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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 44.
Whole No. 872.

Toronto, Wednesday, October 24th, 1888.

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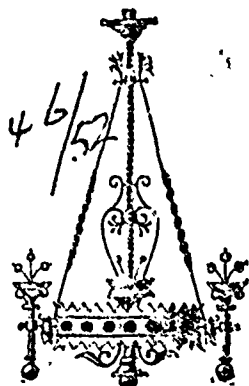
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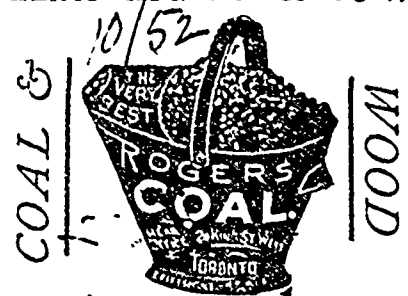
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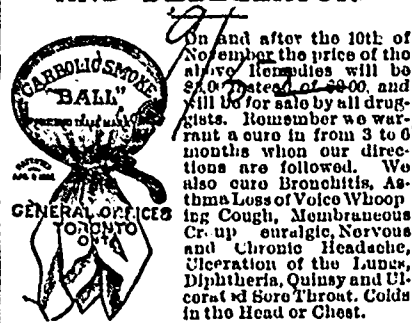
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TO CLEAN MIRRORS.—Sponge them perfectly free from dirt, drying with soft cloths, and when quite dry rub a little powdered blue over the glass, polishing it finally with a soft old silk handkerchief.

LEMON MERINGUE.—Pour one and one-half pints of boiling milk on three fourths of a pint of bread crumbs. Add one cupful of sugar, the yolks of four eggs, one tablespoonful of butter, juice of one lemon. Bake. Make meringue of the whites of four eggs.

PICKLED CRAB APPLES.—Stem the apples, after piercing them with a fork. Prepare a syrup of one pint of good vinegar, one pound of brown sugar (more, if liked) and a scant tablespoonful of each kind of spice. Boil ten minutes and pour over the apples after they have been placed in the jar.

CRANBERRY JELLY.—Simmer one quart of cranberries in half a pint of water for half an hour, then squeeze water and berries through a jelly bag, add one pound of sugar, boil for ten minutes and try "Excellent" jam may also be made from cranberries by following the instructions given for jam making

ORANGE FLOAT.—One quart of water, the juice and pulp of two lemons, one coffee-cup sugar. Let it come to a boil and put in four tablespoons corn starch. Stir it continually until it has boiled about fifteen minutes. When cold pour it over four or five oranges that have been sliced thin, and over the top spread the beaten whites of three eggs sweetened and flavoured with vanilla.

ENGLISH MUFFINS.—Let the cook tear off from her bread dough before breakfast one pint of the dough (for five persons), and softer this with sweet milk, beaten in until it is the consistency of batter, thin enough to drop from the spoon, but not to spread much on the griddle. Each muffin should be half an inch thick in its muffin hoop or ring, and should be torn apart, not cut. After mixing with the milk let the muffin batter rise for an hour before baking. Let your griddle be set on the range over night.

APPLE JELLY.—Apple jelly which is delicious with custards and cake, can be made at any time during the winter. Take half a peck of juicy, tart apples, quarter and core but do not pare them; put into a kettle with two lemons cut up with them and cover well with water. Let them cook until reduced to a pulp, when strain through a flannel bag. To every tumbler of juice add two-thirds of a tumbler of white sugar. Boil hard for twenty minutes, put in a glass and cover next day, using brandied paper next the jelly and cover the glasses with paper wet with flour paste.

TOMATO FIGS.—Take six pounds of sugar to one peck (or sixteen pounds) of the fruit. Scald and remove the skin. Cook them over the fire, without the addition of water, until the sugar penetrates and they are clarified. Then take them out, spread on dishes, flattening them, and dry in the sun, sprinkling occasionally with a small quantity of the syrup; when dried pack in boxes, with powdered sugar between each layer. The remaining syrup may be bottled for use. They keep well from year to year, retaining their flavour, which is nearly that of the best quality of fresh figs. The pear shaped or single tomato answers best. Ordinary brown sugar may be used, a large portion of which is retained in syrup.

PEACH JAM.—Very ripe peaches, or the sound portion of those which are partly decayed, may be used for jam. Peel them thinly with a silver knife, remove the stones, and weigh the cut peaches; allow one-third as much sugar, by weight, as peaches; when all the peaches are cut, put them into a preserving kettle with the sugar strewn over them; set the kettle over the fire, let its contents boil gradually, and boil them gently and steadily for two hours, skimming them as often as any scum rises, and stirring them occasionally; when the jam begins to grow thick, it must be stirred constantly to prevent burning. Cool it before putting it in the jars, cover with a round of white paper dipped in brandy, and then seal air-tight.

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A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and catarrhal tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is a fact that these diseases cannot be cured by an application of a stronger than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto Canada.—Scientific American.

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 24th, 1888.

No. 44

Notes of the Week.

FATHER CHIN-QUY, with unabated force and undiminished earnestness, has been lecturing in the New England States on the errors, corruptions and intrigues of Romanism. His lectures have awakened considerable interest even at a time when most Americans are absorbed in the excitement incidental to the Presidential election.

MR. SPURGEON, animadverting in his magazine this month on certain imbecile amusements got up by Churches, notes especially one example in which a Presbyterian minister is the leader in these aberrations for godliness. We are the more amazed at this, he says, because Scotchmen, even when in England, are not very fond of playing the fool.

THE other day, says a contemporary, a pious young man made known to a friend deeply interested in his welfare the news of his approaching marriage. The young man was dilating on the many mental and spiritual qualities of his intended, when his aged friend broke in upon his glowing description with the pertinent inquiry, "Can she wash?"

PROFESSOR BLACKIE declares that, next to their quiet Sabbaths and their personal study of the Bible, the Scottish people possess no more powerful engine of the best moral culture than their rich inheritance of national song. He denounces the unworthy fashion of subordinating that song to every pretty French conceit or whiff of metropolitan sentiment that may be blown across the border.

THE annual Convention of the Ontario Sabbath School Association was held at Kingston last week. A large number of prominent Sabbath school workers from all parts of the Province and beyond it were assembled. Many took an active and prominent part in the deliberations and numerous, important and practical suggestions were made. There is not only no diminution, but a great increase in the interest with which this most valuable and effective Christian agency is regarded.

FROM the late Emperor Frederick's diary it appears that the Archbishop of Posen enquired whether the Pope could be received in Prussia. The old Emperor and the Crown Prince were decidedly against the idea; but Bismarck thought that, while it would be a gigantic mistake on Pio Nono's part, his residence in Germany would have a good effect, as the close contemplation of Romish sacerdotalism would cure the Germans of any fondness they had for that sort of thing.

THE London correspondent of the *Dumfries Standard* characterises Mr. Andrew Lang's denial that he makes \$15,000 a year by his writings as very clever. Mr. Lang, he asserts, makes \$16,000. "Add to this \$4,500 a year from the University of St. Andrew's as lecturer, and \$3,500 a year which Mrs. Lang has in her own right, and he has as nearly command of \$25,000 a year as he well can have. He makes a larger income by \$10,000 than any other journalist among novelists. Mrs. Oliphant comes nearest him with \$20,000 a year."

REFERRING to recent gambling operations in wheat at Chicago, the *New York Christian Intelligencer* says: It is due to just such occasional successes that we are fast becoming a nation of gamblers, and business of well-nigh every sort is coming to be looked upon as a mere game of chance. The ruin entailed by speculative ventures is lost sight of in the dazzling prizes won by a few; as is the fact, that the winners in this game are those who play with loaded dice,—the condition of success being exceptional command of capital. Is it not time for the law to take cognizance of this form of gambling, as much as of the policy shop and taro-table sort?

A SHORT time ago a Humane Society was formed in Toronto. Those taking an active part in its working were not merely well meaning philanthropists, but shrewd capable and energetic business men. During its brief existence it has exercised a most beneficial effect, and the hundreds of little people who enjoyed pleasant outings in summer through its efforts have reason to wish for its prosperity. Could the patient, toiling animals which do their share of hard work in the city express their views, they might testify that through the firm and vigilant efforts of the Humane Society they have been saved many a needless blow and much suffering from cruel and thoughtless drivers. The Convention was well attended; many men noted in the walks of philanthropy in distant cities were present and took part in the proceedings. The civic authorities treated the kind-hearted visitors with the hospitality characteristic of the city.

AT a meeting of the joint committee in charge of the Glasgow Exhibition services, Rev. James Stalker, M.A., in the chair, it was reported that the whole course, which closed on 16th September, had been very successful. The attendances were large, varying from 3,000 to upwards of 4000 each night. The collections amounted to \$398.75, a sum which, after paying expenses, leaves a surplus of about \$100 to be handed over to the city infirmaries. A fresh series of Exhibition services has been opened in St. Andrew's Hall, Glasgow, under the auspices of the Abstainer's Union. Dean Dickinson, of Dublin, was the first preacher, and he will be followed by Revs. John Spence, B.D., Belfast; J. Jackson Wray, of London; George Cron, of Belfast; Dr. Munro Gibson, of London; McCheyne Edgar, of Dublin; and John McNeill, of Edinburgh. The free proceeds will go to the Kilmun Convalescent Home.

A CANADIAN correspondent of the *Northern Whig*, Belfast, thus speaks of one of our valued contributors: Thomas Kerr, of Toronto, has never been professionally a member of the press, but he does a good deal of work as a correspondent. He is a native of Maghera, where he was trained by the present occupant of the chair of Church History in Magee College. It goes without saying that he was well trained in the Church's doctrine and government. From early years he had a taste for Church affairs, and as his duty led him to all parts of the country (he is inspector of a large insurance company) he knows personally most of the ministers, and takes note of all that is going on. Every few weeks his Roman hand may be detected in letters that appear in several papers, particularly in THE CANADA PRESBYTERIAN, of Toronto. There are not more than two or three, so far as I know, in Canada, that keep themselves so well posted as Mr. Kerr does in the affairs of the Church at home. He is a near connection by marriage of Mr. Barkley, the joint-convenor of the Foreign Mission Scheme, and of Professor Leitch.

OF the editor of the *Empire* the same correspondent says: John Livingstone was born in New Brunswick, but his father was as sturdy a Presbyterian as ever left the Black North. He was brought up under Patrick White, of Bailieborough, of whom I have often heard him speak. John was the eldest son, and was in newspaper life before I knew him. He has moved about a good deal, doing editorial work in St. John, Moncton, Montreal, and is now in Toronto. I rather think he began work on the *Colonial Presbyterian*. I know he wrote for it, and afterwards for the *Presbyterian Advocate*, which was its successor. At present he is editor-in-chief of the *Empire*, one of the three great dailies of Toronto. He can write a trenchant editorial when he pleases, and often he does please, but he is said to have no superior in getting up a true newspaper such as the public wants. The *Empire* is the leading government paper in the country. The *Mail* used to occupy that position, but some two or three years ago it swung clear of the government traces and adopted the rôle of an independent organ.

ANOTHER of the worthies referred to by the Canadian correspondent of the Belfast *Northern Whig* is the Rev. Dr. J. Bennet, of St. John, formerly of Tas-sagh, County Armagh, who has also done a good deal of newspaper work since he came to this country, a year after Mr. Elder came. He has never been out and out a professional pressman in the technical sense of the word, but he has written much for the Presbyterian newspapers, and could when the occasion demanded do the work of the daily paper as well. He was a good deal associated with both Messrs. Elder and Livingston. Dr. Bennet was an antagonist with whom those that knew anything of him did not care to grapple. He had a wealth of learning, was a true metaphysician, and was no mean theologian, though some ultra-orthodox people were a little suspicious of his soundness. Having retired from the active duties of the ministry some years ago, he now, so far as we know, does no professional work beyond being Clerk of Presbytery. He is no novice in that work, and was, we believe, Clerk of the Synod of Armagh and Monaghan before he left his native land, was also Clerk of the Synod of New Brunswick many years before the union of that body with the Synod of the Lower Provinces.

THE opening of McLachlin Hall, the new wing of Alma College, St. Thomas, took place last week. The auditorium, a commodious room, occupying the whole of the first floor of the new building, was filled with an audience which represented not only the city, but all parts of the country. The chair was occupied by Judge Hughes. Among those on the platform were Hon. G. W. Ross, LL.D., Rev. Drs. Carman, Potts, Sanderson, Gardiner, Rev. J. Graham, President of the London Conference. Rev. Dr. Carman, on behalf of the Board of Management, presented the address to Hon. G. W. Ross. After replying to the address, Mr. Ross dedicated the hall to the work of faithful teachers, to earnest students, to the cultivation of character, the effect of which will not be seen now, but will bless the State in after years through the homes, to all that makes life beautiful. After dedication services [by Rev. Messrs. Clarkson and Graham, the opening of McLachlin Hall was declared by Hon. G. W. Ross. The halls of the new building were then thrown open for the inspection of the guests.

UNIVERSITY DAY was observed in Queen's last week. The Chancellor, Sanford Fleming, LL.D., presided. Professor Williamson, Vice-Chancellor, in remarking on the satisfactory present position and encouraging prospects of the University, said: However happy we are to be able to look forward to the return of the Principal before Christmas with his health thoroughly restored, to gladden us by his presence, it is impossible to avoid a feeling of regret that he is not among us to-day; that we might have the satisfaction of listening to his eloquent and stirring words, and that he might rejoice with us on our improved position and yet brighter prospects for the future—the fruit mainly of his own indefatigable and self-sacrificing labours for the benefit of the University which he adorns. Dr. Watson, Professor of Moral Philosophy, delivered an able and exhaustive address, concluding with a strong recommendation of a plan by which students could take a post-graduate course at Queen's. He said: The recent additions to our staff make it possible for us to attempt something in the way of post-graduate work, and give some assistance to those who intend to do the whole part of it in the University. Such a scheme is now under consideration, and will probably be published in the next calendar. I make bold to suggest to the trustees of our University that half a dozen fellowships, of the annual value, say, of \$250 each, should be exhibited, to be given to men who have taken high honours in one of the departments of study, and who are willing to stay on at the University in the prosecution of independent work. No money could well be better spent. Those men are most deserving of help who show that they are eager to help themselves. The two new professors, Messrs. Coppin and MacGillivray, were inducted to their respective chairs.

Our Contributors.

WHY ARE CANADIAN PEOPLE PESSIMISTS?

BY KNOXONIAN.

Addressing a meeting of young Liberals the other evening, the Hon. G. W. Ross is reported to have said that "Canadians are pessimists beyond all the natives of the world," and he added that not one Canadian in five thousand appreciates the great resources of his own country. Perhaps the hon. gentleman might have said *ten* thousand, or even *twenty* thousand, instead of five.

What is a pessimist? Webster says a Pessimist is "one who complains of everything as being for the worst." After giving this definition he puts the word "rare" in brackets, but whether he means that the word is rare or that pessimists are rare is not quite clear. Had Webster lived in Canada he would not have said that either the word or the creature is rare.

A Pessimist is the antipodes of an Optimist. An Optimist looks on the bright side of everything and believes that all events are ordered for the best.

Given a beautiful, red-cheeked, toothsome apple with one small worm-hole in it. The Optimist looks at the apple and pays no attention to the worm hole; the Pessimist sees nothing but the hole.

A crowded passenger train leaves the station. The Optimist thinks that train will arrive safe and sharp on time. The Pessimist more than half expects that it will run off the track and kill at least one-half of the passengers.

A pessimistic citizen is one who continually disparages and belittles everything in his own town. Some times the pessimistic citizen praises other towns, but he does so simply for rhetorical effect. He praises them in order that he may contrast the other towns with his own—and make his own appear as mean as possible. If he lived in any one of the others, he would run it down as much as he runs down his present place of residence.

A pessimistic parishioner is one who constantly speaks ill of everything and everybody connected with the congregation in which he is supposed to worship. Whether a Pessimist can worship is a question which manifestly has two sides.

A pessimistic Presbyterian is a lovely Christian who constantly declares that the Presbyterian Church is on the inclined plane, the lower end of which reaches blue ruin or something worse. He holds that the colleges and the mission committee, and the ministers, and the elders, and the Sabbath schools, and the choirs, (the choirs especially), are all going to the bad. Sometimes the pessimistic Presbyterian praises other Churches, but he does so to make his own look bad. If he furnished the vinegar for any of the others he would like it as little as he likes the Presbyterian.

A pessimistic Canadian is one who delights in denouncing Canada. The people are bad, the climate is bad, the government is bad, the schools are bad, the colleges are bad, the roads are bad, everything is bad. We can remember several men who took up their abode in this country many years ago and denounced everything. When asked to give their grievances in detail, their principal trouble was that Canadian whiskey was not up to the mark. That was about the only grievance that had any real foundation.

