vigour, and possibly to impair and destroy their power of action. Many are kept so long under instruction, silent receptacles of good lessons, that they become dumb, unable to open their mouths in prayer or in witness-bearing for the Master, even when His name and cause are being openly blasphemed.

And this is the reason, the Principal alleges, why so many men who can reason with great skill and subtlety on business and politics are speechless when it is a matter of thanking God for His mercies, or asking protection and guidance or cheering the disconsolate, or teaching the ignorant, or pleading with some prodigal to return to his Father. Yes, good men, Christian men, men whose lives are as pure as the life of any minister in the Church—men whose sense of honour is a good deal keener than that of some ministers—men whose homes are as well ordered as the home of any minister in the Church—men of this kind can be found able to discuss any reasonable topic with marked ability—able to speak well on the platform or in parliament, and yet unable to take part in the prayer meeting or even conduct family worship without a book of forms. And who is to blame if such men are more effective in the world than in the Church? Not the men certainly. The system that failed to train them and the men that *didn't* fail to keep them back and down in their youth are mainly responsible for their loss of power. Hundreds, perhaps thousands of the best men in the Presbyterian Church of Canada decline to enter the eldership, and the main reason why they refuse to take ordination vows is because they cannot, or think they cannot, pray aloud in the prayer meeting or in the sick room. Again we ask, Who is responsible for this loss of power?

But the mine opened by the Principal will stand more working at some future day.

NOTES OF TRAVEL IN THE SOUTH OF ENGLAND.

I begin with Bristol, one of the oldest towns in England, and, in many respects, very interesting. It is situated in a deep valley, but has outgrown its old site, and has extended itself into the two counties of Gloucester and Somerset. It is one of the few places in England which forms a county of itself. Since 1836, however, the sees of Bristol and Gloucester have been united, but an Act of Parliament has been passed which will restore to Bristol the undivided see of which it was then deprived. Many remains of Roman villas and camps in Gloucester and Somerset show that the Romans were well acquainted with these counties. The two form the limit of the invasion of England by the Saxons to the south and west. In Somerset took place the final contest between Alfred and the Danes. There is presumptive evidence that Bristol held an important place during the Roman, Saxon and Danish times. Its position at the junction of the Avon and the Froome, as well as the coins still existing, which had been struck in Bristol, point to this also. During the invasion of Ireland, in the reign of Henry II., the city of Dublin was made over to Bristol by the King as a dependency, indicating that it was then an important city. The large contributions to the national fleet made by Bristol proves that it was then the second city of the Empire. Macaulay, in his account of the state of England soon after the Restoration, mentions Bristol as only second to London. It was at that time confined within its walls. After 1654 the city began to extend beyond the walls, and since then it has continued to climb the hills by which it is surrounded, so that at present the area covered by dwelling houses is more than double what it was fifty years ago. The population has made a similar increase. In 1801 it was about 50,000; in 1881 it had risen to 206,000, and in 1887, including the suburbs, it was 250,000. The tonnage of shipping entering the port during the last fifty years has increased three-

fold. But before saying more, let me tell something of the beautiful suburb of

CLIFTON,

from which I write. It is on the south-west border of Gloucestershire, and covers the sides and top of a carboniferous limestone hill, 300 feet above Bristol. In the summer evenings the Downs—230 acres in extent, and the adjoining Durham Downs—440 acres in extent—supply pleasure grounds not only for the residents of Clifton, but for those of Bristol also. Here they can wander in the shade of trees, and listen to excellent music almost every evening. Another source of amusement is to sit and watch the movements of ships and steamers of all classes which pass up and down the Avon, lying in a deep gorge many hundred feet below. This, however, can only take place when the tide flows up from the Bristol Channel and fills the bed. The stream winds greatly in its course to the Severn or Bristol Channel, some miles below, and has Avonmouth on the right and Portishead on the left.

On the opposite side of the deep gorge from the Clifton Downs are the Leigh Woods, which cover the banks for about a mile. This, with the

SUSPENSION BRIDGE,

which connects the two counties, and the sun setting in the distance, leaving its reflections on land and sky, afford a prospect delightful in the extreme. The Suspension Bridge, designed by I. K. Brunel, commenced in 1831, but not finished until 1864, is regarded as the strongest and handsomest suspension bridge in the world. Its length between the abutments is about 627 feet, and its height above high water 245 feet.

The view is varied by the constant passing of trains on both sides of the Avon, which run in and out of short tunnels, carrying goods and passengers to Portishead on the Somerset side, or to the large vessels which lie in the harbour of Avonmouth, being unable to ascend the river with its mud banks and dangerous curves. At low water the Avon is but a tiny rivulet, flowing through huge masses of mud which are said to emit ozone to the people on the heights, many of whom are children flying kites, ladies reading the latest novels or resting in Bath chairs, and clergymen, young and old, in their conventional dress, and as numerous here as the Roman Catholic priests once were in the streets of Rome. I conclude as I began by saying that Clifton is a charming place. Its climate is mild and equable, and its air bracing, though up to two weeks ago rather hot to be quite enjoyable.

PRESBYTERIANISM

had a place in Bristol as early as the year 1660; but no minister is mentioned till 1672, when Charles II. granted a license, in pursuance of the indulgence to Protestant dissenters yielded to Mr. John Weeks, of the "Presbyterian persuasion." He became a teacher of the congregation "allowed by us," says the King, "in a room in the house of John Lloyd, lying on St. James' Back in the city of Bristol." The original license still hangs in the vestry of the Congregational Church in Clifton, which is the reason of my noticing it here. The Mr. John Weeks mentioned above had been an educated and ordained minister of the English Church in Dorset, but ejected in 1662. He had at one time Mr. Edmund Calamy (afterward the learned Dr. Calamy) as an assistant.

There is at present a very handsome Presbyterian Church on the site of St. James' Churchyard, Bristol, in which weekly meets a good congregation—mostly Scotch or descendants of Scotch. The pastor, Dr. W. Millar Nicolson, came here from Jersey, where he had been for four years. Previously he had been Free Church minister at Linlithgow, Scotland. He is a highly-cultured man, and apparently well suited for an English congregation.

Returning to

BRISTOL

let me say it is famous for many things, only a few of which I can here enumerate. I begin with

FAMOUS VOYAGES.

First. From this port Sebastian Cabot, sailed in 1497 for America. He was the first to discover that portion of the continent now called the United States, and to secure its colonization by the English. His ship, the *Matthew*, left on the 2nd of May, and returned on 6th August.

Second. Dampier, a British privateer, brought

home in 1710 from Juan Fernandez, the real "Robinson Crusoe," Alexander Selkirk.

Third. Regular communication by steam to the United States was established in Bristol in 1838, when the *Great Western* left for New York on April 8. This was not, however, the first steamer which crossed the Atlantic, for it seems that the *Sirius* left London March 28, and Cork, April 4, 1838, carrying ninety-four passengers, and arrived at New York April 21, making the voyage in seventeen days. This vessel afterward formed one of a line which traded with St. Petersburg. The first steamboat built and fitted out at Bristol, was the *Wye*, in 1827.

SLAVE TRADE PRACTICES.

Bristol was famous or rather infamous for its trade in slaves in other days. Clarkson, in his "History of the Abolition of Slavery," tells how he came here in 1787 to collect evidence on the evils of the slave trade, and what he saw in the low public houses generally kept by Irishmen. In these haunts he witnessed fearful orgies, and the methods adopted to inveigle young sailors on board slaving vessels starting for a cruise. The victims were filled with liquor until they became stupefied, and in this state they were hurried on board the vessel with the connivance of the landlord, and forced into the service.

ST. MARY REDCLIFF

is one of the finest parish churches in all England. It dates from the fourteenth century, and affords excellent specimens to those learned in different styles of church architecture. Outside the building is to be seen what is said to be one of the most picturesque combinations in English, if not in European, architecture. The Rev. George Whitefield once occupied the pulpit here; and in this church were married the poets, Southey and Coleridge, to two sisters who were milliners. Their father, Mr. Fricker, a brickmaker, apprenticed his three daughters to milliners.

SOUTHEY AND COLERIDGE

at that time were so poor that Joseph Cottle, the bookseller, had to supply the money to pay the wedding ring and marriage fees of the former, and £5 to pay the lodging bill of the latter. It was at this time (1795) they were contemplating their utopian scheme of Pantisocracy or universal brotherhood on the banks of the Susquehanna:

In freedom's undivided dell,
Where toil and health with mellowed love shall dwell,
Far from folly, far from men,
In the rude, romantic glen,
To the cliff and through the glade,
Wandering with the dear-loved maid.

In St. Mary Redcliff there is a monument to Sir William Penn, the father of the founder of Pennsylvania. The father of the unhappy young

CHATTERTON

was sexton here, and in its tower amid ancient dust the poet said he found the "Rowley Books," whose poetry he fabricated. The poor youth was educated at Colston's School in Bristol, and from here he addressed letters to Horace Walpole, whose contemptuous treatment reduced him to misanthropy and despair. He went to London, became penniless and starving, and hastened his end before he had attained his eighteenth year (24th August, 1770). The house in which he was born can still be seen in Pile Street. A column was erected to his memory in 1840 in the ground adjoining the church, on which is this inscription: "Reader, judge not if thou art a Christian, believe that we shall be judged by a Superior Power. To that Power alone is he now answerable." Such was the end of the clever youth:

The marvellous boy:
The sleepless soul that perished in its pride.
Clifton, Eng., Sept., 1887.

T. H.

(To be continued.)

CANDIDATING.

MR. EDITOR,—Of all the evil systems imposed on the Church, that of candidating is the worst. It is bad in theory and worse in practice. That Titus ordained elders, teaching elders if you will, in every city in Crete is an apostolic fact. That these elders were selected from candidates from every part of Christendom, who went about candidating for the position, is a modern assertion. Yet on this assertion is built the whole fabric of modern candidating.

If Titus could see his work there held forth as an excuse for, if not as one example of our present

system, he would be the first to denounce it. Such a system may be received by the vain and the showy, but the humble and retired will recoil from it.

The use and wont of the Church would fail to support this system were it not clothed with sanctity, and the ordinary mind would think from it as well as the more cultivated and refined. Fancy Titus having forty or fifty candidates to preach before one of his churches in Crete, and after a selection, during which the various points of his fifty candidates were hotly discussed, proceeding to ordain the fortunate man! If such were the practice of Titus, the return of Paul to confirm the other forty-nine would not have been out of place. However we have come by the system, one thing is certain, it cannot have come to stay. In our Church, where our people are so largely represented in all our courts, we have the least call for it, and yet we use it most. A system so distasteful in itself cannot much longer survive, and when it has passed away the only wonder will be that any Church should have tolerated it so long.

In the future the Church will send her young men directly to congregations, as we now send them to mission stations, perhaps for a term of years, and when a change is needed, the Church will go to the minister, and not the minister to the Church. Even now our larger Churches are extending calls to those whom the mass of the people have never heard. The example thus set will be copied by others, and pastors will be as much sought after in the future as candidates now seek after Churches. Congregations will be educated to the sense of what a keen conception a minister must have when placed on trial as a candidate, and they will cease to expect a cultivated gentleman to go through the ordeal.

If heard he must be, he will be heard in a way as gratifying to the minister as it will be honourable to the congregation. Candidating shall cease, wandering ministers shall be employed, pastors shall feed their flocks; and the Churches will have rest and be multiplied.

THE SUCCESSFUL CANDIDATE.

The man who succeeds the worst in the Church is often the best candidate. He goes well prepared, and he is well received. His one aim has been to candidate well, and he has fairly well succeeded.

If he had spent as much time in earnest effort to be successful in one of the half dozen charges that he has already destroyed, he might not have needed to have been so successful a candidate. A congregation calls one of these successful candidates but once, for the simple reason that they soon cease to be able to call anybody. As a rule, congregations are gone through but once, except through the aid of Mr. Macdonnell's Augmentation Scheme. This Scheme of the Church acts the part of the good Samaritan, but there is no saying when the saved man may be on his journey again and need help.

We have never known a Presbytery to refuse to sustain a call as being a regular Gospel call to one of these successful candidates on the narrow ground that this successful candidate has already gone through half a dozen congregations.

A motion thus to interfere with the will of the people would be as much out of place as one to refuse them a year hence a place on the Augmentation Scheme. Some men are happy at their own fireside, and are best seen at home. So are some ministers. To hear them you must hear them before their own people. Not so with the successful candidate. To hear him best he must be heard away from home. He likes to preach to a full house, and he must go from home to get one.

He is happy before a strong congregation, and the congregation is happy before him.

He preaches well, they hear well. Mutual delight brings about a mutual settlement, and this is about the last time anything mutual to themselves and delightful to Presbytery occurs in the history of this congregation.

Neither the Presbytery nor the successful candidate, and certainly not the innocent and suffering congregation is to blame in this matter, but the system that produces it. Let the call, if there must be such a thing, be based on other grounds than that of successful candidating. If congregations were more anxious for success and less anxious about use and wont, and say to Presbytery in which they have their representative elder: "Send us a successful pastor," in nine cases out of ten the man would be sent that

they required. I have known congregations to repudiate their own choice within one year. I know others that would repudiate at once if repudiation were of any use. It would not be a hard matter for Presbyteries to be fairly as well successful. The number of congregations that have suffered from successful candidates are legion, and yet the system survives.

Why do we drag in the rear in the American Republic, at the rate of one to four, as compared with the Methodist Church? And why do we not at once come to the front in Canada? Neither our ministers nor our people are to be blamed, but it is our system of settlement that is at fault. This system has kept pastor and people together until both have died, the congregation often first. Under this system ministers have wandered about until they have died, having no hope of definite work to save them.

Congregations have died in the arms of ministers who should have taken the place of those wanderers, and those wanderers would have lived in their place and the congregations would have survived both. The adaptability of our system is seen in the right man being in the wrong place, and the right place has often no man at all. And of all systems ours takes the lead in the number and quality of her martyrs; and but for the fact that we are Presbyterian, our system would have died out long ago, the supply not being equal to the demand. DIDO.

AN APPEAL FROM THE NORTH-WEST.

EDUCATION FOR PRINCE ALBERT.

