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The Canadian Presbyterian

TORONTO ENGRAVING CO.

Vol. 14.—No. 43.
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A rebate of ten per cent. is allowed clergymen and their wives.

These steamers have saloon, music room, smoking room, staterooms and bath rooms amidships, where but little motion is felt, and are handsomely fitted up, and they carry no cattle.

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Scientific and Useful.

COFFEE CAKE.—Mix well together, one p of sugar, one of molasses, one of butter, and one of strong coffee, and four well-beaten eggs; stir into this five cups of flour, in which a tea-spoonful of soda has been mixed, and finally a cup of chopped raisins or English currants, and bake in a hot oven.

FRESH PRESERVES.—Canned peaches and pears can be quickly made into a delicious fresh preserve, when removed from the jar for use in the winter, by adding about as much more sugar as was used in the first place, and boil slowly three-quarters of an hour or a little longer.

BEEF FRITTERS.—Beef fritters are nice for breakfast, chop pieces of steak or cold roast beef very fine. Make a batter of milk, flour and an egg, and mix the meat with it. Put a lump of butter into a saucepan, let it melt, then drop the batter into it from a large spoon. Fry until brown, season with pepper and salt and a little parsley.

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price. \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturer, 105 Yonge St., Toronto, Can.

QUINCE JELLY.—The parings may be boiled with the fruit, as the richest portions are next the skin; but it is best not to use the cores, as the mucilage around the seeds is not good for the jelly. It is more economical, and it will not hurt the jelly, to use some apples. Cook the apples and quinces in the same water and strain the juice of both fruits, then add sugar to the strained syrup, bulk for bulk without weighing. Let it simmer until the jelly point is reached.

APPLE DUMPLINGS.—Make a crust as for pies. Pare and core the apples, then fill them with sugar and butter and roll each in a piece of crust sufficient to cover it well, folding it over neatly on the top. Bake in a well-buttered tin half-an-hour in a quick oven, or boil one hour tied in separate cloths. Keep the water constantly boiling. To be eaten with hard and soft sauce.

BILIOUSNESS.—When the Liver does not act promptly the bile accumulates in excess in the blood, causing yellow eyes, sallow skin, sick stomach, diarrhoea, etc., and the sufferer is termed Bilious. Burdock Blood Bitters regulates the Liver, Stomach, Bowels and Blood, curing Biliousness.

PRUNE PUDDING.—A delicious prune pudding is made by stewing a pound of prunes till they are soft, remove the stones, and add sugar to your taste, and whites of three eggs beaten to a stiff froth. Make a puff paste for the bottom of pudding dish. After beating the eggs and prunes together till they are thoroughly mixed, spread them on the crust. Bake for half-an-hour, or until you are sure the crust is done.

APPLE MARMALADE.—Sour apples should be selected for apple marmalade. Peel, core and cook slowly in little water until it is a thick pulp. Measure the pulp and return to the same kettle. To each pint of pulp take one pound of sugar. Melt the sugar into a thick syrup; pour into the apple pulp; stir and cook until thick. Take up in small bowls. Marmalade made in this way will, in a week or two, be firm enough to cut with a knife.

ASK fifty ladies in succession what perfume they consider the most delicate, the most pure and salubrious, the most fragrant and in all respects the most desirable, and forty nine of them will answer, Murray & Lanman's Florida Water.

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Almost a Specific for Consumption.

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And they will tell you unhesitatingly

"Some form of Hops!!!"

CHAPTER I

Ask any or all of the most eminent physicians:

"What is the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, Bright's disease, diabetes, retention, or inability to retain urine and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Buchu!!!" 26/52

"Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you

Mandrake! or Dandelion!!!

Hence, when these remedies are combined with others equally valuable. And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no diseases or ill-health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER I

"Patients"

"Almost dead or nearly dying"

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Women gone nearly crazy!!!!

From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excruciating pains of rheumatism, inflammatory and chronic, or suffering from scrofula.

Erysipelas!

"Salthum, blood poisoning, dyspepsia, indigestion, and in fact, almost all diseases of the blood!"

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It is purely vegetable. For children it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina Avenue and Nassau Street, Toronto.

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- Hot and dry skin?
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- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifteen rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is one every day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARRER'S MASSAGE CURE has cured the worst cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, OCTOBER 21st, 1885.

No. 45

"In every respect a credit to the Presbyterian Church in Canada."
Barrie Gazette.