A new arrival was once sent into an Ontario harvest-field to "rake and bind." Each time he stooped to bind a sheaf he muttered something. One of the harvesters asked him what he was muttering about. He replied that he was "*curstin' to the country.*" Soon afterwards that same man owned a good farm and consumed more good victuals in one year than he could have procured for himself and his family in ten in his native country. He was a model pessimist. He could do nothing better than curse the country that gave his family a home and his children bread.

"*Curstin' to the country*" is the principal business of a pronounced Canadian pessimist.

In another paper we may discuss the question—Why are so many Canadians pessimists.

EXPENSIVE and gorgeous funerals do no good to the dead, and, when practised by the rich, they tempt the poor and those in moderate circumstances to a state of expenditure that they can ill afford.

MUSIC IN THE CHURCH.

MR. EDITOR,—The pulpit has this advantage over the press, that the statements there communicated, cannot be challenged; but when a preacher gives his discourse to the public press he lays himself open to criticism. The Rev. Dr. Kellogg has thrown down the gauntlet, in defence of instrumental music in congregational worship by publishing in the *Globe* newspaper his sermon on that subject. Taking as his text the first three verses of the ninety-second Psalm, he claims that the Holy Spirit therein teaches us three things, viz., 1. That it is a good thing to give thanks to God. 2. That it is a good thing to do so by singing. 3. That it is a good thing to do so with instruments of music. With the first two propositions we entirely concur, as they are fully endorsed by the New Testament Church; but the third, lacking this endorsement, leads to the inquiry, Was there any thing in the circumstances of the Church at the time this Psalm was penned, which justify the language of the Psalmist. We think there was.

It is acknowledged that the Church has existed under three dispensations, the Patriarchal, the Jewish, and the Christian, the mode of worship in each being quite distinct. Under the Patriarchal, it was of the simplest nature, prayer and sacrifice alone constituting the service, no priesthood no fixed times of worship, no special holy places. The head of the house was priest, the times of worship most likely morning and evening, and wherever the Patriarchs pitched their tents there they erected an altar to the Most High. The Jewish worship on the contrary was of a highly ceremonial form. While the Patriarchal was fitted to typify family worship, the Jewish typified social worship, the one pointing out a man's relation to God, the other, God's relation to His Church as a whole. The Patriarchal was thus swallowed up in the Jewish, the Patriarchal altar ceased, and one only altar established in a fixed locality. So with the Jewish when it had served the divine purpose. All that was essential to the exhibition of family and social worship was retained. All that was purely ceremonial or typical ceased in the Christian Church. Under each dispensation the Holy Spirit directed and guided His worshippers. As the Church developed from the Patriarchal, through the Jewish into the Christian dispensation, the needless parts were discarded, the mere individualism of the Patriarchal and the burdensome ritualism of the Jewish economies gave place to the purely spiritual worship of the Christian Church. Neither at Jacob's well, nor yet at Jerusalem, was the Church of God to be found, but Christian worship was to be in spirit and in truth.

The circumstances under which the Psalmist then wrote this third proposition were peculiar to the Jewish dispensation. It will be remembered that after the people of Israel were fairly settled in the land of Canaan, there would be a large number of the Levites thrown out of actual service. The priests the sons of Aaron alone were authorized to offer sacrifice, the Levites were only appointed to take charge of the Tabernacle, and assist the priests, in its journeyings from place to place. When therefore the Ark of the Covenant was permanently settled at Jerusalem, such services being no longer required, David, under Divine guidance, wisely appointed that other service should be given them. Thus, we read in the Book of Chronicles, that he appointed certain of them to conduct the ritual service of praise during the offering up of sacrifice, while others were appointed to take charge of the vessels and implements of service, and others to be doorkeepers, having charge of the gates of the temple. The circumstances of the Church thus fully account for the Psalmist's calling upon this Levitical choir to show forth the loving kindness of God on the psaltery, etc. But unless the Rev. Dr. is prepared to resume all the ritual of the Temple service, I fail to see how he can draw from his text the conclusion that because instrumental music was authorized under the Jewish dispensation, therefore it may be used under the Christian. otherwise the Levitical services would be in force in the Christian Church, but this is precisely what the Judaizing teachers taught, whom Paul denounced.

But it is asserted that what was a good thing under one dispensation of the Church cannot be a bad one under another. That if instrumental music was right and proper in the Jewish Temple it cannot be wrong in the Christian Church. Such, however, is not the teaching of God's Word. The Patriarchs were en-

couraged to rear up altars wherever they went, but in Jerusalem alone were the Israelites allowed to erect an altar to God. Polygamy and concubinage were permitted under the Patriarchal dispensation, but were discouraged under the Jewish, and condemned under the Christian dispensations. This principle of moral development is illustrated in the natural world, the insects which prey upon vegetable matter exist under three conditions, each totally differing from the other; yet still the same insect, the grub, becomes the caterpillar; the caterpillar, the butterfly; what was suited to the circumstances of the grub, ceased to suit the wants of the caterpillar; while the perfect moth or butterfly no longer confines its life to feeding on vegetable substances, crawling from leaf to leaf, but soars aloft on expanded wing extracting sweets from every opening flower. So the Church having passed through its initial state of first existence, is continued under a system of earthly and sensuous forms until, in the fulness of time, she shines forth with a risen Redeemer, clear as the sun, fair as the moon, and terrible as an army with banners. The Rev. Dr. says there is no express prohibition of the use of instrumental music in the New Testament, neither is there of the use of incense, nor the offering up of sacrifice. Indeed Paul himself on one occasion would seem to have countenanced the continuation of the ceremonial law, for we read that he went up to Jerusalem for the purpose of complying with the Levitical law, by paying the ransom required of every one having a vow such as he had taken at Cenchrea; he also authorized the circumcision of Timothy. But while no express prohibition was given, there was clear manifestation made of the change which had taken place in the circumstances of the Church by the decision of the council of Jerusalem, and by the apostle in his Epistle to the Hebrews, where he clearly shows that the ceremonial law having served its end, was eclipsed by the brighter light of the Gospel. Still we do not find any express prohibition of incense, sacrifice, or circumcision, any more than of the Jewish Sabbath; these were all superseded by other ordinances, but might yet be observed by the Christian Jew.

It is not distinct prohibition that is wanted to prevent the use of anything in Christian worship, it must have the sanction, clear or implied, of the Lord and His Apostles. The standards of our Church differ essentially on this point from those of the Episcopal Churches, they require a clear warrant for every doctrine or practice of the Church, while the latter permit of anything being introduced which is not strictly forbidden, indeed it is evident from the whole tenor of the New Testament that instrumental music was never contemplated in the worship of God under the Christian dispensation, but that simple vocal praise should continue to be the practice of the Church (as it did for 500 years), in fact the congregational worship of the Christian Church seems to have had for its base the synagogue service, rather than that of the Temple. It is therefore a mere begging of the question to say there is no prohibition of instruments in the service of the sanctuary; they necessarily were discarded along with the whole ceremonial ritual.

Our Lord and His disciples emphasized this in rendering to God the only true sacrifice of praise, the "fruit of the lips."

But not satisfied with seeking to restore the Jewish ritual into the Christian Church, the Rev. Dr. assumes that the Church triumphant in heaven will still engage in it. He says, "We do still read of the ordinance of praise with music." What he means by "with music" is rather indefinite, but it would appear by his quoting the words, "harping with their harps," that instruments of music somehow enter there. I have actually heard one advocate of his views solemnly say he believed there would be such in heaven. If so there must be labour and suffering there, an instrument such as now fills the place in St. James Square Church, which should be occupied by the preacher, could not be erected without much labour and expense. Metals had to be quarried, smelted, hammered, shaped, wood had to be hewn down, sawed, planed and fitted; painters had to do their part of the work, involving the production of various pigments drawn from the vegetable and the mineral worlds. All this labour and necessary suffering were required ere the idol which now profanes that place of worship was put there, and am I to believe that "the rest which remaineth" is to be

no rest? that heaven is to be only another earth, with all its toil and care and anxiety? Thank God my Bible teacher me otherwise, and they who would so interpret Scripture (as Bunyan says) know not the language of Canaan.

That the redeemed saints of God will ever praise Him who sitteth upon the great white throne I do verily believe, but that the science of music, especially instrumental music, will constitute the medium of that praise, I have grave doubts; whether our incorruptible bodies shall possess their several organs as now (when most of them will be apparently unsuited to immortality), we cannot say. The spirit of praise, of love, of gratitude will still animate the redeemed best.

All nature praises God now; all show forth His praise—see Psalm cxlviii,—and the entire universe, especially the ransomed saints of earth and heaven collectively will praise Him there. The mere expression of sound, the mere *do, re, mi*, of music, is not essential to the expression of praise when rendered to Him who readeth the heart. There are several other points in this discourse which I should have liked to touch upon, such as that the emotions are a means of salvation, while the Scripture doctrine is that the understanding and the will are first operated upon, the Holy Spirit convincing of sin, of righteousness and of judgment; or, in the language of our Shorter Catechism, "convincing us of sin, enlightening our minds in the knowledge of Christ, and, renewing our wills, He doth persuade us to embrace Jesus Christ as He is freely offered to us in the Gospel," also, that music is calculated to suggest and convey spiritual truth. The words of the psalm or hymn may, but the mere repetition of musical sounds, the *soi, fa, mi*, of music never can; it is a mere gratification of the sense of hearing, and will never convert a soul. It hath pleased God by the foolishness of preaching to save them that believe; services of praise are merely sacred concerts—free.

In conclusion I may say that I have ceased to take an active part in the discussion of this question. I mourn over the departure of the Church of the martyrs from the purity of the faith once delivered to the saints, but the Lord in His wisdom hath permitted her to be moved from her moorings, and I fear dark days are before her, but the Lord is at the helm, and in His own good time and way will awaken her to her danger. Meantime "the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Amen. J. B.

ECONOMY IN MISSION WORK.

MR. EDITOR,—Dr. Mackay's whole plan for North Formosa Mission in training natives rather than calling for foreign missionaries means economy of time, labour and money, but apart from this let me give you a few examples of economy I have seen with my own eyes.

1. Dr. Mackay never pays an architect for a plan, and never pays a contractor to undertake a building for the mission. Ministers in Canada have little to do with building, but in order to economise, Dr. Mackay does all the drudgery of planning, building and repairing churches himself. I have seen him in days when the heat was terrible, standing over masons' hour after hour, surrounded by sand and stones and lime. I saw him living in a grass hut, blinded with clouds of sand by day and tormented with mosquitos at night while watching such work. I saw the little mud-floored room in another village where he stayed while attending to the same kind of work. I have rested in chapels where Dr. Mackay had not even a roof over his head at night while cleaning out, repairing or building them.

I have seen Dr. Mackay make desperate efforts, and more than once endanger his own life, in order to accomplish in one or two months as much work of this kind as should take a whole year. He would say, "I can't help it. I can't spare time. There are cases of trouble on hand and whole bundles of Chinese letters and the students' work all waiting for me, but you know if I leave the masons a day they won't work. We have not money enough, and even A. Hoa can't get the work done for so little as I can."

2. Travelling by chair is expensive. Dr. Mackay walks, and requires his students to walk miles in the country in all kinds of weather to save expense. Did he not possess extraordinary power of endur-

ance, that would be impossible in this climate. Other Europeans have tried it, and all succumb to fatigue or malaria. I do not recollect Dr. Mackay once coming back from the country without one or more of his students pale and exhausted with attacks of fever, their strength having given out by the way. He has often himself so suffered while in the country, and returned to Tamsui completely worn out, to begin building up again by taking quinine and good food, for to carry European food in the country is also expensive and troublesome.

3. Keeping accounts for fifty churches is no small undertaking. Dr. Mackay does not hire an accountant, but he and Pastor Giam often spend whole nights over accounts, preferring the night because it is the only time free from disturbance. I know they both spend hours at a time both day and night examining and talking over details in every part of the work to see where expense can be still further cut down with least injury to the work.

4. When in Hong Kong, after nearly losing his life to save the converts, and when shut out from them against his will, Dr. Mackay arranged that the two mission families should live in one house. He needed rest and quiet, but instead of that he put up with daily annoyance and inconvenience, and had his own children sleeping in a bath-room to save expense to the Canadian Church. Without anything additional, the anxiety and daily suspense and the preparation for all awaiting him in Formosa were quite enough to bear even for one accustomed to suffer as he does. Canada will never know what he endured in Hong Kong, I did not then see as I do now the burden he was bearing, but I saw him suffer agony of mind that left its mark on his face, and before those months had passed, his hair had begun to turn gray. Instances of economy on every hand might be given without number, but my object only was to give you one or two examples. Dr. Mackay has a thousand times expended his own time and strength rather than the Church's money, and in consequence there are now in North Formosa 2,650 baptized converts living; fifty churches, fifty-one native missionaries, of whom two are ordained pastors; sixty-four elders; sixty deacons.

I have seen a little, and I know that no one in Canada has the least conception of the amount of hard work, earnest thought, careful economy and constant suffering necessary to accomplish so much.

In addition to the above I wish to make known the following. Besides the burden which falls upon Dr. Mackay of caring for the whole Church, ever since I came to Formosa he has spent much time and taken great pains to help Mrs. Jamieson and me, and told us many things we needed to learn about mission work, etc. All should know what I am doing. I am living here in Tamsui from day to day and not engaging in any mission work at all. There is much I might do if able. Take but one example. I might go into the country from chapel to chapel to preach and exhort, but what little Chinese I speak is so very bad that natives cannot understand me, and I would only be imposing on them by pretending to preach. Besides, I know that I am lacking in qualities of mind and heart necessary to win them. Therefore I judge better for me to remain here, because converts are very hardly won, and I know by experience that, failing to do good, I do harm.

For more than four years, though often told I should just be myself and labour according to my own ability, instead of attending to every-day duties, I kept on wasting my time at the language, and it is only this year I have come to know myself and what I can or cannot do and the wrong I was doing in not making known to all how little that is: I have never helped Dr. Mackay or the mission in any way, and have greatly tried his patience as well as that of others.

At our regular pastor's meetings—of which records are kept—by Dr. Mackay personally I have been invited, even pressed, to take up any one part of the work, but have repeatedly refused to do so, being quite unable to do it. Also I have often been asked to make suggestions for improvements in the mode of carrying on the work. But seeing the success that has attended the methods already in operation, and noting the injurious effect of continual change in some other missions, I think the less change of well-tried and, to my mind, common-sense methods the better. I can only confess the truth. I have treated

Dr. Mackay most unjustly in the face of all he has done for me by not sooner making facts known. Many may suppose I have been helping him. Not so, he has helped me to such an extent that I owe him a debt I can never pay.

Dr. Mackay has treated me with patience and kindness far beyond what could be expected, and I will never remain silent if any one dare insinuate that either Mrs. Jamieson or I have been hindered from work. There is plenty for me to do, and I have my own choice and free will, and use my own judgment in the matter. If I am not doing work, it is simply and only because I am not able to do it.

I have also to confess my great neglect in not making known the hard work I saw Dr. Mackay and others doing. I will try in future at least to remedy this, and let you know more about the Lord's work here, and thus be even of a little use to the Church of Christ.

Seeing I have referred above to the laborious work in which Dr. Mackay is engaged, this fact should be carefully noted. Not any number of foreign missionaries could possibly relieve him; he is to all the converts in North Formosa what no other ever could be, namely, their "spiritual father." The truth is, Dr. Mackay, beloved by all around him, is different from all, and from the thousands throughout the world who preach the Gospel. He is, by rare gifts of mind and physical strength, able to do what others cannot do. He lives with God, and a mighty power works through him, with him and for him.

Statements unjust to his work have appeared in print, and the truth sent from here suppressed. No one is able to follow him in his work. No one can draw plans, build and repair chapels, etc., as he does, and he does not expect any one to do so. Fifteen chapels were in ruins when he returned from Canada.

Watching the work of some other missions in China, I see one plan after another taken up, and often with much noise. A few months or a year or two do not show the results of carefully tested plans and hard labour. Is it possible any one thinks if Dr. Mackay were not where he is—at the head of the mission—with other plans, other methods, other workers, North Formosa would soon be Christian? If so, "come and see," and waken up. A. Hoa says the day Pastor Mackay goes, he and others go, and the Church will be pitiful enough. When that day comes, farewell to all encouraging letters—hitherto not one discouraging—about the work here. Every year Dr. Mackay is with preachers, students and converts to guide, teach and build up, the stronger the Church here. Should he be called "home," with fair play the work would go on without interruption; if unfairly dealt with, preachers and students would resign and stand indignant at their treatment. If in God's providence he should early be "called to rest," no mission in China is better prepared to stand such a shock, because he looks forward to all contingencies—native missionaries are here on the spot.

All in the mission look to Dr. Mackay, and the Church has made rapid progress because he cannot rest and see work to be done; he will not be kept back to a slow pace, born to conquer or die, he toils on night and day. Not for name or for self; he cares nothing for honours of men, but labours for Christ. Many a time he says, "I would never endure such a life; I would not toil like this all my days for any one else but my Master." JOHN JAMIESON.

