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Whole No. 668.

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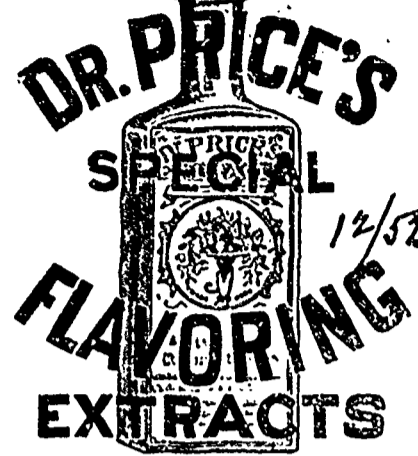
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For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. IT WILL DISSOLVE AND EXPULSION FROM THE UTERUS IN AN EARLY STAGE, DEVELOPMENT THE TENDENCY TO CANCEROUS HUMORS THEREIN CHECKED VERY SPEEDILY BY ITS USE. IT REMOVES PAINT, FLATULENCE, DESTROYS ALLEGING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGNATION. THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE. IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS PREPARED AT LYDIA, MASS. Price \$1. Six bottles for \$5. Sold in all Druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

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AN innovation in puddings is to add apples or peaches to the mixture called "cottage pudding." The fruit should be sliced, so that it will become soft in the short time required to bake the pudding.

LEMON BUNS are made of one-quarter of a pound of butter, half a pound of sugar, one pound of flour, four eggs, half a teaspoonful of sweet milk, two teaspoonfuls of baking powder, add lemon extract to your taste; currants, also, if you choose. Bake in a moderate oven.

LYDIA E. PINKHAM'S Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. These remedies are not only put up in liquid form but in pills and lozenges in which form they are securely sent through the mails.

CORN CAKE. Sift together (so as to get it well mixed) two cups of Indian meal and one cup of flour, one heaping teaspoonful of saleratus, one cup of salt. Beat one egg lightly, mix with one-half cup of molasses and three cups of new or skimmed milk; into this stir the meal and flour as above prepared, and pour into hot gem pans or into common pans; cook in sheets and cut in squares.

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HOP YEAST. Three pints of hot water, two handfuls of hops, five large potatoes grated, two tablespoonfuls of salt, one cup of white sugar, one cup of yeast. Boil the hops in the water, then strain it on the potatoes, add the salt and sugar and boil ten minutes, stirring it so it will not burn. When cool add the yeast. Let it rise and stir it down several times. This yeast will not sour.

THE secret of success in keeping codfish soft and light when cooked in milk, is that the fish must be picked in fine pieces, and soaked in cold water for at least an hour, then pour cold water over it, and after draining it put it into the milk, which you have thickened with flour; let this cook just long enough to cook the flour, and the fish will be done. A minute or two before taking it from the fire, add some well-beaten eggs.

A GOOD GUARANTEE.—H. B. Cochran, druggist, Lancaster, Pa., writes that he has guaranteed over 300 bottles of Burdock Blood Bitters to dyspepsia, biliousness and liver and kidney troubles. In no case has it disappointed those who used it. In Canada it gives the same general satisfaction.

POTATO FRITTERS are very nice for supper, and are made in these proportions: Three large potatoes and three eggs, two tablespoonfuls of cream, boil the potatoes and beat them until they are light; beat the eggs very light, and mix them with the potatoes, add salt to your taste, beat the cream in last, mould the potatoes into round balls, sift flour over them, and fry until brown in hot lard; drain them on a napkin before serving.

FRUIT PUDDING. Fill a pudding dish with slices of bread, buttered, spread each slice with raisins or any kind of candied fruit, beat two eggs with four tablespoonfuls of sugar; and add milk enough to fill the pudding dish, set into the oven and bake. When done remove from the oven and spread jelly over top. Have ready the whites of two eggs beaten to a froth, add three or four tablespoonfuls of sugar spread over top of the jelly; set into the oven and let it come to a light brown.

CHOCOLATE sauce to be eaten with cottage pudding, or with custard, blanc mange, is made of half a pint of cream and half a pint of milk. Grate two tablespoonfuls of chocolate into this. Let it come to the boiling point, then add the well-beaten yolks of two eggs, or if generously disposed, of three. When the sauce is of the right consistency, take it from the fire and add it to the whites of two eggs, which you have beaten to a stiff froth, with a tablespoonful of powdered sugar. Flavour with vanilla.

A PRINCIPAL FORTUNE. A man may possess the fortune of a prince but can never possess happiness without good health; to secure which the blood must be kept pure and every organ in proper action. Burdock Blood Bitters purify the blood and regulate all the organs.

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"If you are suffering from poor health or languishing on a bed of sickness, take cheer if your are simply ailing, or if you feel weak and dispirited, without clearly knowing why, Hop Bitters will surely cure you."

If you are a minister, and have overtaxed yourself with your pastoral duties, or a mother, worn out with care and work, or a man of business or labour, weakened by the strain of your every day duties, or a man of letters toiling over your midnight work, Hop Bitters will most surely strengthen you.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case.

"Or if you are in the workshop or the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating, if you are old, blood thin and impure, pulse feeble, nerves unsteady, faculties waning, Hop Bitters is what you need to give you new life, health, and vigour." If you are constive, or dyspeptic or suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill. If you are wasting away with any form of Kidney disease, stop tempting death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in Hop Bitters.

If you are a frequenter, or a resident of, a miasmatic district, barricade your system against the scourge of all countries - Malaria, Epidemic, Bilious and Intermittent Fevers by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath and health. \$500 will be paid for a case they will not cure or help.

A LADY'S WISH. "Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. How? inquired the first lady.

"By using Hop Bitters that makes pure, rich blood and blooming health. It did it for me as you observe."

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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, NOVEMBER 19th, 1884.

No. 47.

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Notes of the Week.

A VERY attractive lecture and concert course under the auspices of the Scientific and Literary Society of Toronto University, is announced. Richard A. Proctor, who has done so much to popularize the sublime science of astronomy is to give the first two lectures of the series on Monday and Tuesday evenings, 25th and 26th inst. Mr Proctor's lectures will be illustrated. Mr. Samuel Brandram, who has acquired a high reputation as a Shakespearian interpreter, is announced to give recitals on Friday and Saturday evenings, November 28th and 29th. The fifth entertainment is not yet definitely arranged for, but will be announced later. Such an effort to provide high-class instructive entertainments is sure, as it deserves, to meet with an encouraging measure of support.

MANY of our readers have remarked how zealous our returned missionaries are in their endeavours to promote the cause in which they are so much interested. When they re visit their native land to recuperate, their presence among us is a double blessing. They profit by the change, the churches they visit take a deeper interest in missions when in the person of the missionary the heathen plead "Come over and help us!" Mr. J. Fraser Campbell has visited the North west and addressed congregations in every part of the Dominion. Rev. H. A. Robertson, writing on the 7th inst., says, "Twenty-one years ago to-day I sailed from Halifax in the *Duyspring* for the New Hebrides." He has not been idle since his return. In all he has addressed 275 meetings, and superintended the printing of his translation of the New Testament into the language of the New Hebrideans.

DR. SEXTON has again visited Toronto and given additional lectures on the relations of science and religion. These lectures are eminently fitted to benefit all who have an opportunity of hearing them. Dr. Sexton delivered a masterly lecture on Evolution in Queen Street Methodist Church last week. He showed from the authority of the greatest living physicists who had given the matter long, patient and careful observation that the theory of spontaneous generation had no evidence in its support. After an able exposition of the theory of evolution the lecturer showed that no satisfactory account of man's origin had been reached apart from that given by revelation "God created man in His own image, male and female created He them." Dr. Sexton is himself a man of varied and profound scientific acquirements, a masterly logician, possessing the art of making his hearers grasp his meaning clearly, and best of all his heart and mind are imbued with the loving spirit of the Gospel.

It may now be almost regarded as certain that the Scott Act will be submitted to the citizens of Toronto for their decision. The resolution to appeal to the ratepayers will not be finally adopted without mature deliberation. In this city the contest will be the keenest of any that has yet occurred. The concentrated efforts of the liquor trade will be energetically directed to secure the defeat of the Act. There must be no lukewarmness among temperance reformers. There must be united, sustained and persistent effort. The vote of Toronto will carry its influence far beyond the limits of the municipality. Last week the Hon. J. B. Finch, of Nebraska, delivered a very able lecture on temperance in Richmond Street Methodist Church,

giving an historical review of the progress of temperance sentiment and work down to the present time, and presenting a powerful appeal for the suppression of intemperance. The meeting by a unanimous standing vote pledged themselves to vote for the Scott Act.

At the meeting of Protestant ministers in Montreal last week the following resolution was passed unanimously. That in the opinion of this meeting, composed of the ministers of the various Protestant Churches in the city of Montreal, full liberty of worship and liberty of speech are rights which belong to all creeds and nationalities in the land, and should be freely accorded without hindrance or question. That the recent acts of the mob in this city, whereby several of the French Protestant Churches have been repeatedly attacked and damaged, are a wanton and unwarrantable interference with these rights, such as merits the severest condemnation. That while gratefully recognizing the service rendered by the police in restraining the violence of the mob, and in seeking to prevent further damage to property and life, this meeting respectfully urges the authorities to take the most vigorous measures to prevent any continuation of these unlawful acts, and pledges to them its hearty encouragement and support in so doing.

THE death of the Right Hon. Henry Fawcett, in his fifty-first year, last week, was an unexpected event. Possessed of a remarkably sound physique, and having enjoyed excellent health, the announcement of his death occasioned surprise. When a young man he lost his eye-sight by an accident. The calamity did not discourage him. It did not diminish his enjoyment of field sports for which he had a strong relish through life. His misfortune did not diminish his intellectual ardour. In early manhood he became a valued contributor to the reviews and magazines, and subsequently published several works on political economy and cognate subjects. He entered Parliament as member for Brighton which he continued to represent till the time of his death. Mr. Fawcett was appointed Postmaster-General in the present Gladstone administration, and discharged with efficiency the arduous duties of his office. Mrs. Fawcett, a lady of much ability, aided her husband in his labours and studies with remarkable devotion.

THE cholera scourge which wrought such havoc along the shores of the Mediterranean, in Italian and Spanish towns as well as in France, having subsided, it was thought that the ravages of the pestilence were stayed for the present season at least. A new alarm, however, has been occasioned by a severe outbreak in Paris. It is now stated that isolated cases had occurred there in midsummer, but so energetic were the precautionary measures and so great the anxiety to suppress the fact that it was thought all danger had passed. It reappeared at Nantes, and now it is extending with alarming rapidity in Paris. It is not confined to one part of the city, though it has fastened on a little street running off the Faubourg St. Antoine, inhabited mainly by rag-pickers, and where the lowest class of drinking saloons are numerous. If the present death rate continues, panic is sure to ensue. Cholera in Paris, if not immediately checked, means its rapid extension elsewhere. On this continent there should be no relaxation of precautionary efforts. When spring comes it is possible that this dread pestilence may proceed westward on its destructive path.

THE betting mania is certainly on the increase. The amount of money staked on the United States Presidential election is simply enormous. In all ranks of life the maddening fever has spread. The magnates of Wall Street, as was to be expected, readily entered into this form of gambling. The boot-blacks and newsboys followed the lead of their "betters." Jay Gould is said to have staked \$15,000, and another enthusiastic politician from the wild West went as high as \$30,000. The betting wave has also swept over Canada. In our cities and towns large sums on the Presidential candidates have been offered and taken. The same absurdity has started in Eng-

land, and heavy bets were made pending the result of the election. People get excited during a keen contest and are prepared to evidence the sincerity of their opinion by the deposit of their money. The bets offered on a candidate are now an element among partisans, exercising an appreciable effect on the result. A bet is no better evidence of a sound opinion than a profane oath is a proof of a swearer's truthfulness, or a duel of a man's courage. The evil is assuming alarming proportions, when in New York city alone, \$2,000,000 were staked on whether Blaine or Cleveland would be President. This demoralizing practice will have to be discarded.

LATE accounts from Montreal indicate that the excited feeling occasioned by Mr. Chiniquy's visit is passing away. On Wednesday evening a body of five hundred young men formed a bodyguard for the protection of the lecturer. They discharged their duty peaceably, seeing him safely to his conveyance, and escorting him home. Having reached his residence, Mr. Chiniquy in brief but characteristic terms thanked the young friends for their kindness in coming to his defence. On Thursday morning a meeting of Protestant ministers was held in Knox Church, to protest against the recent interference by the mob with the meetings held by the Rev. Mr. Chiniquy. Thirty-four ministers were present, connected with the Anglican, Presbyterian, Methodist, Baptist, Congregational and Reformed Episcopal Churches, convened by the Presbyterian Committee of French Evangelization. The Rev. Principal MacVicar was appointed chairman and the Rev. Professor Shaw secretary. Vigorous speeches were made by representative ministers in favour of freedom of speech, notably by Rev. A. B. Mackay, who maintained the right of Mr. Chiniquy to treat any subject in any way he wished, and if opponents did not like it they need not listen. He claimed that the Protestants of Montreal were too weak-kneed, and on this account Romanists were becoming increasingly intolerant.

IN feudal times the barons were very respectable members of society. They had the *entree* of palace and castle. Many of them lived by plunder. The robber-barons have a place in history. We live in a more peaceful and refined age. Wayfarers do not now encounter knights errant who arrest their progress and rob them on the highway. We have improved on that rude and clumsy method. In our time banks erect magnificent piles of buildings, and the offices are furnished and decorated on the most artistic principles. The modern representative of the robber-baron dresses in the faultless costume of the nineteenth century and has winsome ways. He may by some inscrutable mystery become a bank director or president, and the plunder of the robber-baron of the good old days was trifling compared to the average defalcation of the dishonest bank president of the period. The ex-president of the Exchange Bank of Montreal, who finds the air of New York more agreeable than our cold Canadian clime, has been officially interviewed as to his disposition of certain bank funds, and intriguing to wreck the Royal Canadian Insurance Company. With regard to the stock he says. There was a private arrangement between Gilman, myself and another, by which Gilman was to act in purchasing the stock of the Company, and myself and another were to aid him financially in doing so. I allowed Gilman an overdraft in the bank, which money he applied for the payment of shares purchased. When I subsequently, as President, called upon him to pay the overdraft, he partially did so by means of the cheques referred to. I would like to add that the third person referred to is not La Banque du Peuple or any person connected with it. He was then asked. Were you and Gilman and the third party to share in the profits of this Royal Canadian Stock transaction? At the time the arrangement was made between us, Gilman owned a considerable block of stock, over 2,000 shares. The third person and myself were not to participate in the profits arising from Gilman's purchase previous to the date of the agreement, but we were to share in all purchases made subsequently. This agreement, which was in triplicate, was made about the end of 1882 or the beginning of 1883.

Our Contributors.

CHURCH BUILDING IN THE NORTH-WEST.

BY REV. JAMES ROBERTSON, SUPERINTENDENT OF MISSIONS IN THE NORTH-WEST.

For several reasons church building in the North-West was not carried on so extensively this year as last. The early frost of 1883 seriously disarranged financial calculations. Except in the mountains and along the north shore of Lake Superior, railway construction was at a standstill. Branch lines had been projected but not a mile built. Tens of thousands of bushels of wheat lay rotting in granaries because it would not pay to haul it to market. And where branch railways were surveyed there was no certainty as to the route that would be adopted finally. No village knew whether it would get the railway or the go-by—and yet the record of last season in church building is creditable.

PORT ARTHUR

must be the door at which much of the produce of the North-West is to leave the country. The town has made decided and substantial progress this summer. Our congregation there built a fine church at a cost of about \$10,000. The Rev. J. Herald has proved himself an efficient missionary since his connection with our cause there.

SPRINGFIELD

is one of the older settlements in Manitoba. Its proximity to Winnipeg attracted a number of settlers there early. There is not a more flourishing district in the country. Two or three years ago the congregation built a church, and to give completeness to ecclesiastical equipment they built a manse this year. Rev. D. B. Whimster deserves much credit for the work done lately in this field. The manse will cost about \$1,200.

BURNSIDE

is another of the old Canadian settlements in Manitoba and one of the best. It is situated about six or eight miles west of Portage la Prairie. The congregation called the Rev. James Todd this year and erected a manse for him at a cost of \$1,200.

MINNEDOSA

is a growing town on the Manitoba and North Western Railway, at the crossing of the Little Saskatchewan. Last year the congregation built a commodious church and this year a comfortable frame manse lined with brick. The cost was about \$1,500. The Rev. J. M. Wellwood is pastor.

CLANWILLIAM

is a country station, about twelve miles north of Minnedosa. For years the congregation suffered through want of a church, and yet differences about the most suitable site prevented action. Mr. J. MacAuley, who laboured in the field last summer and the previous winter, got them to work and a neat log church free of debt is the result. In labour and cash it cost about \$500.

SHANKS

lies west of Rapid City about eight miles, and in a good agricultural district. The congregation and Sabbath school have outgrown the accommodation so cheerfully granted by the Shanks family, and steps were taken this summer to build. The teaming and a good deal of the work were done by the people themselves and the balance of the cost contributed in cash. The building is of frame and worth about \$1,200. The Rev. T. Davidson was pastor.