We heard a good deal, some time ago, of dreaded Roman Catholic encroachments. Whether the dread was well founded or not, in the particular directions then specified, is a matter on which there is room for difference of opinion. There is none, however, in regard to the claim of an object now being advocated by the Rev. Dr. Jardine, of Prince Albert, which should enlist the sympathy of all Presbyterians especially. In Prince Albert there is no higher education either for the place itself or for the whole surrounding country, except what is to be had under Roman Catholic influences. They, of course, are equal to the occasion, as they always are, and the amiable religious provide education for girls, with music and other accomplishments unattainable elsewhere, so that it is no wonder if the temptations to secure for their daughters the accomplishments girls so much desire leads even Presbyterian parents to risk the influence of convent training. Dr. Jardine pleads for assistance to endow an advanced school for both boys and girls—so equipped as to furnish a really good education under enlightened Christian influences. We, in this part of Canada, who inherit the privileges of a long-settled civilization, won for us by the pioneers of the past, should be willing to do what we can to help these pioneers of the present to provide the educational privileges with which we in Ontario are so richly supplied. Toronto has received much in this respect, and much will be expected of her.

MAJORITIES AND PRINCIPLES.

MR. EDITOR.—In THE CANADA PRESBYTERIAN of Sept. 21, "Amor Justitiæ" asks, "Should majorities rule?" and, arguing that they should, cites in support of his contention a couple of cases in which majority rulings were clearly against that justice which he loves! Two Presbyteries, he tells us (that is, a majority of the members of the two Presbyteries) gave unjust decisions for the sake of peace. Twice again, in other words (if your correspondent is right in his facts), it has been demonstrated that a few cantankerous people, if they do not constitute, can at least "swing" the majority. Why? Your correspondent supplies the answer—"for the sake of peace"—the peace or ease of the said majority that is.

Our fathers could say "No" under the very sabres of Dundee; the mere wiggle of Mr. Busybody's tongue is sufficient to make us shout "Yes."

In the membership of the Presbyterian Church it ought to be safe to trust the ruling of the majority. But is it? And if not, why not?

I say that it is not safe. And I say further that this is true chiefly because we are losing the old fashion of hewing to the line, and nowadays concern ourselves rather to keep the chips from smiting the world, the flesh and the devil too fairly in the face, lest those highly respectable entities, being offended, should bestir themselves to disturb the "peace," and check the "growth" of our Church.

The times are too rapid, don't you know? to engage in the long labour of cultivating oaks, when gourds, if properly coddled, will grow up in one season, and make a really pretty show—while they last.

Up-in-the-woods, Sept. 28, 1887.

ATOPIO.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A MUCH-ADMIRED HYMN.

THREE WERE NINETY AND NINE.

BY THE REV. D. MORRISON, M.A. OWEN SOUND, ONT.

(Concluded.)

The authoress, Miss Elizabeth C. Clephane, Melrose, Scotland, died about two years ago. Her father, once sheriff of Fife, and the owner of a goodly estate, was born near Lochleven.

A brother, Colonel Clephane, of the 79th Highlanders, present with his regiment at the Crimea, in all the engagements, died only a few months ago, leaving a widow and three children.

She lost both her parents in early life, and she herself, long an invalid, came to her quiet rest about two years ago. Two of her sisters still reside in that loveliest of Scottish towns, Melrose, famous as the seat of a monastery and abbey, concerning which the classic pen of Sir W. Scott has given us such interesting details.

Miss Clephane is described as very retiring in her ways, quiet in her disposition, taking pleasure in books and poetry, fond of gathering in little forlorn children that she might teach them and talk to them of Jesus and His love. Among the sick and the sorrowing, and even the fallen, she spent much of her time, and by her cheerful spirit and open hand won for herself the name of "Sunbeam." Such was Elizabeth C. Clephane, pure in heart, preferring retirement rather than the garish day, lovely in her life, serene in death, for her eye was upon a far-off home, bright with the hope that is full of immortality.

It has been the privilege of the writer to look into her book—consisting of forty poems—which has been printed since her death for private circulation. They are of a very high order, with a sort of melancholy tenor running through them all, as if the weight of some great calamity had been upon her heart, or was written in the near prospect of death. They reveal a sense of loneliness and isolation, which seems strange in one so young, so gifted and situated in the midst of such fair surroundings. Moreover, there is a sympathy with Nature in her more solemn aspects that reminds us of Wordsworth and Tennyson, with not a little of the rhythmic power of those great masters of English verse. Those forty poems must be greatly prized in the little circle in which she lived and moved and had her being. Many a tear, doubtless, has fallen upon the page, for they are all apples of gold, set in pictures of silver, a life covered with the beauty of holiness. I fancy that she must have been a lonely bird, pondering over many thoughts in silence that she did not care to reveal, feeling the weight of her sickness, as well as the sickness which comes from hope deferred, and writing at times as if smitten with a great sorrow, the sigh of which no one ever heard but the ear of the Eternal; but, whether or no, hers was a divine life and hers the spirit of resignation which says in the dark hour, Even so, Father, for so it seemeth good in Thy sight. Hear how she speaks:

Not always in the sun
Ye find the heavenly way,
There is many a downward road
That leadeth straight to God.

The child that aileth most,
The mother loves the best,
The tender little bird
Stays closest to the nest.

The weaking of the fold
Is safest far from harms,
Because the shepherd loves
To keep it in his arms.

The snowdrop in the shade
Hath still the purest white,
The sweetest bird that sings
Sings loudest in the night.

And in the sunny spring
Does many a flower blow,
That had not blossomed then
But for the winter's snow.

So, Lord, I am content
Knowing myself so frail,
To take the shady path
That leadeth through the vale.

Safe from the mountain's storms
And sheltered from the heat—
Until in heaven I sit
Down at my Saviour's feet.

This is one of the forty, chosen not because it is the best, but because so expressive of her resignation. We had laid out extracts from others of a higher style, but space forbids. Suffice it to say that the hymn under consideration is the one after all on which her fame will rest, though by no means superior to some of those forty. This is the one that God has honoured and that the people delight to honour. Strange that the hymns that have taken possession of Christendom—that are heard in the homes of the people—in the private walks of life, and in all the Churches throughout the world—are not the hymns of the great masters of English verse, such as Milton, Dryden, Spencer, Ben Jonson, Withers or even George Herriek. Those gifted men all wrote hymns, intellectual hymns, artificial hymns—hymns enriched with deep thought and classical allusion, but somehow they never took hold of the people. To-day they are as dry as dust, seldom mentioned, removed into a corner and hardly ever looked at except by the curious. It is not so with the more gifted of the Latin hymnists.

Veni Creator Spiritus, after the lapse of a thousand years, is still a power in the Church; and "Jerusalem the Golden" will evoke a response as grand from the congregation of to-day as it did in the twelfth century in France's greatest cathedral. We seem to be out of touch with the great English masters. Their hymns are strangely aloof from the religious life of our day, and it is hard to conceive of them ever meeting with much favour save on the part of the educated few, the little circle that delighted in pretty thoughts and fantastic metres and figures. Ken and Wall and Doddridge and Toplady and Charles Wesley put an end to all that nonsense, addressed the hearts as well as the heads of men, broke open the fountains of the great deep, and forthwith there gushed forth the pent-up feelings and affections of the many thousands of Israel. It is to such that the Church has decreed the crown of sacred song. Theirs are the hymns that make our church roofs ring, our prodigals open their hearts to a love passing the love of woman, our invalids, whether princes or peasants, failing, take heart again. Such are the great leaders of the Church's minstrelsy—the high priests anointed for their mission. The Lord gave the word to them, touched their lips with a live coal, and great has been the company that followed in their train, and among them the gifted authoress of the "Ninety and Nine." Little thought had she in yielding to the request of the publishers of the *Children's Hour*, that she was about to do a great thing—about to take rank with the foremost hymnists of this or any age. Little thought had she that in handing the promised contribution to the editor of the *Children's Hour* she was putting forth such a far-reaching power—that God would own and bless it to such an extent. This has been the case to a wonderful degree, and when He counts up the people, when He writes the story of His Church, and how this man and that man were born there, it will be seen that the mission of this tender lay was divine!

LATIN TRANSLATION.

(Same measure as in the English.)

Nonaginta novemque erant tuta
In umbra ovilis, oves;
Sed peritus una errabat agra
In cultibus et tenebris,
Teneri pastoris curæ carens—
Lumenisque portis aberrans.

Nonaginta novem tibi sunt
O domine, an satis hi?
Deinde respondens pastor, inquit,
Hæc tamen quærendum est mi,
Via quamvis periculosa, ovem
Nunc abibo ut mihi quæram.

Sic nemo transit a sunt flumena
Invenire unquam poterit;
Vel quam diu nox et horrida,
Quæ dominus reperuit;
Audiuit suam deserto ovem
Morturam, agramque solam.

O domine unde cruor, cruor!
Unde gutta: tota via
Sic profuse? Tum inquit pastor:
"Quo redempta esset ista
Cruor; laniate pro hæc manus—
Et perfosce per multis spinis."

Tum fulmene per montes fissos
Scopulosa atque loci,
Audiat lætæ pastoris voces:—
"Lætamini mecum, cœli!"
Sic cunctis celestibus est gaudium
Quam Dominus adfert suos domum.

FOR THE CANADA PRESBYTERIAN.

BRING THE CHILDREN TO CHRIST.

How can we best bring our children to Christ? is a question over which there is much discussion at the present time. The first question to be decided is, What is the spiritual condition of children? Are they in or out of Christ? Do the benefits of Christ's death and His imputed righteousness extend to children, or do they not? If they do not, then hell is the portion of all children who die before they are old enough to renounce the devil and his works, and profess Christ for themselves.

Do we shrink from a conclusion? If so, there is only the alternative.

The spotless robe of Christ's righteousness extends to our children as well as ourselves. They are heirs of God and with ourselves joint heirs with Christ. Our Saviour says: "Of such is the kingdom of God." They are now in the kingdom, and it is our business to keep them there. In order to do so we must keep this truth constantly before them, that they are now the children of God; and we must treat them as such from the earliest dawn of their intelligence. When they are first taught to kneel at their parents' knees, and say, "Our Father, who art in heaven," they should be impressed with the thought that their heavenly Father does actually hear, and grants their request. As they become a little older, and are required to kneel before their companions, they should be taught that this simple exercise is preaching as well as praying, that it is confessing Christ before men, and that to be ashamed to do so is denying Him before the world.

Parents should carefully avoid allowing their children to spend a night in the companionship of those who do not in this way confess Christ. If they should be exposed to this temptation, the parents should lose no time in learning whether they have stood the test, or yielded to temptation. This has been the turning point, and the first step downward in the history of the greater number of the children of pious parents who have forsaken God. This is the point which should be most carefully guarded by parents.

There is no surer way of sending our children to the devil than to teach them that they are now his, and cannot become the children of God till after they have come to years of maturity and have experienced an extraordinary operation of God's Spirit, which He has never promised to give. God has promised to give His Spirit, and does give it to all who ask, but not in the way we may prescribe.

Children are the subjects of His gracious influences as well as adults. If we wish to bring up our children as Christians, we must recognize the fact that they are now the children of God, treat them as such, and by the grace of God train them as such, and few of them will wander from the fold of God. D. MCN.

MAKING CHILDREN HAPPY.

"I try so hard to make my children happy," said a wearied mother, with a deep sigh, one day in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbour of mine does." "And how is that?" she added dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She always throws them, as far as practicable upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love Nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good-health, good teeth and good-temper comes from plain food, plenty of sleep and being good." In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs and early to bed are the best things for making them happy.

THOSE who have great faith need not fear. Even death will not be to them an object of fear.

Words of the Wise.

Is ours the kind of piety that gives way so soon as human props are removed?

IMMODERATE pleasure shortens the existence more than any remedies prolong it.

WHEN a man is opposed to Christianity, it is because Christianity is opposed to him.—Hall.

WELCOME the beggarliest truth, so it be one, in exchange for the royalest sham.—Carlyle.

ALL other knowledge is hurtful to him who has not the science of honesty and good nature.

You cannot repent too soon, because you do not know how soon it may be too late.—T. Fuller.

HE who cannot forgive others breaks the bridge over which he must himself pass.—Lord Herbert.

If thou art wise thou knowest thine own ignorance, and thou art ignorant if thou knowest thyself.—Luther.

HE that puts a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—Dr. Buchanan.

DON'T be discouraged because you are misunderstood as to your actions and motives. It is a part of the price of living to be misjudged.—W. S. Studley.

THE best recipe for going through life in a commendable way is to feel that everybody, no matter how rich or how poor, needs all the kindness they can get from others in the world.

EVERY new privilege leaves a man either better or worse than it found him. It is so even with religious privileges; for familiarity with sacred things either makes a man more reverent or less reverent.

THERE is peace, blessed peace, in looking for nothing but our daily task and portion of Christ's cross between this day and the appointed time, when we shall fall asleep in Him.—Bishop Wilberforce.

A RELIGION that is false is usually intricate. The only rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of symbols.

USUALLY the eyes of the Christian should be directed forward. It is foolish to try to live on past experience. It is a very dangerous, if not fatal, habit to judge ourselves to be safe because of something that we felt or did twenty years ago.

MRS. JOSEPH BAKER, of Johnson, Vt., was greatly afflicted with phthisis for twenty years, and was pronounced by physicians as incurable. Two bottles of Wistar's Balsam of Wild Cherry afforded her much relief, and five completely cured her.

IT is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as the thoughts have which we harbour.—F. W. Teal.

WHAT a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death—the whole drama of humanity is in this book.—Heine, on the Bible.

BE cheerful. Do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not a travelling monument of despair and melancholy.—Arthur Helps.

I HAVE been a severe sufferer from Catarrh for the past fifteen years, and with distressing pain over my eyes. Gradually the disease worked down upon my lungs. About a year and a half ago I commenced using Ely's Cream Balm, with most gratifying results, and am to-day apparently cured.—Z. C. WARREN, Rutland, Vt.

MY daughter and myself, great sufferers from Catarrh, have both been cured by Ely's Cream Balm. My sense of smell restored and health greatly improved.—C. M. STANLEY, Merchant, Ithaca, N. Y.