STATISTICS.

MR. EDITOR,—On looking over the financial statistics of our congregations in the Minutes of last Assembly, a question again comes up which has frequently occurred to me before, and which ought to be authoritatively answered before the expiration of the current year if our financial reports are to be of any real value.

I notice, in the case of some congregations, very large figures under the head of "amount expended on church and manse during the year." There is nothing more certain than that these large sums are largely borrowed money. If this is true, are not such entries very misleading? What we want to know is not what any congregation has expended of borrowed money, but what its own members have contributed for any specific purpose. The entry is not actually false, as the borrowed money has really been expended, but it is easy to show that the result is a grossly incorrect idea of what credit is due to such congregations. Provision is, of course, made for paying off the debt so incurred. This re-payment then figures in the financial returns of the borrowing congregations, and the result is that one which borrows, say, \$20,000 to build a church, and then pays off its debt in any given period, is made to appear as having expended \$40,000; a showing which, speaking plainly, is simply a fraud. I contend that no borrowed money should be allowed to appear in these returns. Congregations will then get credit for their actual expenditure as their debt is paid off from year to year and not before. I trust that this rule will be distinctly laid down in the blank forms sent to congregations next year. X.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE ARAB AND THE PEARLS.

BY REV. JOHN FRASER, LATE OF ST. KILMO.

An Arab sat beside a well
Under an Eastern sky;
The wilderness around him lay,
The sun stood fierce and high.

His camel ate the thorny shrub
Out on the desert wide;
The scrip that held his stock of dates
Hung empty at his side.

A weight of care was on his brow,
A famine in his eye;
For he had travelled far that day,
And lo! the well was dry.

And there he sat, the swarthy man,
A sorry sight to see,
And not a drop to quench his thirst,
Nor e'en a crumb had he.

And as he pondered on his fate,
And cast his eyes around;
Fast by the well he chanced to spy
A wallet on the ground.

In haste to eat he took it up;
Not food, but pearls instead;
Alas, it only mocked his woe,
The jewels were not bread.

So to the failing eyes of death
Earth's fairest gems will seem,
We'll count the haubles of the dust
Of little worth I ween.

Vain, vain the lustre of the pearls
The starving soul to feed,
'Tis Jesus Christ, the Bread of Life,
Poor, helpless sinners need.

THE SABBATH SCHOOL LIBRARIAN.

The time is coming when the true worth and responsibility of the position of Sunday school librarian will be better understood than at present. Now, in most schools, it is a position which is found useful in keeping a young man or two in connection with the school who otherwise would not be there. A moderate talent for handling a few hundred books and keeping an account of their whereabouts, with a stock of patience and good nature, constitute the requisite abilities for the average adequate and faithful Sunday school librarian. It ought to be a position of far greater power and influence. The librarian of the future in Sunday school work will be able to judge wisely of every book which comes under his control. He will be the influential one of any committee on library enlargement. He will keep himself acquainted with the wide range of Sunday school literature, and be able to discern between the good, bad and indifferent books. Then, he will also study his readers and cultivate the wise adjustment of books and scholars. A mere name and number on a catalogue will not then be the only basis upon which a scholar takes home a book. The wise discretion of the librarian will be more or less in the scholars' selection of books. All books in the limits of the average Sunday school library are not adapted alike to all scholars, even when as free from waste material as possible. It will be the librarian's work to study the art of adaptation. There ought to be as little misfit reading as possible. The librarian's office is the place to locate the responsibility for this. When the time comes to honour the position in its possible range of influence in Sunday school work, it will be seen how strong an adjunct to the wholesome influence of the school's work the library and its keeper can be.

If any Church has a member, male or female, who covets earnestly the best gifts, let this one become interested in the Sunday school library in itself, and become skilled in the power of discerning good books and adapting them to readers. There might be a very great benefit done by one well able to start and to follow up the effect of a good book upon a scholar's life. All this wealth of influence exerted through a suitable and inspiring book, would, of course, take much time and acquaintance with individuals and knowledge of human nature. But it shows the power which still is dormant in the library department of Sunday school work.—*Church Help.*

THE DEAD LINE.

We hear persistent talk about the dead line in the ministry. The precise meaning of the phrase is not clearly defined, but it is something unfriendly to men of years; it means reduced power, fewer invitations to pastorates, smaller salaries, a presumable decrease of efficiency. It means incipient, if not full, fatality to ministerial usefulness. Some put this evil limit at fifty years, some at fifty-five, some at sixty; but somewhere in that neighbourhood, by common consent, runs that fatal line, and woe to the man whose reluctant feet cross the dread, mysterious boundary. There must, in fact, be something resembling this dead line, or so much would not be said about it. But there are exceptions. Scores of the most popular preachers in this country and in Europe are not young men. Dr. John Hall, Dr. W. M. Taylor, Dr. Talmage, Dr. Tiffany, are all well on in years. Spurgeon and Newman Hall are not young. Bishop Newman, though nearly sixty-three at the time of his election to the Episcopacy, was in his third pastoral term at the Metropolitan Church, Washington, and his success was scarcely less than when he was first pastor there. There are not a few men who do not cross the line at fifty, fifty-five, or sixty.

And this is worth considering also, that there is not one of the famous Churches of the world, so far as we now recall them, that has a youth for a pastor. It would probably not be safe to affirm that a majority of pastors in the leading Churches of the world are over fifty years old, but it would be safe to say that many of them are, and that not one of them can be properly styled a youth. It is not universally true, therefore, that the Churches demand young men for pastors; nor is it true that below the stage of physical incapacity for labour, every man is compelled to cross the dead line. So much the facts indisputably prove.

As we once heard Mr. Spurgeon say, "It is not the gray hairs in the head so much as the gray hairs in the sermon that are to be dreaded." Diligence in study, with a certain determination not to make a "fetich" of our old opinions, will push the dead line into the seventies.

OUR VILE BODY.

The Revised Version of Phil. iii. 21, is, "Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory?" The body is not "vile," as our common version says. It is fearfully and wonderfully made. But it is under the curse—made subject to vanity. Yet at the resurrection it will be delivered from the bondage of corruption, it will be transformed and glorified. We learn in this verse, then, that we are to have these same bodies, but in a new form or fashion. Just as a common piece of carbon when crystallized becomes a diamond, these mortal bodies will become like unto the body of Christ's glory. What that body is we learn from the transfiguration that Peter, James and John witnessed on Mount Tabor (see Matthew xvii. 2). Wordsworth says: "Christ at His transfiguration gave a pledge and glimpse of the future glorious transformation of the risen body, and thus prepared the apostles to suffer with Him, in order that they may be glorified forever with Him, in body and soul, in heaven."

GOD'S WORK.

Every sincere labourer in God's vineyard has a sense of responsibility in gathering the spiritual harvest. Jesus, when upon earth, never relieved His true followers of the burden. He said: "Go work today in My vineyard." If the early Christians had disregarded this command, holding that the salvation of the world was not a human task, but was exclusively a divine work, the kingdom of Christ would have been a failure, God's plan for the recovery of the world through regenerated souls would then have been set aside through man's obduracy and disobedience.

But there may come an hour in the believer's history when he can say: "After all, this is God's work, not mine;" "I have wholly followed the Lord my God;" "Now, therefore, give me this mountain." When the conditions have been all fulfilled on the human side, as they were in the case of believing Caleb, then the soul may rest in the divine promise, in the blessed assurance that God will bring results to pass in His own time and way.—*Christian Advocate.*

SILENT FORCES.

Workmen in the stone-quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledge prove useless and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then the little wooden ones, of a very hard fibre, are selected. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? the dam, wood swells. The particles must have room to enlarge. And the granite hearts of the rocks can not withstand this silent influence. In a little while the solid rock parts from top to bottom and the workman's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely accomplish. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often failed; but tears, prayers, and a patient example never fail.

YOUR OWN MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master."

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"Yes, to rule yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master all goes right."—*Dr. Bacon.*

SPEAK TO THIS YOUNG MAN.

There is a celebrated painting of the Dutch School of Art, which portrays a young man sneaking into the door of a Jewish pawnbroker. The occasion of his visit is visible in his person, which is a wreck, but with lingering suggestions of nobility. Signs of distress are apparent, he looks as if he had spent the night with memories of better days. He offers a bracelet to the beak-nosed Shylock, who regards it with scornful indifference. It was his mother's bracelet, who had worn it at court. He becomes importunate, and at last the Jew condescends to offer a paltry sum. The struggle between appetite, passion and conscience can be seen. There is no friend to stand between him and the destroyer, and he takes it. As the door closes the Shylock gloats over his prize with ineffable cupidity; it is a jewel of the purest water, worth £100. So young men, nobly born and with nobler possibilities, are at the pawnshops of perdition bartering eternal life for the paltry price of sin, a mother's hopes and prayers, a mother's jewel—speak to that young man before all is gone. He may be the only son of a widow, her stay, who is breaking her heart, a child of many prayers.

Perhaps you, too, have a son too far away for your care, and you have to depend on others for this service; speak to the young man as you would have another speak to your son. The obligations of gratitude are upon you, for if you are a Christian somebody spoke to you and prayed for you. Speak to him, for he may be a poor, lonely child out of some godly home in the first onset of temptation in city life, a wandering sheep for whom the Master is searching. He may need counsel and desire it; he will not spurn your kindness. Speak to him or in the judgment he may plead, "I was an hungered and ye gave me no meat."—*Philadelphia Presbyterian.*

Our Young Folks.

SUPPOSE.

Suppose, my little lady,
Your doll should break her head;
Could you make it whole by crying
Till your eyes and nose were red?
And wouldn't it be pleasanter
To treat as light the stroke,
I'm sure you're glad 'twas dolly's,
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down;
Will it clear off any sooner,
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without.

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sn and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world doesn't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

GOLDEN GRAIN BIBLE READINGS.

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

THE HOLY MAN'S PRAYERS.

They touch everything, Phil. iv. 6.
Help Christian workers, 2 Cor. i. 11.
For the peace of Jerusalem, Psa. cxxii. 6.
For his enemies, Matt. v. 44.
For labourers in the spiritual harvest, Luke x. 2.
Confesses his deep ignorance of what he should ask, Rom. viii. 26.
With the spirit and the understanding, 1 Cor. xiv. 15.
Without ceasing, 1 Thess. v. 17.
In the most unlikely places, Jonah ii. 1.
Prayer marks the godly man, Acts ix. 11.
He gathers together with others for prayer, Acts xii. 12.
In the Holy Ghost, Jude 20.
Bring divine revelations to him, Dan. ix. 20.
With the Word they sanctify everything, 1 Timothy iv. v.
Gives himself to prayer, Psa. cix. 4.

DON'T.

A true Christian never snubs anybody, and yet the habit of slighting, snubbing, or looking down upon less fortunate acquaintances is common enough to make the following advice given to young readers, very timely:

Don't snub a boy because he wears shabby clothes, when Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter. Don't snub a boy because his home is plain and unpretending: Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents: Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy because he chooses a humble trade: the author of the "Pilgrim's Progress" was a tinker. Don't snub a boy because of physical disability: Milton was blind. Don't snub a boy because of dullness in his lessons: Hogarth, the celebrated painter and engraver, was a stupid boy at his books. Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice. Don't snub any one, not alone because some day they may out strip you in the race of life, but because it is neither kind, no, right, nor Christian.

THE BIBLE AND A GUINEA.

Men who have risen in the world are often fond of looking back to see what circumstances gave them their first push up the ladder of life.

A gray haired old admiral used to tell of a piece of very good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advancement in life. As a lad, just before joining his ship, he occupied an humble lodging for a few nights, the landlady, a respectable, motherly woman, at once taking a strong interest in the young fellow.

"When I went to bid her good-by," he said, "the kind creature pressed a Bible and a guinea into my hand, saying

"There, my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed out of your money or out of your prayers."

It was a word in season, the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, sixty or seventy years ago, religion on board ship was a thing to suffer for.

But the boy stood firm. Alone amongst a crowd of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even disregarding actual personal ill usage as such as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly, as did most of his shipmates. So, by degrees, becoming known to his superior officers as a steady, well-conducted young fellow, he merited the promotion he afterwards obtained.

We need just this sort of bravery nowadays—not the bravery which keeps a man staunch in the face of the enemy's cannon, we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dare keep its place when the devil's ugly weapons are directly towards it—the bullet hail of scorn, laughter and mockery.

Try to lead good lives; lads of to-day! And next, do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are as it is to strive to be thought better than you are.

CALLING THE ANGELS.

"Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group, pressing round the mother's knee; "but we's so many of us together that if one of us says a teensy-weensy mad word all the rest must say one, too, and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little sweet-voiced angels that just hate fusses, and, if you will call one of them, he will fly right away with the ugly words."

"But oh, Mumpsie! how can we call them?" asked another of the little folks.

"Listen now, and I'll call one;" and the mother began to sing softly.

"There is a happy land,
Far, far away,"

In a minute five little voices joined hers, and when they had sung the last "aye" every face was bright and smiling.

The next day that mother heard a rather angry clatter in the nursery; and presently one thin little voice piped up:

"Little drops of water,
Little grains of sand."

The verses were sung all through, but some of the voices kept the debate up as well.

No sooner had "drops of water" died away, than another voice began, "Where, Oh! where are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job," said one of mamma's boys afterward.

FOUR GOOD HABITS.

Punctuality, accuracy, steadiness and dispatch. Without the first, time is wasted; without the second, mistakes, the most hurtful to our own credit and interest and that of others, may be committed; without the third nothing can be well done; and without the fourth, opportunities of advantage are lost which are impossible to recall.

BEING HIS OWN PILOT.

A bright boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and, while quite a young man, was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, an telegraph for a pilot to take the vessel into port.

"Anchor I no, not I. I mean to be in dock with the morning tide."

"I thought perhaps you would signal for a pilot."

"I am my own pilot," was the curt reply. Intent upon reaching port by morning he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky which boded squally weather, and shook their heads. Cautious passengers went to the young captain and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak. He was ashore before day-break.

We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the the wind, and the wild orders to get the life boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with—and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was strength; but he was his own pilot. His own pilot! There was his own blunder—fatal, suicidal blunder.

Oh! young men beware of being your own pilots. Take the true and able Pilot on board, who can stride upon those waves, who can speak, "Peace, be still," to that rough Boreas, so that "with Christ in the vessel, you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You won't ask in vain.

HOW TO MAKE MOTHER HAPPY.

"Why, mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once when his sister teased him, and he spoke quick and cross to her, he turned round a moment after of his own accord, and said he was wrong and asked her to forgive him. I believe I should grow young, and never look tired or unhappy again, if, every day, my little boy and girl were as thoughtful, unselfish, and loving as they have been to-day."

Here's a grand secret for you, little one. And now that you know how to make mother happy, may you keep her face always full of sunshine!

HATE EVIL.

Dr. Arnold, of Rugby, the great and good lover of boys, used to say: "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp lookout for boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away; and leaves them! Not a bit of help or comfort does he give.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is ought to hate him. It's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil, and fight him, boys; but be sure and use the Lord's weapons.

LOVE LIGHTENS LABOUR.

One morning I found little Dora busy at the ironing table, smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked. A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't work when I do it for mother," she said, softly.

How true it is that love makes labour sweet. So if we love the blessed Saviour, we shall not find it hard to work for Him. It is love that makes His yoke easy and His burden light.

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TORONTO, WEDNESDAY, OCTOBER, 24th, 1888.

A WRITER on a leading journal innocently remarks that the dispute between Sir Moreil Mackenzie and the German doctors is as bitter as a theological controversy. That is a painfully suggestive comparison.

A YOUNG man in Peterborough was brutally attacked by an Indian last June and whilst smarting under the injury received, took the Indian's life. He was tried a few days ago and sentenced to be hanged on the 9th of November. His previous character is said to have been good and his family is highly respectable. Buckley pounded his mistress to death while the wretched creature begged for mercy with her last breath. She supported him with the money procured by her shame, and had that morning gone out to pay a fine to keep him out of gaol. Buckley has been a scourge upon society during the greater part of his life, and if reports are true is as hardened a monster now as before his trial. Yet Buckley was sentenced to five years' imprisonment—afterwards increased to fifteen—while the young man in Peterborough may perhaps go to the gallows. These manifest inequalities shake people's confidence in the administration of justice.

AN election took place in Boston a short time ago which throws a ray of not very pleasant light on the practical working of female suffrage. The school commissioners of that city were charged with favouring the Roman Catholics in the management of the public schools. A number of Protestant ladies resolved to exercise their franchise, and voted against the commissioners. The priests quickly saw that that was a kind of warfare in which both parties could engage. All the Catholic servant girls and other women in the city were registered, and voted. The Catholic female vote was polled, while a large number of the Protestant female voters gave themselves no trouble about the matter. It is always assumed by the advocates of female suffrage that "the women will vote on the right side." Were the women of Canada given the right to vote to-morrow, we believe an immense majority of them would not vote at all, and those who did go to the polls would vote on both sides just as their husbands, brothers and fathers do. That all women would vote even for prohibition is pure assumption. If an issue similar to that raised in Boston were raised in Toronto, every Catholic servant girl and every other Catholic woman would be found at the polls, while very likely a large majority of Protestant women would decline to vote.