WELWYN

lies about sixteen miles north of Moosomin and in the midst of fine farming land. The missionary at Moosomin, the Rev. W. Nicholl, preaches there and is much thought of by the people. They erected a neat frame church at a cost of about \$750.

WOLSELEY

is an important station on the C. P. R., about 300 miles west of Winnipeg. Farming has been extensively and successfully carried on in the country north and south of it. Mr. A. Robson, of Ayr, has been stationed there for a year and has gathered a compact congregation. They are building a commodious frame church at a cost of about \$1,300.

ELLISBORO

is a station connected with Wolseley, and lying in the valley of the Qu'Appelle. Mr. Robson succeeded in getting the people there to build a church at a cost of about \$600.

WOLF HILLS.

About eight miles south of Wolseley lies the Wolf Hills station. The settlement is largely Presbyterian. Led by their earnest pastor, the people are building a church at a cost of about \$900.

MEDICINE HAT

is situated about 650 miles west of Winnipeg, where the C. P. R. crosses the South Saskatchewan. Here are the coal mines that furnish fuel to the most of the cities and towns of the North-West. From Medicine Hat a railway is to be built next season to the Galt coal mines. The contract is already let and the road is to be finished in August. Mr. D. Anderson, a student of Manitoba College, laboured here last summer with much acceptance and the congregation built a comfortable frame church, costing about \$1,100.

REGINA,

the capital of Assiniboia, is situated about 350 miles west of Winnipeg. The congregation has hitherto been worshipping in a hall which was not suitable for congregational purposes. The growth of the congregation was retarded and the people determined to build. Finding that the difference between a permanent and temporary structure would not amount to very much they decided to erect a brick veneered church and of such a design as would enable them to increase as circumstances required. The contract price is about \$4,500, and the building is to be finished this autumn. Mr. A. Urquhart, of Knox College, was inducted as pastor this summer.

STURGEON RIVER

is one of the stations connected with Edmonton. The people built a comfortable log church this summer at a cost of about \$450. Mr. Baird is pastor.

BATTLEFORD

was re-occupied by our Church this summer. In the time of Governor Laird the Rev. P. Straith laboured there. After the removal of the seat of Government to Regina, Battleford suffered. Within the last two years, however, it has advanced a good deal. The surrounding country, except in the immediate neighbourhood of the town, is well adapted for farming, and a number of settlers are going in. The Presbytery of Manitoba sent the Rev. J. H. Cameron to labour there this season and he is doing a good work. The people have rallied round him and a comfortable log church is in course of erection. The building will cost about \$500 or \$600. A much more pretentious structure is contemplated in the near future.

SOURIS

is situated about twenty-four miles south west of Brandon. The district is famous for the excellence of its wheat. The congregation finding it inconvenient to worship any longer in the hall kindly granted by the Methodist Church went to work to build. They subscribed liberally and a church at a cost of about \$2,500 is being erected. Mr. J. L. Simpson is missionary and he is much esteemed by the congregation.

GREENRIDGE

is a station connected with Dominion City and about ten miles from the international boundary line. It is a rich agricultural district, settled with shrewd and industrious farmers. The congregation built a good church and substantial sheds this year at a cost of about \$1,200 or \$1,300. Mr. D. Munro, of Queen's College, is our missionary here and is universally liked.

These figures foot up over \$29,000, and accommodation is provided for three pastors and thirteen congregations. It is needless to say that the Church and Manse Building Fund was drawn on except in one or two cases to assist these congregations, and that aid was cheerfully given.

Arrangements are made to build next spring at Manitou, Birtle, Carlyle, Moose Mountain, Alameda, Lunenburg, Virden, Minniska, Oak Lake, Fort Qu'Appelle, and some other places. Should the branch railway lines now projected be built, no doubt a large number of congregations will build, as they feel now the need of accommodation for Sabbath school work as well as for other meetings.

The erection of churches is rapidly increasing the size of our congregations and swelling contributions for the support of ordinances. Every manse built means a saving of \$50 to the Home Mission Fund, beside furnishing a home to one of our hard working missionaries. The manses built already save the fund \$500 annually.

This statement would be incomplete without mention being made of the enlargement of St. Andrew's

manse, Winnipeg, and the completion of Knox Church in that city. The cost of Knox Church was about \$50,000.

The Board feels grateful for the encouragement and support given so far. If the good work of the past three years is not to receive a check, funds must be forthcoming. The General Assembly commended the work of the Board and advised members and adherents to assist it. Of course all good Presbyterians will obey the Assembly.

INDUCTION AT EDMONTON.

Travelling a thousand miles to an induction is not common even in Canada and hence a brief account of a trip to Edmonton may be of interest to your readers. The Rev. D. M. Gordon, of Winnipeg, and myself were appointed by the Presbytery of Brandon to induct the Rev. A. B. Baird into the pastoral charge of the Edmonton congregation. Mr. Gordon was at Fort McLeod and agreed to meet me at Calgary. Two days and a quarter by the C. P. R. took me from Winnipeg to that point. Preparations having been completed we started northward on Monday afternoon, Sept. 22nd, with a team kindly provided by Major Walker. We camped ten miles out of town on the edge of Nose Creek. The night was clear with a slight touch of frost and tenting delightful. Our road lay next day through rolling prairies with wide valleys at intervals. No better country for dairying could be desired. There is abundance of rich pasturage, good water, and enough hay to meet the requirements of the open winter of the West. There is no trouble. To the left of the trail the Rocky Mountains rear their heads aloft. They are seventy or eighty miles distant, and yet they seemed behind the first hill, and reachable by a brisk walk before breakfast. The "Devil's Head" a huge conical shaped mount seemed to follow us all day. It looked to be bare of snow while all the neighbouring hills had evidently taken on the first layer of their winter covering. We camped at the "Lone Pine" sixty-five miles from Calgary. Here the appearance of the country changes. The soil is fertile but full of ponds and lakelets. There is also a good deal of timber. The next day late in the afternoon the Red Deer River is crossed. This is a noble stream nearly 500 feet wide and with well defined banks. The bottom is gravelly and the water clear and good. At certain points the banks are bold and precipitous while at others they gradually slope away from the water's edge. About thirty homesteaders are settled along the river and more are expected next season. Mr. Baird and his assistant attended to the spiritual wants of these people during the summer. The Blind Man's River was forded in the evening and we camped on its left bank. Like all streams from the Mountains the water is excellent. As we descended to the river freighters horses were seen grazing to the north and groups of carts and smoking tents told that the owners had halted for the night. During the next day we passed over a country of great natural beauty, and adapted for agriculture. The herbage was very rich. Heavy grasses, pea vines and vetches lined the trail for miles. On our right lay the hills along the Battle River. They are covered with wood and the foliage wore all the beauty of its autumnal colouring. The Battle River was forded about one o'clock and a halt called.

Late in the afternoon Samson's Indian Reserve was passed. The Chief wished us to go to his house and hold religious services but as he could not understand English and we could not speak Cree we were reluctantly compelled to decline. We did not suspect that he wanted anything but spiritual food. The Rev. Mr. Glass, of the Methodist Church, and a Roman Catholic priest are labouring among this band. We could not help regretting that since so many bands are without any spiritual guide, two ministers should be labouring here. The next forenoon we passed the Indian Farm (forty miles from Edmonton), and crossed the North Saskatchewan late in the afternoon. Ascending about 250 feet from the ferry we were on the main street of Edmonton. Driving towards Mr. Baird's residence we met friendly faces who greeted us and informed us of arrangements for the induction and for our entertainment. Mr. Gordon was to be the guest of Mrs. Anderson and I of Mrs. John Cameron. The induction was fixed for Sabbath forenoon. Mr. Gordon preached an eloquent and very appropriate sermon in which the relations of the minister to his Master and to the people were ably set forth. I was

appointed to preside and in the name of the Presbytery of Brandon inducted Mr. Baird into the pastoral charge of the congregation.

Mr. Gordon then addressed the minister and the congregation. At the close of the service Mr. Baird was warmly received by his people. Mr. Gordon preached in the afternoon at Clover Bar about eight or nine miles north of Edmonton and I went out to preach at Sturgeon River, twelve miles north-west. I returned to Edmonton to conduct the service in the evening. At all diets of worship, especially at the morning services, the attendance was very large. The Methodist minister at Edmonton kindly closed his Church for the day. On Monday evening a very successful social was held when addresses were given by Mr. Gordon, Mr. J. L. Campbell, Mr. Baird, and myself. Tuesday morning we started home, Mr. Baird coming forty miles with us. The country between Edmonton and Calgary is of course empty.

This induction suggests a few thoughts. Edmonton is situated in one of the most favoured districts of the north-west. The soil is of undoubted fertility. The luxuriant vegetation, the large yield of grain, and the size and the quality of the oats and vegetables speak of a rich soil. There is abundance of the best water. Coal can be had anywhere for the mining. Edmonton is built on a coal mine and coal can be bought for \$2.50 per ton at the mouth of the pit. There is plenty of timber along the streams. Such a country can not long remain unoccupied. Settlers are going in every year and soon the stream of immigration will flow along the Athabasca to the fertile plains of the Peace River.

Mr. Baird went to Edmonton in October of 1881 travelling 900 miles with a buckboard alone. The field was new and little was known about it. Services were begun at Edmonton and shortly afterwards at Fort Saskatchewan and Belmont. The former is twenty miles north of Edmonton on the Saskatchewan and the latter about six miles north-west of Edmonton. Last autumn when I visited the district a congregation was organized at Sturgeon River and another at Clover Bar. There are growing settlements at both places. In the summer of 1882 a church was built at Edmonton and this year one at Sturgeon River. The contributions of the people have gone up from \$300 per annum to \$700 for the support of ordinances. Mr. J. L. Campbell, a student of Knox College, was sent out this season to assist Mr. Baird and the people paid the most of his expenses. Such has been the progress of the work of our Church in the Edmonton district during the past three years. Mr. Gordon and myself were profoundly thankful that so able and judicious a minister occupied this advanced post. I hope that soon an ordained minister may be sent to his assistance. The services of Mr. Campbell were so much appreciated that there was a unanimous request made that he be sent west next season. The return trip had a little variety in our having encountered rather a severe snow storm on the hills south of the Red Deer. The horses balled badly and travelling was heavy and difficult. Taking the wrong trail we got in among the Indians north of the Battle River. It was difficult to find our way out. After repeated attempts to make ourselves understood we found an elderly man who seemed to comprehend our situation. He bent his arm and traced our trail from shoulder to elbow and from elbow to wrist. Hence the trail took an upward turn to the sun. As we did not wish to travel that road just then we followed the rest of his instructions and came to the house of the Rev. Mr. Glass who kindly accompanied us and showed us the way back to the main trail. Passing through this reserve we were pleased to see so much land under cultivation and the beginning made by the Indians in cattle raising. We reached Calgary, Friday evening in time for a *soiree* in connection with our Church. Our cause there has prospered under the Rev. Angus Robertson. But of this again. It should be mentioned that Mr. Gordon is not a member of the Brandon Presbytery and that a desire to assist in our mission work alone took him to Edmonton.

JAMES ROBERTSON.

FRENCH EVANGELIZATION.

MR. EDITOR,—I have read with some interest Mr. Ball's criticism of the work done by the Board of French Evangelization. I have read also "Layman's" letter in last week's PRESBYTERIAN, the *Records* report of the recent meeting of the Board in Montreal, and your own editorial remarks on these proceedings; and, lastly, I have read "Presbyter's" letter in the same issue of your paper on "Mission

Work in the North-West." The reading of these various articles but deepens a conviction, which has been growing on me for some time past, that the Home Mission policy of the Presbyterian Church in Canada is in one important respect a mistaken one. We are directing our efforts too much to proselytizing Roman Catholics in Quebec while we are neglecting the people belonging to our own Church in the North-West.

I assume that the Presbyterian Church has a right to select the fields in which it will labour for the evangelization of the world, and that it will make the selection on grounds that can be defended. If it cannot supply both Protestants in the North-West with the means of grace, and keep up its proselytizing operations amongst the French Catholics of Quebec, the Maritime Provinces, Illinois and New England, then which work shall it prosecute or extend, and which shall it abandon or curtail? It seems to me that this is the question now before the Church, and in my opinion to state it is to answer it.

That the North-West—including under this loose designation the Province of Manitoba—has a great future before it, no one who has followed its history for the past ten years can doubt. It will soon be the home of millions of people, and of the immigrant settlers a large proportion will be Presbyterians. If our co-religionists are left without aid in the erection of church buildings, in the organization of congregations, in the payment of pastors' salaries and in the maintenance of mission stations, they will not gradually but rapidly drift into other Protestant churches and help to swell their membership and fill their church treasuries.

On the other hand, the French people do not want our aid and we can get no recruits from amongst them except at the expense of social ostracism. If we make converts they leave the country and are lost to us. The French Evangelization Crusade is based expressly or by implication on the theory that the Roman Catholic Church is not Christian. We do not send missionaries, teachers, colporteurs into Baptist, or Methodist, or Anglican districts, as *in partes infidelium*, to convert whole masses to Presbyterianism; why should we assume that Catholics, as such, stand any more in need of conversion? Individual Catholics may be sinners, as individual Protestants may be, and Gospel methods for their improvement are properly employed by any church, Catholic or Protestant. But to assume that a whole Church stands in need of evangelization is to assume that its members and adherents are pagans and not Christians. John Bunyan classes "Pope" with "Pagan" in his allegory; the supporters of the French Evangelization Crusade do not even differentiate between them.

The inconsistency of our position in this matter will be obvious to any one who considers for a moment that the Presbyterian Church does not condemn as invalid Roman Catholic ordinations. Priests have been received into our ministry without re-ordination, and yet we treat as heathen the people to whom they preached the Gospel before they joined us. It is about time this question was discussed on its merits. Mr. Ball's remarks can be fairly met by "Layman's" rejoinder; my objections to the French Evangelization Scheme must be differently disposed of if they are disposed of at all.

WM. HOUSTON.

Toronto, Nov. 10th.

MANITOBA COLLEGE.

MR. EDITOR,—I ask a small space in your columns to announce the result of a visit made by me last winter to Toronto and Montreal in the interests of this institution and to thank the friends who contributed to its success.

An instalment of debt, amounting to \$5,446 was due about the middle of the month. It would have been impossible to raise any considerable portion of the sum here at the present time. As Montreal had contributed the largest portion of a similar indebtedness last year, I thought myself justified in making my next appeal to Toronto. I am thankful to say that the response made to it, was both generous and hearty. The amount subscribed in Toronto was \$4,322; to this was added by friends in Montreal, who had not contributed on the former occasion, \$990; making \$5,312 in all.

Of this sum, over \$3,000 was paid at the time and has been placed to the credit of the College in the Loan Association. The greater portion of the remainder will be paid in the course of a few months at most, while to make up for one or two liberal subscriptions, which may not be paid within the financial year, contributions are expected from several in both cities, who

were unwilling to mention any definite sum at the date of my visit.

Not the least gratifying circumstance was the readiness with which in nearly every instance the money was contributed, some of it having been given without any application whatever, and in one or two instances by unknown donors.

In Toronto, the money was contributed mainly by members of St. Andrew's (Old and New), Knox and St. James Square Churches, though one or two liberal contributions were made by members of Central, East and Charles Street congregations, and several sums were contributed by persons outside of the Presbyterian Church, who seemed not unwilling to show in this way their sympathy with the object, or perhaps, even more, their friendship for the agent. I do not doubt that there are some, perhaps in all the congregations of our Church in the city who would have been willing to join in this effort, but whom the time at my disposal did not enable me to see. Perhaps these may not be indisposed to assist on some other occasion. It is only proper to state, even as it is a pleasure to me to be able to do so, that of the congregations in Toronto much the largest amount was contributed by the one of which the writer was privileged to be the pastor for so many years, and whose assistance in lessening the oppressive debt on this institution is peculiarly gratifying.

The success of the effort in both cities was much aided by the co-operation of the ministers, several of whom both intimated and warmly commended from the pulpit the purpose of my visit.

The only source of anxiety now for the present year, is in the means of defraying the current expenditure. The General Assembly has again appointed a collection to be taken up for this object in January, when congregations are in the habit of overtaking these objects by allocations from the General Missionary Funds gathered during the year, and whose action, therefore, may precede the date of the collection. May I venture to cherish the hope that Manitoba College will not be forgotten?

JOHN M. KING.

Manitoba College, Winnipeg, Nov. 10, 1884.

YOUNG PEOPLES' ASSOCIATIONS.

MR. EDITOR,—I have been requested by the Toronto Presbyterian Ministerial Association to correct the misapprehension under which the article in THE PRESBYTERIAN of 5th November was written in regard to the resolution lately passed by that Association respecting Young Peoples' Associations in connection with our congregations. It was not held as a matter of theory, but as the result of the experience of several years with some of us that these associations are apt to degenerate into a mere amusement club; and at several of the entertainments, readings have been placed on the programmes of which both pastors and elders were ashamed, as altogether unfit for church meetings. In order to prevent this it was found necessary for pastors to be present and arrange all programmes. This took up too much of their precious time. Similar has been the experience of several of the leading churches of other denominations.