A "FUSSY" man, an uneasy mortal, who has not the faculty of sitting still, is a special nuisance in church. A gentleman lately said that "he sat with a man who, during a very short sermon, took out his watch nine times and rose up three times to look at the thermometer. At the close he was two steps outside the door before the minister was done pronouncing the benediction."

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TORONTO, WEDNESDAY, OCTOBER 26, 1887.

A WRITER in the *Christian at Work* tells how the "organites" and anti-organites, under the leadership of Deacon Stone and Mr. Guile quarrelled until Mr. Guile's party left the church, and Deacon Stone's became so small they had to discontinue services. The church was closed.

But still, as Deacon Stone passed those closed doors, a grim chuckle of satisfaction would accompany the reflection, "We kept their old organ out, we did." While Mr. Guile, as often as his gaze rested on the deserted structure, experienced an inward glow, for, as he was wont to say, "If they did keep the organ out, we broke up the church."

Exactly. Breaking up the congregation, closing the church doors, disgusting and driving away every peace-loving and pious person in the congregation are matters of no importance compared with gaining a victory over one's fellow Christian. Certain kinds of men will chuckle over the ruins of a church any time if they can only gain a sorry little triumph among the ruins.

A CORRESPONDENT describing the late meeting of the American Board of Foreign Missions says:

As to the spirit of the meeting, it must be deplored that it was so large an extent the spirit of controversy. There were multitudes of good people who came from all the country round to hear the missionaries, and to catch their spirit and to sit in heavenly places. To such the city hall, with its interminable discussions, and which even intruded into the closing hour, and shoved into a shamefully brief space the farewell addresses of the missionaries, was not a heavenly place.

We have heard of excellent people nearer home who have gone to ecclesiastical meetings, expecting to find them heavenly places, but were pained to find them rather earthly. A lady, whose character and work and purse were a power for good in the congregation to which she belonged, came away from a meeting of a Presbytery we need not name saying: "There is as much human nature there as anywhere else." More's the pity that good people should have such disappointing experiences.

MR. D. SINCLAIR, M.P.P., made a good point the other day in the Baptist Convention, when, repelling the charge that University College is a "Godless institution," he said:

The State University was not an irreligious school; it simply did not teach religion because the Baptists and other denominations had objected to the State giving religious instruction. (Applause.)

Mr. Sinclair might have added that the Baptists, a short time ago, refused to join the other denominations in a move to have the Bible read in the public schools, on the same ground. They contended that it was no part of the work of the State to give religious instruction in the public school. Now they, or some of them, call University College "Godless" because it does not do the very thing which they then said ought not to be done! A member of the Convention showed that, a few years ago, a more representative gathering of the denomination than the one held in Toronto last week, unanimously accepted University Federation. The McMaster bequest seems to have a bewildering effect upon a good many Baptists.

DR. CUYLER gives the following sound advice to ministers and others who are coming near to the end of the journey:

Do not give way to querulous thoughts or words. Do not bar up your windows against new ideas. Keep abreast of the progress of truth and of your Master's kingdom. Instead of retiring to the infirmary, *keep living to the last*. Keep the sap flowing, the tongue still eloquent for Christ, and the hands busy in some work of benevolence. Do not idle away even the Saturday afternoon of life.

One of the very best specimens of Christian manhood one ever sees is a ripe saint of fourscore whose body has become old, but whose mind and heart are still young. The besetting fault of old age is to disparage and belittle everything new and over-estimate the value of everything old. No amount of reverence for the past can keep even the best of men influential for good, if they make a habit of sneering at every attempt men of to-day make to glorify God and help their fellow-men. No man, however wise, should bar up his windows against new ideas simply because they are new. Ideas are not necessarily good because they are old, nor necessarily bad because new. Every old idea was once new. Many a man thinks an idea new simply because it is *new to him*. Thousands of men may have had it a century before he was born, though he may have heard it for the first time yesterday.

THE late Professor Hincks, of University College, used to lay it down as an axiom that the young of all animals are playful. It is quite possible, however, that the young of the human animal may play at the wrong time and in the wrong place. At least so thinks a gentleman who wrote the following letter to one of the daily papers, criticising the manner in which the students behaved at the annual Convocation of University College:

Allow me to say, sir, that it is time such conduct, alike an insult to the visitors and a disgrace to the institution, should be suppressed. Or if the college authorities are unable or unwilling to suppress the disorder, let the citizens show their disapproval by refusing to accept invitations to such meetings till they are assured that their wives and daughters will not be made targets for paper-darts and spit-balls. In the gallery especially, where the embryo preacher vied with the arts student in making a hoodlum of himself, the uproar was such that only at rare intervals could the remarks of the speakers be heard. Even the most venerable of the faculty, men whom we as citizens feel proud to honour, were continually interrupted and jeered at by these beardless boobies, to whom horse-play seems a most excellent joke, and a cat-call the essence of wit. Newsboys and boot-blacks will yell and jostle one another in a crowd, but they will generally show some respect to a lady who happens to be among them. Ask any of the ladies who attended Convocation, especially those unfortunate enough to have been in the gallery, how much respect was shown to their presence by these "gentlemen." Truly, Mr. Editor, if a force of policemen cannot be on hand for such occasions, Convocation Day had better be struck out of the calendar till the gallery vandals have learned the rudiments of common decency, or have been supplanted by men who will not disgrace the name of Canadian student.

The speakers referred to were the venerable president, Dr. Daniel Wilson, and the Hon. G. W. Ross, Minister of Education. If these gentlemen are not worth listening to, nobody in Canada deserves a respectful hearing. It is high time this undergraduate rowdyism were stamped out.

THE LAW OF THE SABBATH.

THE Presbyterian College, Montreal, opened on the 5th inst. with the most encouraging prospect of a prosperous and profitable session. It is well equipped, has excellent accommodation, and its affairs are administered with prudence and enterprise. It has done good work in the past, and is certain to do still greater work in the future. The opening lecture this year was delivered by Professor Scrimger, on "The Law of the Sabbath," and the subject is handled in a masterly manner. There is no indulgence in fiery invective, no wholesale and indiscriminate denunciation of those who are disposed to make light of the binding obligation of the day of rest. Professor Scrimger does not hurl anathemas at the opponents of the Sabbath. Thoroughly convinced himself of the divine character of the Sabbath institution, its sacred use and its many advantages, and being fully aware of the design and scope of those who would despoil us of one of heaven's best gifts to man, he calmly reasons the matter, and notes the pleas advanced for a relaxation of the distinctive features of the observance of the Christian Sabbath. He reasons justly. There is no effort to evade a point, no attempt to confound any opponent by appealing to

authority. There is a conscientious effort throughout the lecture not only clearly to apprehend the objector's argument, but to understand the underlying motive that prompts opposition to a strict observance of the Sabbath; in a word, he honestly endeavours to view the question from the objector's standpoint. In following this course he has not weakened but greatly strengthened his presentation of the claims of the Sabbath by a fair and candid consideration of the pleas urged by greed of gain and love of pleasure for encroaching on the sacred hours of the Sabbath Day.

Living in a city where among a large body of the people ideas of the Continental Sabbath prevail, and considering recent attempts in Montreal to run railway trains, open a skating rink for a regimental band to give "sacred concerts," and a literary institute library, the able and dispassionate exposition of the law of the Sabbath was most opportune, and it is to be hoped that it will have a good effect in strengthening the conviction of those who regard with real concern the efforts from different quarters to secularize what is distinctively a Christian institution. The position laid down at the outset as generally recognized by all sections of the Christian Church is the following:

1. That the Sabbath or weekly rest is an institution which 3,000 years of practical experience have proved to be of the greatest service to man, regarded even from a physical point of view, and has vindicated its right to live, meeting a want which is as real, if not so pressing and obvious, as that for a daily rest in sleep, in order that man may attain the highest development of his powers and use them to the best advantage.
2. That the Sabbath is a divinely-authorized institution under the Christian dispensation, as well as under the Jewish, having, like the institution of marriage, or the institution of property, a moral basis in the very constitution of man.
3. That therefore, every man is in his conscience bound to observe it, and
4. That the State is bound to provide such legislation as will secure to all the privilege of observing it, and to enforce that legislation.

The question of Sabbath labour is then clearly stated, and it is shown that its primary settlement is in the court of conscience. In connection with this certain suggestions are made. The first is that generally the shortest road out of all perplexity is to avoid and refuse all encroachments upon the day about which there can be any real doubt or which threaten to become dangerous. "This," the lecturer says, "is a heroic method, but it is a simple one, and is noble as it is simple." The next suggestion is that it is perfectly fair to make distinctions according to the degree in which anything interferes with the object of the day. There is a third suggestion:

Account must be taken of the fact that all are not in an equally good position for a perfect observance of the day. The necessities of the very poor are more pressing than those of the rich who have many resources not open to their less fortunate neighbours. Those whose hours of labour are long are not as well able to provide beforehand for their wants as those who have abundance of leisure, those travelling not as well able as those who are at home. Some things may therefore be open to them in conscience which would be wrong in others. But we are no wiser bound to make their more pressing wants fix the standard for all.

The question of legislation to secure the proper observance of the Sabbath is next considered. A clear distinction is made between the coercion of conscience and enactments necessary for the preservation of Sabbath privileges in the interest of the public good. Here are Professor Scrimger's words on this point:

On the one hand we seem bound to recognize and allow all reasonable conscientious liberty that is consistent with the maintenance of the day. On the other we must protect it from the license of those who would fain set it aside if they could. All works by which others are coerced, or tempted to violate the day, or disturbed in the enjoyment of it, should be prohibited as inimical to the day, and so inimical to the public weal. Hence all judicial proceedings should be stayed, except where it might lead to miscarriage of justice; all departments of the public service should be closed, and all public servants set free, except those necessary for the public safety. All establishments where work people are employed, whether the number be large or small, should be closed entirely, except on emergencies that cannot be foreseen and provided for; for if some work habitually, all must eventually do the same. All drinking saloons and wine shops should be closed, for, if open, men will be tempted to drunkenness, revelling and disorder, and that all the more because they are free from labour. All shops and markets should be closed except for the most perishable articles; for, if they are kept open, the public will be tempted to purchase their supplies on that day instead of exercising a reasonable foresight. And the experience of some of our cities shows that with a little management, in our climate, the supply of the most perishable articles, even including milk, may be provided for on the previous day. All railway trains and other travelling conveyances which are not really necessary, should be stopped, lest the public

be tempted to travel by them without sufficient cause. All work that is carried on so openly and noisily as to disturb and annoy others in their worship, or prevent them from enjoying the proper rest and quiet of the day, such as street vending, noisy street parades, cartage of material, erection of buildings, the din of machinery, or the blowing of steam whistles, should be prevented as an undue interference with their just rights and an injury to society.

The lecturer then discusses the differences of opinion as to the sacredness of the entire day entertained by the Evangelical and the Greek and Latin Churches, and the sad results that have everywhere followed the introduction of what is termed the Continental Sabbath. There is no disposition to make the Sabbath a day of gloom and weariness either to young or old. The following are the concluding words of this admirable lecture on the Law of the Sabbath:

The institution itself we have received from Judaism, but the mode of its observance is Christian; and just because it is Christian we expect the standard to be higher than before. We are not surprised therefore to find that in the New Testament, whenever the first day is referred to, it is not with a view of insisting upon the duty of rest. That is only incidental. It is rather as indicating the blessedness of worship. It is observed by the early Church, not that they may obtain relaxation, but that they may commemorate the resurrection of the Lord and hold holy communion with one another. But for this it would never have been established, and for this it should be preserved. We prove our liberty not by planning how little of it we may give to the services of religion, but by studying how we can turn it to the best account in furthering our own spiritual interests and those of the community. We conclude therefore that the purely religious conception of the day is the only one that is consistent with the purpose of the institution, and with the true spirit of the Gospel. Only when it is religiously employed is the ideal of it realized. Only when it is so used, can it be long maintained in its integrity. Only when it is so used will it yield to its full measure of blessing.

MAINTAIN THE SCOTT ACT.

It is a mistake into which good people occasionally fall when discussing practical measures for the suppression of intemperance that they denounce those who do not agree with them as enemies to the cause of temperance. In their own minds they are convinced that a particular measure is the only one admissible, and all who may have doubts as to its correctness or expediency are scorned as upholders of the liquor traffic. In Canada there is a large number of persons thoroughly agreed that prohibition is the only effective remedy for the removal of the drink curse. But here differences of opinion come in. Because that proposition receives a very general assent, it is concluded that it must be put in force at once, simply because in the abstract it is right. Whether the people at large are convinced or not, such a law ought forthwith to be placed on the statute book. There is no account taken of the fact that a legislative enactment of the character indicated would have to encounter bitter opposition and evasion unless popular sympathy was in harmony with the law. There are many fully convinced that no effective remedy for the evil of drunkenness, short of entire prohibition, can be found, who are of opinion that popular sympathy is not yet sufficiently strong to secure the strict enforcement of prohibitive legislation. They believe that such measures as we now have, imperfect as they are, should have fuller scope than unfortunately has yet been accorded them before more sweeping experiments are made. They insist on the maintenance and impartial enforcement of the Canada Temperance Act, which in the face of great obstacles and bitter opposition, has in every place where it has had fair play, been productive of excellent results. In this, as in other things, the disposition to grasp too much at once encounters the risk of losing not a little of what has been already gained. In localities where the Scott Act has been systematically violated with impunity persons who voted for its adoption have become timid and reached the conclusion that it is a failure, and because of the demoralisation occasioned, express their preference for a license act that will be respected, rather than one that ostensibly prohibits, while it is evaded by the opening up of vile dens for the dispensing of liquor. It is not, however, in isolated cases that the merits of the Scott Act are to be judged. What has been its effect as a whole?

In ten counties where the Scott Act has been in force for two years, according to the Report of the Prison Inspectors for Ontario, the commitments during the last year the license law existed were 211; for 1886, they had diminished to eight one. In fourteen other counties where the Scott Act has been one year in operation, the number of commitments was, under

license, 501; under prohibition, 200. At present there are fourteen counties in Ontario under license, where the commitments show an upward tendency. In 1884, the number was 2,248; the returns for 1886 2,314, an increase of sixty-six. These figures relate only to those who were apprehended for being drunk and disorderly. In twenty-four counties and two cities, the commitments before the adoption of the Scott Act were 2,806, while the returns for 1886, after its adoption, stand at 1,940, a reduction of 866. These and other facts that might be cited show, what scarcely any one doubts, that between drunkenness and crime there is a close relation, and that the diminution of intemperance necessarily lessens crime. They are related as cause and effect.