SUPPOSING some rich young man, or some young man who has rich friends, should offer the Foreign Mission Committee to go to China or India as a missionary at his own expense and work there for nothing, what would the Committee say to the proposal? Quite likely they would accept the offer. Possibly they dare not in the present state of opinion do anything else. When the young man arrived in his mission field, how would the missionaries there feel knowing they were receiving salaries without which they could not live, but this new missionary was working at his own expense. Would they feel comfortable under the circumstances? What would the converts think when they found out that some of the missionaries were receiving salaries and some were

working for nothing. Would it be exactly the fair thing to put an untried man, without salary, along side of George Leslie McKay and give the untried young man a chance to inform the natives that he worked for nothing while the old missionary took money! The Foreign Mission Committee would no doubt say that they will deal with an offer of that kind when it comes before them. That is the correct reply no doubt, but in the present state of feeling in regard to Foreign Missions an offer of that kind may come at any time. Enthusiasm in a good cause is a glorious thing, but in times of enthusiasm it is very easy to make mistakes.

THE *Globe* is perhaps right in saying that the testimonial business is overdone. It certainly does become a nuisance when it becomes a tax. The *Globe* is, however, needlessly alarmed in regard to the number of purses or presents given to clergymen:

Then the clergyman is every now and then to be waited on, addressed and complimented with the inevitable purse or present, to make up possibly for an all too slim and not too regularly paid salary. It would never do for him to be Moderator of the Session of a vacant Church without his being "substantially" remembered when the new minister is ordained. His yearly trip has to be brightened by the inevitable donation, his tin or silver wedding is sure to be laid hold of, and in all such cases the friends are waited on, and the stand and deliver process is repeated, for "of course it would be thought shabby to refuse," and some sanctimonious, fussy "brother" might be moved to read one a humbly on liberality and Christian stewardship!

Just how often "now and then" may be we cannot say, but the great majority of average ministers are not "waited on, addressed and complimented with the inevitable purse or present," more than two or three times in their lives. The Moderator of the Session of a vacant Church does sometimes get a few dollars when the "new man" is inducted, and sometimes not. When he does get a small sum everybody knows it is intended as a slight acknowledgment of services rendered during the vacancy. Probably the amount given does little more than reimburse him for postage and travelling expenses. The number of ministers who have their tin and silver weddings celebrated by their congregations is not much, if any, larger, than the number of editors who are favoured with an occasional horse-whipping.

THE continued opposition of a number of leading men in the Methodist Church to the University Federation Scheme shows that much of what we hear about the superior loyalty of Methodists to their Church is pure fiction. The General Conference decided over a year ago to move Victoria to Toronto and enter into the Federation. The decision was come to after much discussion in the press and an exhaustive debate in the Conference, which lasted about ten days. Every point was brought out on both sides, and many of them repeated a score of times. The question was hammered out until everybody could see through it, and many readers of the daily press were getting tired of the discussion. There was a decided vote in favour of Federation. Two honourable courses were then open to the anti-Federationists. They might have said, "Brethren, we were opposed to this Scheme, but we bow respectfully to the decision of the Supreme Court and will do all in our power to carry out the changed educational policy of the Church. That would have been a manly, Christian course. They might have taken lower ground and said: We are opposed to this change, but since a majority have decided to move Victoria to Toronto, we shall never be found playing the part of factious obstructionists. If we cannot help we shall not hinder. Instead of taking either of these courses, a number of the anti-Federation men have been more or less openly opposing the Scheme ever since Dr. Potts was appointed to raise the money. Raising money for college purposes is hard enough work under the most favourable circumstances, but when the Agent of the Church is opposed by an influential wing of his own people, it becomes almost impossible. One of the obstructionists felt called upon to say in public the other day, that Dr. Potts' subscription list is worth only about sixty cents on the dollar. That was a hard thing to say about the Methodist people. A few years hence, those men who are trying to thwart the efforts of their own people to build and endow a new college, may get religion enough at a protracted or camp meeting to be ashamed of the course they are now pursuing.

BIBLE READING.

THE two words that head this article are used in their natural and ordinary sense, having no reference to the plan extensively adopted of late by religious teachers in giving continuous presentation of separate passages of Scripture relating to some particular truth. Is the Bible a much read book by the people? That its circulation is greater than ever before is attested by the statistical reports of the various Bible Societies. The Bible is the best circulated book in the world. In a sense it may be said to have reached all nations being translated into all the more important languages spoken by mankind. As a book of reference the Bible is extensively used. The preacher cannot prepare a sermon without consulting, if he does not always deeply study, his Bible. The Sunday school teacher must of necessity give a certain amount of time each week to the preparation of the next lesson. For purposes of controversy the words of Scripture are carefully scanned by keen polemics. Even the newspaper writer finds that a Scriptural allusion or a quotation from the Bible is occasionally highly desirable, though the allusion may betray unfamiliarity with the source whence it professes to be drawn and the quotation may be far from correct. The Bible is much used in courts of justice, and it is no violation of charity to suppose that there are parties who take the Book in their hands before a magistrate who never think of doing so at any other time.

The Bible is read daily by most professing Christians, and ought to be read in the houses of all. Bible reading as a part of family worship is a most important duty, and its observance is fraught with benefit and blessing. It is to be remembered, however, that this, like every other religious duty, is apt to become formal and perfunctory. By long use it may merely degenerate into a lifeless habit, and instead of exercising a beneficial influence, such a mode of reading the Bible will be individually injurious. Every intelligent and earnest Christian parent is conscious of the need of watchfulness against mere formalism in conducting that most valuable aid to religious life, family worship. The Bible, however, is designed and fitted for something more than merely to supply a portion for morning and evening devotion.

The means so plentiful and varied that have been provided for the elucidation of Scripture have within recent years been marvellously multiplied. Any person of average intelligence, but without any special educational advantages, might easily become an expert Biblical scholar. He might not indeed be very sure of the tense of a Hebrew verb, or the precise shade of meaning wrapped up in a Greek particle, but for a practical and general knowledge of Scripture, with the aids at command, he has no one to blame but himself if he remains in ignorance of what the Bible contains. In the multiplying of helps to the understanding of the Word of God is there not a danger that in giving attention to them the Book itself may be neglected? A railway guide is of great use, but even this complex and often mystifying help to the traveller will never bring him to the place he longs to visit if he only consults it and never starts on his journey. So the multiplicity of Bible helps will be of little use to those who consult them to the exclusion of the Bible itself. For a proper understanding of the truth of God contained in the Bible the Saviour's own counsel must be followed, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

Is there not a temptation to neglect this duty by hinting to conscience that the Bible, like the poor, is always with us and that we can consult its pages at any time while "Robert Elsmere" or Drummond's last work, are the books of the present and demand immediate, if not exclusive, attention if we are to keep abreast of the time and maintain our reputation for intelligence in our social circles? It cannot fail to occur to most people that of choice, voluntary reading the Bible is not the book generally selected. Is it true, or is it not, that a great deal of Bible reading is largely conventional? Between business and recreation there is but little time left for reading of any kind, and the Bible is the book that suffers. The newspapers are scanned, a magazine is glanced at and an attractive paper it contains is read, a popular novel comes in for its share of attention, but the Bible is left alone till the set time for its use comes round. Is there no loss in this? A stalwart and healthy Christianity without diligent, devout and

faithful Bible reading is an impossibility. Much of the emotional and vacillating religionism of the day owes its prevalence to the neglect of the Scriptures. The leaders of all great religious movements have been able to leave their impress on other minds, because they made the Word of God the man of their counsel. The people who have battled for great principles were valiant for the truth because they were mighty in the Scriptures. Many of the evil tendencies of our time would meet with powerful counteractions if the Bible in these days were a better read book. Few will be disposed to question the statement that if the Bible were more extensively read, and its sublime moral and spiritual teachings lived up to, there would be an access of spiritual power that would revive the churches and purify all the streams of life. An unused Bible is a blessing despised.

CONTRIBUTIONS FOR RELIGION AND CHARITY.

METHODS of raising money for Churches and charities are not yet exhausted. Old and questionable devices, like lotteries, auctions, fancy fairs, bazaars, etc., may have outlived their usefulness. Instead of reverting to plain, direct and scriptural modes of obtaining money for the maintenance and extension of good and charitable objects, people of an ingenious and inventive turn of mind are continually casting about them for devices by which they can reach the pockets of the benevolent, and replenish exhausted treasuries. One of the latest schemes is sending a circular to ministers and prominent people in the Churches, or others who have a reputation for liberality, asking for a contribution, and concluding with a request that the circular be copied and sent to the friends of the party addressed. The only improvement in this over methods hitherto tried, is its audacity. It is a little more barefaced than the appeals for aid with which benevolent people have long been familiar. In another respect it differs from some of them. It does not appeal to the cupidity of the giver. It holds out no prospect of possible gain as the lottery and kindred devices do. The recipient of the missive is asked directly for his contribution. This is something, but it is a question whether it will offset the offensiveness with which the donor is asked to become an agent for the solicitation of subscriptions from his friends.

Those who are frequently called upon for subscriptions for all kinds of purposes may see another merit in this the latest plan for raising funds for charities and the like. Instead of appealing to their selfishness in some form, it makes a rather direct appeal to their indignation. The very boldness of the attack might afford a colourable pretext for resistance. They might not unnaturally feel that they are justified in giving an indignant refusal. In cities and towns especially—though it may not be generally known—business men might be excused if they took readily to any plan that would afford them some ostensible reason for declining to entertain half the pleas that are presented to them on behalf of good and popular objects. The fact is that the more liberal and generous of prominent business men are heavily taxed for contributions to almost every imaginable cause. The stingy and churlish are not so frequently given the opportunity to contribute, as they are not so considerate of the feelings of those who undertake subscription work, and nothing is so discouraging to sensitive collectors as ungracious and curt refusal.

Many of the Churches have abandoned what not a few regard as objectionable and unscriptural modes of raising money for the Lord's treasury. They are reverting to the plans in operation in the apostolic age. Stress is laid on the exercise of systematic beneficence, the laying by on the first day of the week, and of giving as the Lord hath prospered. There is a simple grandeur and beauty in this New Testament method of raising money for religious and charitable purposes that puts to shame the crafty devices that have by no means disappeared from the Christian Church of to-day. If purely worldly schemes are resorted to for the purpose of wheeling money out of the pockets of the unwilling, the Church suffers greater loss than all her gains by such means can compensate. How can the Church enter an effective protest against prevailing worldliness if she herself is willing to stoop to questionable methods of raising money for the support of the work in which

she is engaged? Will her denunciations of gambling, whether in bucket shop or exchange, be very effective, or will her remonstrances be listened to with respect when, in certain instances, she countenances lotteries herself?

The claims of benevolence are very numerous and they cannot be lightly evaded. The Church has need of much larger resources than have yet been placed at her disposal, but the temptation to fill the coffers of charity and replenish the treasury of the Church by what can only be described as discreditable means must be steadfastly resisted. What is needed is the awakening of a deeper sense of responsibility. The possessors of wealth are, whether they recognize it or not, God's stewards. He in His providence has placed means at their disposal. They do their duty when they dispense their means according to intelligent and conscientious conviction. If the claims of justice were more regarded there would be less need for the exercise of charity. The Church has a work to do yet in enlightening the people as to the duty, motives, and modes of giving. Even now the average Christian needs only to have the claims of a Church Scheme, or a proper object of benevolence clearly pointed out to him. If his heart and conscience are straightly appealed to, he will give what he feels he can afford. An enlightened and liberal and spiritually-minded Church will rarely be in want of the means for the proper and adequate carrying on of its work.

Books and Magazines.

THE ILLUSTRATED LONDON NEWS. (American Edition, New York.)—The oldest of existing illustrated papers, maintains with commendable enterprise the high reputation it has so well earned.

THE PEARL OF DAYS. (New York: Wilbur B. Ketcham.)—This monthly is admirably fitted for the mission it seeks to fill—the maintenance of the Sabbath, and helping to extend its blessings.

BOOK NEWS. (Philadelphia: John Wanamaker.)—This useful periodical thus explains its purpose: A monthly publication giving prompt and accurate information concerning every new book—its scope, its worth, its price—together with miscellaneous items and articles of special interest to readers, authors, and publishers. December number illustrated.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The issue of this well-sustained magazine for the present month is more than usually attractive. The illustrations are numerous and of excellent quality. The opening paper is a continuation of the series "Landmarks of History," by the editor. It is followed by "Round about England," "The Jews," "Princetoniana," being a review by Professor Wallace, of the Scottish work with that title. Rev. David Savage supplies "North-West Notes," and Dr. Stafford writes a strong and discriminating criticism of "Robert Elsmere." The usual departments are up to expectation.

THE AMERICAN MAGAZINE. (New York: The American Magazine Publishing Co.) The October number of this progressive monthly completes the third volume of the new series. Since the new series began, it has steadily advanced in public opinion, because it has been growing in excellence. The extensively illustrated papers of the number are "America's Crack Regiments—the Seventh of New York," "The Orinoco River," "The Valley of the Connecticut," "The Sandwich Man," and "The Great Red Pipestone Country." Questions of current public interest are briefly and pithily discussed. A good feature of the *American* is that its papers are brief, varied, and bright.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—A new volume of this attractive magazine begins with the October number. The illustrations are fine specimens of art, the frontispiece being a reproduction from the original in the National Gallery of Gerard Dow's Portrait of Himself. "John Hopper and His Time," also in treatment and illustration appeals to the cultured in art, and the same may be said of "The Mort D'Arthur," a paper by F. Ryland, which is to be continued. The first chapters of a new serial entitled "Sant Ilerio," by F. Marion Crawford are given, and Stanley J. Weyman also begins a new novel "The House of the Wolf." The only poetical contribution to the number is "Olive," by Algernon Charles Swinburne.

THE MISSIONARY WORLD.

A HERO-MISSIONARY.

In William Henderson Stevenson, the Church of Christ has lost another of those heroic or martyr missionaries who have not been wanting to the Free Church of Scotland. Under circumstances almost precisely similar to those in which Adam White laid down his life at an early age, when tending the Hindu people in the Western India town of Pandharpoor, during an epidemic attack of cholera, William H. Stevenson has died for the Santals of Eastern India, to whom he has given twelve years of a most fruitful missionary life. So, too, Stephen Hislop was suddenly cut off, but by drowning, near Nagpoor, in Central India, while in the vigour of his best days, after twenty years' service to Marathas and Gonds. So David Ewart, D.D., fell a victim to cholera in Calcutta, but in the ripeness of his career, the second of Dr. Duff's early colleagues. We are still lamenting for Ion Keith-Falconer and for our Central African saints. Letters from the Rev. William Milne, of Calcutta, the Rev. Andrew Campbell, of our Santal Mission, the Rev. John Hector, and Dr. Walter Saise, a devoted friend of the mission (of the East India Railway Coal Company), tell the story of William H. Stevenson's last days. Leading articles and sketches in the *Englishman* and the *Indian Witness* bewail the loss suffered not only by the Church but by the Government of Bengal and the Santal people, of whom 800,000 are intrusted to our spiritual care.

The Girls' Boarding School in the central station of Pachamba, two hundred miles north-west of Calcutta, consists of about forty Santal girls, whom Mr. and Mrs. Stevenson—and Miss Sprott recently—trained for Christ and for service to their countrywomen. After a season of fearful heat all over India, during which many Europeans and natives from Murree and Lahore to Calcutta, have been carried off by cholera, the epidemic began to "rage" in the girls' department at Pachomba, and finally carried off five. "For some days Mr. Stevenson had been unremitting in his attendance upon them, depriving himself of rest and sleep in his efforts to save those attacked, and to stay the disease from spreading farther. Worn out by anxiety and fatigue, he himself fell a victim," writes Mr. A. Campbell, who was busy in his own Toondee district, several miles to the south, baptizing new converts.