The members of our association are not unfavourable to the literary culture or the social intercourse of our young people, but at the same time they hold that the Church of Christ was not appointed for such objects, but mainly to promote the spiritual well-being of mankind. Hence, the *unanimous* opinion was that besides these secondary objects, the main design of any association under the auspices of the Christian Church should be the promotion of the Divine glory by work done for the spiritual benefit of each other and the community: such as devotional exercises in the meetings, as well as literary culture and efforts to do good by the distribution of tracts, conversation on religious topics, and efforts to induce others to attend church, prayer meetings and Sabbath school.

Your readers will now be prepared for the resolution which was unanimously adopted by an Association which comprises some of the leading minds of the Church—including the professors of Knox College—and those ministers of our Church in the city who are most noted for their interest in young people and sympathy with them in all proper and beneficial pursuits. The resolution reads thus: "That in the opinion of this Association, all organizations connected with the Church should have distinctly Christian objects in view and that the promotion of merely literary and social interests, however important in themselves, does not justify the existence of such an organization." Thus you will see that our object is that higher interests should not be overlooked while promoting literary culture and social intercourse.

ROBERT WALLACE,

Toronto, 11th November.

President.

Pastor and People.

THE DUTY OF CHRISTIAN CITIZENS.

If Christian citizens were faithful to their trust corrupt practices would not be so common in public life. We may as well awaken to this fact, that if honest men will not look after the public treasury, thieves will steal the funds. If we do not maintain our moral character we will lose both our capital and our credit. Dishonesty is the road to ruin. Vice is the parent of poverty, and to condone public sin is to reap a harvest of public shame. In this connection, we, as Christian citizens, are brought face to face with prohibition in its bearings on the temperance question. Partially it has been enforced throughout the North-west Territory in the past with incalculable advantage to the Indian, to the pioneer settlers, to the enterprising builders of the Canadian Pacific Railway, and to all the interests of public morality. It has prevented rowdiness and crime in this country. I am free to say that the suppression of the liquor traffic in Winnipeg would be an incalculable blessing to us spiritually, morally and financially.

We do not expect to make men teetotallers by any kind of legal prohibition, but we do expect to remove the shield of legal public protection from a public nuisance. We interfere with no man's liberty when we say that the public traffic in strong drink shall be suppressed. A man may drink if he chooses, but we ought to mould the law so that he cannot buy his liquor at a licensed grogshop. We do not expect to make all men sober by prohibition. Legislation against dishonesty will never make all men honest. But we do not propose on that ground to license schools of theft. No, we will not suppress drinking by prohibition, but we expect to lessen it by refusing to license schools of drunkenness. We mean to make it as easy as possible for a man to be a teetotaller, and as hard as possible for a man to be a drunkard. Now, if rum runs in this city, it is because Christian citizens are neglecting their duty. Many of you have expressed your righteous indignation against cruelty perpetrated in the gaol. All right. Righteous indignation against all cruelty, injustice, lawlessness, should find expression. Yes, down with tyranny! Away with cruelty! But hear the testimony of the prisoner. He does not feel the pain of the flogging half as much as the pang of the disgrace. The scars on his back are as nothing to the wounds in his conscience. And what brought him into the place of disgrace? Strong Drink. It was through the saloon and the house of prostitution that he went down to the prisoner's cell. And you will not tolerate the whipping-post or the scourge by which he was lacerated? That is right. Put it away as an inhuman instrument of torture, and a disgrace to our civilization. But you will license and protect the rum-shop where he was ruined, and stung with the serpent of remorse, whose pangs are infinitely more excruciating than those of scourging. You will not allow one man to be whipped. That is right. Save men from unnecessary suffering. But you will allow hundreds of young men to be ruined, in estate, body, and soul by licensed bar-rooms. You will allow men to be driven to suicide by the pains of drinking—to commit assault and murder—to inflict untold agony on wives and children to live in poverty—to fill our jails and penitentiaries—to disgrace their own names and our civilization, and enter no protest. Is that right? The pangs of drunkenness are harder to bear than the pains of scourging. And I for one, whilst I say, away with the whipping-post, desire to add, down with the grog-shop. And I mean to vote as I preach and pray, for I think that as a preacher of that righteousness which exalteth a nation it is my duty and privilege to remind you that the whole liquor traffic is on the side of that sin that is a reproach to any people. Shall we vote for righteousness or sin—for exaltation or shame? Remember in this respect what we do not condemn we condone—what we do not oppose we approve—what we do not vote against we vote for. The men who neglect their duty help the enemy.—*Rev. C. B. Pitblado.*

THE EMPEROR AND THE PSALM.

In the year 1812, Stephen Grellet, who was then travelling at his own charges as an evangelist, in connection with the Society of Friends, spent six months in Russia, and he happened to be in the capital when the panic seized the people consequent on the news gaining currency that Napoleon, with the French army, was at Moscow. In those days there were many persons of high rank attached to the court of the pious Alexander I., who were the Saviour's disciples indeed, and among these were Stephen Grellet's friend, Prince Alexander Galitzin. While the Emperor, who was quite as agitated as his subjects, was busy looking after the troops, who were to oppose the invaders, Prince Galitzin was as cool and undisturbed as ever he had been in his life; and happening to have some repairs in progress at his palace, he continued to attend to the workmen as though nothing unusual was in the wind. Some even insinuated that he must be disloyal, or unpatriotic, and the emperor himself was anxious for an explanation.

"Galitzin, what are you doing?" he said. "What what means all this? Every one prepares to flee, and you are building."

"Oh, I am here in as sure a place of safety as any I could flee to," replied the prince. "The Lord is my defence, in Him I trust."

"Whence have you such confidence?" asked the monarch. "Who assures you of it?"

"I feel it in my heart, and it is also in this divinely inspired volume," answered the other, as he directed his master's attention to the Book itself.

It so happened that the volume accidentally fell from the prince's hand, but without becoming closed. It lay open at Psalm Ninety-one, and by the Emperor's permission Galitzin read the passage aloud. Grellet tells us how Alexander I. "stood for a while like a man astonished," and then repaired to the cathedral to attend a short service before leaving with the soldiers. Psalm Ninety-one was again read in his hearing by the officiating minister, and after the service the latter was asked to explain why he had selected that particular chapter. The minister replied that nobody had directed him, but that he had prayed over the matter—to have a portion of Scripture suggested such as would encourage the Emperor's heart; hence he apprehended that what he had heard was God's message. The Emperor then went off with the army, and, feeling a heavy responsibility resting on his shoulders, he desired to have something from the Bible read to him. Without any hesitation the person appointed to do this service turned at once to Psalm Ninety-one.

MY DESIRE.

Oh, for a tender, pitying love,
For the perishing souls I see!
For an earnest heart
To take active part
In work for eternity.

Oh, for the honour of winning one
To lay at the feet of Christ!
To know I have told
To a sin-stained soul
The story of love unpriced.

Oh, to know some one will welcome me
As on Jordan's banks I wait:
For a friendly hand
In that far-off land
Outstretched at the golden gate.

Oh to be Christ-like in daily life,
With a spirit true and fair,
With a wisdom given
At the gates of Heaven
To the soul that seeks it there!

Oh, to wait daily with loyal love
For the coming of Christ, my King,
And to sing His praise
Through the waiting days,
With sweet, glad triumphing!

And oh to welcome Him joyfully,
As His glory shines on me
To fall at His feet—
In a rapture sweet
In a passion of ecstasy!

Eva Traveas Poole.

HEROIC CHRISTIANITY.

One of the chief perils which threaten the Christianity of to-day is the loss of the heroic element of her character. The perils of prosperity have ever been more fatal to the Church than those born of adversity. Her real impress upon the world has been made when shorn of all strength save that heaven-born courage which comes of utter dependence upon God.

The truly hallowed places of earth, the fountains of undying power, where are they? They are the spots which were once the scenes of moral heroism. Pharaoh's Porch, looking desert-ward—the spot of Moses' immortal choice! The Appian Way, upon which Paul passed out to his death by the sword! The cell of Savonarola; the dungeon of John Bunyan; the tomb in Mid-Africa where the latest martyr missionary sleeps; and, above all, the hill Calvary where the Prince of Peace died for man's redemption! The names which abide imperishable, and which are living forces still, are the names of moral heroes. These still move and thrill and mould men, are more alive and potential now than when actually in the flesh. The cross stands higher than the sword, the stake than the royal bed, because God's truest heroes have gone out thereby. What has been true in the past shall be repeated in the future. The men who are greeted to-day with bursts of scorn, and crowned with the thorns of infamy, as "reformers," "Puritans," "fanatics," shall be the world's heroes to-morrow.

What a fine contemporary illustration of the force of moral heroism have we in the case of General Gordon. That brave and conscientious man in the Sudan compels the loyalty of the English Government to his ideal policy, and commands the reverent admiration of the onlooking world. We may cross the continent with the speed of the wind now, but this glorious highway of steel was not found by our fathers ready made and perfect. It became so only by pains-

taking skill and arduous toil. So our spiritual fathers found no moral highways ready made. They have all been blasted inch by inch through opposing rocks of tyranny and wrong. Theodore Parker said, "There is not now a path where men walk with ease and safety which has not been worn smooth by the bare and bleeding feet of martyrs." Who shall measure the debt we owe to those moral heroes who have been pioneers of good, blazing their pathway along the unmade highway of spiritual progress, or to those granite men who stood firm, like John the Baptist before Herod, protesting against the advance of wrong? All our civil, intellectual and spiritual privileges we owe, under God, to those men of granite who stood firm against the tides of injustice and tyranny while establishing the borders of our liberties.

The heroic element in Christianity has ever been her spirit and her life. She has the power to *kindle* the heroic element in selfish, weak and fallen men. She will lift them up to the high level of that heroism which is born alone of the Holy Ghost, and which may be possessed by those who are followers of our Lord Jesus Christ.—*W. D. R. in Golden Rule.*

ONLY A COUNTRY PASTOR.

He was not a great man, and he knew it. But he was good, faithful and untiring. The poor, small, hill town in New England, where he laboured for about thirty years, was the wonder of the neighbouring pastors. They could not account for the high moral and spiritual atmosphere of the place. What made the young people turn out so? One young lady became a missionary and went to India; another went to Africa. Several young men were ordained ministers, and missionaries; one was a professor at Yale, and many became useful teachers and citizens.

The pastor was a man of prayer. He tried to preach the Word in its simplicity and directness. He knew his people in their homes. He visited the schools and noticed prominent boys and girls, and suggested to them the possibility of a college education, and encouraged them to obtain it. He took religious papers and magazines, and constantly urged others to do so, and in many cases arranged for this. He distributed his own periodicals widely through the town after he had read them. His people were kept familiar with the world's work. He held monthly concerts of prayer, at which information was given of our great home and foreign benevolent societies. Their objects and needs were often faithfully presented from the pulpit to the congregation, so that even the children understood, and as they deposited their great old-fashioned copper cents in the box, their sympathies were broadened and ennobled by such share in the great Christian enterprises.

At his death, two ministers, a thousand miles apart, preached from the sermon, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Many country pastors underestimate the possibilities of their field of labour.—*The Advance.*

A FORETASTE OF HEAVEN.

Did you ever lie down on the top of a mountain whence you beheld a wide landscape, with its fields and cottages spread, in silent repose, before your very eyes? In your bosom, also, perfect quiet reigned. You forgot your cares. No sorrow weighed upon your spirits, no unpleasant remembrances disturbed the calm; no intruding passion dared to break the holy peace of your soul; and a voice within whispered, "Blessed were I could I remain forever thus!" What you then felt was a fleeting foretaste of Heaven, which sometimes even passionate, unquiet spirits are allowed to enjoy in order that they may look into themselves, and earnestly reflect how they might perpetuate this tranquil and blessed state. You had forgotten yourself; because you were free from earthly desires.

YOUTHFUL PIETY.

It is of the highest importance that children should be trained to habits of religion, for the habits of youth cling to the man even down to the serene and yellow leaf of Autumn. The boy is the father of the man. Education may do much; grace may do much. But the marked characteristics of boyhood come out in manhood. A fair boy, a manly boy, or a mean, tricky boy, usually carry those traits through life. A prayerful, religious, industrious, girl, or a frivolous, hot tempered vain girl, will be much the same in advanced life.

The majority of the faithful, devoted Christian workers in our churches to-day are those who give themselves to Christ in youth.

The generous whole-souled men of this generation were open-handed boys of the last. The mean, stingy men we see about us were niggardly when they were young.

The Kaiser Wilhelm University was opened at Strasburg last week by Baron Von Manteuffel, Governor of Alsace-Lorraine. The French residents of Strasburg regard the establishment of the university as intended to seal for ever the German occupation of the conquered Province.

Our Young Folks.

THE STORY OF CANUTE.

Have you heard the tale of brave Canute,
Who ruled on English soil
When Danish conquests bore their fruit,
And rest succeeded toil?

His father, Swegn, was a man of war;
But a lover of peace was he,
Who governed by the strength of law,
And judged in equity.

How wise he was, how much he now,
The half can ne'er be told;
Nor how the power of England grew
In the reign of this king of old.

He walked by the sea, this good Canute,
With a crowd of flatterers near;
They sought for words that his pride might suit,
For words that would please his ear.

"All might is yours. These waves to you
Would own the right of way;
For what may not Canute subdue,
Whom all things must obey?"

"Bring me a chair," cried wise Canute,
"For I would rest awhile,
And place it near where waters meet
In strife about our isle."

He sat by the sea, this monarch strong,
And the courtiers round him pressed;
Then he lifted his voice above the throng
And thus the waves addressed:

"Turn back, O floods! your coming cease;
Turn back, O rising tide!
Ye restless waves, I bid you peace!"
The sounding depths replied.

He called aloud, this great Canute,
But ever the waters rolled;
The tide came in, and the lords were mute
Who had human might extolled.

Then they heard the voice of Canute again,
Through the midst of the ocean's roar;
"Know ye that God, who made us men,
Is God for evermore."

TRYING TO BE USEFUL.

A gentleman whose name was Harvy was riding slowly on horseback along a dusty road. As he did so, he was looking about in every direction for a stream, or for a house, from the well of which he might refresh his tired and thirsty horse with a good drink of water. While doing so, he turned a bend in the road, and saw before him a comfortable-looking farmhouse; and at the same time a boy, ten or twelve years old, came out into the road with a pail of water, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvy, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was just wondering where I could get it."

Mr Harvy thought, of course, that the boy was in the habit of doing this to earn a few pennies; and so, when his horse had taken his drink, he offered the boy a bit of silver, and was very much surprised to hear him refuse it.

"I wish you would take it, my little man," said he, as he looked earnestly at the boy, and noticed for the first time, that he was lame.

"Indeed, sir, I don't want it. It is little enough that I can do for myself or any one else. I am lame, and my back is bad, sir; but mother says no matter how small a favour may seem, if it is all we can do, God loves it as much as He does a larger favour; and this is the most that I can do for others. You see, sir, it is eight miles from here to the next village, and I happen to know that there is no stream crossing the road in all that distance; and so, sir, almost every one passing here is sure to have a thirsty horse, and I try to do a little good by giving the poor creatures a drink."

Mr. Harvy looked with great interest on the boy. He thanked him for his kindness; and as he went on his way, he felt that the little fellow had preached him a sermon that he would not soon forget.

LEARNING EASY THINGS.

There are some boys who do not like to learn anything that is hard. They like easy lessons and easy work; but they forget that things which are learned easily are of comparatively little value when they are learned. A man who confines himself to easy things must do hard work for small pay. For example, a boy can learn to saw wood in five minutes; any boy can learn to saw it in the same time, any ignorant person can learn it just as easily; and the result is, the boy who has only learned to saw wood, if he gets work to do, must do it in competition with the most ignorant class, and accept the wages for which they are willing to work.

Now, it is very well for a boy to know how to saw wood. But suppose he knew how to build a steam engine! This would be much harder to learn than sawing wood; but when he had learned it he would know something which other people did not know, and when he got work to do other people could not come and get it away from him. He would have a prospect of steady work and good wages; he would have a good trade, and so be independent. Boys should think of this, and spend their early days in learning the things they need to know in after years. Some boys are very anxious to earn; but this is not always best. It is often more important that boys should learn. When they are young they can earn but little, but they can learn much, and if they learn things thoroughly when young, they will earn when they are older much more than enough to make up for the time and labour which they spent in learning what to do and how to do it.

"I CAN AND I WILL."

A writer in the *Evangelist* tells a story to illustrate the difference between "I can't," and "I can and I will." The difference between the two phrases is just the difference between victory and defeat; and the story, we trust, will so impress our readers that they will adopt the latter as their motto:

I knew a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood; but the third, a very difficult one, he had not performed. I said to him:

"Shall I help you?"

"No, sir! I can and will do it, if you will give me time."