Whatever speculative opinions may be entertained as to the merits of competing measures for the suppression of intemperance, it seems perfectly plain that the Scott Act has only been productive of good wherever it has had anything like a fair chance, and of late it has, owing to the efforts of wide awake and fearless officials, spread consternation among its opponents. Its maintenance and extension is therefore the manifest duty of the friends of temperance. This, for some time to come, will be no child's play. Determined efforts are being made in a number of counties to secure its repeal. Constant watchfulness and energetic action are imperatively required if the temperance cause is to hold the ground it has conquered. To legislate in advance of public sentiment would be questionable wisdom; to permit retrogression would be unmitigated folly.

Books and Magazines.

A NEAT little pamphlet bearing the *imprimatur* of the *Scottish American Journal* contains a report of the Proceedings of the Eighteenth Annual Meeting of the North American United Caledonian Association, and an eloquent essay on "The Progress of Popular Liberty in Scotland," by Peter Ross.

THE Grant Lithographing Company of Toronto have published, in chart form, a very comprehensive "Chronological and Geographical Family Guide to the Holy Bible." In addition to three well-executed maps, there is a marvellous amount of information specially designed to aid the student clearly to understand the sacred Scriptures. It only needs to be seen to be appreciated.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The October number of this admirable educational monthly is one of unusual excellence. It contains Rev. Dr. Sutherland's address on "The Religious Element in Education," which he delivered at the meeting of the Provincial Teachers' Association. A. H. Morrison, of Brantford, writes in a fine spirit on "Reverence for Old Institutions," and T. Arnold Haultain has a paper which merits attention on "The Recent University and Departmental Examinations." An excellent feature of the magazine is its Scriptural Lessons for School and Home.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.—The first issue for the season of this, the first of the Presbyterian College magazines, is an immense improvement on its predecessors. The prospectus presents a bewildering array of attractions. The special contributions promised and the special contributors announced are unmistakable indications of great excellence. The number for October is a pledge that the promise of the prospectus will be redeemed. There is to be a symposium on "Christian Unity" by representative men. Principal MacVicar writes with his accustomed force and clearness on "Neglected Forces," Professor Campbell, "Talks about Books." Rev. Gustavus Munro has a paper on "Duration of the Pastorate," and others write worthily and well on various topics. Professor Scrimger's able exposition of the "Law of the Sabbath," delivered as a lecture at the opening of Montreal College, appears as supplement.

RECEIVED:—THE EARNEST WORKER in the School and Family, and THE CHILDREN'S FRIEND, both monthly (Richmond, Va.: Whittet & Shepperson); WORDS AND WEAPONS, edited by George F. Pentecost, D.D. (New York: Jos. H. Richards); THE AMERICAN ANTIQUARIAN and Oriental Journal, edited by Rev. Stephen D. Peet (Chicago: F. H. Revell).

THE MISSIONARY WORLD

A YOUNG BUDDHIST'S IDEAS OF CHRISTIANITY.

A young Japanese Buddhist was sent to England ten years ago to study English literature, philosophy and religion. After some time thus occupied he set out to return to Japan by way of India, where he died. His English tutor was deeply interested in him, and has published some of the young man's thoughts concerning Christianity. The following extracts will give some idea of the conclusions he reached from his study of the Greek Testament:

"What," I once asked him, "should you consider the most essential and salient thought about Jesus the Christ, as you understand from study of the four Gospels, and how would you describe Christianity as a religion to your friends of the Buddhist monastery?" "I should say, he replied, "that the most essential and salient thought about Christ is that He is the manifold Life of mankind, and I should describe Christianity as the religion of the revealed fatherhood of God and the ideal sonship of humanity. I regard the Christ, and therefore Christianity, as a higher natural means for the moral and spiritual education of the world."

"You say, 'higher natural,'" I observed. "Will you explain what you mean by the expression?" "I mean," he answered, "that Christ and Christianity are not a human intuition, nor a development on the lower plan of ordinary nature, but a revelation made by the divine wisdom and power. The ideal life cannot be the conception of humanity in any stage of its progressive advancement, but must descend from the higher world. And this, I observe, is what the Christ said of Himself. 'I am from above,' 'I came down from heaven,' and He speaks of 'the glory which He had with the Father before the world was.' The ideal life of all intelligent and moral creatures must have existed in the divine mind from all eternity, and their normal life must have been conceived with divine complacency, and glorified with the Father in His divine contemplation and creative purpose. My Buddhist education and sympathies, and possibly my Oriental tinge of thought, quicken my perception of these utterances of the Christ, and excite my admiration of and confidence in them as the words of wisdom and truth."

"I have often wondered," he said one day, "when I used to be told in my country of the splendour of western civilization. A people with such a divine religion as Christianity must be a great people and as good as they are great. Buddhist as I am, I cannot but hope that Christianity will come into Japan, and that it will be diffused through our whole empire. Our people ought to know the Christ of Christianity; and if it were preached everywhere that the Christ is the manifested and normal life of humanity, the people would be lifted up by the power of this beautiful and beneficent personality into a nobler and happier human life. When my brothers of the monastery know more about the Christ and Christianity, they will not be jealous of the diffusion and influence of your great western religion in their native land."

Reading on one occasion the chapter in John, recording the raising of Lazarus from the dead, and Jesus' affirmation that He is the Resurrection and the Life, he remarked that Christianity had an immense advantage over Buddhism in its emphasis of every human individuality. "Our aspirations of the future are not so distinctively a faith as Christianity affords. To the Buddhist the future is a painfully vague hope. Buddhism seems to promise a future life; but when we think about it the future life seems to be such an absorption of our individuality that, to pure thought, it is one and the same as personal annihilation. The Christ's promise of the resurrection of the dead personality in a higher organization of the human being speaks to the natural hopes of the whole human race. The Christian teaching on the resurrection would give a great advantage to Christianity over Buddhism among my countrymen."

Of St. Paul's argument in 1 Corinthians xv, he said, "That is enough and, having as yet no experience of this transformation, we can know no more. The animal body of this life, and the higher-natural [spiritual] body of the life to come is very satisfactory teaching. This doctrine of resurrection has a great advantage over our idea of Nirvana."

Choice Literature.

HIGHLY RECOMMENDED.

BY HERBERT E. CLARKE.

(Continued.)

The rector, coming up too late, stood looking pensively after her. "Fine figure, splendid creature, Wilson," he murmured; "but I doubt she has not found her proper sphere."

"She is a very remarkable young lady, sir," said Wilson. "Where does she come from?"

"I don't exactly know," replied the rector. "She was recommended to us—highly recommended—by some friends of the Earl and Countess of Epsom. By the way, Wilson, I am charmed to hear from your sisters that you are invited to the Archery meeting at the Towers. With your abilities, such an introduction to the very highest society may have great results for you."

Wilson acknowledged the compliment, and the rector stood watching till the governess disappeared in the house.

"Highly recommended," he muttered absently; "but I'm afraid she is not likely to get on very well with Mrs. Wallis. Ha—hum."

He went away shaking his head. Common report averred that he had some little difficulty of a similar kind.

Wilson wandered off in another direction, and sat down by the first lady he came to, without the least knowing or caring whom she might be. She talked, and he said "Yes" and "No" alternately, and thought all was well, until the damsel, who happened to be Miss Julia Golding, turned upon him with an indignant scorn, saying: "You have said it is very hot, and very cold; that your mother is well, and that she is ill; that she is in bed, and out for a walk. I fear Miss ReydeU's enchanting conversation has spoiled you for anything less intellectual." And, without waiting for a reply, Miss Golding departed.

Wilson dragged his sisters away as soon as he could, and leaving them to their exuberant comments fled up-stairs. His mind was in a whirl. In his moral being chaos was come again. His calm self-complacency, till that day impregnable, had been exploded into fragments by a governess. Something must be done instantly, but what? A burning desire seized him to find a weak place in Miss ReydeU's armour.

"What can one expect from a governess?" he asked himself, contemptuously; but was at once obliged to own that at any rate nobody could have expected what he had got. He tried another tack. "Merely a low-bred, ignorant person," he reflected; but that would not do either. "Low-bred" was palpably absurd—ignorant not much better. "Ignorant of the usages of society," he amended his idea. "Yes," thought Wilson, "that she certainly is;" but, after all, it did not amount to much.

His eyes, wandering discontentedly here and there, were caught by the *Parish Magazine*, containing his unfortunate article. He took it up, and read the essay half through; then he hurled the book from him with a groan. Deep in the most secret recesses of his mortal consciousness, a still small voice spoke, saying: "Insufferable presumption, pretentious nonsense, boyish bumptiousness." This would never do. He stifled the abominable voice, and then, struck by a new idea, put on his hat and went to the office of the *Elmhurst Standard*. But the paper having been published that day, the editor was not in—he was probably at the club, said the office boy. Thither Wilson went, and found him in due course.

"Ford," he said, impetuously, "I must speak to you at once," and drew the reluctant editor into a forsaken corner of the reading-room. "You say in this week's *Standard* that my article in the *Parish Magazine* is the gem of the number. Do you really believe that?"

"Certainly," replied the editor, with a twinkle in his eyes. "Why not?"

"Have you read the other articles!"

"Oh dear, no," returned Ford; "of course not. And to tell you the truth, my dear fellow, I haven't read yours either. I never look at the *Parish Magazine*, and I rather wonder you write for it. But I have not the least doubt that what I said was perfectly true."

"I don't want to offend you," observed Wilson, after a moment's solemn pause; "but I think that kind of thing is very unprincipled. I would thank you in future never to praise my writing when you have not read it."

"I am not likely to praise it if I do read it," retorted Ford, rather nettled. But Wilson was gone, and that night he did not write a word.

During the next few days he bled much inwardly from the wounds inflicted by Miss ReydeU, and found no comfort, except in remarking carelessly—whenever her name was mentioned in conversation—that she seemed a nice girl, and it was a thousand pities she was so ignorant of the usages of society.

The next time he met her was in Elmhurst High Street, and she was accompanied by two of her pupils, Bertie and Selina. It was not consistent with Wilson's dignity to talk with her in these circumstances, and he raised his hat, and was passing on, when she absolutely called him: "Mr. Mainwaring, I want to speak to you particularly."

Putting on his most courtly manner, he turned, but a shiver of apprehension went through him as he did so. There was an expression of intense amusement in Miss ReydeU's face that boded ill for his piece of mind. He began to wonder whether something ridiculous had not happened to his clothes.

"Are you afraid to look me in the face?" she asked, evidently enjoying his uneasiness.

Wilson muttered inarticulately, and gathered his features into a difficult inane smile.

"You have been saying such dreadfully severe things about me," proceeded Miss ReydeU, with a ripple of laughter. "You poets are dangerous people when you take dislikes."

Bertie, having severely pinched his sister, was engaged at this moment in dodging the angry young lady round Wilson's legs, a circumstance which did not lessen the poet's embarrassment.

"I don't know what those things were," he faltered; "but they don't seem to have affected your spirits much, Miss ReydeU."

She laughed again, and Wilson felt smaller than he had ever done before, though perhaps that is not saying so very much.

"Why," she said at length, restraining herself to speak seriously, "you said I was a nice girl, and it was a pity I was so ignorant of the usages of polite society."

Here Bertie, in attempting a dangerous double, missed his footing and fell into the gutter. Miss ReydeU raised him skilfully with one hand, and with the other fetched him a sounding box on the ear. "Now be quiet," she said calmly, and quiet he was for nearly a minute.

The diversion did not help Wilson much, however; he had no idea what to say. "It is too bad," he began, without knowing in the least what he was going to say next, to his infinite chagrin, Miss ReydeU, unable to control her feelings longer, went off first into a suppressed titter, and then into a low but very genuine peal of laughter.

Wilson saw himself in a draper's plate-glass window at the same moment; a squat low figure with baggy trousers. She was taller than he, and what a figure she had! and how wonderfully her dress fitted! not a crease, not a wrinkle! An impulse of self-abasement came upon him.

"I own I did say something of the sort," he replied heroically; "but I didn't mean anything by it except that I was offended at your criticism upon my wretched essay."

Miss ReydeU ceased laughing, and regarded the speaker with some surprise.

"Now that," she said after a moment's silence, "is a manly speech."

"And therefore you are astonished to hear it from me," retorted Wilson, bitterly.

"Yes," replied Miss ReydeU, as though carefully weighing her words; "I didn't calculate upon that, certainly."

"You seem to have a great contempt for me," said Wilson. "I confess I don't know what cause I have given you for it."

"Contempt is the wrong word," returned Miss ReydeU, warming up a little on her own account; "I am amused at you, and can soon tell you why. I have read some of your writings besides the 'Essay on Education,' and I have heard of you from the rector and his wife. You are only a boy, and yet you write of subjects upon which the oldest and wisest men are not agreed, as though you knew all about them. You dogmatize and preach, are sarcastic and supercilious, moral and grave and weighty, as though you had long years of experience, and a recognized position as a teacher of your fellow-creature. To me that is the most laughable state of things I have ever known."

Miss ReydeU, do see after Bertie, he is splashing himself from head to heel," said Mrs. Wallis, who had approached unseen, in an icy tone. "Good-morning, Wilson; are you going to walk a little way with me?" and she bore the unresisting youth off.

"She will have to go," she exclaimed, when they were out of hearing of the governess. "She does not know how to behave. The idea of keeping you talking in the street like that! It is most improper for a person in her position. I cannot put up with it."

"It was no fault of mine, I assure you," said Wilson. "I was passing, and she stopped me."

"The lower classes are really becoming unbearable," cried Mrs. Wallis. "I blame the Liberal party, you know, Wilson. It is very sad. Now this girl was highly recommended to us by the Churchills—great friends of the Earl and Countess of Epsom—and so we do not exactly like to do what we should otherwise feel to be our duty; but I am afraid the case is hopeless—I am very much afraid."

Wilson took the first decent pretext to escape from his companion, and went to repair the damages sustained in this second disastrous encounter, if it might be. But he made only a poor job of it, and to him entirely new feelings of sour satisfaction with himself and everything connected with him began to creep into his mind.