Mr. Stevenson seems to have been able to write private letters home regarding the epidemic, when on the evening of the 6th August he himself showed its first symptoms. Three of his European friends, to whom he had rendered spiritual help, were with him night and day from that time till he expired, on the afternoon of the 13th—Dr. Walter Saise, and Mr. Ward, of the Railway Coal Company, and Mr. Wells, of the Bengal Coal Company. To these the Church renders hearty thanks for this and all their self-sacrificing interest in the mission. Mr. Wells has since visited Scotland, and has a heroic story to tell. Besides their loving attendance on the sufferer, the three young men, Mr. Hector reports, acted promptly in the emergency, and broke up the schools for a time, Mr. Wells placing one of his own bungalows at the disposal of Miss Sprott, for the Santal girls. Dr. Bathes, of Asansol, was twice in attendance, and was almost hourly consulted by telegraph. The Rev. William Milne was summoned to the spot, which he reached on the morning of Monday the 13th. He writes: I found Mr. Stevenson still conscious and able to speak with me. He said he did not fear to leave the business of dying with God, but that he did not think his work was yet done. After praying with him and for his recovery, we thought he was better, and for three hours he seemed improving. But our hopes were soon blasted. . . . The tide of life gradually ebbed away. He expired at twenty-five minutes past two p.m. . . . I am very glad that I was privileged to be with him, for I have been connected with him almost from his cradle to his grave, and I loved him as 'a son in the faith.'

ASIA MINOR.

In Salonica, the city which, in Paul's day, was called Thessalonica, a Church of ten members was formed last June by the missionaries of the Presbyterian Church (South). From this, as a centre, they go through Macedonia and Epirus on evangelistic tours. It must be with peculiar feelings that these men travel the same roads over which the Apostle Paul walked 1800 years ago, and speak to the descendants of the people whom he was wont to address

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER I.

"Was she wrong?
Is it wrong in the bird to escape from the snare of the fowler?
Is it wrong in the hunted deer, to flee to the screening thicket?"

Dr. Hadden was standing at the open door of the manse, waiting patiently while his housekeeper adjusted his gray plaid on his shoulders in preparation for a long ride over the hills. His faithful Barbara was doing her part protesting, but she was doing it carefully and well.

"Such a day as it is!" said she, "Such a time of rain! Indeed, sir, I canna think for you to go so far. Mightna ye just bide still at home till they come to the kirkyard?" But the minister shook his head. "I will need to go, Barbara. Think of poor Allison Bain on this sorrowful day."

Ay, poor Allie! I'm wae fur her this sorrowful day, as ye say. Greatly she'll need a good word spoken to her. But in a' the rain—and at your age—

"Ay! I am a good ten years older than the man we are to lay in the grave. I might, as ye say, meet them at the kirkyard, but I must see that desolate bairn. And I think it may be fair."

It was June, but it looked more like November. so low lay the clouds, and so close hung the mist over all the valley. For a week the sun had hidden his face, and either in downpour or in drizzle, the rain had fallen unceasingly, till the burn which ran down between the hills had overflowed its banks and spread itself in snailow pools over the level fields below. The roads would be "soft and deep," as Barbara said, and the way was long. But even as she spoke there was an opening in the clouds and the wind was "weaving round to the right air," for the promise of a fair day, and it was early yet.

"And rain or shine, I must go, Barbara, as ye see yourself. The powney is surefooted. And my son Alexander is going with me, so there is nothing to fear."

And so the two men set out together. "My son Alexander," whose name the minister spoke with such loving pride, was the youngest and best beloved of the many sons and daughters who had been born and bred in the manse, of whom some were "scattered far and wide," and some were resting beside their mother in the kirkyard close at hand. In his youth, Alexander had given "some cause for anxiety to his father and mother," as outside folks put it delicately, and he had gone away to America at last, to begin again—to make a man of himself, or to perish out of sight of their loving and longing eyes. That was more than fifteen years before this time, and he had not perished out of sight, as so many wanderers from loving homes have done. He had lived and struggled with varying fortunes for a time, but he had never failed once to write his half-yearly letter to his father and mother at home. The folk of the olden time did not write nor expect so many letters as are written and sent nowadays, and the father and mother lived hopefully on one letter till another came. And for a while the lad wrote that he was making a living, and that was all, and then he wrote that he was doing well, and just when he was almost ready to tell them that he was coming home to show them his young wife, there came word to him that his mother was dead. Then he had no heart to go home. For what would the manse be without his mother to welcome them there?

So he sent home to his father a gift of money for the poor of the parish, and stayed where he was, and did well still, with fair prospects of some time being a rich man, and then—after more years—God touched him, not in anger, but in love, though He took from him his only son and best beloved child. For then he remembered his father who had loved him, and borne with him, and forgiven him through his troubled youth, and had sent him away with his blessing at last, and a great longing came upon him to see his father's face once more. And so he had made haste to come, feeling all the way lest he might find the manse empty and his father gone. It was home-coming both sad and glad, and the week of rain had been well-filled with a history of all things joyous and sorrowful which had come to them and theirs, in the years that were gone. And to-day father and son were taking their way over the hills, so familiar to both, yet so strange to one of them, on a sorrowful errand.

They kept the high road for a while, and then turned into a broken path over the higher ground, the nearest way to the farm of Grassie, where the "goodman" who had ploughed and sowed and gathered the harvest for fifty years and more lay dead of a broken heart.

Slowly and carefully they moved over the uneven ground which gradually ascended and grew less wet as they went on, the son keeping by his father's side where the roughness of the way permitted, in silence, or only exchanging a word now and then. The clouds parted as they reached the hill-top, and they turned to look back on the wide stretch of low land behind them, which "looked in the sunshine," the minister said, "like a new made world." They lingered for a while.

"We need not be in haste. It takes the folk long to gather at such a time, for they will come from far, and it is weary waiting. But I must have time for a word with Allison, poor lassie, before they carry her father away," added he with a sigh.

"But the sun may shine for Allison yet, though this is a dark day for her and a most sad occasion. Though her father's headstone be cold, let us hope that she may yet see good days in the home of her husband."

But the minister shook his head. "She must see them there if she is ever to see good days again, but my fears are stronger than my hopes. Oh! man Alex! I'm wae for bonny Allie Bain."

"Is her husband such a wretch, then?"

"A wretch? By no means. I hope not. But he is a dour man of nearly twice her years. An honest man? Well, I have never heard him accused of dishonesty. A hard man he has been called, but he suits our thrifless laird all the better for that. He has kept his place as factor at Blackhills for fifteen years and more, and has grown rich, they say—as riches are counted among folk who for the most part are poor. And he is respected—in a way."

"Well, if I had been asked about it, I would have said that it was a rise in the world for Allie Bain to be made the mistress of the factor's fine house over yonder. I suppose he might have looked for a wife in almost any of the better families of the country-side, without much chance of being refused."

"Yes, but he is said to have set his heart on Allison Bain years ago when she was only a child—a strange-like thing for such a man to do. He went to work warily, and got her father and even her mother on his side—or so it is said. But Allie herself would have naught to say to him. She laughed at first, and then she scoffed at his advances, and Willie, her only brother, upheld her in her scorn—for a while. But Willie went wrong—and from bad to worse; but now he is in the tollbooth at Aberdeen, as you have heard. But I believe that even now the poor lassie would have a fairer chance of a peaceful life if they were to get away to begin again together, when his time is over, than she ever can hope for in the house of her husband. And the lad would be stronger, and have a better chance with his sister's help. I fear—though I would say it to none but you—I fear that Allison's consent was won at last by no fair means."

"I mind Willie, a nice little lad, merry and frank and well-doing. I should never have thought of such a fate for him."

"Yes, frank he was, and a fine lad in many ways; but he was not of a strong will, and was easily led away. Allison was the far stronger of the two, even when they were children. It breaks my heart to think what a woman she might have become in favourable circumstances, and now, I fear, she has much suffering before her. Her mother's helplessness—she was bedridden for years before she died—laid too much on Allison, and she has grown changed, they say, and hard. She was aye more like her father than her mother, except for her sweet looks."

"And how came the marriage about at last? And where was her brother?"

"He had fallen into trouble by that time. He had got in with ill folk that made use of him for their own purposes. There had been much meddling with the game on the Blackhills estate, and one night one of the gamekeepers got a sore hurt in a fight with some of those who had been long suspected. His life was despaired of for a time, and it was on Willie Bain that the blame was laid. At any rate he kept out of the way. It was said afterward that Brownrig had wrought on his fears through some of his companions, and in the meantime to save her brother, as she thought, Allison's consent was won."

"It will be an ill day for Brownrig when Allison shall hear of that."

"I doubt she has heard of it already. All I know is soon told. Brownrig came to me one night, saying that Allison Bain had promised to marry him, and that the marriage must be in haste for this reason and for that, and chiefly because the mother was near her end, and would die happier knowing that her dear daughter was in good keeping. This was for me, it seemed—for I was told afterward that the minister was in no state for days before that to know what was going on about her."

"As for me, I had many doubts. But I had opportunity to speak to her or her father till after their names had been cried in the kirk, and I thought it was too late to speak then. But oh, man! I wish I had. For when he brought her down to the manse with only two friends to witness the marriage, and I saw her face, my heart misgave me, and I had to say a word to her whatever might happen. So, when Brownrig's back was turned for a minute, I took her by the hand, and we went into my study together; and I asked her, was she a willing bride? Then there came a look on her face like the shadow of death; but before she had power to utter a word, the door opened, and Brownrig came in. An angry man was he, and for a minute he looked as if he would strike me down, as I stood holding her hands in mine."

"Allison," I said, "you must speak to me. Remember this thing which you are to do will be forever. When once the words are spoken there can be no escape. May God help you."

"She wrung her hands from mine, and cried out: 'There is no escape now. And God has forgotten us.'"

And then she looked round about her like a caged creature seeking for a way out of it all. When Brownrig would have put his hand on her, though he did it gently, she shrank from him as if she feared a blow. The man's eyes were like coals of fire; but he was a strong man, and he put great constraint upon himself, and said calmly:

"I am at a loss to understand what you would be at, sir. You heard the banns published. Was there any in the kirk that day who had a word to say against it? I think you can hardly refuse to do your part."

"I said, 'Allie, where is your brother? What does he say to all this? What says he to his sister's marriage to a man old enough to be her father?'"

"Brownrig's face was an ill thing to see, but he said quietly enough, 'Yes, Allie, my woman, tell him where your brother is,—if ye ken, and where he is like to be soon if he gets his deserts. Speak, lassie. Tell the minister if you are going to draw back from your word now.'"

"A great wave of colour came over her face, and it was not till this had passed, leaving it as white as death, that she said hoarsely that it had to be, and there was no use to struggle against it more."

"He has promised one thing," said she, "and he shall promise it now in your presence. I am to go straight home to my father's house, and he is not to trouble me nor come near me till my mother is safe in her grave."

"And then she turned to him: 'You hear! Now you

are to repeat the promise in the minister's hearing, before we go out of this room.'

"He would fain have refused, and said one thing and another, and hummed and hawed, and would have taken her hand to lead her away; but she put her hands behind her and said he must speak before she would go."

"And is not a promise to yourself enough? And will you draw back if I refuse?" But he did not persist in his refusal to speak, for she looked like one who was fast losing hold of herself, and he must have been afraid of what might happen next. For he said gently, always keeping a great restraint upon himself, 'Yes, I have promised. You shall stay in your father's house while your mother needs you. I promise—though I think you might have trusted to what I said before.'

"Alex, my lad, I would give all I have in this world if I had held out another hour. For the words that made them man and wife, were hardly spoken, when that happened which might have saved them both a lifetime of misery. They had only passed through the gate on their way home, when down the hillside, like a madman, came Willie Bain. And far and hard he must have run, for he was spent and gasping for breath when he came a id put his hand upon his sister. 'Allie!' he said, 'Allie!' and he could say no more. But oh! the face of his sister! May I never see the like look on face of man or woman again."

"Willie," she said, "have you made what I have done vain! Why are you here?"

"What have you done, Allie? And why shouldna I be here? Stone is well angled, even if it had been me that struck the blow—which it was not—though I might have had some risk of n' being just able to prove it. Allie, what have you done?"

"But she on y laid her white face on his breast with out a word."

"Allie," gasped her brother, as he caught sight of Brownrig, "you havena given yourself to yon man—yon deevil, I should better say? They told me over yonder that it was to be, but I said you scorned him, and would stand fast."

"Oh! Willie! Willie!" she cried, "I scorned him, but for your sake I couldna stand fast."

"Then Brownrig took up the word. 'Young man, if you ken what is good for your ain safety, you'll disappear again, and keep out o' harm's way. But that may be as pleases you. Only mind, you'll have nothing to say to my wife.'

"Your wife! You 'lack hearted liar and villain!' and many a worse word besides did the angry lad give him, and when Brownrig lifted his whip and made as if he meant to strike him, Willie turned from his sister and flew at him like a madman, and—though I maybe shouldna say it—Brownrig got his deserts for once, and he will carry the mark. The lad left on him that day, to his grave. He was sore hurt. They put him into the gig in which he had brought Allison down to the manse, and carried him home, and the brother and sister walked together to their father's house."

"Their mother was nearer her end than had been supposed, for she died that night, and before she was laid in her grave there came an officer with a warrant to arrest poor Willie on a charge of having done bodily harm to one of Blackwell's keepers months before. Two of his cousins stood surety for him till after his mother's burial. No evidence could be got against him in the matter and he was allowed to go free. And then like a daft man, Brownrig had him taken up again on a charge of assault with intent to kill. It was a mad thing for him to do, if he ever hoped to win the good will of Allison, but it was said to me by one who knew him well, that he was afraid of the lad, and that he had good reason to fear, also, that as long as Allison was under the influence of her brother, she would never come home to him as his wife. But he might have waited to try other plans first."

"Poor John Bain, Allison's father, you ken, had had much to bear what with one trouble and another, for many a day, and the last one fell heavier than them all. On the day when his son was condemned to an imprisonment for eighteen months, he had a stroke and he never looked up again, though he lingered a while, and Allison refused to leave him. Brownrig is a man who cares little what may be his neighbour's opinion with regard to him, but he could hardly venture to insist on his wife's coming home while her father needed her, for there was no one else to care for the poor old man."

"He came to the house while Mr. Bain lived, but not till me who saw him there often, that since the day of the marriage Allison has neither given him good word nor bad, nor touched his hand, nor lifted her eyes to his face. Doubtless the man must have his misgivings about his and about what is to happen now. It is a sad story, thus far, with no possible good ending as far as can be seen."

"Ay! a most sad story. Poor Allie! There seem little hope for her, whatever may happen. As to her brother, I should like to see him, and I as-uredly shall, if it be possible. I should like to take him home with me when I go, and give him another chance."

"Ah! that is a good word of yours, my son. It would be well done indeed to help the poor lad, who is not bad at heart. I never will believe that. But I fear he will do good here, even if he can keep the land, which is doubtful now, for things have gone ill with them this while, and Brownrig, even for Allie's sake, would never forgive her brother."

"And it is as likely that her brother would never forgive him. Allison may in time forgive her husband, and may end in loving him after all. Time and change will wonder."

But the minister could not agree with his son. "Another woman might forgive and love him, but never Allison Bain. She can never honour him, unless he should greatly change, and then I doubt it might be too late for love."

They were drawing near the house by this time, when

many neighbours had already gathered to do honour to the dead. They stood about in groups of two or three, speaking to one another gravely about their old friend, and the troubles which had fallen so heavily on him and on his of late. And doubtless, also, of other matters, that had to do with themselves and their own affairs, and the times in which they lived; but it was all said and done with a decent and even solemn gravity suitable to the occasion, and it ceased as the minister drew near.

Another gleam of sunshine broke out between the clouds as the pony stopped of his own accord. The minister took off his hat and said solemnly:

"As a cloud is consumed and slowly vanishes away, so shall that goeth down to the grave shall come up no more.

"He shall return no more to his house, neither shall his place know him any more."

At the first sound of his voice every "blue bonnet" was lifted and every head was bowed, and then, pausing for a few greetings, the minister and his son passed into the house.

But the younger man saw there no "kenned face," so he did not linger within, but came out again to stand with the rest.

The house was a long, low-roofed cottage, with a wide door and narrow windows. The door opened on the side which faced the barns and outbuildings, and the first glimpse of the place was dreary and sad. For the rain had left little pools here and there on the ground, and had made black mud of the rest of it, not pleasant to look upon. After a glance to ascertain whether there were any of his old friends among the waiting people, Mr. Hadden turned toward the garden, which lay on the other side of the house.

There was a hawthorn hedge on two sides of it, and a beech-tree, and many berry-bushes, and tall rose-trees covered with "drooket" roses, and the ground beneath was strewn with their scattered petals. The garden had a dreary look also, but he was not left to it long. For though he had recognized no one about the door, many a one had recognized him, and in a little time one man slowly followed another to the garden gate, where he leaned, and hands "with a strong grip in them" were held out and grasped, and not one but said how glad they were to see him home again for his father's sake. And by and by as they waited, one after another had something to say and a question to ask.

There was time enough. The minister had to rest awhile and refresh himself, and the burial-bread had to be passed round, and that which usually accompanied it as well. Besides, there was no haste, for they had given the day to do honour to the occasion; and if they got safely home before it was very late, it was all that they expected or desired.

The questions were asked with lowered voice, and in softened tones, but they were asked eagerly and anxiously, and with a purpose. For one had a Jock, and another had a Tam, and a third had a Jock and a Tam and a Sandy as well, who were all pushing up fast, and who had their own bread to win. And it was "whiles no' just that easy to get work the laddies were fit for, or which was fit for them."