I said to him: "I will give you all the time you wish." The next day he came into the room to recite a lesson in the same study. "Well Simeon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those boys who are determined to do their work; for they make the best scholars, and men too. The third morning you should have seen Simeon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labour. Not only had he solved the problem; but, what was of

infinitely greater importance to him, he had begun to develop mathematical powers, which, under the inspiration of "I can and I will," he has continued to cultivate, until, to day, he is Professor of Mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

THE CHILDREN AT THE PALACE DOOR.

Two little children were out in the field one day, and seeing a palace in the distance went up to the door, and touching it with their fingers it opened before them. Walking in they came upon other doors, which all opened at their touch. By-and-by they came into the presence of a King, who was seated at a table. He was very kind to the children, and showed them a great many beautiful things, and amongst them a lovely sparkling diamond, which he offered to give them. Somehow—they could not tell how—they came away without it. Twenty years afterwards they came back to the same place, they were strong young men now. They went up to the palace door and touched it with their fingers, but it would not open. It was only after much effort and application of all their strength that they succeeded in forcing the door open. They had to force every door until at last they got into the presence of the king again, and got from him the precious diamond, which they might have had so easily when they were children.

Now while you are young you can get from Jesus His great gift of a new heart so sweetly, so easily; but if you wait and delay you may have to force your way to Him with much pain and many tears. The door opens at your touch now, and He is waiting to receive you and bless you.

LOVE STRONGER THAN DEATH.

The storks are said to be very affectionate and self-sacrificing in their devotion to their young. A fire was raging. The young birds in a nest were suffering with the heat. Their cry touched the mother stork's heart. She flew to their help. She sheltered the nest with her wings, and actually burned to death while seeking to protect her loved ones with her feathers. How like our Saviour's love for us! The shadow of His wing, how much has it been for my soul! Yes, He covers us with His feathers, and under the shadow of His wing we may put our trust. Better still—the poor, suffering stork could not save, though she did lay down her life—but Jesus died, that whosoever believeth in Him might not perish but have everlasting life. He can save unto the uttermost all that come to God by Him.

FAIR PLAY.

Fair play in play is the foundation for fair play in life. To play unfairly is to steal. By the rules of the game, you have certain rights, and your opponent has certain rights. These rights, like all rights, are of the nature of property. If you take the slightest advantage to which you are not entitled, you are to that extent—well, thief is a hard word to use. But I will let you or any other conscientious boy say what is one who takes that which does not belong to him, and thus infringes on the rights of another.

The boy who plays fairly is sure to make an honourable man. I should not like to say that the boy who plays unfairly will grow to be a rogue. But I will say that the boy who takes unfair advantages in a game shows a weak moral nature, and cannot be depended on in a pinch.

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ONE cannot help admiring the manner in which the American people bow to the vote of the majority even though the majority is provokingly small. A few of the professional politicians talk about an "appeal to arms," and "fighting it out to the bitter end" and indulge mock heroics of various kinds, but the good citizens of all parties say let the will of the people rule if the majority be but one. We have not seen anything finer in spirit for many a day than the utterances on this point of the great religious journals of the North. The *New York Evangelist* was strongly in favour of Blaine, but bows to the popular will in a most admirable article which it ends by saying: "Even though we may not like Cleveland it is more Christian to pray for him than to anathematize him." Other journals write in the same strain. Our neighbours know that they are a self-governed people, and that the majority must rule or their Democracy must turn into chaos. The Christian people of the great Republic save from destruction. If the destiny of the country was left in the hands of the professional politicians the life of the Republic would soon come to an end. Scurvy politicians often sneer at the Church. Were it not for the Church they would not have a country to rob. Real statesmen know this and acknowledge it, too.

THERE is a rather amusing controversy going on just now between Dr. Newman Smyth, one of the apostles of the new Andover Theology, and the *New York Evangelist*. The *Evangelist* criticised some recent writings of the Andover theologian and rather damaged them by the handling. In fact the editor was altogether too strong for the professor of the new school. The professor sought space to reply and the *Evangelist* gave it, though publishers rarely give space to an author to reply to criticisms that he himself invites. A second article followed and space was again given to a complaint that the *Evangelist* had not properly comprehended the writer's positions. The *Evangelist* says it comprehended all that was written in so far as it could comprehend such "nebulous" matter, and asks Dr. Smyth to try and say what he does mean. Dr. Smyth was rejected some years ago by the Visitors of Andover on the ground that he lacked "profoundness of thought and precision of expression." He is not gaining much in precision of expression as everybody knows who tries to wade through his expositions of the new theology. May it not be that the new theology is itself "nebulous." When a man who has no precision of expression, and no clear views of truth to express, undertakes to instruct others he makes it very hard for his readers.

THE *Mail* has been trying to show lately that the Christian religion is in great danger of being banished from this earth. The special thing that we wish to notice here is the peculiar way that our contemporary *proves* some of its positions. After making a number of statements the evidence is produced in this way: "A writer in such and such a magazine says so and so." Now, does the *Mail* really expect that anybody at this time of day will accept a magazine article as conclusive proof that Christianity is dying out? The magazine itself may be infidel or agnostic, and it would be just as reasonable to accept its statements about Christianity as accept all the *Globe* says about Tories or the *Mail* about Grits. The writer in the magazine may be a soured, disappointed man; he may be a crank; he may be a fool; possibly he may be an avowed agnostic or an agnostic in disguise. We make

no special reference to anything the *Mail* actually did quote, but desire to say that our contemporary's style of argument is an exceedingly poor one. We could easily show from magazine articles that daily newspapers are little better than a nuisance. Does the *Mail* think so? The *Mail* prides itself on its good English. Richard Grant White, a noted magazine writer, thinks daily newspapers are corrupting the language. Does the *Mail* think so?

A FEW years ago one of our western ministers preached a series of sermons to his congregation on the ordinances of the Gospel, and of course gave a sermon or two on Baptism. The rev. gentleman was astonished to find the daily papers telling the world one morning after he had preached on Baptism that a great controversy was raging in his town on the immersion question. Principal Grant is having a similar experience in Kingston just now. The learned Principal is preaching a series of university sermons on the Gospel commission, and Bishop Cleary, of the Limestone City, has said some things that are supposed to be criticisms of the Principal's views on miracles. The public are of course duly informed that a great controversy is raging between Principal Grant and Bishop Cleary. Now, it seems to us that the proper course in such circumstances is for every preacher to go right on as Principal Grant is doing and say to his own congregation just what he intended to say without the slightest regard to outside criticism. Surely a minister can preach to his own congregation what he believes to be true without being charged with provoking controversy. Surely he can say what he believes to be the truth about Baptism without being accused of attacking the Baptists and what he believes to be true about miracles without being accused of attacking the Roman Catholic Church. The fair, manly way is to preach what we believe as a church to be true, and if Bishop Cleary or any other man does not like it his dislike is his own affair. Presbyterian ministers are not supposed to please Catholic Bishops by their sermons. If they did they would not be Presbyterian ministers very long.

THE SACRED BIOGRAPHY.*

THE most interesting of all biographies is the life of Jesus Christ, the God-man. The inspired prophets foretold His advent, described His characteristics, predicted His sufferings, death and rising again from the dead, and the universal triumph of His kingdom. The four evangelists narrated the leading incidents of His eventful life, and the remarkable circumstances attending His crucifixion. They also give clear indications of the scope and spirit of His teaching. His apostles after His ascension continued to preach His truth while life lasted. In the apostolic and subsequent ages great interest in the life of Jesus was manifested. Numerous pseudo-gospels went into circulation, and tradition was busy in constructing impossible fictions.

Amid the complex forces of the present there is no diminution of the interest felt in the marvellous life of the Son of Man. In our own day destructive criticism and consecrated learning alike have been devoted to a close study of the life and teaching of Jesus of Nazareth. The avowedly hostile work of Strauss and his imitators, the plausible negations of Renan have their counterparts in the erratic brilliancy of "Ecce Homo," and in Young's more just and reverent "Christ of History," in Farrar's "Life of Christ," and in the comprehensive work bearing the same title by Dr. Cunningham Geikie. All of these works have been extensively read, showing that the object to which they are devoted is still one of absorbing interest to thousands of thoughtful and intelligent readers.

Distinct from any of the works just named another valuable contribution to this department of Christian Apologetics has recently been added, "The Life and Times of Jesus the Messiah." Its author was specially qualified for the work he has undertaken and executed with so much ability. A Jew by birth and education, he came to realize that Jesus was the Messiah promised to the fathers. He accepted His teaching and entered on His service. For a time he laboured as a missionary to his kinsmen on the continent of Europe.

*THE LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim, M.A., Oxon., D.D., Ph.D. Two volumes. (New York: Anson D. F. Randolph & Co.; Toronto: Williamson & Co.)

Then he accepted a charge in connection with the Free Church of Scotland, in Old Aberdeen. He afterwards became Warburtonian lecturer at Lincoln's Inn. He has through life been a most diligent student and has made valuable contributions to philosophical literature.

Among the studies occupying his attention he has given an important place to Hebrew literature in all its branches. He is thoroughly conversant with Rabbinic lore. The cultivation of this particular field has enabled him to render the important service to sacred truth of which these volumes are the result. Dr. Edersheim indicates that the primary purpose of his work is, from careful and independent study, to ascertain the meaning of Christ's life, to reach the truth *irrespective of consequences*. This purpose has been steadily adhered to throughout the two volumes of which the work consists. The result arrived at by the author, and doubtless by many candid readers also, is a clearer understanding of the person and work of Christ, a profounder love for Him and a firmer conviction than ever that He is all He claims to be. In sending forth his book the author says: "If anything personal may intrude into these concluding lines, I would fain also designate what I have written as *Apologia pro vita mea* (alike in its fundamental direction and even ecclesiastically), if indeed that may be called an *Apologia* which is the confession of this inmost conviction of mind and heart. "Lord, to whom shall we go? The words of eternal life hast Thou! And we have believed and know that Thou art the Holy one of God."

Another object aimed at in the "Life and Times of Jesus" was to delineate the actual circumstances of the time in which He lived, the manners and customs of the people, the intellectual and spiritual life of the age, and the special influences moulding these. This may be said to be one of the distinctive features of the present work. It not only gives movement and colour to the narrative, but the clear and keen perceptions of the writer enable him to separate what is essential for his purpose from what is accidental or trivial. There is no wearisome enumeration of needless details cumbering his pages. What is fitted to remove misconception and give a definite view to the reader, is plainly and concisely stated. Much valuable information is imparted in reasonable limits, and all subordinated to the principal object the author has in view.

There is also an admirable analysis of the intellectual and religious thought and opinion in our Saviour's time. This is done for the purpose of clearing away the objections that the infidel, rationalistic and mythic theories have sought to raise. Here, too, it will be felt that Dr. Edersheim has done his work well. He has written with candour and honesty of purpose. It may not be that to every reader he offers an entirely satisfactory solution of all difficulties, but to the candid truth-seeker he affords assistance.

The main body of the work is also a very valuable elucidation of the Gospel narrative as given by the four Evangelists. The author says in his preface: "I may truthfully designate it also a Commentary on the Four Gospels—though an informal one."

From this meagre outline it will be seen that in several respects this is an important contribution to the higher Christian literature of our time. The remarkable favour and interest with which it has been welcomed show that the subject it seeks to elucidate is one of great public interest, and that the book has met the expectations it has excited. The first edition was exhausted in a few months, and the second is now issued.

To the scholarly reader the value of the work is greatly enhanced by the number of subjects that receive fuller treatment in the Appendices than would be appropriate in the body of the work. Much light is thrown upon difficult points and information given respecting some imperfectly known portions of Hebrew literature. In the Appendices the same condensation and clearness characteristic of the text are to be found.

The style is free and flowing, yet pure and accurate. The average reader can readily follow the exposition of the Alexandrian Neo-Platonism with as much ease and interest as he peruses the graphic delineation of historical incidents. Dr. Edersheim exhibits the same carefulness in matters of minute detail in his endeavour to give an adequate elucidation of his main theme. It is no crude and hastily-executed piece of task-work, but the result of close application, patient

research and earnest and vigorous thought for seven years.

Dr. Edersheim's "Life of Jesus the Messiah" deserves to rank among the foremost contributions to the theological literature of the day. The intelligent reader will derive great benefit from its perusal, and the Christian minister will find his life and ministry enriched by its possession.

YOUNG PEOPLES' ASSOCIATIONS.

THE esteemed President of the Presbyterian Ministerial Association accuses us of writing a former article on the above topic under a misapprehension. This is a mistake. Instead of modifying a single expression in the article referred to, Mr. Wallace's explanation, unintentionally no doubt, strengthens a conviction, not based on theory, but on the varied experience and observation of years, that these associations properly conducted are valuable aids to Christian life and usefulness.

We ask our readers to go over Mr. Wallace's letter carefully and judge for themselves. It will be seen that he has made no attempt whatever to meet a single point formerly advanced by us. The only colourable pretext for the left handed tolerance for societies having "merely literary and social interests" in view is that misguided youths have occasionally made injudicious selections in their entertainment programmes. They have put pastors and elders to the blush, and for that matter, right thinking people generally. That is a serious abuse certainly. Is there no cure but the suppression of all such associations? With all deference we propose the reform of abuses, not the extinction of what properly directed might be made of incalculable benefit.

The good President of the Presbyterian Ministerial Association has entirely overlooked a suggestion respectfully offered in the previous article. He says that it takes too much of the pastor's precious time to be present at the meetings of these associations. That was just what in effect we said. However desirable it may be for the minister to grace these gatherings with his presence it is absolutely necessary that he should? We have not a particle of sympathy with the idea that ministers' time hangs heavy on their hands. They are literally overburdened with work. If they were able to dispense with sleep, they could, other things being equal, fill up every hour of the twenty-four. Mr. Wallace is one of the hardest, and withal one of the most cheerful, workers in the city, yet in connection with his own congregation there is an excellent association where good work is done. It is well-managed by those who take a self-denying interest in the promotion of its objects. The same may with equal truth be said of many congregations both in the city and country. However untiring and however willing the most devoted pastor may be, he cannot do every thing himself. Generally, however, good workers inspire others to work, and they work in harmony. Between sessions and associations there might be—there ought to be—a thoroughly good understanding; as a general thing young people would not be froward, nor their elders ashamed.

We are in thorough accord with the unanimous opinion that "any association under the auspices of the Christian Church should be the promotion of the Divine glory by work done for the spirit's benefit of each other and the community." But it is just going a little too far when it is attempted to crush us beneath an overwhelming weight of authority "of the leading minds of the Church— including the professors of Knox College," etc., etc. It is a sure sign of weakness when shelter is sought behind the shadow of great names. It is generally the case, however, that leading minds and professors are the most liberal, the most tolerant of differences of opinion, and the last to think of stifling independent conviction.

The unfortunate resolution is again unanimously affirmed, with what reasoning we see. Again, we emphatically say it is a mistake—a serious mistake to make in these days. Without adding more at present we lapse into silence by respectfully proposing the following amendment:

"That in the opinion of this Association, all organizations connected with the Church should have distinctly Christian objects in view; and that the promotion of literary and social interests, important in themselves, justifies the existence of such organizations, which are cordially commended to the sympathy and support of congregations."

ROMISH INTOLERANCE IN MONTREAL.

How intolerent some people in the Province of Quebec are! Mr. Chiniquy while in the Romish community was famous from Gaspé to Amerherburg. Having received more light as to the meaning of Gospel truth, he is now an object of bitter execration to the lawless roughs of Quebec and Montreal. It is well known that attempts to take his life have been frequently made. He cannot now hold service and preach the Gospel in either of those cities without being attacked, his life endangered, and the church in which he speaks injured by unjustifiable rufianism. Brute force is not a form of argument recognized by logicians, but the rowdies of the sister province have not yet learned this very obvious truth.

What is more astonishing still, as will be seen by the Montreal correspondence in the present issue, is that the authorities responsible for the good order of the city truckle abjectly to the lawless element of the community. Do these civic dignitaries know that the people possess the right of free speech? The deputation who waited upon him did well to tell Mayor Beaudry that he was not appointed to dictate to the Presbyterian, or any other body, who should and who should not conduct worship in their respective churches. People who dissent from Mr. Chiniquy's preaching have perfect liberty to refuse to hear him. They have perfect liberty to reply to him if they choose, and the law should see that in replying they were not violently interfered with. It is high time that the civic authorities of Montreal should know that freedom of opinion and freedom of speech are matters beyond their interference and that it is their duty to protect the people in the exercise of their rights.

Here in Ontario Romish clergymen, from the Archbishop to the humblest priest, enjoy perfect toleration in the expression their opinion. What would our fellow-citizens in Montreal or Quebec think if Toronto roughs were to surround St. Michael's Cathedral, smash its finely stained windows, waylay the venerable Archbishop and pelt him with stones when he leaves the sacred edifice after one of his specious defences of the dogmas of his church. Again what would be thought of our municipal authorities if our Mayor paltered and trimmed for the encouragement of disturbers of the peace, and our Chief of Police ostentatiously permitted his command to be made a laughing stock on account of their inactivity in the presence of rioters? All good citizens of Toronto, whether Protestant or Catholic, would insist that under no circumstances could disorder be connived at, and were any rascal foolhardy enough to throw a stone at Archbishop Lynch, the offender would receive the summary punishment he deserves. It is high time that disgraceful intolerance was repressed, and the right of free speech in this free Canada guaranteed from the Atlantic to the Pacific.