He had not done any writing for days; as surely as he wrote a sentence Miss ReydeU's imagined mockery made him ashamed of it; mentally, she had become—much against his will—his most constant companion, and everything he did was tacitly referred to his mental ideal of her. On this unsatisfactory day he went up to his comfortable study after meeting her, and sat down to brood on what had passed. And then, suddenly her remark came back to him: "You are only a boy, and yet you write of subjects upon which the oldest and wisest men are not agreed, as though you knew all about them." The thought which persisted in forcing itself upon him—that she was perfectly right—was in the highest degree unpleasant, and he began to think of her as a serious enemy. She gave him the impression of being the cleverest person he had ever met, and he was sure she was quite capable of making him a laughing-stock in Elmhurst and elsewhere, unless he managed to perform that service for her in the first place.

Now he knew that he had only to dangle after her a little, to talk to her whenever they met, and to drop mysterious hints to his sisters, and it would be all over the town in a few days how that deep, designing adventurous, the rector's governess, was setting her cap at the rich and innocent poet. After that his course was plain: in response to the wishes of all his friends, he would carefully avoid her, and then she might say whatever she liked against him; for everybody would look upon it all as mere spite, caused by the failure of her matrimonial projects. Any little injury that Miss ReydeU would suffer in consequence of this arrangement seemed to Mainwaring very trivial indeed compared to the damage his reputation might sustain if she were left to work her will unchecked.

He proceeded to put his plot into execution with equal industry and ingenuity, and the result more than justified his expectations.

Miss ReydeU's behaviour to him was quite unguarded and

quite merciless. She flayed him morally alive every time they met, nay more, she vivisected him for her own amusement; and so intently was she occupied in this way, and so strangely forgetful was she of her position too, that Wilson's plans were all ripe almost before he knew.

"Miss ReydeU," said Mrs. Wallis one evening when all the children were in bed, "I have something important to speak to you about, if you will give me your undivided attention for a little while."

"As long as you please, of course," replied the governess, laying aside her work.

Mrs. Wallis's hands shook, and her voice was uncertain. Though she refused to own it, even to herself, she stood in awe of Miss ReydeU. It annoyed her to see how cool and self-possessed that young lady was at this moment. She rallied her forces preparatory to proving that self-possession to the utmost.

"One or two of my friends have lately mentioned to me a certain—what shall I say?—freedom?—no—want of discretion in your behaviour as regards a certain young gentleman of our acquaintance—Mr. Mainwaring, in short."

Miss ReydeU started up, and for an instant towered above her mistress, her face and attitude so expressive of scorn and defiance that Mrs. Wallis quailed. But mastering her anger by a strong effort of self-control, she sank again into her chair.

"There are limits even to a governess' powers of endurance," she said, in a low voice.

"I have expressed no opinion on the subject myself," observed Mrs. Wallis. "I considered it my duty to tell you of the report."

"It is a wicked and detestable calumny," said the governess, between her teeth.

"Excuse me, Miss ReydeU, but I do not consider the temper you show is at all becoming from one in your position."

"My position?" repeated the governess, and the word which would probably have goaded a less singular person to fury, as Mrs. Wallis intended, restored her at once to good-humour. She smiled, reflected and recovered herself.

"You are right," she said; "it is not. I apologize. But really it is ridiculous for anybody to couple my name with that of a silly, conceited boy like Wilson Mainwaring. The Mainwarings are particular friends of ours, Miss ReydeU."

"I have nothing to say against them, except that they have spoiled their son, who is the vainest little coxcomb, the most insufferable prig, I ever knew. I confess I have studied him with some care, because I think he is unique. It will probably be hundreds of years before such a character occurs again. But that is all the interest he has had for me."

"I cannot say that I approve of your way of speaking of one whom I believe to be a very worthy and talented young man," returned Mrs. Wallis, coldly. "But perhaps we had better terminate this painful conversation. I only wish to impress upon you the necessity of great circumspection in a place like Elmhurst."

And Mrs. Wallis swept out of the room triumphantly, to tell all her friends that Miss ReydeU had found Wilson would have nothing to do with her, and was therefore wild with rage against him. For Mrs. Wallis hated her governess cordially, and would have dismissed her but for fear of offending those dear friends of the earl and countess. She, not unnaturally, found it intolerable that a mental should presume to look, and above all to be, more ladylike than her mistress.

So far, all had gone well with Wilson; but that week's *Standard* brought him a rude shock. In the correspondence column was a long letter upon his Education article, full of veiled references to himself and his other works, and ways, all of which were held up to ridicule in the most unsparing style. The letter was cleverly, even brilliantly written, and poor Wilson was pelted with refined sarcasm and epigrammatic invective. Worst of all, however, was the air of unmitigated and lofty contempt which breathed through the whole composition. Elmhurst was thunderstruck, shocked, grieved, and—laughed consumedly. It was too bad, but so very clever, and, when one came to think of it, not altogether untrue, perhaps. Wilson did give himself airs; it had been noticed before. But, who could have done it? Such was the general view of the case, and nobody besides Wilson himself had any idea of the writer. It was the first public cutting-up he had ever experienced, and for a time he was quite wild with fury. He went first to Ford, but Ford was impenetrable.

"No, I refuse to give up the name," he said with a curious smile. "I don't think you would know it if I did. You found fault with me for praising you, and I thought you would be pleased at my impartiality. There is no satisfying some people. I shall be happy to insert anything you have to say in reply, but that is all I can do."

"It is utterly beneath my notice," cried Wilson.

"One wouldn't think so to see you now," remarked Ford, and there the interview ended; but Wilson's whole soul was fired with a longing for revenge. If he had possessed a shred of evidence against Miss ReydeU, he would have gone to Mrs. Wallis and demanded her dismissal, which he had no doubt that lady would have accorded with much pleasure, but he could not ask it on mere suspicion.

(To be continued.)

TRAVELLING IN CENTRAL AMERICA.

Thousands of ox-carts are still employed between the towns of Esparaza and Alajuela, the termini of the Costa Rica Railway, carrying freight over the mountains, and it usually takes a week for them to make the journey of thirty-five miles, often longer, for on religious festivals, which occur with surprising frequency, all the transportation business is suspended. A traveller who intends to take a steamer at Punta Arenas must send his baggage on a week in advance. He leaves the train at Alajuela, mounts a mule, rides over the mountain to the town of

Atenas, where he spends the night. The next morning at daybreak he resumes his journey and rides fifteen miles to San Mateo, breakfasts at eleven, takes his siesta in a hammock until four or five in the afternoon, then mounting his mule again covers the ten miles to Esperanza by sunset, where he dines and spends the night, usually remaining there to avoid the heat of Punta Arenas, until a few hours before the steamer leaves; and then, if the ox-carts have come with his baggage, makes the rest of his trip by rail.

The journey is not an unpleasant one. The scenery is wild and picturesque. The roads are usually good, except in the dry season, when they become very dusty, and, after heavy rains, when the mud is deep. But under the tropic sun and in the dry air moisture evaporates rapidly, and in six hours after a rainfall the roads are hard and good. The uncertainty as to whether his trunks will arrive in time makes the inexperienced traveller nervous. The Costa-Rican cartmen are the most irresponsible and indifferent beings on earth. They travel in long caravans or processions, often with 200 or 300 teams in a line. When one chooses to stop, or meets with an accident, all the rest wait for him if he wastes a week. None will start until each of his companions is ready, and sometimes the road is blocked for miles, awaiting the repair of some damage. The oxen are large, white, patient beasts, and are yoked by the horns, and not by the neck, as in modern style, lashes of raw cowhide being used to make them fast. They wear the yokes continually. The union is as permanent as matrimony in a land where divorce laws are unknown. The cartmen are as courteous as they are indifferent. They always lift their hats to a *caballero* as he passes them, and say, "May the Virgin guard you on your journey!" Thousands of dollars in gold are often intrusted to them, and never was a penny lost. A banker of San José told me that he usually received \$30,000 in coin each week during the coffee season by these ox carts, and considered it safer than if he carried it himself, although the caravan stands in the open air by the roadside every night. Highway robbery is unknown, and the cartmen, with their wages of 30 cents a day, would not know what use to make of the money if they should steal it. Nevertheless, they always feel at liberty to rob the traveller of the straps on his trunks, and no piece of baggage ever arrives at its destination so protected unless the strap is securely nailed; and then it is usually cut to pieces by the cartmen as revenge for being deprived of what they considered as their perquisite. — *W. E. Curtis, in Harper's Magazine for October.*

THE ENGLISH HAT.

In walking the fashionable streets of London one can hardly fail to be struck with the well-dressed look of gentlemen of all ages. The special point in which the Londoner excels all other citizens I am conversant with is the hat. I have not forgotten Béranger's

"Quoique leurs chapeaux soient bien laids
..... moi, j'aime les Anglais!"

but in spite of it I believe in the English hat as the best thing of its ugly kind. As for the Englishman's feeling in reference to it, a foreigner might be pardoned for thinking it was his fetish, a North American Indian for looking at it as taking the place of his own medicine bag. It is a common thing for an Englishman to say his prayers into it, as he sits down in his pew. Can it be that this imparts a religious character to the article? However this may be, the true Londoner's hat is cared for as reverentially as a High Church altar. Far off its coming shines. I was always impressed by the fact that even with us a well bred gentleman in reduced circumstances never forgets to keep his beaver well brushed, and I remember that long ago I spoke of the hat as the *ultimum moriens* of what we used to call gentility—the last thing to perish in the decay of a gentleman's outfit. His hat is as sacred to an Englishman as his beard to a Mussulman. — *Oliver Wendell Holmes, in October Atlantic.*

PURITY OF NATURAL GAS.

The natural gas burns absolutely without smoke, dust or odour. Beautifully-decorated tiles used in the construction of a fireplace are not stained or soiled after a whole year, although they may have been in contact with the flames of the burning gas for months. The most delicate furniture and fabrics are not injured by being kept in a room heated by it. In fact, they retain their original freshness and beauty as though they had been carefully protected by covering. The natural gas requires no attention. Lighted at the beginning of the season in a furnace, stove, grate or fireplace, and the proper amount turned on to give the required degree of heat, the latter will not vary so much as two degrees in months. But, since with the varying temperature of the outer atmosphere, varying degrees of artificial heat are required to preserve uniformity in an apartment or house, artificial regulators are supplied by which the amount of heat of each room can be governed so accurately that the variations of temperature will never be greater than two degrees, except during the heat of the summer. — *Z. L. White, in the American Magazine for October.*

COW-BOY DIALECT.

It becomes, indeed, a familiar and useful addition to your conversational stock of the vernacular. Nay, you even find the field of its usefulness enlarging, for the terms of the "round-up" and the "branding" and sheep-shearing are more or less piquant, and lend themselves easily to applications remote from their primitive usage. Transposed to the ordinary business or social concerns of modern life, they come to have a sort of zest in them. They reveal new sources of humour; they place old saws and old customs in a sharp light, a fresh illumination; but always by that undercurrent of suggestion, by contrast or association with the original pursuits, which the words described. So I heard, last year, a politician speak of a bolter of the Re-

publican ticket as a "bucker." A "bucking horse" is one that "jumps sideways or forward, up and down, with his legs stiffened into an unrelaxed perpendicular," and the image certainly has a kind of affinity with the moral action of a refractory voter. — *Louis Swinburne, in Scribner's Magazine for October.*

TRUE ART.

To paint the picture of a life
Sincere in word, in deed sublime,
Noble to reach the after-time,
And find a rest beyond the strife:—

This is the highest goal of art,
To move a form of rare device,
The fruit of early sacrifice,—
The true devotion of the heart.

We work in shadow and in doubt,
But view our Model, and with trust
Toil on, till He, the Good, the Just,
Shall bring the perfect fulness out.

— *W. T. Herridge, in the Presbyterian College Journal.*

CONCERNING TRANSLATIONS.

I shall not exaggerate when I say (with righteous exception of those exceedingly few translators from the Russian, whose work is not less sound and genuine than their scholarship) that most of these versions of Russian literature have as much value for the earnest student of Slav authors as the moon of a muddy frog pond possesses for the telescope-aided investigations of a selenographer. Yet it must be admitted that to a not inconsiderable extent we have treated these Russians exactly as they have been treating us. I once deemed the Slav polyglot, in matters of language, to be infallible; but recent examination of some St. Petersburg versions of American and English classics shows me that the Russian translator, by serious trippings of his own, has long anticipated, if not provoked, the blunders of his American and English prototypes. Longfellow has been travestied in this way even oftener than Shakespeare, Byron and Shelley, but perhaps the most remarkable failure to reproduce for Russian readers a poetical English composition appears in the last number of the *European Messenger* (*Vestnik Yevropy*). I cite both translation and original, thus:

TRANSLATION.

When I am dead do not come to my grave;
Do not trouble me in my sweet sleep,
And in thy childish weak grief
Do not shed unnecessary tears.
The wind will sweep the dust from my tomb;
The rain will weep over it,
Why, then, shouldst thou tread on my poor ashes?
Go by!

Have no concern as to whether thou art guilty or not,
And, like me, forget all!
Thou art free—wed whom thou wilt,
I am tormented to death,
And now I am lying deep under the ground.
My heart sleeps calmly in my breast:
For overtaxed strength rest is delicious.
Go by! V. Z. LIKHACHOFF.

ORIGINAL.

Come not, when I am dead,
To drop thy foolish tears upon my grave,
To trample round my fallen head,
And vex the unhappy dust thou wouldst not save!
There let the wind sweep and the plover cry,
But thou, go by!

Child, if it were thine error or thy crime,
I care not, being all unblest;
Wed whom thou wilt, but I am sick of time,
And I desire to rest.
Pass on, weak heart, and leave me where I lie,
Go by, go by! ALFRED TENNYSON.
— *October Atlantic.*

THE SITE OF THE PARIS SCHOOL OF FINE ARTS.

The school is built on the site of the old convent of the St. Augustins, converted, under Henry IV, into a museum of French monuments. The buildings are isolated, irregular and picturesquely grouped, having been arranged at first more especially to receive the collection of over 500 architectural fragments of ancient France, than to meet the requirements of a School of Fine Arts. These relics are placed chronologically, in a series of court-yards and halls, themselves built with some of the debris.