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G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE first American Cardinal of the Roman Catholic Church has finished his long and active life. He was held in high respect by his priests and people, and a number outside the pale of the Catholic Church have paid tributes of respect to his personal worth. For days his remains lay in state in New York Cathedral and many thousands of all ranks went to view the lifeless form. No effort was spared to make the funeral ceremonies as imposing as possible. Very sensibly the deceased dignitary left a request that there should be no barbaric profusion of floral offerings in connection with his obsequies.

SANBALLAT and Geshem, says the *Interior*, are everlastingly trying to get our assemblies and our Church to stop work and come down into the valley of Ono and get up some new scheme, to run some special side-issue, to chase some particular fox. THE CANADA PRESBYTERIAN calls for more missions and less politics. The same for us. Here is our great work to be done, and our Church really has no time to fool away, and no time to waste. Let us alone. "Why should the work cease whilst I leave it and come down to you?" There was a farmer who spent all the spring-time chasing squirrels and shooting crows for fear they would dig up his seed-corn and the result was that he did not plant any.

THE Presbytery of New York at its last meeting unanimously adopted a well-digested plan of evangelistic work for the autumn and winter. The Presbytery is divided into six groups, in each of which churches are selected for special work for the month of November. Six other churches will be occupied in December, and six others in January, and so on, until all the churches have taken part in the movement. The pastors will be aided in their special services by four other pastors, and such other ministers as they may invite. Lay workers will also be assigned to each church where the special efforts are made. The design of these services is to reach the masses and bring them to Christ, and at the same time to quicken and revive professing Christians. The Presbytery will meet for several days of prayer in the last week in October before beginning the work.

THE dreadful epidemics that have this summer proved so fatal are at length showing signs of abatement. Cholera in Spain and in Italy and small-pox in Montreal are not claiming so many victims as they did a few weeks ago. The former disease still lingers in the Southern provinces of the Iberian Peninsula, and returns from Palermo show that it continues its ravages in Sicily. Sanitary science and common-sense have had to battle strenuously with ignorance and superstition; but the desolation caused by these terrible scourges has done much to dispel obdurate prejudices. People will pay more attention to cleanliness and to the cultivation of healthy surroundings than formerly, and the stupid aversion to vaccination has received its death-blow. Religious processions carrying images through the Montreal streets, with the approval and countenance of intelligent Church dignitaries are, however, at least suggestive.

UNDER the caption of "A False Move in Canada," the *Christian Leader* says: We regret to observe that a sinister attempt is being made to disparage the work

of French Evangelization in Canada conducted by the Presbyterian Church of the Dominion. Some urge that the planting of missions among the settlers in the North-West ought to be preferred. Both duties should be attended to. It would be an evil day for the Canadian Presbyterians were they to give up their efforts to carry the Gospel into every French Canadian home at present under the domination of priestcraft. Self preservation, to speak of no higher motive, ought to impel the Protestant Churches of Canada to still more earnest endeavour in the work of rescuing the victims of Rome from spiritual bondage. We suspect that politicians, ruled by low motives of expediency, are at the bottom of the attempt to stop the work.

THE troubled state of affairs in the Balkan Provinces still continues, and many in a position to form an opinion are apprehensive that war is near. Excitement in Bulgaria, Servia and Greece continues unabated. The massing of armed men and munitions of war goes on uninterruptedly. The Sultan is concentrating his hordes at strategic points, waiting and ready for what may occur. All effort and hope for a pacific settlement of the existing difficulty have not yet been abandoned and it is possible that for the present the war cloud may be again dispelled. The Great Powers are interestedly watching the progress of events and, if report is to be relied on, Russia is in a quiet way giving the Roumelians and Bulgarians all the aid she can. For the present, Great Britain is not immediately interested in the direction events are taking, though she is closely observant of what is transpiring.

THE annual meeting of the Provincial Woman's Christian Temperance Union was held in London last week. Delegates from every part of the Province and also from Quebec were in attendance. The general and local reports were particularly interesting and encouraging. Much earnest and persevering work has been done in the past by this devoted agency. Its influence for good is steadily extending and the excellent results following its labours show that the women engaged in this moral crusade are not labouring in vain. Special attention is wisely directed to the duty of training the young both at home and in school in the principles and practice of Temperance. On Tuesday evening an enthusiastic public meeting was held at which the Rev. J. A. Murray, of St. Andrew's Church, London, and Dr. Ryckman, on behalf of the local Ministerial Association, extended a cordial welcome to the delegates and made rousing speeches in favour of the cause in whose interests they were convened.