Books and Magazines.

CANADA SCHOOL JOURNAL. (Toronto: Gage & Co.)—The latest issue of the *Journal* contains a number of short and varied articles bearing directly on educational work. There are the usual departments of special value to teachers and advanced pupils. In addition there are a number of interesting educational news items. An announcement is made that it is intended to issue the *Journal* weekly in improved form.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The last issue of this excellent magazine, devoted to the interests of education, contains a number of excellent papers relating to theories of education and modes of teaching. A feature in the present issue is the compact and pithy notes by "The Public School Editor." Care and attention have been bestowed on university and school work, the subjects being in thoroughly competent hands. The brief editorials are characterized by their wonted precision, clearness of view and classical purity of expression.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This suggestive and useful magazine keeps up its well-earned reputation. Among the contributors to the sermonic department in the November number are to be found Drs. S. V. Leitch, Alexander Maclaren, R. S. Storrs and others. Dr. Philip Schaff writes on the "New Testament Canon," and Ram Chandra Bose on "Missionary Work and Prospects in India." The Sympo-

sium began in this number is on the Epistle to the Romans. It is opened by Henry Ward Beecher, to whom Dr. Godet will reply in the following number. There is much in addition that the readers will find valuable in this issue of the *Homiletic Monthly*.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Co.)—The principal articles in the last issue of this first-class theological quarterly are "Spencer's Philosophy and Theism," by Oscar Craig; "Modern Science and the Religious Instinct," by Rev. George Matheson, D.D.; "The Mutual Relations of the Synoptical Gospels," by Professor Alexander Balmain Bruce; "The Transitions in English Poetry from Pope to Burns," by Professor T. W. Hunt, Ph.D.; "The Principles of Puritanism," by Professor C. A. Briggs, D.D., and "The Social Idea in the Church—the True and the False," by the Rev. O. A. Kingsbury. In addition to the usual Notes and Notices there is a comprehensive review of a more noteworthy book in theological and general literature that have recently made their appearance.

KNOX COLLEGE MONTHLY. (Toronto.)—We cordially welcome the re-appearance of this one of the best—if not the very best—representative of Canadian academic literature. It has brightness and sparkle, and also much that is solid and valuable in its table of contents. The first issue of the new volume may be called a missionary number as interesting papers on this most important subject predominate. We wish our young friends all success in their laudable endeavours. They might, however, take a hint—net unkindly offered. In the construction of "inspired" paragraphs it is well not to indicate too obviously their source. It is also well to be sure that facts are as they are represented. The members of the editorial staff are perhaps too young in the ways of journalism to know all the wiles of this wicked world. Are there any courses of voluntary human action in which principles "of honour and religion" are not involved?

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The November *Atlantic* is noteworthy as containing a very interesting instalment of the autobiography of the late Henry James under the title "Stephen Dewhurst's Autobiography." Brooks Adams contributes an instructive political paper on "The Embryo of a Commonwealth." Maurice Thompson has an engaging essay, "In the Haunts of the Mocking-Bird," the scene being laid in the South. Valuable literary articles are "Mistral's Nerto," by Harriet Waters Preston; "Crude Science in Aryan Cults," by Prof. E. P. Evans; "The Last Stand of the Italian Bourbons," by William Chauncey Langdon; and "De Senectute," by F. Sheldon. A very important article is "The Negro Problem," by N. S. Shaler, who is intimately acquainted with the subject. Another delightful travel sketch, "The Lakes of Upper Italy," is given. J. M. Hillyar contributes a paper on "Malta." There is a fine poem by Mr. Whittier, another by Paul Hayne, and a capital variety of brief essays in the Contributors' Club.

VOICES FROM THE ORIENT. By the Rev. George Burnfield, M.A., B.D. (Toronto: C. Blackett Robinson.)—Most readers are familiar with the records of Eastern travel. A narrative of a journey to the seats of the older civilizations and the Holy Land must possess special merit to entitle it to general attention. It is right, however, to remember that most people have a strong desire to see Palestine, to visit the scenes of sacred history. Comparatively few can realize that desire, and the next best thing is to read trustworthy and faithful accounts by those who have made the pilgrimage. Mr. Burnfield has proved himself a keen and intelligent observer of men and things in the course of his Oriental wanderings. What he has seen and felt he has transferred in vivid form to his pages. His style is lively and graphic. He has looked upon the scenes and people of the East with Canadian eyes, and viewed them through the influences of his national training. The reader will find that the interest grows with the progress of the narrative. The book is printed in good clear type on excellent paper, and the binding is artistic. It is also embellished by a number of engravings. We wish for it, as it deserves, a wide circle of readers.

AMONG the several attractive articles in last number of the *Canadian Methodist Magazine* is "Up Vesuvius," a racy sketch of Italian travel by Mr. John Cameron, editor-in-chief of the *Toronto Globe*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for Schemes of the Church, viz.: A. McG., Chesley, for Foreign Mission Fund, \$5.

Choice Literature.

CAROLA.

BY HESHA STRETTON.

CHAPTER V.—SEEKING HER PARISH PRIEST.

Carola did not tarry for any longer conversation with the old Jew, but passed swiftly on down the spiral staircase, and out through the shop-door. It was like leaving some quiet and peaceful sanctuary—for the lonely garret had been full of holy companionship to her these days past—and plunging into a wild world of debased and wretched life. The summer evening was close and thunderous, and the narrow streets were crowded with people driven out of doors by the heat. The heavy atmosphere was laden with foul sickening smells, in spite of the nearness of the river, or partly, it may be, in consequence of it. Children were crying, women quarreling, and men swearing. Carola felt a strange sense of repugnance, almost amounting to terror, as she passed through the familiar scene. It was as if she had been away into the kingdom of heaven, and had been thrust back to hell.

There were numbers of people anxious to speak to her, for she had been missing ever since the day of the funeral. There were young men, too, who had been watching for her to appear again, to exchange with her more of their low, rough jokes and their half-savage attentions. But what change had come over Carola? Her pretty face was pale and grave, and her feet went swiftly on their way, as if she was deaf and blind to her old acquaintances. Was this the romping, hoydenish hussy, whose tongue had been so sharp, and whose spirit had been so bold among them as long as they could recollect? If George Bassett was here, he would not let himself be kept at arms' length as they were.

Carola sped on as if she was passing through fire. She looked neither to the right hand nor to the left, for there was no one here who could help her to find the parish priest, or would if they could. But presently she came upon streets where she was not known. An elderly policeman was sauntering along on his beat and she ventured to ask him

"Parish priest?" he repeated; "perhaps it's the rector of St. Chad's you mean. You go down yonder street, round the corner, till you come to a big church. The house lies just behind it, in a corner of the old church yard."

It was with a trembling hand that Carola lifted the great knocker on the Rectory door, and let it fall with a single yet loud rap that made her heart leap. It was answered instantly, and she entered a large square hall, with benches set on two sides of it, on which some women were seated, waiting for their turn to see the busy rector. She watched them go into an inner room, and come out one after another, until she herself was called in.

The rector was an elderly man, with a worn and over-worked look, but his eyes met Carola's gaze with an expression of very benevolent interest, which deepened somewhat as he saw how young and eager was the face of this new comer. She had lost her tremulousness in her earnestness, and she did not wait for him to speak to her first.

"Are you my parish priest," she asked, "as I ought to come to?"

"What parish are you in?" he inquired, with a kindly smile, full of encouragement to the eager girl.

"Oh!" she cried, with clasped hands, "I don't know nothin' about parishes—and I don't hardly know nothin' about a priest. There were wicked priests as had my Lord crucified; but you couldn't ha' been one of them, I'm sure. P'raps you knew some of them though, and I want to know all about it. I want to go to a good school and learn everythin'." S'pose you aren't my parish priest, you could tell me to a good school."

"Where do you live, my girl?" he asked. "There's sure to be a school near your home."

"Oh! I must get away, right away," she said, almost sobbing with eagerness. "I couldn't live there any longer now I know what my Lord was like. He wouldn't like me to stay there. I want to learn about Him, and the disciples, and Mary Magdalene, and all the men and women as went about with Him. There's such a many things I can't understand, and nobody to tell me. And I wish to do everythin' exactly as He wants me, so as to be ready when He comes back again. Oh! I shouldn't like to miss doin' anythin' He wanted done."

Little by little Carola, standing before him, with her grave young face growing brighter as the rector listened so attentively, told her story to him, and showed him the wonderful book, which had held her captive ever since her grandmother's funeral. The Testament was so old a book to him that he merely glanced at it in her outstretched hand, and with almost a shock of disappointment she put it back into her pocket.

"Do you mean that you never heard of our Lord and Saviour Jesus Christ before this?" he asked.

"Never!" she replied.

"Nor of God Almighty?" he continued.

"Oh, yes!" she said; "but He is the Lord God of Abraham, and of Isaac, and of Jacob; and this is my Lord. I've kept all the ten commandments ever since I can remember; but I was as miserable as the rest of them, almost; and that made me take to drinkin'. But now I can't live any longer among folks as drink and swear, and steal. I want to get away as far as ever I can, and live with folks like John, and Peter, and Mary, and Martha, and all of them. I don't mind what place it is, so that the folks are like them in my book."

"That would be a place hard to find," said the rector to himself.

At length he sent Carola away with a promise that he would come himself the next day, and see how true her account of herself was, and speak to Matthias Levi of her desire to go away somewhere into the country.

It was quite dark when she reached home again, and the streets were a little clearer. But she rushed into the little shop, where Matthias was watching for her on the door-sill,

as if it had been a city of refuge; so fearful was she of being caught and held by one or other of her former comrades. The face on which the light of this lamp shone was radiant with hope, and a gentle smile of inward delight lit up the swarthy features of the old Jew, as he followed her up the narrow spiral staircase into his living-room.

"I've found him," she cried, standing with her foot on the lowest rung of the ladder, and panting before she went up into her garret. "I've found my parish priest, and he's a good man, and he'll come and see you to-morrow. He's goin' to find a place in the country for me, where I can learn everythin', and where the folks are good, and don't drink or swear, or do anythin' bad."

"That 'ud be a good thing, Carola," said Matthias.

But his heart felt very heavy as he brooded over the news when Carola was gone. To lose her would be like losing sunshine and eyesight both. It was all the joy he had in life to see her coming and going through his rooms, and to listen eagerly to every word she spoke whenever she chose to stay with him a few minutes. But he had of late been very chary of making any claim upon her time or affection, lest she should grow to hate the wrinkled old man, who tried to exercise any authority over her. The girls of her class would not brook any restraint, and he had left her as free as the air, but he was bound to her. Every word she spoke to him, and every sign of love or trust she showed was a priceless treasure to him.

He awaited with deep anxiety the arrival of Carola's parish priest. The title had conveyed but little meaning to him; but as soon as he saw the rector of St. Chad's he knew at once that he was one of the hated ministers of the despised Christian race among whom he dwelt. He felt towards him as much repugnance, mingled with dread, as some mild Christian trader might feel towards a heathen magician, who wished to take from him one of his dearest possessions.

"You are a Jew, I believe," said the rector courteously, standing just within the little shop, in which there was but bare standing-room.

"Yes," replied Matthias from his cobbler's bench. "I'm a Jew."

"And a young Christian girl is dwelling here under your roof," he went on, "and I presume under your guardianship. Is she any relation of yours?"

"No," he answered. "I'd give all I had in the world to make her one of our people, but she isn't. She the granddaughter of a man, who once did me a great service, and his wife and Carol have lived in my attic for many a long year. Carol was born there, and she's never lived any where else. I suppose as she isn't a Jew, she'd be called a Christian. All the folks about here are Christians."

He glanced out into the street with a look of contemptuous pity, and the rector sighed deeply as he also looked at the open vice and misery that were but too plainly to be seen.

"Yes, the girl ought to get away from here," he said, "and I have thought of a school in the country that would exactly suit her case. It will be far away from her old haunts and companions. I understand she has some money that would meet the expense, or partly meet it?"

"Who says she has any money?" asked Matthias. "We're poor folks, just look around you, sir. Do we look like rich folks?"

"It was the girl herself who told me so," he answered. "She says her grandmother told her on her death-bed that there was nearly a pound a week for her, and that you took care of it and would pay it to her."

"Has she anything to prove it?" inquired Matthias, casting down his eyes, for he felt as if the cunning of this question bordered on dishonesty and falsehood.

"Not that I know of," answered the rector, who, in fact, had been very doubtful of the truth of Carola's statement.

"She has only the word of an old woman who drank all day long, and wasn't in her right senses," pursued Matthias. "She can't go to that school if she has no money, I suppose?"

"No," said the rector, "but I might get her a place as a servant."

"How much money would it take?" he asked.

"At least £40 a year," was the answer, "for it would not do for the girl to have any holidays and come back here. She would be quite unfitted for living here again."

"She would never come back," said Matthias, almost with a groan. "She'd never live here again, and I should see her no more, no more for ever."

There was a profound sadness in the old man's tone and manner; but the rector was thinking too exclusively of Carola to notice him. Though if he had noticed him he was so much accustomed to think of all Jews as cunning and avaricious, that the sadness would only have aroused his suspicion that there was some money in the question.

"I must think it over," said Matthias finally, "and I'll send Carol to you when I've decided what I'll do."

CHAPTER VI.—DOING JUSTLY.

It was a troubled day and sleepless night that the old Jew passed through after the rector's visit. Carola's fate seemed left in his hands. It was true that he had charge of about £1,500 which Carola's grandfather had intrusted to him, and which was invested in the Consols under his name. The circumstances under which it had been intrusted to him were suspicious ones. There had been a clever robbery effected in one of the Midland Counties, and old John Fielding had been so far mixed up with it that it made it full of danger to invest such a sum in his own name, or in that of any of his family. Matthias Levi was well known to him, and was under some obligation to him, and so firm was his trust in the Jew's fidelity that he had placed the whole sum in his hands, and made him trustee of it as long as his wife lived. The trust had been faithfully discharged throughout the lifetime of Carola's grandmother, who was the only person acquainted with the circumstances. There was no bond or paper of any kind in existence; and the secret was now entirely in his own keeping.

All day long and through the night Matthias turned the

question over and over in his bewildered and sorrowful mind. If the old grandmother had but lived a few years longer, till he had found a Jew to marry Carola? But now, should he let her go, she would certainly become one of the despised and doomed Christians, losing thereby her dubious chance of being regarded worthy of the future fate of a Jewish woman. Might she not have gone whither Sarah, and Rebecca, and Rachel had gone? For Carola had never been baptized; but if she went among Christians they would baptize her, and she would be lost to him for ever! That was the sting of it. To be lost for ever! In this world and the next! All the bonds of morality taught in the ten commandments would be loosened in her, for were not the besetting sins of the Christian drunkenness, blasphemy, and theft, and vice, such as made him shudder as he fancied Carola being plunged into it? No, he could not let her go among the Christians.

But then there came the conviction that he could not keep Carola if she chose to go. She had already outgrown her childhood; nay, many of her street companions had lost their girlhood, and had entered upon a hard and wretched womanhood. The strong, free spirit of the girl would not submit to his control. She would leave him if her mind was bent upon it, and go away into this terrible world of Christians, penniless and friendless, if he did not remain her friend. That would be too dreadful.

And if he took advantage of his secret, and withheld from her the money that was rightly her own, how could he himself lift up his head before the Judge, by whom actions are weighed? There was a passage in the Hebrew Bible, heard many long years ago, but as keenly in his memory as if he had listened to it only a few hours ago—"What doth God require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God?" He had loved mercy, and walked humbly with his God; and now the temptation had come to do unjustly, was he to yield to it? Would it be doing justly to keep this money from Carol even for a time?

When he had put up the heavy bar on his shop-door at night, as carefully as if he dwelt in some country where Jewish homes are assaulted and sacked by the mob, he went to his old desk, and from a secret drawer took out a worn and yellow paper, that was all he possessed to represent the sum of money invested in the Consols. There was no name on it but his own. He was a poor man; his love of mercy had stood in the way of his enriching himself. But these hundreds were indisputably his; no person in the whole world could question his claim to them. He did not really covet them. If Carol had remained with him he would have rejoiced that they were hers. But they would separate her from him altogether. To go to that school would unfit her for this place, so the Christian priest confessed. But if she went away penniless, as a servant, why then his old house would be the home to which she would turn in any hour of difficulty or distress. Moreover, she would discover how cruel Christians were to friendless and penniless folks; and she would perhaps come back altogether, glad to find a refuge in the dwelling of one of God's own people. The last thought was one that sorely tempted him, and would not be driven away from his troubled mind.

He could not bring himself to speak to Carola till late the next day. It was the beginning of the Sabbath, which, now the summer was come, began at a late hour; and Carola came down out of her garret to light his lamp and prepare his evening meal. She was too careful to wear her heavy black dress in the house, and she was dressed in the shabby patched gown which had been her best before her grandmother died. Her face was pale and wistful, but there was a tranquillity and sweetness, a look of happiness in it such as he had never seen there before. He watched her in silence as she went softly about his room, his whole heart yearning in unspeakable tenderness towards her. He felt almost as if she was dead, and he was mourning that he had not done all he could to make her life with him happier.