The incoherency of disposition, and unfitness of the arrangement of this series of halls for the necessity of the institution, led the Third Napoleon, in the early part of his reign, to employ the famous architect of the Louvre, Félix Duban, to better adapt the buildings to the conveniences of the students and the requirements of the administration; and his genius created a series of studios, amphitheatres, hemicycles, recitation, lecture, examination and council rooms, with a grand art library and museums of painting, sculpture and architecture, besides fascinating series of courts, corridors, halls, loggias and gardens that are beyond comparison with anything in Europe. Each feature has a varied character, an expressive ornamentation, a philosophical idea to maintain, and a poetic story to tell; nothing has been neglected to excite the young student, either by original work or the copies of great men. — *Henry O. Avery, in Scribner's Magazine for October.*

British and Foreign.

DR. GEORGE MATHESON preached before the Queen in Crathie Church on a recent Sunday.

ONE of the late Mr. David Kennedy's daughters has gone to London to study at the Royal Academy of Music.

THE Rev. A. C. Murphy, D.Lit., of Crouch Hill, London, is to succeed Dr. Moore in Elmwood Church, Belfast.

A BILL has passed the Legislative Council of New South Wales extending the law of divorce to certain cases of desertion, cruelty and drunkenness.

IN the essay competition in connection with the Church Guild the medal has been gained by Mr. Marshall B. Lang, a son of the minister of The Batory, Glasgow.

THE *Woman's Friend*, edited by Mrs. Rudisil, of Madras, is being published in four languages, and has a monthly circulation of 5,000. It is computed that 20,000 women in the zenanas read it.

THE union of the two U. P. congregations at Earlston has been happily consummated by the election of Mr. Thomas Crawford, B.D., preacher, Tarbolton, as colleague and successor to Rev. John Kechie.

ALL the diseases from drinking spirituous or fermented liquors, says Darwin, are liable to become hereditary even to the third generation, gradually increasing, if the cause be continued, till the family becomes extinct.

MR. ANDREW SEITH, a distinguished graduate of Edinburgh, and professor of Logic in University College, Monmouthshire, has been chosen out of twelve candidates to succeed Mr. Spencer Baynes at St. Andrew's.

MR. SPURGEON, reviewing a harmony of the four Gospels by Mr. Waddy, M.P., writes: "What shall we say of the miracle of grace exhibited in one who is both a Q.C. and a Member of Parliament, and yet is found in the kingdom of heaven?"

THE British Protestant Alliance invites suggestions as to the best mode of carrying out its proposed celebration of the bicentenary of the Revolution of 1688, with which it is proposed to combine the recalling to remembrance of the overthrow of the Spanish Armada in 1588.

MR. THOMAS HARDY, the novelist, according to the *Greenock Telegraph*, began life as a ploughboy in Dorsetshire, and many of his exquisite delineations of rural life are transcripts from his own experience. He still lives among his own people, honoured and respected by all.

MR. GEORGE M'KELNIE, M.A., at a congregational soiree of Dalmarnock Parish Church, Glasgow, was presented with a purse of sovereigns on the occasion of his departure for Canada. Rev. James Kelly bore high testimony to his character and work in the congregation.

SIR DONALD CURRIE, M.P., opened lately a hall at Keltynburn Village, in Perthshire, which he has built for a library and reading room as well as for Sunday school and Sunday evening services. The latter are to be conducted by both Established and Free Church ministers.

PRINCIPAL RAINY will preside at a meeting to be held in Edinburgh on November 15, to condemn the licensing of sin in India. Similar demonstrations will be held on the succeeding evenings at Aberdeen, Dundee and Glasgow, and Mrs. Josephine E. Butler is expected to be one of the speakers.

M. ROUVIER is thoroughly awake to the demoralization of his countrymen through strong drink. He has advised Mr. Grévy that the State should take the matter in hand before yet more serious consequences befall the nation. He has appointed a commission to make researches in their own and other countries, and submit plans to reduce the evil.

ABERNETHY Presbytery, though petitioned by 170 communicants and adherents of Cromdale congregation to proceed with the induction of Mr. M'Gowan, Fort William, who had a decided majority of votes, persist in the resolution to appoint a minister themselves on account of the divided state of the congregation. An appeal to the Synod was intimated.

MR. WM. BILBOROUGH, a recently-deceased member of Mr. Spurgeon's Church, who kept a second-hand furniture shop in a back street, had his notice always exposed in his window: Any poor and unfortunate sister that requires a good home, will she kindly inquire within? He was the means of rescuing many from a life of shame, and he preserved a record of 145 who had stood fast, and were now honest women.

THE Conference of the Church Guild will be held this year at Galashiels, opening with a united fellowship meeting on Sunday morning, 23rd inst. Professor Charteris will preach the sermon to young men, and Lord Polwarth is to preside at the public meeting. The subjects to be brought forward include the starting of correspondence classes, and the report by Mr. Thorburn's committee on the proposed foreign mission.

THE valedictory service in Barclay Church, Edinburgh, in connection with the departure of Drs. Alexander Paterson and B. Stewart Cowen, medical missionaries to the Mahomedan Arabs and Somalces, was deeply impressive. Dr. Cowen was Mr. Keith-Falconer's colleague, and Dr. Paterson goes out with him to continue the good work which that devoted servant of Christ began. The two missionaries will be supported by Mr. Keith-Falconer's widow.

TWO aged parish ministers died on the 26th ult.—Mr. Laidlaw, of Wanlockhead, in his eighty-sixth year, and Mr. Sharp, of Aberdalgie, Perth, in his eighty-seventh year. The former died at Prestwick, and the latter at Trinity, Edinburgh. On the 24th ult. Mr. Angus Macintyre died in his manse at Kinlochspelve, in Mull, of which parish he had been minister for forty-one years. He was previously for some time in America. He was a good Gaelic scholar, a bard and the translator of several hymns. One of his best known productions was a Gaelic translation of "Ye Mariners of England."

Ministers and Churches.

REV. R. N. GRANT conducted the anniversary services of Burns Church, Essa, on Sabbath and Monday, October 2 and 3.

In noticing Dr. MacLeod's induction at Maxville, in last week's issue, instead of Rev. P. M. McLeod, the title should have been Rev. Dr. J. Macleod.

A MEETING of the Woman's Mission Societies of the Port Hope Presbyterian Churches was held lately in the Mill Street Church. The meeting was addressed by Mrs. McEwen, of Lakefield.

THE name of the Rev. R. H. Warden, secretary of the Foreign Mission Committee, was inadvertently omitted from the list of the members present at the meeting in Toronto last week. Mr. Warden was in his accustomed place.

THE members of Session and managers of the Presbyterian Church, Churchill, met at Lefroy on Monday evening to bid farewell to Mr. J. C. McKeggie, who is about to remove to Toronto. He was presented with a very appreciative address.

THE Presbyterian congregation of Wellandport had a dinner on the fair ground, and netted nearly \$50. The Sabbath congregations are exceedingly large, and the shed room is taxed to its utmost capacity. Nine additional members were added at the last communion.

By order of the Presbytery of Los Angeles, California, Rev. William Donald, of Colton, formerly of Port Hope, and latterly of Picou, and elder Dr. Craig have organized a Presbyterian Church in Redlands, a rapidly growing village, and one of the most promising in the Santa-Anna Valley.

THE minister of Morewood's horse took sick a week or two ago and died, but before he had time to speak for another a couple of his members visited him, and in the name of the congregation presented him with another. At the same time the Chrysler section of the congregation presented him with a set of handsome robes.

THE ladies of the Woman's Foreign Missionary Society of the Presbytery of Ottawa have just sent four large bales of clothing to the Indians of the North-West, under Rev. Mr. Flett's care. The Ottawa Auxiliary also held their annual "thank offering meeting" on October 11, at which \$232 were brought as free will offerings and solemnly dedicated to the Lord for His work.

THE postponed service of sacred song, held Monday evening in Division Street Church, Owen Sound, passed off pleasantly, the church being fairly well filled. Some good selections were rendered by the choir, and short addresses were given by the Revs. A. H. Scott, J. Goforth and T. M. Campbell. The chair was occupied by Mr. McKnight, in the absence of the Rev. Mr. Somerville.

THE Brockville Recorder says: The Presbyterian Church at Farmersville, recently purchased from the Methodists and thoroughly repaired and renovated, was opened yesterday. Suitable sermons were preached in the morning and evening by Rev. G. D. Bayne, of Morrisburg, and Clerk of the Brockville Presbytery, and in the afternoon by Rev. George Burnfield, of Brockville. Large congregations were present, and much enthusiasm shown over the opening of a Presbyterian Church. That denomination, which has hitherto been without a place of worship of their own has now obtained a firm footing in Farmersville.

G. B. HOWIE, who is announced to continue his lectures in Allenford and Elsinore (for another week) preached on Sabbath week in the latter place to a crowded congregation. Before giving his text, he referred to the Scott Act convictions which had taken place in the neighbourhood. "Hotel-keepers," you say, "broke the law, and therefore deserved punishment. This is true no doubt, but will any one tell me how much better or how much less immoral are those who tempt and seduce hotelkeepers illegally to sell liquor? Is there much difference between him who tempts and seduces, and him who commits the crime actually?"

ABOUT eighteen months ago the Presbytery of Barrie cut off Airlie from Angus and New Lowell, and formed it into a mission station, with Mr. Leishman, Moderator of Session. During the past summer this field developed very rapidly under the care of E. M. McKrae, student catechist. At last meeting of the Presbytery they applied for an ordained missionary to be sent them, promising \$200 toward his support. We have now two ordained ministers in the field that could scarcely support one when Mr. Leishman took up the congregation in 1884. This is progress. Very much of the success is due to the earnest, active work of Mr. McKrae during the past summer.

A UNITED meeting of the congregations constituting the Presbyterian charge in Bradford and neighbourhood were held in the Presbyterian Church on Tuesday afternoon, when the question of extending a call to a minister was considered. The unanimous decision of a previous meeting was again ratified, and the name of Mr. F. Smith, of Markham, was inserted in the call. Rev. J. Carswell, Moderator, who very ably presided, opened the meeting with a few remarks upon some of the characteristics of a good minister. A special meeting of Presbytery will soon be held, in order to prosecute the call as speedily as possible, and have it ready for presentation at the next meeting of Toronto Presbytery.

THE opening meeting of the Young People's Association of Old St. Andrew's Church was held on Monday evening, the 17th inst. The officers for the ensuing year were appointed: Rev. G. M. Milligan, honorary president; Mr. C. G. Begg, president; Mr. W. Tyrrell, vice-president; Mr. C. N. Laurie, secy.-treasurer; Miss Shaw, assistant-treasurer; Miss Shortreed, editor; Miss L. M. Shaw, associate editor; Miss West, Miss Hamilton, Miss Bunting, Miss Tyrrell, Messrs. George Henderson, W. McClain, F. Fuller and W. Hall, executive committee. The first public meeting, to which all friends are invited, is to be held

on the 24th instant, after which the meetings will be held every fortnight.

AN interesting meeting was held in the Duchess Street Mission on Friday evening, October 21, the object being to organize a Young People's Christian Association. The chair was taken by Mr. E. B. McGehee. The attendance was forty one, being very encouraging to those desirous of establishing the association. The following officers were elected: Mr. George Smith, honorary president; Alexander Shepherd, president; Wm. Boston, first vice-president; Miss Sinclair, second vice-president; Frank Small, secretary; Charles Lauder, treasurer; Mrs. Smith, Miss Nolan, David Ross and H. F. Thomas, executive committee. The name given to the association was "The Duchess Street Mission Young People's Christian and Missionary Association," and the object—the extension of Christ's kingdom. The next meeting will be held Friday, November 4, at eight p.m., and be continued every alternate Friday.

LAST Thursday evening a large congregation assembled in the Central Presbyterian Church, Toronto, to witness the ordination of the Rev. Jonathan Goforth as a missionary to China. The alumni and students of Knox College have undertaken the support of Mr. Goforth, and have been deeply interested in the movement that has issued in the consecration of their first direct representative to a foreign field. The Rev. John McKay, of Scarborough, preached an impressive discourse from Romans i. 14. He showed that obligation rested on the Christian Church to preach the Gospel to all nations. The Rev. P. McF. McLeod bore testimony to Mr. Goforth's abilities and special qualifications for the important work in which he was about to engage; and then proceeded to put the questions of the formula. These having been satisfactorily assented to, an impressive ordination prayer was offered, and the young missionary was then ordained by the laying on of hands. Dr. Wardrope, Convener of the Home Mission Committee, then addressed Mr. Goforth in affectionate and fitting terms. Thereafter Professor McLaren addressed the congregation on the need, the duty and encouragements of more enlarged missionary effort. At the conclusion of the services Mr. Goforth received the congratulations and well-wishes of his many friends.

THE New York Daily News speaks on this wise: De Witt Chapel is situated on Twenty-ninth Street near Seventh Avenue. It is a shoot from the Collegiate Reformed Protestant Dutch Church, of which Dr. Ormiston is pastor. The building used for the work was formerly occupied by the day school of the Reformed Church. This school is now up-town, and the whole of the building on Twenty-ninth Street is devoted to Church work. The present position of the De Witt Chapel is due to the hard work of Rev. Kenneth F. Junor, who is among the sick and afflicted, giving words of comfort to them, and remedies to those whose needs make them necessary. The work having grown to such proportions that one man was unable to perform it with satisfaction, it was found necessary to secure the services of Rev. Benjamin E. Dickhaut, a graduate from the New Brunswick Theological School, who was ordained for the work. This is the only place where a missionary has been ordained by the Synod for the work of city missions. The congregational work has been performed by Dr. Junor, and the Sunday school work, music, etc., has devolved upon Mr. Dickhaut. This plan has been in operation for nearly a year, and is working satisfactorily. The News adds: "Dr. Junor has accomplished wonders during his incumbency."