(To be continued.)

THE LESSON OF THE LEAVES.

O thou who bearest on thy thoughtful face
The wearied calm that follows after grief,
See how the Autumn guides each loosened leaf
To sure repose in its own sheltered place
Ah, not forever whirl they in the race
Of wild forlornness round the gathered sheaf,
Or, hurrying onward in a rapture brief,
Spin o'er the moorlands into trackless space!
Some hollow captures each; some sheltering wall
Arrests the wanderer on its aimless way;
The Autumn's pensive beauty needs them all,
And Winter finds them warm, though sere and gray.
They nurse young blossoms for the Spring's sweet call.
And shield new leaflets for the burst of May.
—Thomas Wentworth Higginson, in the Century.

HOW THE SCOTTISH CROFTERS LIVE.

The gray wretchedness of the afternoon was a fit prelude to Barra. When we came to Castle Bay, rain was falling upon its waters, on the battlemented castle perched upon a rocky, sea-weed-covered islet, and on the town set against a background of high bare hills. But the steamer stopped, and we went to shore to look about us. A few ugly new houses, shops with plate-glass windows, often cited as proofs of the island's prosperity, and then the real Barra; a mass of black cottages—compared to which those of Mull were mansions, those of Kilchrennan, palaces—running up and down the rocky hill-side. Only by a polite figure of speech can the stone pile in which the Hebridean crofter makes his home be called a cottage. It is, as it was described many years ago, but "a heavy thatched roof thrown over a few rudely put together stones." The long, low, walls are built of loose rock blackened by constant rain. The thatched roof, almost as black, is held in place without by a net work of ropes, within by rafters of drift-wood. The crofter has no wood save that which the sea yields, and yet in some districts he must pay for picking up the beams and spars washed out up on his wild shores, just as he must for the grass and heather he cuts from the wilder moorland when he makes his roof. Not until you come close to the rough stone heap can you see that it is a house, with an opening for doorway one tiny hole for window. From a distance there is but its smoke to distinguish it from the rocks strewn around it.

At Castle Bay, where many of these "scenes of misery," as Pennant called them one hundred years ago, were grouped together, there was not even the pretence of a street, but just the rock, rough, ragged, and broken, as God made it. The people who live here are almost all fishermen, and, as if in token of their calling, they have fashioned the thatch of their roofs into the shape of boats. One cottage, indeed, is topped with a genuine boat. There were a few chimneys, but smoke came pouring from the doors, from holes in the thatch and walls. Many of the roofs had a luxuriant growth of grass, with here and there a clump of daisies, or of the yellow flowers which give colour to Highland road-sides. But this was all the green we saw on their hill-side of rock and mud.

Through open doorways we had glimpses of dark, gloomy interiors, dense with smoke. We did not cross a threshold, however; to seek admittance seemed not unlike making a show of the people's misery. The women and girls who passed in and out, and stood to stare at us, looked strong and healthy. Theirs is a life which must must either kill or harden. Many were handsome, with strangely foreign, gipsy-like faces; and so were the bonneted men at work on the pier. It may be that there is truth in the story which gives a touch of Spanish blood to the people of the Outer Hebrides. If the ships of the Armada went down with all their treasure, it is said their crews survived, and lived and took unto themselves wives in the Islands, from which chance of deliverance was small. We heard only Gaelic spoken while we were at Castle Bay. The people of Great Britain need not go abroad in search of foreign parts; but an Englishman, who only wants to see the misery and wrongs of nations foreign in name as well as in reality, would find little pleasure in Barra.—Elizabeth Robins Pennell, in Harper's Magazine for October.

SLAVES AND RAILROADS.

As a whole nation we are not greatly concerned to inquire into the prospects of African commerce. We are not bound to consider closely whether good or bad trade will be the outcome of the recent agreement between France, Germany, and Great Britain, on the affairs of Zanzibar, or what will be the trade results of our own recent great acquisition of exclusive influence in the southern parts of the country. It must yet be borne in mind that trade questions are themselves intimately bound up with the rescue of the African from his tyrants; seeing that commerce, as it is at present conducted in many parts of Eastern Central Africa, even that larger kind of commerce with which the white man eventually deals at the seacoast emporia, necessarily involves the employment of slaves as carriers. In roadless regions inhabited by people who are too primitive to breed cattle, and where belts of country infested by the tsetse fly have to be crossed, none but human beasts of burden can bear the products of industry. An elephant may be killed a 1,000 miles from the coast, and each tusk is the burden of a negro slave to the nearest seaport, while it will have taken three or four negroes to carry the calico required to pay the elephant hunter in the interior. Slavery and slave carriage is therefore at present a necessary incident of trade in many parts of Africa. It is evident that if civilized modes of carriage are once established in the German and English "spheres of influence," slave-borne traffic will give way to cheaper and more speedy conveyance by road, by rail, or by navigable river.—The Nineteenth Century.

A MEMORIAL of General Gordon, the gift of a citizen of Manchester, was recently unveiled in the cathedral of that city.

British and Foreign.

MR. A. TACCHI, of Andohalo, Madagascar, has adapted photography to the writing of Malagasy.

DR. PIERSON, of Philadelphia, before leaving for home, gave his valedictory missionary address in Britain at Liverpool.

LORD COLERIDGE has written an introductory note for a second series of "Essays in Criticism," by Matthew Arnold.

THE Rev. A. S. Laidlaw, B.D., of the Madras College, has been appointed one of the examiners in the university of that city.

AN hospital for sick children has been opened at Newcastle, erected by a local solicitor, Mr. John Fleming, at a cost of \$115,000, in memory of his wife.

THE statue of Lord Shaftesbury in Westminster Abbey was unveiled recently by Lady Burdett-Coutts, on the third anniversary of the philanthropic peer's death.

SIR ARTHUR BLACKWOOD recently conducted the evening service in Killen Church, delivering a most impressive discourse from John vi. 47 to a large congregation.

MR. CAINE says the discussion of the Indian drink question is only beginning. He believes it will not be a very difficult matter for Parliament to pass an Indian Prohibition Law.

THE forthcoming edition of Wordsworth's poetical works, for which Mr. John Morley, M.P., is writing an introductory essay, will contain a hitherto unpublished poem of about 700 lines.

MURKIRK congregation is about to repair its place of worship, and to the fund that is being raised for this purpose Mr. Baird, M.P., has contributed \$250 and Mr. Noble, the pastor, \$100.

MR. QUARRIER has received a cheque for \$7,500 from a friend who desires to remain unknown to the public to build another cottage, the thirtieth in the orphan's village near Bridge of Weir.

MRS. VAN ALSTYNE, better known as Miss Fanny Crosby, authoress of "Safe in the Arms of Jesus," was born in 1823, and has been blind from infancy. She wrote her best-known hymn for music in twenty minutes.

SIR WILLIAM MUIR has withdrawn from the vice-presidency of the Medical Missionary Association, as he cannot agree with the adverse criticism in its organ of Lady Dufferin's scheme for supplying medical aid to women in India.

THE Belgian Home Secretary has come to the conclusion that stringent measures ought to be adopted to prevent the sale of intoxicating drinks, especially in Bruges where all the strikes are due to the excessive indulgence in brandy and absinthe.

THE Rev. James Kidd, B.D., who has been translated from St. Andrew's to the pastorate of Erskine Church, Glasgow, is a native of Irvine, where his family was connected with the West Church; and Rev. Mr. Kidd, of Moniaive, is his brother.

DR. HOWIE, lately house-surgeon at the Mildmay hospital at Bethnal Green, proceeds to China presently as a medical missionary. His successor, Dr. Paton, is a son of Mr. Robert Paton, so well known in London for his evangelistic work.

PRINCIPAL CAIRNS preached with Mr. Taylor, the pastor, at the jubilee services in Kilwinning United Presbyterian Church. At the social meeting on Monday evening the speakers included the venerable Dr. Joseph Brown, of Glasgow, and Dr. Whitelaw, of Kilmarnock.

AT a General Conference at Bristol, of the National Association of Journalists, it has been fully decided to admit lady members, only two voting for their exclusion. It was also resolved to apply for a royal charter. Mr. H. G. Reid, ex-M.P., is the president of the association.

DR. M'TAVISH, of Inverness, took part in the Conference of the Highland Land League, and rendered good service in securing the withdrawal of an offensive report, submitted by Mr. J. G. Weir, in which the Parliamentary representatives of the crofters was unjustly assailed.

THE Rev. A. T. Donald, presided at a largely attended flower mission service in the hall of St. Vincent Church, Glasgow, designed to attract the non-churchgoing in the parish. Each person on retiring was presented with a bouquet of flowers with Scripture text-card attached.

REV. THOMAS OLDEN, vicar of Ballyclough, Mallow, under the title of "Holy Scripture in Ireland One Thousand Years Ago," is about to publish a translation of an Irish commentary on St. Paul's Epistles ascribed to the eighth century and preserved in a manuscript at Wurtzburg.

AT the celebration of the jubilee of the West Church, Crieff, Dr. Rankin, of Muthill, reviewed the changes that had taken place in the Church life of Scotland during the past half century, and showed the necessity, growing every day stronger, of a union of the Presbyterian Churches.

THE Rev. J. F. B. Tingling, East Finchley, devotes ten minutes of each Sunday evening service to missionary news. He covers one portion of the mission field before he proceeds to another; Africa is the subject at present. He is arranging to have a large missionary map of the world hung up close to the pulpit.

MRS. Taylor, a believer in faith healing at Bristol, fractured her arm about a month since; but she declined to call in medical assistance, declaring that she had been cured of erysipelas and other ailments by faith. Instead of healing, the fractured limb grew worse, and when a doctor was at length summoned it was too late.

MR. JAMES RUNCIMAN, in a vivid account in the October Contemporary of a visit to the North Sea trawlers, describes the mission as "one of the miracles of modern social progress." It spreads happiness and comfort, he says, among those who were once the least cared for of all the suffering toilers in the world.

THE RIGHT MAN FOR OUR CHURCH.

From the "Open Letter," by Forrest F. Emerson, under the above title in the October Century, we quote the following: "In proof of the singular demands sometimes made upon the minister, not only for needful qualifications not looked for in other professions, but also for those which do not really form a part of the clergyman's necessary outfit for his work, I offer for perusal a letter written less than five years ago by a member of a church in one of the largest and oldest and—will it be believed?—most cultured of our American cities. It was written by one layman to another. The writer was a member of the "supply committee" appointed to "look for the right man" as pastor, and the epistle is one of inquiry into the fitness of a certain minister who had been recommended to him for the position. Leaving out dates and proper names and a single sentence, which might furnish a clue to identification, I give the letter *verbatim*, without correction of rhetoric, grammar, italics or punctuation:

MY DEAR SIR: I have this day read your letter directed to my friend, Mr. . . . relative to Rev. Mr. . . . of . . . My church relation is with . . . of . . . My church relation is with . . . Church, chairman of the committee, etc.—delegated to find just the man for . . . Church. We have enjoyed the opportunity in listening to several fine speakers—but very few of them are considered what is needed—or fitted for this pulpit and people,—a defect in *voice*—physique or mannerism. It requires a strong, full rounded voice—to be heard in the auditorium of the sanctuary—we can seat 1,500, & everybody must hear in our church. Our congregation during the time Dr. . . . has been with us has averaged 700 or 800—We must have a man who has the *make-up temporarily & spiritually*, who will bring in 1,300, & fill us to overflowing—Our church membership is 400—we want a membership not less than 1,800—We think with God's help & the right man—who is a good seed-sower, can do it—we have a good operative force—and there is material in abundance—needing to be square-headed & squared for the building. The streets are full of houses on both sides, & there are to be found rough ashlers to be hammered—We need a master workman in the G. spell. Will you please give me the exact measurement of Mr. . . . (confidentially if you say so) that is to say . . . is he a man of deep piety? & yet a social & ready man—An original man? in thought & utterances—a real student of God—man & nature? Are his illustrations forcible & impressive? &c. &c. Does he use a manuscript? What is his salary? How much family?—where did he graduate in Theology? How does he stand on the Andover question? &c. I am satisfied that some are born to be Teachers. If my request is granted and the reply is satisfactory, I feel sure that some of our committee will go and listen to Mr. . . . Fraternally yours.

Ministers and Churches.

The proceeds of the opening of Knox Church, Ayr, were over \$700.

The congregation of St. Andrew's Church, Smith's Falls, are about to build a \$2,500 manse.

The Rev. Mr. Tolmie has declined the call of the Ailsa Craig and Carlisle Presbyterian congregations.

The Rev. J. A. McKeen is giving a course of Sunday evening lectures in Orono Church on the Life of Paul.

The Rev. C. S. Lord, of Nova Scotia, has received a unanimous call to the Presbyterian Church, Pickering. The same gentleman is also called to Grafton and Vernonville, which latter call he has intimated his intention of accepting.

The Rev. Dr. Wardrope acknowledges with thanks the receipt of \$100 for Home Missions from the same friend "Unknown" who, a little while ago, sent him \$200 for Foreign Missions. This sum will be applied to the object specified by the donor, as the former has been.

The Rev. Dr. Campbell, of Renfrew, has been appointed lecturer on Moral Philosophy for the coming session in Morrin College, Quebec. The appointment is a good one, as Dr. Campbell was the gold medalist in Mental and Moral Philosophy in Edinburgh, where he took a post-graduate course after graduating at Queen's.

The Rev. J. A. R. Dickson, of the Central Presbyterian Church, Galt, has been presented by the congregation of Knox Church, Galt, with a handsome gold watch as a slight recognition of his services as Moderator of the Session during the interval between the resignation of Rev. Dr. J. K. Smith and the induction of Rev. Mr. Jackson.

The Rev. Ghosh Branch Howie, late of Syria, now pastor of Knox Church, Brussels, has taken the oath of allegiance to the British throne. Some journals state that it is the first case of a Turkish subject being naturalized in Canada. Mr. Howie lectures in Wroxeter on the 25th, and is expected in Toronto on the 29th. His marriage with Sarah Spur, late of England, it is hinted, takes place on the 1st of November.

The Cobourg *World* says: The congregation of the Presbyterian Church in this town enjoyed a rich treat on Sunday, the 7th inst., in listening to two eloquent sermons from their old pastor, Rev. Dr. Laing, of Dundas. The size of the audience at both services was an evidence that the preacher was highly appreciated and esteemed in Cobourg. Although many years have elapsed since he left town, his friends here were delighted to find that in every respect he is still in the full vigour of his prime.

The Rev. Professor McLaren, of Toronto, opened the beautiful and commodious new church at Powassen, Muskoka, on the 16th ult, by preaching two substantial evangelical sermons, and that in his usual terse, vigorous and logical style. Mr. W. B. McMurrich, ex-Mayor of Toronto, was to have been chairman at the following Monday evening entertainment, but was prevented at the last moment by urgent business. He atoned for his absence however by satisfactory explanation and a liberal subscription. The cause at Powassen, in charge of the Rev. J. Gilmour, is in a very happy and hopeful condition.

The fine new Presbyterian Church, built by the congregation of Georgetown, was formally dedicated to the worship of God on Sabbath last, when sermons were preached morning and evening by Rev. Dr. Cochrane, of Brantford, and the Rev. W. G. Wallace, of Toronto, who was formerly pastor of the congregation. Crowded audiences attended all the services. Dr. Cochrane chose for his text in the opening service Genesis xxvi 18, "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them."

MISS A. McLAREN, daughter of Mr. James McLean, Lakeside, Ontario, and sister of Rev. A. McLaren, of Springfield, Manitoba, has been appointed, with another brother, Mr. G. G. McLaren, to take charge of the Indian Boarding School to be established at Birtle, Manitoba. Miss McLaren has lived with her brother at Springfield since his settlement there three years ago. On Monday evening, October 8, the congregation quietly took possession of the manse, spent a pleasant evening, and before leaving presented Miss McLaren with a feeling address, together with a dressing case, a clock and a reticule well-filled with bills. She will be much missed in the congregation, but enters an important sphere of Christian usefulness.

The first meeting of the American Executive of the Presbyterian Alliance, appointed at the meeting of the Council in London last July, was held in New York last Thursday, and was largely attended. The Canadian members present were Rev. Drs. Cochrane, Warden, Burns and Mathews. Dr. Waters, of Newark, N. J., was appointed recording secretary to the commission. A considerable amount of business was transacted with reference to the recent London meeting and a committee was appointed to make an estimate of the amount required for the future working of the Alliance, and to suggest a basis for the raising of this from the several branches of the Church in America. The next meeting of the commission was appointed to be held in New York, on Tuesday, 9th of April next.