"Carol," he said, in a tremulous voice, "do you want to go away and leave me?"

"Oh, it's not that!" she answered gently, with tears in her eyes, "but I want to learn all I can about my Lord. You know all about your Lord God, and you say your prayers to Him, and keep His Sabbath and His laws; and I want to do the same, and learn what my Lord would have me do."

"Who is your Lord?" he asked in a voice more tremulous than before.

"The Lord Jesus Christ," she answered in a low yet joyous tone.

The blow fell heavily. Already, then, she had been drawn away and enticed into the fatal worship of the impostor! All his hopes withered, as if a hot east wind from the desert had suddenly beaten upon them, and scorched them. He closed his eyes, and saw his beloved one whirled away from him in a raging torrent of sin and misery. He had done his utmost to save her, and all had been in vain. An unutterable anguish took possession of the old man's soul; and he hid his face in his hands and groaned aloud; then he felt Carol's laid tenderly on his shoulder, and heard Carol's voice speaking softly in his ear.

"Oh, and he was a Jew like you!" she said, "only He was the Son of God—your God! and he came to save us all, not the Jews only. And the priests had Him crucified; and he was buried, and came to life again, and went up to heaven. I have told it all in a book. You never knew it, or you'd have read me, I know. For you thought your God didn't care for folks that were only English, and not Jews. But my book says, God loved the world, and sent His Son to save all the world. I'll run and fetch the book, and read it to you: for it's all in English, only I can't understand it all."

If any one had been pronouncing his sentence of death, Matthias could not have shuddered more to hear it than he shuddered at hearing these words from Carola's lips. The blasphemy of them pierced through to his inmost soul. He lifted himself up from the seat into which he had fallen, and there was the terrible calm of despair in his face and voice as he looked steadily at her.

"He is the accursed one!" he cried, loudly and sternly.

For a minute Carola gazed at the old Jew with an expression of amazement, which gradually changed into terror. It flashed across her mind that this was how many of the Jews had spoken of the Lord whilst He was among them. "He hath a devil, and is mad," they said. And Matthias was on their side. Matthias would have been among those who cried out, "Crucify Him! crucify Him!" There was an extreme bitterness in the thought. A torrent of tears came to her eyes, and she turned swiftly away to hide herself from this enemy of her Lord's lest he should curse Him again.

"Oh, I love Him who died for us!" she cried, as she left Matthias standing motionless, as if he had been turned into stone. "I love Him so as I could die for Him!"

(To be continued.)

A HIGHLY FAVOURED LAND.

And in glancing at those features in the country which call for grateful recognition, I cannot omit to notice the good character of our settlers, the striking absence of crime, especially as compared with frontier life in other lands, the steady extension of school privileges and church ordinances, a condition of things that greatly lightens the task of maintaining law and order. Look over our land, remembering of course that we can as yet see only the beginnings of its prosperity; look at the rich and varied resources that year after year unfold, note the onward march not merely in this or that section during this or that season, but over the country as a whole within a few short years, and you cannot wonder that the people everywhere are so hopeful, so sanguine, so anxious to have competent observers visit us from other countries, so firm in their faith about the future of this good land which they have chosen. But on a day of national thanksgiving we are called to extend our view beyond the prairie provinces—broad though it's area be—and to remember that we are linked with other provinces, linked by ties that are increasing in strength and number every year, bound up with them in the same national life and hope and destiny. It is not yet twenty years since the older provinces were confederated. Twenty years may be a long period in the life of an individual, but it is not long in the life of a nation, except in that nation's infancy. With that first movement for the union of the colonies, provincial enthusiasm broadened and the name "Canadian" took on a richer meaning. Some of us who were then entering on our manhood may recall the visions with which we welcomed this widening national life. We may recall, too, some scenes and seasons in the intervening years when the success of the experiment was questioned; we may have hoped that the suspension of party divisions that secured that union would have been followed by less bitterness of party politics, and may still cherish that hope though its fulfilment be long deferred; but though the glory of that early enthusiasm may have waned it has been followed by the fixed purpose on the part of all to maintain the union then secured, and by a steady increase of patriotic sentiment. Year by year this national life is gaining a stronger pulse, each province that entered the union feels its throbbing. And yet it may not be amiss to note that here, more than in the older provinces, we need to hold before us our unity as Canadians, for some might be tempted to look on Lake Superior as a break and not a link between the east and west of the Dominion. Some among us never bore the name Canadian till Canada stretched out her borders to include the North West. Some have come here with no more love for Canada than for any other country but simply for the material advantages that the country offers. Some are yet like Englishmen abroad rather than like Canadians at home. Some of us were Canadians at home. Some of us were Canadians before we came here. But varied as the elements of our population are, these elements are being more closely united year after year; we are Canadians first and provincials afterwards. Opinion flows along much the same lines here as it does further east; national sentiment assumes much the same tone; with the older provinces we hold by constitutional self-government for Canada on the one hand, and the integrity of the Empire on the other. We may not be clear as yet how these two are to work in perfect harmony when our numbers and our national ambitions increase, but the decision of that question, the arrangement of those relations, is not yet required. We can wait for it in patience and in faith. Certainly, though we are Canadians, we are none the less British. Yet, looking on our life as Canadians it may well be a cause of gratitude that there is such a growth of national sentiment among us. Am I wrong in expecting that this part of our country shall wield an increasing influence alike in the national councils and in the national life? The representatives of the west may in time acquire a great if not controlling power in Parliament, but what is of more importance, the development of the west must increase the prosperity of the east, and the quicker life, the more intense energy of the west shall be felt in every province with which it is united.—Rev. D. M. Gordon.

THE SPIRITUAL PEERS.

Strange as it may seem, the bishops are the only class of men who keep their seats in Parliament by the old traditional right of the English freeman to appear in person in the assembly of his people. They have kept what others have lost. In theory we might say the same of the earls; but the earldoms have utterly lost their ancient character—they have become simply one rank in the hereditary peerage. The earl, with his illustrious Scandinavian title, really differs in nothing from the French marquis who walks before him and the French viscount who walks after him. But the bishops still hold the same seats by the same tenure as when Anselm braved the wrath of Rufus, not for ecclesiastical privilege, but for moral right—as when Stephen Langton read out the charter of Henry, and wrung its more than renewal from John—as when Edmund, meek and ascetic as Anselm, could withstand King and Pope alike in the cause of English freedom. If the bishops' seats had been taken away at any moment up to the present, it would have been simply giving up the innermost defence of the fortress to its assailants. It

would have been setting the final seal to the long encroachments of the exclusive hereditary doctrine. In any more general consideration of the whole subject, this matter like others, will have to be thought over. Two points may claim a word or two in the meanwhile. At the present moment we cannot forget the all but unanimous vote given by the spiritual lords on behalf of the Franchise Bill, a change indeed from the action of their predecessors in 1831. But, with all thankfulness for this service in the cause of right, it cannot be wrong to remind the bishops that, if they wish to keep their votes, they must use them. Sitting, as we may say, as the last representatives of the people in a House which has been so largely handed over to the pride of a silly superstition, they should not shrink—as in this case they emphatically have not shrunk—from coming forward as the champions of every cause of truth and justice and charity. It will not do simply to muster on some ecclesiastical question. The claims even of the tortured pigeon—tortured for the amusement of hereditary legislators—might well have drawn a greater gathering of those whose Master did not despise the sparrows. It is said that it is hard for a bishop of an ordinary see to get a hearing from those lords of more recently invented classes who deny him the rank of peer. Here we see the same kind of insolence as that which refused his seat to the great lawyer who was not "ennobled in blood." Something indeed may be allowed to the feelings of upstarts in the presence of their historic elders, and most of the ranks of the lords temporal are upstarts indeed in the presence of the lords spiritual. Two or three hundred years during which a Cecil or a Herbert has fancied his blood "ennobled" do indeed seem as yesterday beside the long ages of the sees of Winchester and London.—E. A. Freeman, in *Contemporary Review*.

IN TIME TO COME.

The flowers are dead that make a summer splendour
By the roadside nooks and on the sunny hill,
And with regret these hearts of ours grow tender,
As sometimes all hearts will.

We loved the blossoms, for they helped to brighten
The lives so dark with wearying toil and care,
As hopes and dreams forever help to lighten
The heavy loads we bear.

How like the flowers whose transient life is ended,
The hopes and dreams are that for one brief hour,
Make the glad heart a garden bright and splendid
Above love's latticed bower.

One little hour of almost perfect pleasure,
A foretaste of the happiness to come
Then sudden frost—the garden yields its treasure,
And stands in sorrow, dumb.

O, listen, heart! The flower may lose its glory
Beneath the touch of frost, but does not die:
In spring it will repeat the old, sweet story
Of God's dear by-and-by.

In Heaven, if never here, the hopes we cherish
The flowers of human lives we count as lost:
Will live again. Such beauty cannot perish,
And, Heaven has no frost.

Congregationalist.

ALMSGIVING.

The subject of almsgiving recalls a somewhat ludicrous story of comparatively modern date, which gives a simple explanation how a most inopportune miracle was wrought. The well known French missionary, Father Bridaine, was always poor, for the simple reason that he was in the habit of giving away everything he had. One evening he asked for a night's lodging of the curate of a village at which he had arrived, and the worthy man, having only one room, willingly consented to share it with him. At daybreak, Father Bridaine arose according to custom, and went so say his prayers at a neighbouring church. Returning from this sacred duty, he happened to meet a beggar, who piteously asked for alms. "Alas, my friend, I have nothing!" said the good priest, mechanically putting his hand into his trousers pockets, where, to his great astonishment, he found something wrapped up in paper, which he knew he had not left in it. He hastily opened the paper, and seeing that its contents were four crowns, cried out that it was a miracle. He at once gave the money to the surprised and highly gratified beggar, and then hastened back to the church to return thanks to God. The curate arrived soon after, and on Father Bridaine relating to him the extraordinary miracle with much unction, he became extremely disturbed, hastily put his hand into his pocket, and in an instant perceived that Father Bridaine, in getting up in the dark, had taken the wrong pair of breeches; he had performed a miracle at the expense of the unfortunate curate, whose crowns he had presented to the beggar!—*Household Words*.

DISHONESTY IN TRADE.

There is hardly an article of manufactured merchandise made or imported in the United States that has not its adulterations or imitations; and there are but few articles of raw material that are not in some manner adulterated. What is needed is a law that shall compel all men to do an honest business; a law that shall apply alike to the rich and the poor; a law that shall punish the man who sells with a false balance, the same as the man who steals a loaf of bread; a law that shall punish the man who makes and sells a counterfeit article of merchandise, the same as the man who makes and circulates a counterfeit coin.—T. W. Tyler, in the *November Century*.

A PUSHING minister in London who sets up for an expositor of Scripture is said to have lost all his money in a recent illustrated newspaper enterprise.

British and Foreign.

THE good templar movement has extended to Finland. OF 1,400 ministers in the Church of Scotland, 300 are abstainers.

SIR ANDREW CLARK, M.D., has braided alcohol as "the enemy of the race."

EIGHT bishops and nearly 8,000 clergymen of the Church of England are abstainers.

A CHINESE doctor at Victoria, B.C., is reported to have made some remarkable cures in cases where white physicians had given up as incurable.

OF 7,000 children who have passed through a certain Sunday school in Birmingham, only two are known to have broken the laws of their country.

A NINETON lump of coal, claimed as the largest ever mined, will represent the coal interests of Birmingham, Ala., at the New Orleans Exhibition.

BOSTON now possesses that literary convenience, a Bureau of Index-making, and authors need no longer worry about the indices so necessary to a well-made book.

A PROMINENT member of the Tennessee bar, noted for the extreme carelessness of his personal appearance, was mistaken for a tramp and placed under arrest in that State last week.

THE bill for the disestablishment of the Church of Scotland was read a first time in the House of Commons on Friday week. The second reading has been fixed for 6th May.

LATE discoveries have rendered insulation so perfect that there is less loss of electricity between New York and Europe than there was formerly between New York and Jersey City.

MR. PETRIE, an elder at Arbroath of the U.P. church, is just completing the sixtieth year of his service as a Sabbath school teacher, and steps are being taken to celebrate the event.

A YORKSHIRE Baptist church, in a declaration of its faith made in 1715, said: "We are well content to be deaf where the Scripture is dumb, and to have no ear where the Scripture has no mouth."

TWO Chinamen in Sacramento had a foot race of 100 yards a few days ago. The beaten man subsequently remarked that if he had carried a chicken in his hand he thought he could have done better.

CHICAGO has under consideration the proposition of a local physician to institute gratuitously an examination into causes of defective sight among the pupils of the public schools of that city, with a view to remedying existing difficulties, if possible.

THE Conservatory of Music in Mexico has over 2,000 pupils, and a high degree of musical talent, with all necessary means for its cultivation exists in that country. Nearly every house has a piano-music is taught in the schools, and the military bands are unsurpassed in excellence.

THE drink bill of Great Britain being £130,000,000 is not regarded by politicians without concern. Mr. John Slagg, M.P., for Manchester, says this expenditure not only does not produce trade, but produces that which in every respect is antagonistic to trade.

THE twenty-eighth annual report of the suburban parish of Camberwell, London, shows that its estimated population is 209,674 (that being about the population of the great colonies of Queensland and West Australia combined), and that it contains 120 miles of road. The ratable value is nearly \$5,000,000.

THE Rev. Robert Gray, Edinburgh, says his experience of substituting a monthly collection for seat rents is that there has been a larger attendance of children at his church services. The scheme has been six months in operation, and one-third more than was paid in the previous year when seat rents were charged has been received.

PUBLIC telephone service has been established throughout Belgium, and for a franc a merchant in Brussels may converse five minutes with a friend or business correspondent in Antwerp or Liege. An extra ten cents entitles him to an additional five minutes. It is thought this system will largely supersede the sending of written telegrams.

EIGHTEEN ravens were captured near Gridley, Cal., a short time ago in a somewhat curious way. A flock of 300 swooped down on the backs of a number of sheep that were grazing, and in the birds' eagerness to get away eighteen of them got their talons fastened in the sheeps' wool, where they were held captive until secured by lookers-on.

SWEDEN has given to the world a remarkable number of great men and women—Linnaeus in botany, Berzelius in chemistry, Gejer in history, Tegner and Bellman in poetry, Jenny Lind and Nilsson in music, Gustavus Vasa who introduced the Reformation, and Gustavus Adolphus the hero of the Thirty-Years' War and Protector of Protestantism.

IT is suggestive of the rigour of the discipline in the German army that the standard bearer, an officer of a battalion of infantry of the garrison at Breslau, in returning from the manoeuvres, having got into a wrong train, so that his company waited in vain for him at Breslau, committed suicide to escape from the punishment which awaited him.

GENUINE earthworms exist in many parts of the world which are giants of their kind. An example of one of these has just been received at the London Zoological Gardens from the Cape of Good Hope. It measures between four and five feet in length and about half an inch across the body, and it has been stated that this particular species sometimes attains to six feet.

JOURNALISTS have been excused from serving on juries in India, the judge, following the precedent laid down in Natal. He said that all reporters should be excused from serving on a jury, because, through their presence at preliminary examinations and inquiries, they might be in possession of facts which might come out in evidence, and probably they would have prejudged the case.

Ministers and Churches.

THE Rev. J. McMechan has been called to Port Perry. The people offer \$900 per annum and manse.

IN the case of Calvin Church, St. John, N.B., judgment has been given in favour of the Trustees of the church

REV. THOS. ATKINSON, of Fenniskillen, in the Whitby Presbytery, has received a call from Knox Church, Ingersoll.

REV. D. G. CAMERON, late of Nelson, Manitoba, has been called to Dunganon and Port Albert in the Presbytery of Maitland.

THE Rev. Principal MacVicar preached powerful and appropriate anniversary sermons in St. James Square Church, Toronto, last Sabbath.

THE Presbyterian Church of Cass City, Mich., has extended a unanimous call to Rev. W. J. Smyth, B.A., Ph.D., of Oshawa. Dr. Smyth has declined the call. He has also declined the call to Somerset, N.Y.

WE notice by our Irish exchanges that Dr. Watters, of County Derry, Ireland, has been appointed Surgeon-Major to Lord Wolseley. Dr. Watters is brother-in-law of the Rev. William Anderson, of Rosemount, in the Barrie Presbytery.

IN reference to correction of an erratum in Assembly Acts, and Proceedings which appeared in our issue of 29th ult. Rev. K. F. Junor, writes, stating that the correction should read "Rev. K. F. Junor, on furlough," as he is not in receipt of allowance from the Foreign Mission Fund.

THE Rev. M. C. Cameron, B.D., preached anniversary sermons in Woodland Presbyterian Church, which were interesting and instructive. Rev. Messrs. Cameron, Strath, Morris and others spoke at the Tea meeting Monday evening. The first named speaker gave an interesting Temperance address.

THE Rev. George Law, was inducted into the congregation of Belgium, in Presbytery of Matland, on the 21st of October. The Rev. A. Y. Hartley, presided and gave the address to the people. Rev. D. Bickell, preached and Rev. H. McQuarrie addressed the minister. At this meeting leave was granted to moderate in a call to the congregations of Dunganon and Port Albert on the 4th of November.