THE Bradford Witness says: At the anniversary services held in the Presbyterian Church, Churchill, gratitude was expressed to Providence for the indications of prosperity which have attended the congregation during the past year. The Session had regular meetings on the first Monday of each month, the Woman's Foreign Missionary Society met on the first Wednesday of each month, the week day and Sabbath evening prayer meetings have been well attended, especially those in the north congregation, the Sabbath schools and Bible classes met regularly, the average attendance in each Bible class being about twenty-five. The financial retrospect also was very satisfactory. In the contributions for the Schemes of the Church Orillia comes first, Barrie second, Churchill third and Collingwood fourth. In the total amount of contributions for all purposes per family, Collingwood is first, the amount per family being \$37 70; Churchill second, \$32.30 per family; Barrie third, \$30 80 per family, and Orillia fourth, being somewhat less than \$20 per family. This in connection with the improvements made on the church and manse grounds is very creditable to the congregation, and should inspire them to still greater things for the coming year, for the promise is, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed," "So shall your barns be filled with plenty, and your presses burst forth with new wine."

MRS. WILSON writes from Indore, under date of Sept. 20, that Mrs. Murray died of atrophy of the liver (malignant jaundice). On Friday morning, Sept. 16, Mrs. Murray was unwell, and symptoms of jaundice appeared. The physician of the station was immediately in attendance. On Saturday she was able to rise and converse with a missionary who was passing to the hill country. She complained of weariness, and slept for a couple of hours; awoke about five p.m., and slept again. Awakening at seven p.m., she was apparently unconscious, and so remained till her death. About midnight severe vomiting set in, and continued hourly. As soon as the black vomit appeared, the physician pronounced the case hopeless. She died at midnight on Sabbath, Sept. 18. Rev. Messrs. Campbell and Builder and their families, as well as Miss Ross, were away at the time. The Wilsons were telegraphed on Sabbath evening. They left Neemuch for Indore at two a.m. on Monday, and arrived in time for the funeral, which took place on that day. Rev. Mr. Scott, Presbyterian chaplain at Mhow, was present when Mrs. Murray died, and showed much kindness. The funeral services were conducted by Messrs. Scott, Wilson and the chaplain of the Church of England at Indore. All the people of the station attended the funeral,

and much sympathy was manifested toward Mr. Murray. He would leave with the Wilsons for Neemuch on the following day.

THE opening service of the new Presbyterian Church, Midland, took place on Sabbath, the 16th inst. Large audiences were present at all the services, and the seating capacity of the church was taxed to the full. The Rev. Dr. James, of Walkerton, father of the pastor, preached morning and evening, and delighted his hearers with his earnest and eloquent words. His text in the morning was taken from 1 Kings ix. 3, and the theme to which attention was directed was what constitutes true consecration. The evening discourse, which was a masterpiece of eloquence, was founded on Hebrews vii. 25, and the theme Christ's ability to save. In the afternoon Rev. Mr. Taylor, of the Canada Methodist Church, who had very kindly closed his own church for the occasion, preached from the text Ephesians v. 8, "Walk as Children of the Light." His discourse was directed chiefly to the young people, and was full of good sound advice, put in such a pleasing manner that he was listened to attentively throughout. The collections at all the services amounted to \$128. On Monday evening a tea meeting was held, at which there was a large attendance. Tea was served in the basement, after which an adjournment was made to the church, where the audience was entertained with music and speaking. Addresses were delivered by the chairman, Mr. J. B. Horrel, and the Rev. Messrs. Craw, Taylor and Glassford. These addresses were full of good sound advice, and were far above the average tea-meeting speeches. Mr. J. M. Dollar gave a financial statement of the Building Fund, showing it to be in a flourishing condition, and at the same time made complimentary allusion to the grand work done by the ladies of the congregation in furnishing heating and lighting for the new church. A number of good selections was rendered by the choir, and an organ solo by Miss Henderson was well received by the congregation. Mr. James, the pastor, made a few suitable remarks, thanking the chairman and speakers for their presence and help, and the proceedings were closed with the doxology and benediction.

THE Cobourg World says: On Friday evening last the Presbyterians of this town, in the lecture room of their Church, held one of the most delightful socials ever held in connection with the church. The lecture room, which was beautifully decorated with plants and bunting, was packed to the doors with friends and adherents of the congregation. The social was got up (1) to welcome the Rev. Mr. McCrae on his return from an extended trip to the South Western States; (2) to commemorate the fifth anniversary of his induction to the pastorate; and (3) to jubilate over the fact that this year the church has become free from debt. The pastor occupied the chair, and delivered an earnest address in which he stated that 250 members had been added to the communion roll during the five years of his pastorate, ending the early part of last summer. During that time the congregation had raised \$20,256 for all purposes. He was now in the sixth year of his pastorate, and he urged them, now that they were free from debt, to enter on the great work of helping one another in their spiritual life, and of saving souls, with more earnestness than ever before. He was glad to say that there was the most perfect harmony in the Session, the Board of Management, the choir, and amongst the members and adherents of the Church. A letter was read from the Rev. Dr. Nelles, expressing regret that he was compelled to be absent on account of illness, and congratulating the pastor on his success and the congregation on their financial and spiritual prosperity, and both pastor and people on the happy relations existing among them. The World, too, congratulates the Presbyterians of Cobourg on their good fortune in possessing a minister who preaches the Gospel of the Golden Rule—"thinking the deed, and not the creed, will help us in our utmost need." His praise is in all the Churches. Mr. E. A. Macnachten next read the managers' statement, which was very satisfactory. Addresses expressing well-wishes and offering congratulations were made by the Rev. Dr. Williams of the Division Street Methodist Church, the Rev. Dr. Badgley, of Victoria College and the Rev. G. H. Copeland, of the King Street Methodist Church. All the addresses were eloquent—Dr. Badgley's especially. The choir of the Church added to the evening's enjoyment by rendering several anthems in a most charming manner. Refreshments were served during the evening. A feature of this social was that no admission fee was charged. A plate was placed at the door, and the contributions were voluntary. The meeting broke up a little after ten o'clock, and all quit the room feeling that they had spent a most enjoyable evening.

PRESBYTERY OF LONDON.—This Presbytery met on the 13th ult. in the First Presbyterian Church, London. The attendance of members was good. The following are some of the items of business transacted: Mr. T. Ormiston, elder, North Delaware, was again instructed to resign his office, and the Session of North Delaware were instructed to delete certain minutes from the Session records. Mr. McConnell's resignation, lying on the table since last meeting of Presbytery, after due consideration and hearing parties was received. Arrangements were made for declaring the Church vacant on the 16th October; Mr. J. S. Henderson was appointed Moderator of Session during the vacancy. Messrs. Scott and Bethune, students labouring within its bounds, appeared before the Presbytery, and on recommendation of the Examining Committee were ordered to be certified to the authorities of Knox College. A number of Session records were examined and duly attested. On motion duly tabled and considered, it was agreed to hold next meeting of Presbytery in Knox Church, St. Thomas on the second Tuesday of December, at eleven a.m. Official intimation was given from English Settlement, recently separated from Proof Line, that the pastor's salary is fixed at \$800 and manse. The Presbytery expressed its satisfaction with the intimation. Leave was granted the First Presbyterian Church, London, to borrow on mortgage such amount of money as may be required to purchase church lot. At the evening tederunt, the subject of "Systematic

beneficence" was discussed, Messrs. Sawers and Urquhart leading in the discussion. Mr. Rennie gave in the report of the Committee on the Expenses of Commissioners to the General Assembly. The report was received, and the Convener instructed to apportion the money to the various delegates, when all the congregations have given in their collections. The Home Mission report for the last year was given in; the report was received and its recommendation adopted. Rev. Mr. Sawers, Messrs. H. McPherson, South Westminster, and J. Scott, South Delaware, were appointed a provisional Session for the mission station of Tempo, and said Session, together with the Home Mission Committee, were appointed to regulate the services and supply of that station. The old committee on the re-arrangement of fields was discharged; and Messrs. J. A. Murray, J. S. Henderson, J. Rennie and Dr. Fraser were appointed a new committee, Mr. Murray, Convener. The following were appointed a Committee on Remits of Assembly, to report at the December meeting: Mr. Murray, Convener, N. McKinnon, G. Sutherland, James Ballytine and J. A. Younge, elder. Messrs. Murray, Convener, J. S. Henderson and J. Ballantyne were appointed Committee on Evangelistic Services. The meeting closed with the benediction.—GEORGE SUTHERLAND, *Pres. Clerk.*

PRESBYTERY OF REGINA.—This Presbytery met in the Presbyterian Church, Regina, on Wednesday morning, September 14th. The chair was taken by the Moderator, Rev. A. Urquhart. After the usual devotional exercises, the Rev. Mr. Ogilvie was appointed Clerk *pro tem.*, in consequence of the absence of the Rev. A. Hamilton. The Rev. Mr. Langill and the Rev. Dr. Bryce were asked to sit and act as corresponding members. The Presbytery went into committee on Standing Committees, and made the following alterations: Foreign Missions, Rev. Mr. Moore to take the place of Mr. McCuaig, now in Calgary Presbytery; State of Religion, Rev. Mr. Ogilvie in place of Rev. Mr. Herdman, now in Calgary Presbytery; Examination of Students, Rev. Messrs. Goudie and Ogilvie in place of Rev. Messrs. Herdman and Robinson, now in Calgary Presbytery; Systematic Beneficence, the Moderator, Rev. Messrs. Hamilton, Nicholl and Mr. Matheson. The Rev. Dr. Bryce spoke for a short time in reference to Manitoba College, and suggested that a committee be appointed to allocate to the different congregations the proportions to be contributed by each. In accordance with these remarks the following committee was appointed. The Rev. Mr. Taylor, the Moderator and Clerk, who were requested to report at an early sederunt. The several students labouring within the bounds of the Presbytery were certified to their different colleges. Mr. McMillan presented himself for examination for ordination, and he was heard in a sermon and in a lecture, both of which proved satisfactory, and his ordination was ordered to be proceeded with forthwith. In the evening the public were invited to witness the ordination. The service was opened by singing Psalm c, followed by prayer by the Moderator. The Scripture was read and a sermon of rare ability was preached by the Rev. Mr. Goudie, from the words "In those days came John the Baptist," Matthew iii. 1. The Moderator then put the usual questions to the postulant, which being answered satisfactorily, after the consecration prayer and the laying on of hands, he was ordained to the office of the holy ministry. The Rev. Mr. Langill, of Qu'Appelle Station, delivered the charge to the newly ordained, and the Rev. Mr. Nicholl, of Moosomin, gave the charge to the people. The singing was well sustained by an improvised choir. After the ordination ceremony the Presbytery proceeded to business. The constitution of Prince Albert Church was submitted for the sanction of the Presbytery, and it was decided that it should be adopted if the Church would agree to the amendment of one clause. The Convener of the Home Mission Committee presented his report for the past half year, which was adopted. By resolution, it was decided that the meetings of the Presbytery should in future be held on the second Wednesday in December, March, July and September, and that the next meeting be held at Broadview. Rev. Dr. Bryce addressed the Presbytery on the subject of Indian Missions, and a vote of thanks was tendered him for his excellent address.

MONTREAL NOTES.

On Tuesday last the Presbytery of Montreal met in St. Andrew's Church, Lachine, for the induction of the Rev. C. B. Ross, formerly of Lancaster. There was a large attendance of the congregation. The Rev. Dr. Campbell presided, the Rev. J. McGillivray preached from the words, "Not by might nor by power, but by My Spirit, saith the Lord;" the Rev. J. Barclay addressed Mr. Ross in earnest terms, emphasizing the power and importance of prayer on the part of the minister; the Rev. R. H. Warden addressed the congregation. At the close of the service Mr. Ross received a very cordial welcome from his people. He enters upon his work in Lachine with hopeful prospects. The congregation though not large is united and harmonious. The Grand Trunk Railway are doubling their track and running their main line out by Lachine, so that there is a prospect of a considerable addition to the English-speaking population of the town, from which the Presbyterian congregation is likely to benefit.

The Rev. J. Coule, M.D., was inducted on the 12th inst. into the charge of the congregation of St. Sylvester and Lower Leeds, in the Presbytery of Quebec. The Rev. J. Sutherland, of Inverness, presided and preached, the Rev. A. T. Love addressed the minister, and the Rev. Charles A. Tanner the people. In this congregation there are between fifty and sixty families, with a communion roll of about 130. While it is cheering to hear of inductions in the Presbytery of Quebec, it is discouraging to know that as soon as one congregation is settled some other becomes vacant. This is the case at present, the Rev. J. G. Fritchard, of Danville, having resigned his charge to accept an appointment as missionary among the miners at Arizona, U.S. Mr. Fritchard has special adaptation for this work, though it is a pity to

have the Presbytery and Province of Quebec deprived of his services. He expects to leave Danville early next month for his distant field of labour.

Mr. D. L. Moody's meetings here came to an end on Thursday evening, Mr. Moody leaving the city at the close of that night's service. The attendance has been very large, Crescent Street Church being filled at the afternoon meetings, and the Crystal Rink crowded at night by from 5,000 to 6,000 persons. Many from the surrounding districts have been present, especially during the last week of the meetings.

The Presbyterian congregation of Sherbrooke, Que., having unanimously decided on the erection of a new church, Mr. A. C. Hutchinson, architect here, has been invited to prepare plans. The intention is to let the contract in the winter, and have the building proceeded with early in the spring. The congregation, under Rev. A. Lee, is most prosperous, additional accommodation is greatly needed, and a new church will doubtless largely increase the attendance.

It is rumoured that a certain town congregation in Ontario has set its affections on one of our city ministers, and is about to make a vigorous effort to secure his services.

The session of the Pointe-aux-Trembles Mission Schools opened on Saturday last. The number of pupils forward already is 114, the largest at this stage of the session in the history of the schools. The buildings will again be crowded to their utmost capacity, and many have been refused admission for lack of room. The urgent need of increased accommodation is every year becoming more apparent, and it is hoped that this may be secured before the opening of another session. Besides French-Canadians there have been applications for admission during the past two months for from between thirty and forty English-speaking pupils, living in districts where is none but a Roman Catholic school. It is very greatly to be desired that some arrangements be made whereby these could be educated under Protestant auspices, as well as additional accommodation provided for the increasingly large number of French-Canadians desiring entrance to the Mission Schools. The staff at Pointe-aux-Trembles have received a valuable accession by the appointment of Miss Vessot, formerly French teacher in the Girls' High School, Montreal. In appreciation of her services the High School pupils last week presented her with a very handsome gold watch.