ON Thursday evening last meetings were held in Toronto to say farewell to three labourers for the Foreign Mission field. One meeting was held in the University Y. M. C. A. building, when Sir Daniel Wilson presided, and addresses were delivered by Mr. J. McP. Scott, J. H. Hunter, H. J. Coady, H. B. Fraser, J. D. Spence, W. H. Graham, C. A. Stuart and A. T. Tracey. The missionaries, Messrs. Gale, sent by the University Y. M. C. A., and Mr. Harkness, by a committee of gentlemen, also addressed the meeting. Mr. Gale was pre-empted by his fellow-students with a useful writing apparatus. In the evening a well-attended meeting was held in the Y. M. C. A. Hall, at which Mr. Robert Kilgour presided. Messrs. H. B. Gordon, Gale, Harkness, Rev. T. C. Desbarres, W.

H. Houston, M.A., Rev. G. Burnfield, and Dr. Parsons delivered addresses. Dr. Kellogg, Rev. John Neil and the Rev. Mr. Du Vernet took part in the devotional exercises.

A MEETING was held in one of the halls of St. Andrew's Church last Wednesday evening in connection with the departure of Dr. J. H. Buchanan, who will shortly leave for Ujain, Central India, to work as a medical missionary. Dr. Buchanan is a graduate of Queen's College, and has been selected for the work by the Willing Workers' Society of St. Andrew's congregation, who will defray his expenses. The meeting was well attended. Rev. D. J. Macdonnell, pastor of the church, presided. Dr. Buchanan, in the course of a short address dealing exclusively with his past efforts in the Home Mission field, showed that he was thoroughly imbued with the spirit of the true missionary. Dr. McCurdy, chairman of the Willing Workers' Society, then made a few remarks showing how the suggestion of sending a missionary to India had been brought to a successful result. He said that some twenty or thirty years ago only from two or three per cent. of theological graduates offered themselves for missionary work, while now the proportion who volunteered was something like twenty-five or thirty per cent. and it might soon increase to fifty. A pleasant social hour was afterwards spent, most of those present making the personal acquaintance of the missionary and wishing him God-speed.

A PUBLIC service for the designation of Miss McKay, M.D., for medical missionary work in Central India, was held last Thursday evening in Knox Church, Toronto. Miss McKay is a native of Stellarton, Nova Scotia. For some time she has been a member of Knox Church, and now goes among the Hindu women under the direction of the Presbyterian Woman's Foreign Missionary Society. Rev. Dr. Parsons presided, and conducted the opening religious exercises. Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, delivered an eloquent address on the vital importance of the work of women, and pointed to her vastly-improved condition under the teachings of the Gospel. He presented Miss McKay with a Bible on behalf of the Woman's Foreign Missionary Society, and formally designated her for mission work. The Rev. Dr. McLaren offered up the designation prayer, after which Dr. Buchanan, designated at St. Andrew's Church the previous evening, described some of the difficulties and triumphs of the medical missionary in India. W. Mortimer Clarke presented Miss McKay with a handsome travelling bag from the Topp Auxiliary of the Woman's Foreign Missionary Society, and Rev. J. Wilkie gave further particulars of the needs of the work in India. After some words from H. B. Gordon, the meeting was closed with the benediction by Rev. D. J. Macdonnell.

ON Sunday, the 7th inst., the neat, pretty church erected by the Presbyterian congregation at Crosshill, was opened in very favourable circumstances. The services were conducted by the Rev. Messrs. J. A. R. Dickson, B.D., of Galt, and McKibbin, B.A., of Millbank, and were largely attended and much appreciated. On Monday evening was held a very successful tea-meeting. The church was crowded to the doors, and the whole proceedings were highly interesting and seemed to be enjoyed by all present. The chair was ably and acceptably filled by Mr. D. McDougall, Berlin, who, in a brief opening address, congratulated the congregation on the erection of such a beautiful place of worship. Addresses appropriate to the occasion were delivered by Rev. Messrs. Pepper, of the Methodist Church, Peter Wright, of Stratford; D. Tait, of Berlin; McKibbin, of Millbank; J. A. R. Dickson, Galt, and Mr. W. Barbour. Not the least pleasant feature in the proceedings of the evening was the music furnished by the excellent choir. The chairman, as well as the other speakers, made fitting and appropriate reference to the character and work of the late minister of this congregation, the Rev. James Boyd, who laboured so long and faithfully in this charge. The financial results of the Sunday services as well as the meeting on Monday evening were very satisfactory, and highly creditable to the liberality of the congregation and of the friends who attended on these occasions.

AT the recent meeting of Montreal Presbytery the Rev. L. H. Jordan, B.D., gave notice of the following motion to be considered at next quarterly meeting: (1.) That in the judgment of this Presbytery the time has fully come when the various female workers in our Presbyterian congregations shall in some way be officially recognized both by Kirk Sessions and Presbyteries; and (2.) That as a first step towards the end just indicated, the Moderator of this Presbytery nominate a committee whose duty it shall be to consider this important question in all its bearings, alike in the light of early primitive practice and of present pressing necessities: said committee to recommend some method by which women's work in the Church may at once be deliberately organized and then judiciously developed. The following resolutions formulated by the committee appointed on motion of Principal MacVicar, to consider the gift of \$400,000 to the Jesuits of Quebec were adopted by the Presbytery: That whereas by recent legislation of the Province of Quebec a large sum of money was voted out of what is known as the "Jesuits' Estates," which upwards of a century ago became public property and have since been available for educating the people of the Province, irrespective of race or religious belief, \$400,000 to the "Society of Jesus," and \$60,000 to the Protestant Committee of the Council of Public Instruction; The Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same and of declining, so far as it has a right to voice public opinion, to be a party to it. The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all over the world, and which even the Governments of Roman Catholic States have found it necessary to expel. The Presbytery, also, protests earnestly against the action of the Government of Quebec in violating the principle of religious equality, which was established in Canada many years ago, by bestowing public

money upon a society of a distinctively religious character like that of the Jesuits. Therefore, be it resolved that this Presbytery memorialize the Governor-General-in-Council to take the foregoing preamble and resolutions into consideration, and adopt such measures as will protect the rights of the people of this Province in the premises.

PRESBYTERY OF WHITBY.—This Presbytery met at Bowmanville on the 16th October. A unanimous call to the Rev. C. S. Lord, of Nova Scotia, from the congregations of Pickering was sustained. Salary \$900 with a manse. Arrangements were made to supply the pulpits of Ashburn and Utica for two months, Dr. McClelland, their pastor, being laid aside by a serious illness. The travelling expenses of the delegates to the General Assembly at Halifax, were ordered to be paid to the amount of \$31.25 each. It was agreed that a missionary meeting be held in each congregation some time during the winter, and that the claims of the Schemes of the Church be presented in a form prepared by a committee, composed of those members who have charge of the several Schemes. The Presbytery took up the remits sent down by the General Assembly and appointed the following committees to consider them and report, viz., Messrs. Kippan, McClelland and R. McLaughlin, on the Marriage Question; Messrs. Drummond, Frazer, McKeen, Blakely, and Renwick, on the Book of Forms; Messrs. Abraham, Carmichael and Anderson, on Vacancies and Settlement; Messrs. Craig, Abraham, Carmichael and Holmes, on Travelling Expenses. Mr. Doudiet, of Montreal, being present, was invited to correspond. He gave a short address, setting forth the claims of Point-aux-Trembles School and the great need for enlarging the building. The Presbytery thanked Mr. Doudiet for his address and commended this object to the liberal consideration of our congregations. Mr. Eastman brought the effort that is now being put forth to increase Knox College library before the Presbytery, gave its hearty commendation and committed the matter to Mr. Eastman, to take such steps as he thought would best secure the object contemplated. Mr. McKeen, of Orono, was appointed to address the Presbytery's Women's Foreign Missionary Society at Bowmanville, on the evening of the third Tuesday of January next. Mr. Leslie gave an interesting address before the Presbytery on "Sacramental Wine," for which he received the thanks of the Presbytery. A message was received from Mr. Macdonnell, stating that the amount expected from this Presbytery for the Augmentation Scheme next year was \$650. At the request of the congregation of Enniskillen and Cartwright, the Presbytery had applied for \$205 from the Augmentation Fund, but \$100 only had been granted. It was agreed to hold a meeting of Presbytery at Bowmanville, on the 19th of November, at ten o'clock, to take this whole subject into consideration and all other business that may arise.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF KINGSTON.—This Presbytery held an adjourned meeting at Napanee, on Tuesday, the 9th inst. There was a good attendance of ministers. In the absence of the Moderator, Mr. S. Houston, A.M., was appointed Moderator pro tem. The Presbytery took up the resignation of Mr. T. S. Chambers of the pastoral charge of the congregation of Wolfe Island. Parties were called when Mr. Chambers appeared for himself. Mr. McGillivray presented and read a paper from the congregation of Wolfe Island, setting forth "that he had been requested to preside at a meeting of the congregation, when resolutions were unanimously passed to the effect that the members and adherents of the congregation had heard with pain and regret of Mr. Chambers' purpose to resign the charge; that their feeling at parting with himself and family is one of sorrow; that they hereby express their deep and abiding gratitude for the good and the comfort they have derived from his faithful, yet tender, sympathetic ministry among them; and would also remember gratefully the ever ready and generous helpfulness of his family in every department of the Church's work. Were Mr. Chambers only changing his field of labour in this country, the congregation would strenuously oppose his resignation, but the reason for the change being the health of Mrs. Chambers, necessitating a residence in a warmer climate, is too grave to be resisted, and for this reason alone, they offer no opposition. In parting with Mr. Chambers and his family, the congregation pray that the divine blessing may rest upon them, and that Mrs. Chambers may find under sunnier skies the health and strength she needs." Mr. Chambers adhered to his resignation, which was regretfully accepted by the Presbytery, to take effect after the 18th of November next; Professor Ross to preach on the 25th and declare the congregation vacant; and Mr. S. Houston to be interim Moderator of Session. Thereafter Mr. Chambers tendered his resignation of the office of Presbytery Clerk, which was accepted, and Mr. Young appointed Clerk pro tem., till the next regular meeting of Presbytery. A committee consisting of Messrs. McLean, Gracey and Young, ministers, was appointed to prepare a suitable minute agent Mr. Chambers' removal from the Presbytery, and report at next regular meeting. A call from the congregation of Wallacetown, in the Presbytery of London, to Mr. Donald Kelso, of Roslin and Thurlow, was taken up. Parties were called and heard. The commissioner from Roslin and Thurlow bore favourable testimony to Mr. Kelso's faithfulness and diligence, and expressed regret at the prospect of his departure. The call having been put into Mr. Kelso's hands, he intimated his acceptance thereof. The Presbytery agreed to his translation to Wallacetown; enjoined him to wait upon the Presbytery of London as to the time of his admission, and appointed Mr. McLean, of Belleville, interim Moderator of the Session of Roslin and Thurlow, with instruction to declare the congregation vacant on being notified by the Clerk that Mr. Kelso has been inducted into his new charge.—A. YOUNG, Pres. Clerk, pro tem.

MONTREAL NOTES.

The Rev. Principal MacVicar gave an address last Sabbath evening in Crescent Street Church, on the missionary Conference held in London, in June of this year. The ad-

OBITUARY.

THE REV. JOHN DUFF.

The Rev. Dr. Torrance has written a genial and loving sketch of the Rev. John Duff, which the exigencies of space require us to condense:

Mr. John Duff was born at Kennoway, in Fifeshire, Scotland, towards the close of 1806, so that he was within a few months of having completed his eighty-second year when he was called away by Christ to his Father's house of many mansions to the heavenly Jerusalem.

His college course was taken in St. Andrew's where he attended for the period, and took the subjects required of those who were looking forward to the ministry of the Gospel as their life work.

He entered upon the study of theology in the year 1830, in the Divinity Hall of the United Secession Church, which was then under the charge of Dr. John Dick, Professor of Systematic Theology, and Dr. John Mitchell, who held the professorship of Biblical Criticism. At the end of his theological course, he was regularly licensed, and was committed to the guidance of the Great Head of the Church. Among other places in which he was heard was Newarthill, in the Presbytery of Hamilton, Lanarkshire, and the congregation there, being satisfied of the suitableness of his gifts and graces for their instruction and edification, called him to be their pastor, and he, having accepted their call, was set over them in the Lord. He continued to labour among his people in Newarthill for almost seven years; applying himself with all diligence to the study of the Word, for, from the beginning, he was careful in his pulpit preparations, considering it presumption to attempt to serve the Lord with that which cost him nought; and with all faithfulness and energy to the discharge of the other duties incumbent upon him, such as pastoral visitation, and attendance upon the sick and dying. He then received a call from Dalry congregation, where he was inducted July, 1843. Here he continued to minister for six years. In response to appeals from Canada he resolved to make this Province the field of his labour. His first Canadian charge was Albion and Vaughan. After a short pastorate there he was called to the Bon-Accord settlement in the neighbourhood of Elora. This call he accepted, and after a brief period, a new church was built in Elora, where he remained for a number of years. Nearly nineteen years ago, he demitted his charge, but up till the time of his death he continued to reside in that beautiful village and its neighbourhood.

Two years ago, Mr. Duff completed his fiftieth year as an ordained minister, and the occasion was celebrated by the Presbytery presenting him with a suitable address, and a number of his friends with a sum of money. The meeting for the purpose was held in Knox Church, Elora, in which there was a large congregation assembled, embracing not a few from a distance who had come out of their respect and veneration for him. None of those present can soon forget the feeling allusions he made in his reply to the address to the infirmities of age which he felt creeping upon him, and the grateful recollections he cherished of tokens of kindness he had received from not a few; and especially his sense of obligation to the Master whom he had so long served, and his confidence in Him for the future.

In 1837, a year after he was ordained to the work of the ministry, Mr. Duff married Miss Eliza Rutherford, so that the two had an unbroken married life of fifty-one years. Mrs. Duff survives him. Eight children were born to them, all of whom remain, with the exception of one who was suddenly smitten down and carried away from a beloved husband and a family of young children. Only one of the children remain unmarried. Mr. Duff's grandchildren alive at his death were twenty-eight. Ten others had died in infancy.

Mr. Duff's character may be described in a few words. As a husband he was kind, as a father affectionate, as a friend warm and faithful. His disposition was truly amiable and benevolent, showing the transforming power of Divine grace. He grew in Christian attainments with growth in years, increasing in meekness for the inheritance in heaven.

As a preacher of the Gospel he was clear, interesting, earnest and impressive. One could not hear him and resist the conclusion that his own heart felt the power and preciousness of the truth he was setting forth. Christ was the burden of his sermons, which he always carefully prepared, seeking guidance from above; and his object in every discourse, whether in the study or in the pulpit, was the welfare of souls. He was not without fruits of his ministry, as the day will declare. None on earth can tell how many he will have for a crown of joy and rejoicing in the day of the Lord Jesus. With some of these he has already met; others are on the way homeward.

Mr. Duff was an energetic worker in all enterprises of the Church and of the Presbytery to which he belonged. Many a toilsome journey has he taken to the remotest settlements of the country, when many places which are now fruitful fields were unreclaimed forests, with a sparse population.

On Tuesday afternoon, September 4, at two o'clock, the funeral took place from his late residence to the public cemetery at Elora. After prayer at the house by Mr. Mullin, with the friends, the body was conveyed to the church, in which a large congregation had assembled. Here services suitable to the solemn occasion were conducted.

Mr. Duff's son-in-law, the Rev. Mr. Robertson, of Chesterfield, presided, giving out the hymns, all of which had been favourite ones with the deceased, and reading the fifty-first Psalm, which was also a favourite portion with him of sacred Scripture. Dr. Torrance led in prayer, and Dr. James addressed those present in suitable and impressive terms. Dr. Middlemiss closed with a short prayer and the benediction. The body was then carried again to the hearse, and the cortege, including many on foot, and a large number of carriages, moved away to the cemetery, in which the body now lies awaiting the resurrection of the just at the last day.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Nov. 28, 1888.

DEFEAT AT AI.

Joshua 7: 1-17.

GOLDEN TEXT—Incline my heart unto thy testimonies, and not to covetousness.—PSA. CXXIX. 36.

SHORTER CATECHISM.

Question 100.—The model of all prayer begins by addressing the Hearer of Prayer as Our Father. God is the Creator, the Preserver and the Sustainer of all mankind. He is therefore the Father of all. They have, by sin, become estranged from Him. Jesus Christ, the elder brother, has come to reconcile sinners to the Father. All who accept His offer of mercy are adopted into the family of God's redeemed. They receive the spirit of adoption, whereby they cry Abba, Father. As the child can approach his parent confidently and lovingly, so all God's believing children can draw near to him with the fullest confidence and love, to present their petition for themselves and for others. The manner in which God should be approached in prayer is here declared that it should be "with holy reverence." This should not be forgotten. There is a tendency in our days to indulge in what looks remarkably like irreverent prayer.

INTRODUCTORY.

AI was, at the time of the entrance of the Israelites into Canaan, a city of considerable importance, with a population of about 12 000. It was twenty-five or thirty miles west of Jericho, and some distance east of Bethel. Jericho having been levelled with the ground, the Israelites pursued their march westward and found the well-fortified city of Ai, in a strong situation difficult of approach, barring their further progress.