THE Presbyterian congregations of St. John N.B., held a united service in St. John's Church which was completely filled by an intelligent congregation. The sermon, an intensely interesting one, was preached by the Rev. Dr. Smith, of St. Andrew's Church. The clergymen present besides the preacher were Revs. Dr. Bennett, George Bruce, and T. F. Fotheringham, the two latter taking part in the services.

IN addition to sums already acknowledged the following have been received, per Rev. Dr. Reid, to aid in purchasing a mission steamer for Rev. H. A. Robertson, Eromanga: J. Fullerton, Toronto, \$5; Widow's Mite, \$10; Florence Sabbath school, \$1; Friend, Toronto, \$5; Toronto West Church Sabbath school, \$7.51; Oakville per Miss Nisbet, \$17; T. Rutherford, Galt, for Bibles and books, \$100; Members of Knox Church, Ottawa, \$10.

THE Rev. D. James, of Midland, and Miss Margaret Ann McCosh, of Orillia, were married at Paris on Wednesday, the 29th ult. On their return to Midland a very pleasant welcome was extended to Mrs. James by the members and adherents of the congregation, a number of whom met on Friday evening last at the residence of Mr. and Mrs. James, and after expressing their congratulations, presented to them a substantial token of their good will, in the shape of a handsome china tea service, and a beautiful silver tilting ice-pitcher.

ON the evening of the 10th inst, a large number of young people of the congregation of Willis Church met at the residence of the pastor, the Rev. K. Fairbairn, B.A., and presented him and Mrs. Fairbairn with a beautiful sofa and a large easy chair, accompanied by a very kind and appreciative address, signed by D. M. McKinley, on behalf of the congregation. The pastor replied briefly, stating that the value of the present and the feeling that prompted it were highly appreciated, and would serve as a very great encouragement to both of them, to labour more earnestly than ever for their spiritual welfare, and that his sympathies and feelings were drawn out every year more and more in the interest of the younger portion of his congregation, whose services were always indispensable for its welfare and prosperity. After thoroughly enjoying themselves in various ways the meeting was closed by singing a hymn, and reading a portion of the Word of God and prayer.

PRESBYTERY OF STRATFORD.—This court met in Knox Church, Stratford, on the 11th inst. There was a good attendance of members. The question of marriage with a deceased wife's sister was considered, and after a discussion of the arguments for and against, the following resolution was almost unanimously adopted. The Presbytery in coming to a judgment on the report of the General Assembly's committee on marriage with the sister of a deceased wife approve the first and third resolutions of said report and in the mean-

while give no judgment on the second resolution. These resolutions are as follows: 1. That the Mosaic law of incest is of permanent obligation and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word. 2. That the proposition contained in clause third, viz., a man may not marry any of his wife's kindred nearer in blood than he may of his own, is, in the opinion of the Committee, not sufficiently sustained by the authority of Scripture. 3. That church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt and wife's niece. The remittance of the aged and infirm Ministers' Fund was again considered, but judgment was deferred till next meeting. A committee consisting of Messrs Wright, Panton, and McPherson and Mr. Hamilton was appointed to prepare a list of questions on the state of religion, to be sent down to sessions who shall report to Mr. Boyd before the first January so that these reports may be considered by the Presbytery on the 14th January which day was set apart for that purpose. The Presbytery adjourned to meet in the same place at ten a.m., on 13th January, 1885.

PRESBYTERY OF OTTAWA The Presbytery of Ottawa met on the 4th inst. There were present nineteen ministers and four elders. Several conveners of missionary deputations gave in their reports which were received and adopted. It was felt that the results from missionary meetings were not satisfactory considering the time and expense and toil connected with holding them. A motion was submitted and agreed to, appointing Messrs. Dr. Moore, Farries, White and Whillans a committee to devise a more efficient method of evoking the liberality of our people. The deputation appointed at the October meeting to visit Plantagenet gave in their report, which was received and adopted. The report on French work was submitted by Dr. Moore and its items considered *seriatim*. Several recommendations were adopted relating both to school and church work within the bounds. It was agreed to continue the several missionaries in their respective fields, viz.: Messrs. Ann, in Ottawa; Vernon, in Masham; Matthieu, in Namur; and Vernier in l'Ange Gardien, Perkins and Ripon. Mr. Vernier made some interesting and encouraging statements concerning the work in his field. The Rev. Mr. Tait, of Fitzroy and Torbolton, who tabled his resignation at a former meeting of Presbytery was present, and also a representative of his congregation. After hearing Mr. Tait and the representative it was agreed to accept the resignation and appoint Mr. Bennett to declare the pulpit vacant on the second Sabbath of December and that thereafter Mr. Bennett be interim moderator of session. Mr. Farries submitted his Home Mission report. He referred to a deed of church property handed to him by Mr. Gill, of East Templeton, in which the name of the body to which the property was deeded was incorrectly designated. Messrs. Drs. Moore and Thorburn were appointed to see that this error is corrected. Mr. Farries called attention to the need of putting forth strenuous efforts to secure the success of the Augmentation Scheme in accordance with the regulations laid down by the General Assembly. In the course of the discussion the case of New Edinburgh that had been overlooked in the visitation of last year, was brought up. The report submitted by the convener of the committee to visit the congregation was received and adopted and a motion made to place it on the list of supplemented congregations was negatived. Deputations were appointed to visit all the supplemented congregations within the bounds. Messrs. Dr. Moore, Farries, Herridge and Armstrong were appointed a committee to arrange for visiting the self-supporting charges within the bounds. Messrs. Dr. Moore and Herridge were appointed a committee to secure the execution of the deed in connection with the South Indian Church site. Mr. Thomas Melville Hardie, B.A., was certified to college as a student of the first year in theology. A conference on Sabbath schools was held in the evening. Mr. John Hardie, elder, read an interesting paper on "Christian Liberality in Sabbath Schools," for which he received a cordial vote of thanks. Several members of Presbytery and others took part in the conference.—JOSEPH WHITE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 4th inst. Rev. P. Nicol reported moderating in a call from Weston and Woodbridge to Rev. Walter Reid, minister without charge; salary promised \$900. The call was sustained, put into his hands and accepted by him. His induction was appointed to take place at Weston on the 15th inst., the Moderator to preside, Rev. A. Wilson to preach. Rev. J. Pringle to deliver the charge, Rev. R. D. Fraser to address the people, services to commence at two o'clock, p.m. A letter was read from Rev. J. Murray, prolator, accepting the call from Streetsville; and the provisional arrangements (previously reported) for his ordination on the 10th inst. were confirmed. Rev. J. Dick reported moderating in a call from Richmond Hill and Thornhill, in favour of Rev. J. W. Cameron, of Laskay and West King; salary promised \$500, with a manse. Mr. Dick's conduct in moderation was sustained, but in view of the limited number of signatures to the call, it was sent back under Mr. Dick's charge, that opportunity might be given for additional signatures, with instruction also to the congregations to appoint commissioners who may appear for them at the next ordinary meeting of Pres-

bytery. The General Assembly's remittance marriage with a deceased wife's sister was read in Presbytery, as also the report of the Assembly's Committee thereon. Following this it was moved by Rev. A. Wilson, and seconded by Dr. Gregg, that this Presbytery having considered the remittance marriage, do now approve of the finding of the Committee whose report has been sent down respecting incest; but disapprove of that respecting marriage with a deceased wife's sister, and their recommendation as to the exercise of discipline in regard to marriage with a wife's sister, wife's aunt, and wife's niece. In amendment it was moved by Rev. Principal Caven, and seconded by Rev. H. M. Parsons, that the Presbytery, without committing themselves to an approval of the entire argument presented in the Report in favour of allowing marriage within the degrees to which attention is specially directed, give their judgment in favour of the conclusions to which the Report comes. In further amendment it was moved by the Clerk, and seconded by Rev. John Smith, that the Presbytery delay pronouncing judgment on this matter in the meantime, and resolve to consider again said matter at a future meeting, in the hope that a larger number of members will then be present. The sense of the house was taken on this latter amendment, when a majority voted in its favour. It was then moved and agreed to, that the Presbytery should resume the consideration of this matter at its meeting in January, as also that the votes on it shall be taken at said meeting, and at half-past three o'clock, p. m. Agreeably to a resolution passed by last General Assembly, the following were appointed as the Presbytery's Committee on the State of Religion, viz., Revs. R. P. Mackay, convener, G. M. Milligan, R. D. Fraser, E. D. McLaren, and Messrs. Joseph Gibson and Robert Lee, to report in the first place to the Presbytery, and in due time. The next ordinary meeting was appointed to be held in the usual place on the 2nd of December, at eleven o'clock, a. m.—R. MONTEATH, *Pres. Clerk*.

OBITUARIES.

PHILIP PEEBLES.

We have to record the death of one of the noblest elders of our Church, Mr. Philip Peebles, of Quebec, who died in that city on October 15th, aged eighty-three years and eight days.

Mr. Peebles was a native of Pittenewem and though his father was an elder in the Church of Scotland, went with his mother's friends to the church of the saintly Donald Frazer, of Kennoway. When a young man he became connected with the gas works at Newburgh and in 1843 came to Halifax, N. S., taking charge of the gasworks there. In 1851 Mr. Peebles removed to Quebec, becoming manager of its gas works a position which he resigned some three years ago. In Halifax he had been an elder in Poplar Grove Church and in 1854 was elected to the same office in Chalmers' Church, Quebec, having been Superintendent of its Sabbath school for three years previously. During these more than thirty years of eldership, Mr. Peebles has been widely noted for his deep interest in the cause of Christ. The spiritual well being of his congregation and of his Church ever being near his heart while he lived to assist and to encourage his minister. Out of his modest savings of a life of industry and thrift, Mr. Peebles has bequeathed \$2,000 to Morrin College, Quebec, \$1,000 to the Presbytery of Quebec for French work within its bounds and \$500 to the Foreign Mission Board. He will be greatly missed from our General Assemblies of which he was frequently a member, and will be long remembered by a wide circle of attached friends. He leaves behind him a widow, with children and children's children.

KATE LAZIER.

A RECENT number of THE PRESBYTERIAN contained a brief notice of the death of Kate Lazier, the beloved wife of the Reverend James M. Boyd, B.D., of Beauharnois, Que. She left the manse, bidding a fond adieu, but what proved a last and sad farewell, to her husband and only child (a fine promising boy of nine years) on Tuesday, the 14th of October, in the full vigour of health and in good spirits, accompanied by her brother-in-law on her way to Prince Edward County, where her parents reside, for a visit. After staying from Wednesday evening till Saturday morning in Kingston with her relatives there, she proceeded by boat to Northport, on the Bay of Quinte, the old homestead. On Monday she wrote a most affectionate letter to her husband, telling him of her safe arrival, and how well and happy she felt to be with her father and mother once more. That letter reached her husband on Tuesday the 21st ult., just a week after her departure, and relieved him of any anxiety he may have felt about the journey, but how terrible and overwhelming must have been the shock when a telegram was put into his hand the very next hour that his worthy, devoted wife was dead. On the evening of the day her letter was mailed she complained to her mother of a sudden dreadful pain in the back of her head. She was removed to bed directly, a doctor was summoned, and in fifteen minutes was by her side, but without avail, as she was already unconscious and never rallied, but passed away before the morning broke. Death was caused by cerebral hemorrhage.

Mrs. Boyd was the eldest daughter of John N. Lazier, of Northport, County Prince Edward, the son of an old and highly respectable U. E. Loyalist and Presbyterian family. A man of large means, he afforded his family (the deceased and Mrs. R. F. McDonald, of Kingston,) good opportunities for cultivating their musical and artistic tastes, at the same time bringing them up in the good old paths of religion and virtue. It is a melancholy privilege to the writer, long and intimately acquainted with the family, to say of the deceased that from her girlhood she evinced a serious disposition and an interest in Divine things, uniting at an early age with our Church at Demorestville, and being faithful but enthusiastic worker in Sabbath school, in the service of praise, both by voice and instrument, and also assisting in many social and practical ways to the temporalities of the congregation.

Nearly twelve years ago she became the wife of Mr. Boyd, then recently settled as minister at Demorestville and since then, there and later at Beauharnois, she proved herself in counsel and co-operation a helpmate to him, at the same time securing the good opinion and esteem of the Christian people. She was eminently possessed of a "meek and quiet spirit, which in the sight of God is of great price" and how ever inscrutable the providence that has stricken her down at such a moment, so full of present usefulness and future promises, surely it is all well, may all best, unspeakably best for the sweet spirit departed. For what does heaven exist but for such souls as hers, humble, faithful, devoted, purified washed in the blood and sealed by the Spirit of Jesus "the Resurrection and the Life" who still comes to assure the bleeding hearts and the desolate spirits, saying, "I am come that ye might have life and that ye might have it more abundantly," and "whosoever liveth and believeth in Me shall never die." Wherefore be ye also ready for in such an hour as ye think not the Son of Man cometh. J. McM.

CIVIL AND RELIGIOUS LIBERTY IN MONTREAL.

THE CHINIQUY RIOTS.

A Montreal correspondent thus writes: Your readers are doubtless ere this aware of the fact that Father Chiniquy held meetings in Montreal last week, and that the intolerant spirit of Romanism was manifested to such a degree that Russell Hall was so wrecked that no service could be held there on Sabbath. The meetings were transferred on Thursday and Friday to the Canning Street French Presbyterian Church, where riots again occurred and the police had to charge on the mob.

Mr. Chiniquy was announced to preach in Canning Street Church on Sabbath evening. It was rumoured late on Saturday that further police protection was to be refused. To ascertain the truth of the rumour the Rev. Mr. Cruchet, called on the Chief of Police and from him learned that Alderman Jeannotte, a tool of the priests and Chairman of the Police Committee, had issued orders that no protection was to be longer provided and consequently no police would be forthcoming on Sabbath evening, unless the Mayor of the city gave orders to the contrary. He then called on Mayor Bourdri of 12th of July fame, who, peremptorily declined to do anything.

About ten o'clock on Saturday night Dr. MacVicar, Messrs. Warden and Cruchet, called upon the Mayor at his residence, pointed out to him the possibility of bloodshed, and firmly demanded that the required protection be given. At first he declined, but these gentlemen refusing to listen to his bitter denunciation of Father Chiniquy asked if he was to dictate to the Presbyterian Church whom they were to permit to preach in their churches and throwing upon him the responsibility of bloodshed, if no protection were given, demanded his ultimatum, declaring that the meeting would take place and that if he as Chief Magistrate refused protection, other steps would require to be taken in self-defence.

He then modified his position and declined to give his ultimatum till Sabbath morning. These gentlemen immediately after waited upon the Chief of Police and called at the home of Alderman Jeannotte about eleven o'clock at night but failed to find him in. They returned to the Mayor early on Sabbath morning when he promised the desired protection for that evening. The evening came and the church was crowded to excess—standing room as well as seats—Dr. McVicar, Prof. Coussirat, Messrs. Dey, Warden and others remaining by the inner door watching the first signs of a disturbance. Outside for squares around a howling mob were gathered, while sixty policemen armed were drawn up in line before the church or trying to keep off the crowd. For an hour and a-half Mr. Chiniquy swayed and controlled the vast throng inside, keeping them spellbound as he poured forth a

flow of Gospel truth. The congregation quietly dispersed and Mr. Chiniquy was drawn in a carriage to his house accompanied by policemen amid the howls of the mob. A little later a large number of men formed into line waiting to attack Mr. Chiniquy's carriage, not knowing that it had gone off in the opposite direction. As we left the scene the Chief of Police was forming his men into line to disperse the mob, and attack them if necessary. And all this on a Sabbath evening in the Metropolitan city of the Dominion in this nineteenth century. What the result of the meetings yet to follow may be, God only knows.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov 30
1884.

TRUE WISDOM.

Prov. 8:
1-17

GOLDEN TEXT.—"I love them that love Me, and those that seek Me early shall find Me"—Ver. 17.

TIME.—B. C., about 990.

NOTES AND COMMENTS.—Vers. 1-3. Wisdom is here, as in the last lesson, personified, and these verses set forth his attitude in asking for a hearing from the children of men. What first of all, do we understand by "Wisdom?" Is it an attribute of God, or the person of the Lord Jesus Christ? both or either? Christ is the Wisdom of God, and the wisdom of God is manifested in Christ. "Cry" call aloud, by the Word of God, by the ministers of that Word, and by His providences, never louder than to day "High places:" in the most public positions. Wisdom is for all, so to all it is offered. There may be a reference to the "high places" of worship, and the assemblies of the people there. "Places of the paths:" "where ways meet:" "at the gates:" the places of mercantile, political and judicial gatherings. "At the doors:" the private as well as the public places of the city. The idea is, that there is no place in which the voice of Divine wisdom is not heard, and that those who turn away are without excuse.

Vers. 4, 5. "Men—sons of men:" to men of the highest position as well as to those of the common class. "Simple—fools:" those who are liable to be led astray, and those who have actually fallen into folly, or as the words are somewhat stronger than the original justifies, we may read for these "inexperienced, unsuspecting."