In the American Presbyterian Church on Friday and Saturday of next week a Sabbath School Convention is to be held under the auspices of the Sunday School Union. Mr. Wm. Reynolds, of Peoria, Ill., president of the International Sabbath School Association, and Mr. B. F. Jacobs, of Chicago, chairman of the Executive Committee, are to be present and take part. In connection with the Convention a meeting of Sabbath school workers will be held on Sabbath morning, the 30th inst., in Dominion Square Methodist Church, and probably a mass meeting in the evening of that day in some central building.

The St. Matthew's Church, Point St. Charles, Young People's Association has a membership of about 200. It has just held its annual meeting, and appointed the following as its office-bearers for the year: Rev. W. R. Cruikshank, honorary president; Mr. D. J. Fraser, president; Dr. James A. Hutchison, first vice-president; Mr. George Donaldson, second vice-president; Mr. R. Donaldson, secretary; Miss Nellie Patterson, treasurer; Misses Jessie Maver, Cecilia Law, Lillie Barrie, and Messrs. Joshua Cuthbert and Robert Kellie, committee.

OBITUARY.

MR. JAMES McDONALD.

Mr. James McDonald, elder of the Presbyterian Church, High Bluff and Prospect, Manitoba, died Sabbath, 28th August, after a brief illness of three days. Mr. McDonald was one of the pioneer settlers of Manitoba, being the first settler in the Prospect district. He was born in 1816 near Pictou, Nova Scotia, received his early religious training under the pastorate of Nova Scotia's pioneer missionary, the Rev. Dr. McGregor. He moved with his parents to Upper Canada in 1830, and settled in the township of London, where he resided till he came to Manitoba in 1872. He was from the outset a member of the Rev. John Scott's congregation (now Dr. Scott), London, and was to be found regularly in his place of worship every Sabbath that he possibly could attend, for it was his delight to go up to the house of the Lord and worship with His people. He continued the same earnest, devoted Christian in this new land, manifesting the deepest interest in all matters tending toward the temporal and spiritual well-being of the congregation. He possessed the respect, confidence and affectionate regard of the entire community. He was truly a father in Israel to the flock over which he was an elder, and will be surely missed both by the pastor and the congregation. Mr. McDonald had reached his seventy-first year when the higher call came, and could say with Jacob that he had not "attained unto the days of the years of the life of his fathers," his father having died at the great age of ninety-five, and his grandfather and grandmother at the still greater age of 101 and 102 years respectively.

The present Chief Justice of Nova Scotia is his first cousin, and two of his nephews—the Rev. D. B. McDonald, of Scott and Uxbridge, Ontario, and J. A. McDonald, managing editor of *Knox College Monthly*, are ministers of the Gospel. He leaves two sons and one daughter, all settled in Prospect, Manitoba, besides a large circle of relatives in Nova Scotia, Ontario and Manitoba, to mourn his loss. The Presbytery of Brandon, of which he was an esteemed and valued member, expresses in fitting terms its deep sense of the loss sustained, and sympathy with the congregation and family in their bereavement. Mr. McDonald was twice appointed by his Presbytery a commissioner to the General Assembly when it met in London and Winnipeg.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 6, 1887. } **CONFESSING CHRIST.** } Matt. 10 37-42.

GOLDEN TEXT.—Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.—Matt. x. 32.

SHORTER CATECHISM.

Question 47.—There are three things which the first commandment forbids. The first is the denial of G. d. There are men in this world who say there is no God. They are called atheists. They are not only blind to the teachings of God's Word, but they do not listen to the voice of their own consciences. The worlds which God has made are full of the manifestations of the Great Creator, but they shut their eyes to these plain manifestations of God's being, power, wisdom and goodness. "The fool hath said in his heart, There is no God." The next thing forbidden is the withholding the worship which is due to God. To worship the All Glorious One is our duty and privilege. It is what God requires of us. Not to worship Him in whom we live and move and have our being is the basest ingratitude and impiety. The third thing forbidden by this commandment is giving worship and glory to any other creature. To do that is the worst kind of idolatry. It is heart service that God claims, and if we give the first place there to any other than God, we are guilty of great sin. The heart ought to be God's temple, where He is loved and worshipped.

I. Public Confession of Christ.—Much is involved in the true confession of the Lord Jesus. It means an open and public acknowledgment of Him as the Son of God, a personal Saviour from sin, and it implies personal acceptance of Him as a personal Saviour. Christ had and still has His hidden ones. He will not break the bruised reed, nor quench the smoking flax; but He has taught very clearly that it is our duty openly to acknowledge Him. For our own sake we ought to make such profession as a proof of our obedience, and a condition of spiritual growth and blessing. We owe it to others as an example and encouragement. In these words there is a strong reason why we should make it a matter of conscience to become members of the Christian Church, because it is one of the ways in which we can confess Christ before men. But our behaviour and conduct, our whole life ought to be a confession of Christ. His truth and spirit should guide us in all we do. The end of the confession will be that Christ will confess—approve, receive—us before His Father in heaven. Those who deny Christ lose happiness and true joy in this life, and are excluded from the kingdom. Christ may be denied through unbelief, through selfishness, or through fear and cowardice. Some cannot stand to be laughed at, and called "saints." They are humiliated by reproach. It needs courage to confess Christ, yet it is much easier in a Christian than in a heathen land to acknowledge the Saviour. But if we reject His offered mercy, and deny him in our lives, then He will deny us. He will not own us as His disciples and then we must be excluded from His kingdom.

II. Obstacles to Confessing Christ.—The advent of Christ was heralded by the Angels sang, "Peace on Earth." It is Christ's purpose to bestow peace, but it is only after the victory over sin has been gained. "I came not to send peace, but a sword." Christ can make no compromise with anything that is evil. His truth is at war with whatever in the world is opposed to it. "The Word of God is sharp and powerful," so when it comes in conflict with men's sins there is division. In many cases that division comes between the closest earthly relationships. In Christian countries friends are sometimes estranged when the Gospel of Christ is sincerely believed and followed. In heathen lands this trial to the young convert is very severe, and is very general. It is a hard trial when a man's foes are those of his own household. When Christ's call comes to the soul there must be no faltering. If the choice is between Him and anything earthly then the decision ought to be for Christ. No other love is comparable to His, and He says that those who prefer human relationships to Him are not worthy of Him.

III. Self-Denial and its Blessedness.—Every true Christian must be a cross-bearer. Those condemned under the Roman law had to carry their cross to the place of execution. Christ bore His cross. He freely endured suffering and shame and the death of the cross for our salvation. We must take up our crosses voluntarily, and be prepared to suffer for His sake. The Christian martyrs followed Jesus unto death. So we are called upon to be faithful unto death, that we may receive the crown of life. The law of the kingdom is that if to save our earthly life we deny Christ, we shall lose eternal life; if we deny ourselves for Christ's sake, and obey Him, even though at the cost of this life, we shall inherit eternal blessedness. As an encouragement to the disciples Christ tells them that those who received them, that is, who believed the message of salvation He had given them to proclaim, received Him, and the Father who sent Him. They were united to God by faith in Jesus Christ. Next, the Saviour gives encouragement to those who receive the messengers He sends. A reward is promised. Those who receive a prophet as a prophet receive a prophet's reward. The reception of a righteous man is followed by an appropriate reward. This implies much. Even the humblest service rendered to "one of these little ones" who comes as a disciple of Christ shall never go unnoticed.

PRACTICAL SUGGESTIONS.

Belief in Jesus Christ requires our public confession of Him. Whatever obstacles lie in the way of confessing Christ must be overcome.

Self-denial—cross-bearing—is an indispensable part of Christian life. Crosses patiently borne give place to a crown of glory.

Service rendered to Christ's disciples is service rendered to Him.

Sparkles.

THERE isn't enough bad luck in the world, all together, to ruin one real live man.

THE woman that maketh a good pudding in silence is better than she who maketh a tart reply.

A MAN with a wheelbarrow on the sidewalk is not very popular, but he generally carries everything before him.

CONSUMPTIVES should try Allen's Lung Balsam; it can be had of any druggist.

THE man who sits down and waits to be appreciated will find himself to be among uncalled for baggage, after the limited express train has gone by.

JUDGE: What sort of a man, now, was it whom you saw commit the assault? Constable: Shure, yer honour, he was a small, insignificant craythur—about yer own size, yer honour.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

"So the missis is to be married, eh?" said the gardener to the cook. "Yis, and in illigant style, too. She's goin' fer to have a dhress thray yards long, and four pall hearers to kerry it."

PHYSICIAN (to anxious wife): We have held a consultation, madam, over your husband's case; he is a very sick man, and it might be well to send for a minister, I think. Anxious Wife: Will one be enough, doctor, or do you advise a consultation of ministers?

THE queen of perfumes—"Lotus of the Nile."

A LADY desired Dr. Johnson to give his opinion of a work she had just written; adding, that if it would not do she begged him to tell her, for she had other irons in the fire; and in case of it not being likely to succeed she could bring out something else. "Then," said the doctor, turning over a few leaves, "I advise you to put it where your irons are."

A MISCHIEVOUS youth took aim with his peashooter from a window at a peasant who was carrying a red herring by its tail from the market. The shot struck the man's hand, causing him to drop the herring in pain and alarm. After a few moments' reflection the peasant stamped thrice on the head of the fish, saying, "There, you brute! now bite again, if you can."

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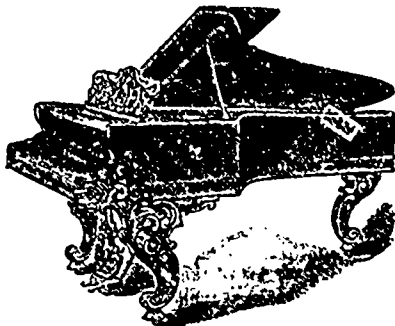
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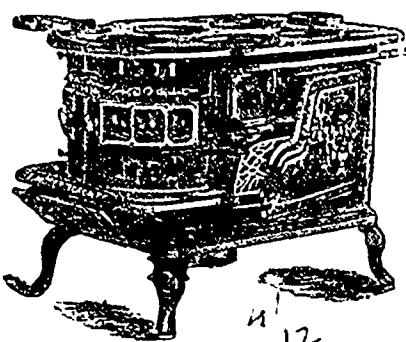
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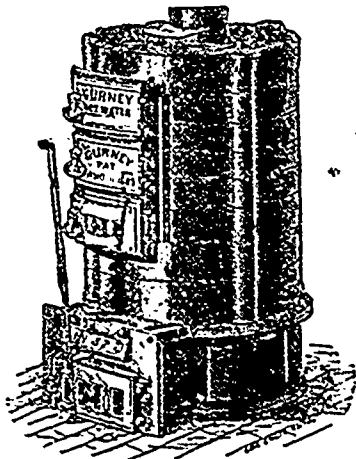
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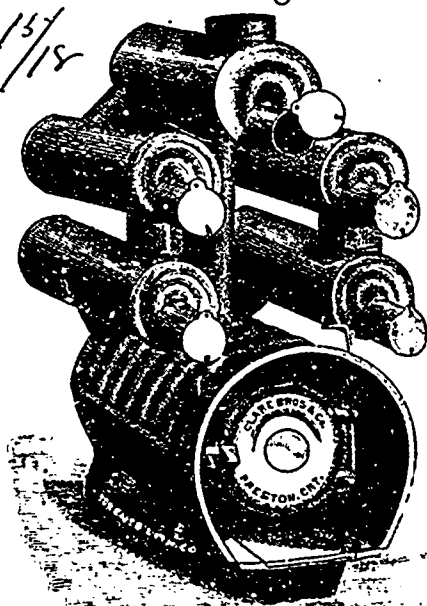
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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. McCLEURE, Columbus, Kans., writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, heart trouble, and female weakness. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am after years of suffering."

LIVER DISEASE. Mrs. I. V. WENNER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular."

GENERAL DEBILITY. Mrs. PARMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with emils, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and Pellets have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine for weak females. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

Dyspepsia.—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—Rev. H. E. MOSLEY, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swollings, Enlarged Glands, and Eating Ulcers.

INDIGESTION, BOILS, BLOTCHES. Rev. F. ASHURY HOWELL, Pastor of the M. E. Church of Silvertown, N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

KIP-JOINT DISEASE. Mrs. IDA M. STRONG, of Ansonville, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time, and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days."

Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 23), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost every thing without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not preserve any flesh and strength. I but the third month I began to pick up my flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

BLEEDING FROM LUNGS. JOSEPH F. McFARLAND, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Golden Medical Discovery is Sold by Druggists. Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main Street, BUFFALO, N. Y.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—In Knox Church, Stratford on Tuesday, November 8, at half past ten a.m.
SAUGHAM.—In Mount Forest, on Tuesday, December 13, at ten a.m.
PARIS.—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half past seven p.m.
BROCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m.
BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half past seven p.m.
QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
HURON.—In Seaford, on Tuesday, November 8, at eleven a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1889, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half past seven p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 13.
GUELPH.—In St. Andrew's Church (Guelph), on Tuesday, November 15, at half past ten a.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1889, at half past seven p.m.
BARRIE.—At Barrie, on Tuesday, November 29, at eleven a.m.
PETROBOROUGH.—In Mill Street Church, Fort Hope, on the second Tuesday of January at ten a.m.
MONTREAL.—At Wingham on December 12, at a quarter to twelve a.m.
TORONTO.—On the first Tuesday of November, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
HAMILTON.—In St. Paul's Church, Hamilton, on the third Tuesday of November (15th), at nine a.m.
LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 8, at half past ten a.m.
REGINA.—At Broadview, on Wednesday, December 14.

BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On October 19, at 106 McCaul street, by the Rev. P. McLeod, of the Central Presbyterian Church, assisted by Rev. D. J. Grant, of New York. Rev. Alexander McLachlan, B.A., to Lizzie H., second daughter of Mr. Joseph Stephens, of this city.

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PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs by one application. INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains. Where epidemic diseases prevail, such as Fevers, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant diseases, Radway's Ready Relief will, if taken as directed, protect the system against attacks, and if seized with sickness, quickly cure the patient.

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There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. R. R. R. not only cures the patient seized with Malaria, but if people exposed to the Malarial poison will every morning take twenty or thirty drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

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