I. Defeat at Ai.—The cause of the repulse of the Israelites at Ai is foreshadowed in the opening verse of the lesson. Though it was through the sin of one individual, the nation is held responsible for it. Nations are held responsible for the sins of their individual citizens. A nation, no more than an individual, can escape responsibility by saying, "Am I my brother's keeper?" It was a "trespass in the accused thing." The gold and silver found in Jericho was devoted, set apart, consecrated to the service of the Lord. To steal it and apply it to personal ends was an accursed thing. It was a bold and defiant disobedience of God's command. Achan was the guilty person who brought disgrace on his nation and on his ancestry. The anger of the Lord was kindled against the people. Sin always awakens the divine indignation. God is righteous and holy, and can never look upon sin but with displeasure. Joshua sent men to Ai to get all possible information concerning it, to guide him in directing the attack against the city. Though the place was difficult of access, a large army was not requisite for its capture. Three thousand warriors were deemed sufficient, and accordingly that number were sent on the expedition. Instead of an easy victory, the Israelites met with an unexpected and a tounding defeat. The men of Ai drove them from their gates and chased them into the valley of the Jordan, killing thirty-six of the Hebrew soldiers. The effect of this disaster was overwhelming, "the hearts of the people melted and became as water." It was not only that they were humiliated before their enemies, but they felt they had incurred the divine displeasure.

II. Inquiring the Cause of Defeat.—When tidings of defeat reach Joshua and the elders of Israel they betake themselves at once to God's mercy-seat in deep humiliation and fervent prayer. The stout-hearted leader is dismayed. He rent his clothes. Together with the elders he prostrated himself on the ground, and threw dust on his head. All of these were tokens of the deep distress he experienced. He pours out his soul in importunate and passionate prayer. The words of his prayer sound very like the murmuring complaints of the Israelites when they were in the wilderness. Their meaning is widely different. They are not the outcome of selfish complaint and reproach. Joshua was concerned only for the well-being of the people and the honour of Jehovah's name. If the people were crushed by their enemies, how could His promises be fulfilled?

III. The Cause of the Defeat Discovered.—Joshua's prayer is speedily answered. In going to God in his distress he did perfectly right. True prayer is always nearly related to activity. Joshua must not at this crisis spend more time in bemoaning disaster; he must arise and act. "Get thee up; wherefore liest thou thus upon thy face?" is God's answer to his prayer. He is also told that Israel has sinned. Here the act of one is regarded as the act of all, that every one may thereby be impressed with the enormity of transgressing the divine commands. God's covenant had been broken by Achan's act. What had been set apart to God's service had been misappropriated and stolen. He had dissimbled, that is, acted the hypocrite also. Now the cause of the defeat at Ai is clearly revealed. "The children of Israel could not stand before their enemies, because they were accursed." Because they had sinned they were discomfited. The condition of the restoration of God's favour and blessing was that the accursed one should be destroyed. The punishment on the offender was severe, but his guilt was great. He could not plead ignorance. He, as well as all, had been plainly warned of the consequence of disobeying God's command. He stole the splendid Babylonish garment, the silver and the gold, because he could not resist the promptings of his greed. He thought he would gain by his sin, but he found soon afterwards that it cost him his life.

PRACTICAL SUGGESTIONS.

The sin of one is an injury to all. The nation is responsible for the offences of its criminals. The distressed soul finds a refuge in God. God's laws require that the offender should be justly punished. Further disaster can only be avoided by repenting of and forsaking the sins that incur God's displeasure.

dress in full appears in the *Presbyterian College Journal* for this month.

The Church at Cote des Niegues was burned to the ground last winter. It was a union church, owned by the Presbyterians and Episcopalians. The Presbyterians have bought out the interest of the Episcopalians in the property and rebuilt the Church. On Sabbath last it was opened for public worship, the services being conducted morning and evening by the Rev. Professor Scrimger.

The delegates to the Christian Conference, which opens this evening, are beginning to arrive, though only a few from any great distance, will be here till the arrival of to-night's trains. The Rev. Dr. Burns, of Halifax, came by New York on Saturday and preached to his former congregation in Crescent Street Church yesterday morning. The Conference promises to be well attended, and will, it is hoped, be productive of good. The Presbyterians have shown their interest in it in a very practical form, the large bulk of the money required for it having been subscribed by them. It is really amazing how little is given by our brethren of the Methodist and Episcopal Churches for other than purely denominational work.

The expenses of this Conference under the auspices of the Evangelical Alliance amount to upwards of \$2,000; of this amount the Episcopalians and Methodists have contributed about \$100 each, whereas the Presbyterians are down for nearly \$1,400. This is by no means an isolated case, as is exemplified by the annual reports of many of our religious and charitable societies, the funds for the support of which come chiefly from Presbyterian sources, while the administration and patronage are largely in the hands of those of other denominations. Some prefer to "run" an institution rather than support it financially. It would seem as if one denomination would even like to control and run a certain institution in our midst, the building connected with which was entirely erected by a generous Presbyterian.

The annual report of the Industrial Rooms is recently to hand. Work for the needy in the form of sewing, etc., is provided. The number of women thus helped by the committee last year was 114, divided among the denominations as follows: Episcopalians, thirty-eight; Presbyterian, thirty-three; Methodists, twenty-four; Baptists, five; Congregationalists, four; and French Protestants, ten. Contributions for the support of the work are acknowledged as follows: From Presbyterians, \$902 47; Unitarians, \$100; Congregationalists, \$78 25; Episcopalians, \$54 30; Methodists, \$34 30. In other words the Presbyterians gave \$902 and all other denominations combined \$267. Were the other Churches to contribute proportionately to their wealth and numbers, as the Presbyterians do, the revenue of most of our benevolent institutions would be more than doubled and their power for good very greatly increased.

Speaking of the various denominations recalls an official visit made to Montreal last week by the Lieutenant-Governor of the Province. The chairman of the reception committee was an Episcopalian and it was quite amusing to notice the arrogant assumption as to the superiority of the Episcopal clergy. To the official dinner invitations were extended to persons in their official capacity. These included the heads of several Roman Catholic institutions; also the Episcopal Bishop of Montreal (?) the Episcopal Dean of Montreal (?) and the Principal of the Episcopal Diocesan College, but no Presbyterian Bishop or Principal received an invitation. When will otherwise sensible men manifest a little common sense? No one who is familiar with the facts but knows that the Presbyterians of Montreal are, to say the least, the equal of the Episcopals in numbers, wealth, influence, social position, intelligence and public spirit.

An effort, likely to be crowned with complete success, is at present being made in the Crescent Street congregation, to raise funds sufficient to support a missionary in the foreign field, the missionary in view being a member of the congregation who completes his college course next spring.

The annual meeting of the Calvin Church Young People's Association was held in the lecture room of the church on Tuesday evening, the retiring president, Mr. Thomas W. Foster, in the chair. The election of officers for the session of 1888-89 resulted as follows: Rev. Dr. Smyth, honorary president; Mr. Alexander M. Jeffrey, president; Mr. Walter H. Smyth and Miss Norris, vice-presidents; Mr. William Niblo, secretary; Miss Dyer, assistant secretary; Miss Whyte, treasurer; Miss Moore, organist. Messrs. James Osborne, John Osborne, E. J. Hilliard, John Gow, and Misses Crawford, Niblo, Matthews and Jeffrey. The members of the Association look forward to a prosperous session.

Dr. J. C. Cameron, President of St. Paul's Church Young Men's Association, occupied the chair at the annual meeting held on Monday evening last. The annual report was read, and the following were elected officers for the ensuing year: Rev. James Barclay, M.A., honorary president; Mr. Alexander McFee, president; Mr. J. F. Mackie, B.A., B.C.L., first vice president; Sergeant P. Sterns, second vice-president; Mr. George S. Canlie, secretary-treasurer. A committee of management was also elected. November 5 next will be the occasion of the first meeting of the society.

Of the thirteen new students at the Presbyterian College here this session, eight are French speaking and have the work of French Evangelization in view. One is an Italian, who came from his native land about a year ago, and studies with the purpose of labouring among his fellow-countrymen in Canada.

The present session of the Pointe-aux-Trembles schools opened last Monday. Already seventy boys and forty-five girls are in attendance, and a considerable number of others are expected this week. The public re-opening of the building takes place on Friday, the 26th inst., at two o'clock in the afternoon, when an interesting meeting is expected.

The Rev. Dr. Mathews preaches his farewell sermon in Chalmers Church, Quebec, on Sabbath next, and sails for England the following Thursday. His future residence will be in London, England.

Sparkles.

AN attitude is about the only thing a dude dare strike.

"BROWN, what did you clear by that speculation?" "My pocket," said Brown.

It takes an unusually self-satisfied man to be arrogant and haughty in a pair of frayed trousers.

A WOMAN never realizes the responsibilities of life until she has a husband to support.

SUFFERING humanity read Carbohc Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 690.

STRANGER: You don't look very happy, friend? Met with some heavy loss? "No, sir. I have just retired from business to enjoy life."

AN unsuccessful lover was asked by what means he lost his divinity. "Alas," cried he, "I flattered her until she got too proud to speak to me."

WHEN a clergyman remarked that there would be a nave in the new church, an old lady whispered that she "knew the party to whom he referred."

Is marriage a failure? One way to find out the truth of the matter is to observe the seedy looking and sour old bachelor. Is bachelorhood a success?

"WHY don't you believe in friendship?" asked one acquaintance of another. "Because it's like an umbrella that always turns inside out on stormy weather."

THE question whether brides should be required to obey, as well as to love and cherish, in the marriage ceremony, is not worth discussion. They won't do it.

GIVING for missions is a tender subject to some people. "What I give," said a Hardshell, "is nothing to nobody." "I fully believe you," said his interlocutor.

CUSTOMER (to Mr. Isaacstein): This coat is about three sizes too big. Mr. Isaacstein (impressively): Mine freat, dat coat make you so proud you vill grow into it.

A CLERGYMAN met a man declaiming against foreign missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman, quietly, and gave the man a tract.

"WHY, bless your heart, Erasmus, dis yere fotygraf ain't like you nohow. It makes yer look ten y'ars older dan you is." "Dat's all right, honey. I needn't git anudder tooken for de nex' ten y'ars. See!"

MISTRESS: Did you tell those ladies I was out, Bridget? Bridget: Yis mum. Mistress: Did they say anything? Bridget: Yis; wan sed to the other, I didn't s'pose we wud find her in; she's on the strates most av the time.

HUSBAND (on his return from business): Why, my dear, what is the matter? You look ill. Wife (faintly): Oh, I-hn, I've just been reading an almanac, and I find I have twenty-seven diseases, any one of which may prove fatal."

"FATHER, the paper says you 'officiated at the wedding, clad in the traditional garb of the clergy.' What does traditional mean?" "Traditional, my son," replied the poor minister, as he looked at his cheap suit of black with a sigh, "refers to things that have been 'handed down.'"

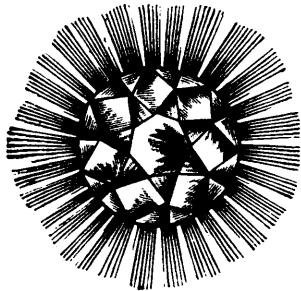
"Yes, Bobby," said the minister, who was dining with the family, "everything in this world has its use, although we may not know what it is. You wouldn't think flies are good for anything, yet—" "Oh, yes, I would," interrupted Bobby. "I know what flies are good for." "What, Bobby?" "Pa says they are the only thing what keeps him awake when you are preaching."

"DID you see any Quakers in Philadelphia?" was asked of a Detroitier who recently returned from that city. "Only one that I was sure of." "Did he 'thee' and 'thou' you?" "He did. He got off his hack and said: 'If thee don't pay me \$2 I'll knock thy blamed head of,' and I paid, although I knew the regular fare was two shillings. You don't want to fool with these Quakers any, and don't you forget it!"

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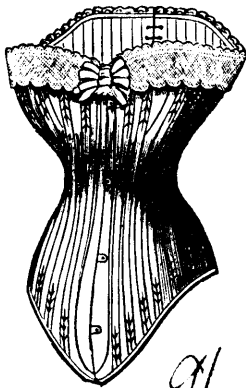
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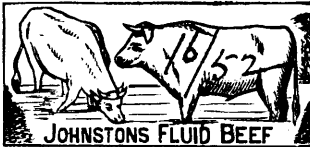
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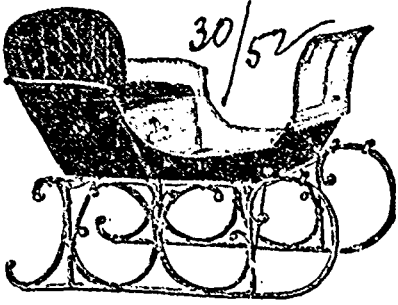
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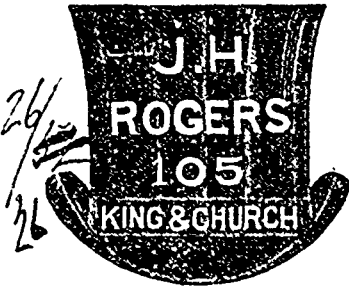
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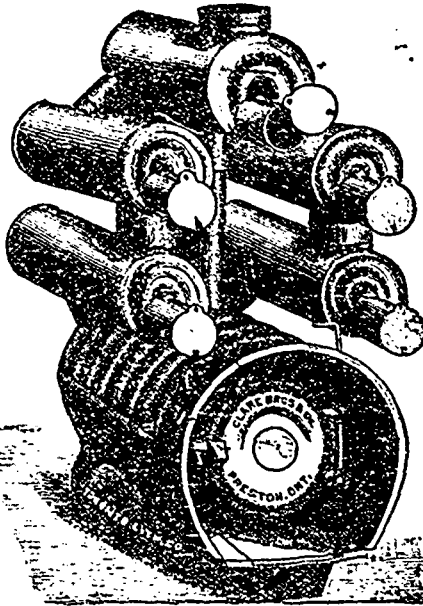
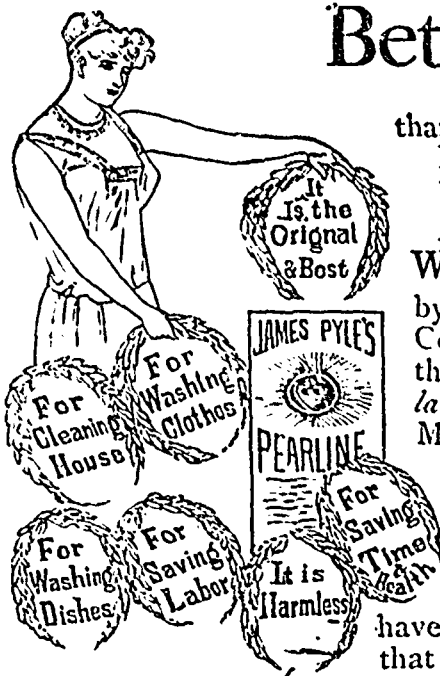
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NOTICE TO CONTRACTORS.

The works for the construction of the canal above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until Wednesday, the Seventh day of November next.

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the Twenty-fourth day of October next.

By order,

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 27th September, 1888.

St. Lawrence Canals.

GALOPS DIVISION.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed tender for St. Lawrence Canals, will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 30th day of OCTOBER next, instant, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal.

A map of the locality, together with plans and specifications, will be ready for examination at this office and at the Lock-keeper's house, Galop, s, on and after Tuesday, the 16th day of October instant, where forms of tender may be obtained by contractors, on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$6,000 must accompany the tender for the works.

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

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

By order,

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa 11th October, 1888.

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MEETINGS OF PRESBYTERY.

Huron.—In Blyth, November 13, at eleven a.m.
BARRIE.—At Barrie, November 27, at eleven a.m.
LINDSAY.—At Woodville, November 27, at eleven a.m.
PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m.
ORANGEVILLE.—On Tuesday, November 13, at half-past ten a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
TORONTO.—In the usual place on Tuesday, November 6, at ten a.m.
WHITBY.—At Bowmanville, on Wednesday, November 19, at ten a.m.
BROCKVILLE.—At St John's Church Brockville, on December 11, at three p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
LANARK AND REAFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, N. v. 27.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 20, at half-past ten a.m.
MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 8, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday December 17, at half-past seven p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 17, at half-past seven p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.

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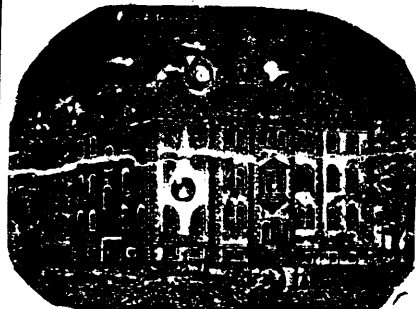


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