Ver. 6.—From this verse on we have set forth the advantages of listening to the voice of wisdom. "Hear:" used in this manner to demand attention, nine times in the Book of Proverbs. "Excellent:" lit. "princely things; things of the noblest character. "Right," or "straight;" as opposed to everything crooked, dishonest, disingenuous.

Vers. 7, 8. "Speak truth:" although the idea may include the utterance, it refers more to the inward relish for truth, meditates upon it and loves it. "An abomination:" a strong phrase; hated and hateful. "All the words of My mouth—righteousness:" true—nothing deceitful in what I say—promises or threatenings—"froward" or "distorted," "perverse," misleading.

Ver. 9.—"Plain to him that understandeth:" an apparent truism yet a deep truth. The mind enlightened by God that has sought and found wisdom from Him who is ready to give wisdom to all who ask, will understand all the teachings and utterances of Divine wisdom.

Vers. 10, 11.—"silver—gold:" here are things which men desire, for which they earnestly seek and labour, yet the "instruction" and "knowledge" of wisdom is better than these; "rubies:" some would translate, "corals," others "pearls," all the precious stones, stones of desire, lit. "pleasant stones," Isa. 54: 12 are not to be compared with wisdom, which is the one pearl of great price, Matt. 13: 46; not only these precious things but "all things desired," the possessions and the pleasures for which men long, none of these are "to be compared" to wisdom.

Ver. 12. "Wisdom—prudence:" wisdom, divine and heavenly, does not unfit a man for the right, practical duties of life; it the rather fits him for them. "Wisdom in divine things, may, does, dwell with prudence; in other words, the average man will be the better fitted for the duties of this life by being the possessor of true religion; "witty inventions," or sagacious plans.—Another aspect of the same truth; will know best how to do the business of this world, and of God's kingdom.

Ver. 13. Those who have "the fear of the Lord," will "hate evil," see Chap. 16: 6, and 1 John 3: 9-10, they instinctively shrink from everything that is sinful. Four things hated by wisdom are now mentioned, "pride, arrogance, the evil way, the froward mouth." These seem to cover the feelings, thoughts, actions and words; all these manifestations of evil, wisdom and her children hate.

Ver. 14. "Counsel:" proper direction in all circumstances; "sound wisdom:" not the wisdom of this world which is foolishness with God, 1 Cor. 3: 19. "Courage—strength:" this has been rendered as for me, my might is understanding; that is, with me understanding is strength. So Bacon says "knowledge is power."

Vers. 15, 16. This may be understood to say that not only in the lower, the ordinary walks of life, but in the highest, the office of kings and princes, actions must be governed by divine wisdom if there is to be prosperity and peace; not cunning, or intrigue, or political trickery, but righteousness and truth. Only in accordance with the eternal principles of righteousness can there be permanence for the powers of earth. See Dan. 2: 21, 4: 26-37.

Ver. 17. After hearing of all the advantages and blessings of wisdom, we ask, how shall we obtain it? and the answer is, by love. "I love them that love me." So said the Saviour. John 14: 21; and yet it is true that God

loved us when we were unloving and unlovely; and, as Faber beautifully says, God sometimes draws us to Him and fills us with love for Him, not that He may love us, that He always does, but in order to make us feel how He loves us. "Those that seek Me early," although this means diligently, earnestly, it includes the idea of youthful seeking. Let this be the lot of life and character; a new we now, at once, early, in the senses of the present time, diligently and earnestly seeking God, or are we the rather, seeking the things of the world?

HINTS TO TEACHERS.

Topical Analysts.—(1) What wisdom is. (2) The blessings wisdom gives. (3) How to get wisdom.

On the first topic, we have seen that wisdom is not simply an attribute, though a noble and a glorious one; wisdom is a person; speaking as a queenly woman, she gives divine messages and invitations. She addresses all classes of men that she may utter in all ears the sacred reasons of holy truth. She declares that her instructions are worth more than silver or gold or precious stones, that she loves them that seek her, and will reward their seeking by revealing herself to them. Without troubling ourselves to argue the identity of the "wisdom" of Solomon with the "Word" of John 1, we are sure that wisdom here sets forth the incarnation of all wisdom, the Lord Jesus Christ, and while in teaching we may not neglect what we may call the lower line of thought wisdom in the ordinary sense, we must especially dwell upon its manifestation in Him and as applied to Him and so, as we read verse by verse of the blessings which wisdom gives, of the reasons why we should accept wisdom and of how it is to be found, let us feel that all is especially true of Jesus Christ, the wisdom of God, manifested in the flesh.

On the second topic it will be well to quote a few other utterances of wisdom, outside the lesson portion. "Her ways are ways of pleasantness and all her paths are peace," and those who walk in them shall walk in the light and beauty of God's countenance, "long life is in her right hand and in her left riches and honour;" her instruction is far beyond the value of gold or silver or precious stones; all things that can be desired are not to be compared with what she gives. Still further—"Counsel is mine;" etc., Ver. 14, the highest and wisest counsel that shall guide our feet into the way of peace, and the man that walks by the counsel of wisdom shall assuredly arrive at all blessed results, and shall find his path growing brighter and brighter as he pursues his onward and upward course; and how divinely great are the blessings that Jesus Christ gives, blessings which lie right along the path of life, and end not there, but, unlike the silver and gold of earth go with the believer across the river, and have a more glorious fruition in the world to come.

On the third topic we may point to Ver. 17, the Golden Text of the lesson, and say that wisdom is to be found by seeking. Nor will the search be long or painful, for the Divine Wisdom is waiting to manifest Himself to those who look for Him, and He has never said to the seeking soul, "Seek ye my face in vain." Seek Him—where? anywhere, everywhere, "in the top of the high places—in the places of the paths—at the gates, at the entry of the city, at the coming in of the doors." He is not far from every one of us, Acts 17: 27. Seek Him early, seek Him diligently, earnestly, with the whole heart—Seek Him now. Do not forget to press the solemn lesson of Chap. 1: 24-32; there may be a seeking and a hearkoning that is too late—when the voice of invitation shall be lost in the stern voice of the judge, and there shall remain only "calamity," "fear," "desolation," "destruction."

INCIDENTAL TRUTHS AND TEACHINGS.

He is a wise man who seeks to know God. The wisest men are those who obey the voice of God. So the Christian believer, be he ever so ignorant of things of this world, is truly wise. The wisest men of science, have been, and are, believers. The beginning and the end of true wisdom is the fear of God.

The call of wisdom is to all men. Divine Wisdom seeks to win all to herself. This is the way. Walk ye in it. Greater far is spiritual than mere worldly wisdom. Main Lesson.—The knowledge of Jesus brings the highest blessings. John 17: 3; 1 John 1: 1-2; 5: 13-20.

THE British mercantile marine is composed of some 21,500 vessels, including 3,650 steamers, with an aggregate measurement of about 9,200,000 tons while that of France consists of about 2,900 vessels, including 700 steamers, with an aggregate measurement of 1,055,000 tons.

A GRAND exhibition of products of the colonies of the British Empire is to be held in London, under the auspices of the Prince of Wales, in 1885, for which special and liberal arrangements for exhibits from the Dominion of Canada will be made by the Department of Agriculture.

THE London aldermen have deposed from his office Bartholomew Binns, who succeeded Marwood as city hangman. Mr. Binns was drunk at one execution, was found travelling in a railroad carriage in a class superior to that for which he had a ticket, and was generally felt to be unworthy of his official position.

AN imposing sculpture of a lion was unveiled at Belfort the other day as a memorial of Col. Denfert Rochereau, who defended the town in 1870, and of Thiers, who saved it from annexation to Germany by threatening to renew the war sooner than sacrifice it. Belfort was the only siege in which the Germans were unsuccessful.

IT is said by *L'Echo Belge* that the society of Jesus includes a number of laymen, known as "Jesuits of the short robe," whose business it is to do the work of the society in civil life. Of this number are four out of seven members of the present Belgian Cabinet. They are affiliated to the society, and have taken the oath imposed by its rules.

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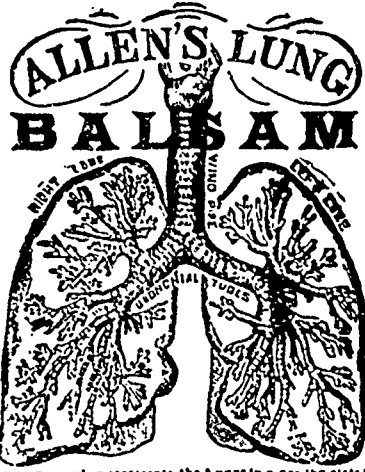
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WHAT IS CATARRH?

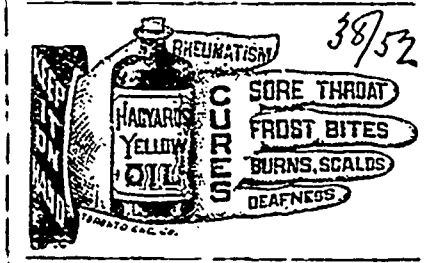
Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are: - Morbid state of the blood, as the blighted corpuscle of tubercle, the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

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Words of the Wise.

All unbelief is the belief of a lie.—Dr. Horatio Bonag.

THERE is no rainbow without a cloud and a storm.—J. H. Vincent.

An evil speaker differs from an evil doer only in the want of opportunity.

TRUE charity is the scope of all God's commandments.—Chrysostom.

THERE are two kinds of geniuses,—the clever and the too clever.—G. Brinley.

No fountain is so small but that heaven may be imagined in its bosom.—Nathaniel Hawthorne.

In this country every one gets a mouthful of education, but scarcely any one gets a full meal.—Theodore Parker.

A LIVING, lovable Christian is the best reply to infidelity the most powerful argument for the gospel.—Dr. Cayler.

THE more able a man is, if he makes ill use of his abilities, the more dangerous will he be to the commonwealth.—Demosthenes. To fear the foe, since fear oppresseth strength, lends, in your weakness, strength unto your foe.

And so your follies, fight against yourself. Shakespeare.

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THE delays of mercy are not to be construed the denials of prayer. "At the end it shall speak."

ONE true friend adds more to our happiness than a thousand enemies to our unhappiness.—Marie Eschenbach.

JOSEPH'S worth, not strife, brought him to the king's abode: "A stone fit for the wall is not left on the roo!"

Josephine Tyler.

It is with flowers as with moral qualities: the bright are sometimes poisonous, but I believe never the sweet.—J. C. Hare.

OUR faith is the centre of the target at which God doth shoot when He tries us: and, if any other grace shall escape untried, certainly faith shall not.—Spurgeon.

BE careful to get faith beforehand; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

LET us take care how we speak to those who have "fallen on life's field." Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

KNOW thy opportunity; prepare for it. Break stone, if it be your business, for the chariot-wheels of princes. You may be called to ride before the sun sets.—Providence Journal.

THE spirit of the world incloses four kinds of spirits diametrically opposed to charity the spirit of resentment, the spirit of aversion, the spirit of jealousy, and the spirit of indifference.—Bossuet.

LET no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reefs.—Joseph Cook.

WHEN thou who lookest on the woes of man, Be not disheartened at thy little means, Or ask, "How, Lord, can I do aught to aid?" Offer thy loaf, and God shall multiply To thee and them the gift of ready love.—A. D. T. Whitney.

MILLIONS of saints have lived upon the earth since the dawn of time; not one of all that great company has left behind him the slightest record of God's inconstancy amid all the varied experiences of his mortal life. "For ever, O Lord, Thy word is settled in heaven."—Anon.

GOD sometimes allows His faithful servants to be thrown into the hottest of fiery furnaces, but the flames only burn off their bonds, and loose them to walk therein with the Form of the Fourth. Be not faithless to avoid the flames. Believe steadfastly that you shall come forth without even the smell of scorching.—Anon.

WHEN I can bear opposition, calumny, contempt, hatred, and all manner of ill-usage, as infinitely less than my deserts, I may possibly be meek but not before. The religion of the Gospel is conversion by the power of God; therefore, whatever is mere nature, or the effect of natural power, necessarily comes short of it.—Rev. T. Adams.

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But the thousands of analyses, many of them by the most celebrated chemists of the world, the most searching scrutiny by scientific bodies in this country and Europe, the exhaustive tests before the juries of competitive and industrial exhibitions, and all the minute and prejudiced investigations by rivals and their chemists in the endeavor to find something upon which to base the shadow of a fault, have had but one result, to more fully determine and establish the fact that the Royal Baking Powder and all its ingredients are absolutely pure and wholesome. All reputable chemists, and all but the most ignorant makers of the low test, short weight, lime, alum, and other impure powders, long since ceased to examine the Royal Baking Powder to find anything impure or unwholesome in it.

While the Royal is proud of these unimpeachable endorsements, and highly gratified at the perfect result which it has, by the aid of the most competent chemists, the adoption of every available invention, and the expenditure of great sums of money, been able to accomplish, its greatest pleasure arises from the fact that its labors have been parallel with those great interests of the public sought in the protection of the lives and health of the people.

The gravity of the danger to the consumer from the many impure and unwholesome baking powders of the market is but faintly appreciated. The small amount of injurious substance imparted to the system at one time in the use of such powders is unnoticeable. They are therefore continued by the consumer in ignorance of the serious results sure to follow from the accumulated effects. This slow, insidious poisoning, because unapparent, is more dangerous than a larger dose at once. All the baking powders upon the market, except Royal, have been found to contain lime, alun, terra alba, or other ingredients that injuriously affect the health of the consumer.

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Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidity. With it you can make a beautiful rug in a few hours that would require weeks of labour with a loom. You can make a splendid pair of mittens in two or three hours. You can make hoods, ties, lap robes, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen) to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont., P. O. Box 547. Sole Manufacturer of the Novelty Rug Machine.

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MEETINGS OF PRESBYTERY.

LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m.

BROCKVILLE.—In St. John's Church, Brockville, on Tuesday, second December, at three p.m.

WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.

OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, October fourteenth, at half-past one p.m.

OWEN SOUND.—Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m.

BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.

MATLAND.—In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.

PARIS.—In Princeton, on Tuesday, December sixteenth, at eleven a.m.

SAUGERN.—In the Presbyterian Church, Mount Forest, on the sixteenth December next, at eleven a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, sixteenth December next, at ten a.m.

PETERBORO.—In St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.

MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.

KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 15th, at half-past seven p.m.

TORONTO.—In the usual place, on the first Tuesday of December, at eleven a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, first Tuesday in February, at ten o'clock a.m.

CHATHAM.—At Windsor, on second Tuesday of December, at ten a.m.

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This powder never varies. A marvel of purity, strength, and whole-someness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

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STOTT & JURY, "The Druggists."

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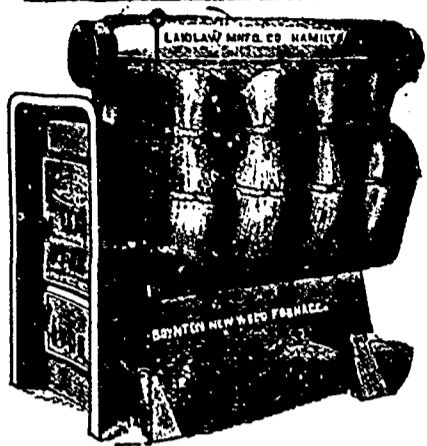
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Wanted, any quantity of roll or tub butter. Highest price paid if really choice. Can be sent by express or otherwise. Dairy men, or others, address LAWSON'S ITALIAN WAREHOUSE, 509 Yonge St., Toronto.

AT AUCTION!

SEVENTH

TRADE SALE

BY

Wm. Thomson & Co.

The subscribers have determined upon offering at auction in their warehouses,

ON THURSDAY, 27TH NOVEMBER, 1884,

A VERY LARGE ASSORTMENT OF

EARTHENWARE, CHINA, and GLASSWARE,

Mainly of this season's importations, consisting of ALL THE NEW SHAPES AND DESIGNS of many leading manufacturers in GREAT BRITAIN.

They announced the fact of their discontinuance of the travelling system in connection with this department of their business, and to confine it as far as practicable to orders for DIRECT IMPORTATION to this they will adhere. but in order to introduce their NEW SAMPLES specially selected and set apart to themselves, have resolved upon their introduction in the manner above indicated.

Should prices at all warrant sale by auction for spring delivery, an opportunity will be afforded to intending purchasers in this way.

Either before or after this sale SAMPLES can be inspected and orders received to arrive. In order to make this sale SPECIALLY ATTRACTIVE, they also intend offering from their HARDWARE DEPARTMENT the following goods, viz:

- Plated Dinner and Breakfast Cruets, Pickle Jars, Butters, Marmalade and Biscuit Jars, Spoons and Forks, Butter Knives, Pickle Forks, Children's Sets, Bread Knives and Boards, Salad Sets, Call Bells, Table Mats, Tea Trays and Waiters, Egg Beaters, Basting Spoons, Fire Shovels, Brushes, etc., etc.

The sale will be conducted as on former occasions by MR PETER RYAN, Auctioneer Terms Liberal and at Sale. Sale to begin punctually at 10.30 a.m.

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