THE Toronto Y. M. C. A. held its annual meeting last week. From the reports presented it appears that this most important Christian agency is steadily and perseveringly doing a good work. It embraces many departments of usefulness. Young men in boarding-houses are looked after with considerable care, as will be seen from the fact that to such houses during the year no fewer than 13,608 visits were made and in addition 4,041 visits to hotels are returned. Police-stations, fire-halls, railway-stations, etc., were also visited with commendable regularity. The frequent and regular religious meetings and Bible classes, besides special evangelistic efforts, bear testimony that much earnest work has been done during the year to benefit a large and important class of the community. Nor are the good workers connected with this institution forgetful of the claims of the strangers within our gates. The Chinaman and the Italian are cared for and special classes are maintained for their benefit and are largely taken advantage of by the foreign element for which they are designed. It is intended to dispose of the present building and erect a new one. The membership of the Y. M. C. A. ought to be much larger than it is.

THE following is an extract from a remarkable manifesto which has been issued by the Church men's Disestablishment League. "We, who represent the rank and file of the clergy, can now no longer

keep silence, and if the issue is to be Church defence and no reform, or Disestablishment and reform, we must in our turn, as really representing and in touch with the people, call upon the electors as Churchmen only to vote for Disestablishment candidates. For in demanding Disestablishment we are asking the arbiters of the next election to abolish the traffic in livings, with its hideous train of clerical agents, family jobs, and disreputable purchasers, and with purchase in the Church to sweep away donatives and sinecures and other abuses. We would also remind the electors that the time has fully come to disestablish and disendow the private patrons (lay and, still more, clerical) and to give popular representation and extended self-government to the Church, with freedom from Parliamentary interference. Moreover, a disestablished Church could no longer be content with the present episcopal ideal of an aristocratic potentate, with a palace, a princely income, and a London season. Nor will it allow the continuance of the present disproportion of work and pay in the administration of ecclesiastical revenues, nor the alienation of the revenues of cathedral establishments and of city churches and charities from the great centres of population. We have, therefore, no hope of reform of the Church by the Church (for it is in the hands of those who would be dispossessed by reform), and we are, in view of the elections, resolved to appeal to the people to save and defend the true Church of England and its work from its self-instituted and so-called friends and defenders.

AFTER the outburst of enthusiastic admiration with which Professor Drummond's "Natural Law in the Spiritual World" was at first received, the critics are now settling down to a calm investigation of the positions assumed by the young and brilliant scientist. Professor Watts, of Belfast, has been lecturing on the remarkable volume. The following is a specimen of the way in which the Belfast professor deals with the theories of his Scotch confrere: It is only by overlooking the indissoluble relation of law to the nature of the substance with which it deals that one can hold that while the two ends of a substance are diverse the laws of their activities are identical. So long as the qualities or attributes of any substance, whether natural or spiritual, determine the law of its activities, so long must genuine science reject the doctrine that diverse substances can be governed by one and the same law. This one scientific principle is fatal to the entire theory of this book as it is subversive of the so-called "scientific principle of continuity" on which it rests. On no principle known to science, or conceivable even by "the scientific imagination," can there be evolved out of the same substance the essentially diverse phenomena of matter and spirit; and on no principle known to philosophy, or admissible by common sense, can there be devised a law which shall give expression to the modes in which these essentially diverse substances act. Losing sight of this essential diversity, our author has placed matter and spirit in the same group, and made proclamation that they are under the same law. But as the two "notions," matter and spirit, with which he was dealing embrace all classes of being in the universe, the "notion" under which he has embraced them can be no other than being conceived as divested of everything save a mere nominalistic existence. A concept which embraces "matter at one end and spirit at the other" admits of no other predicate, and, eschewing all qualities and attributes, rules itself out of the empire of all law, whether natural or spiritual; and a law which is equally applicable to, and predicable of, the modes in which the two ends of this universal concept act, must be as destitute of all the attributes of law as the concept itself is destitute of all the distinctive characteristics of matter or of mind. How it was that such a law, generalized out of all legal existence, managed to transfigure our author's theology is certainly "more than a problem"; and how the introduction of this shadowy unreality into the realm of theology is, as our author claims, to revolutionize that science and recast all creeds, and, as an umpire, decide all controversies, one is at a loss even to imagine.

Our Contributors.

A SHORT ADDRESS TO THOSE PEOPLE WHO LIVE IN THE PAST.

BY KNOXONIAN.

One day seven years ago you took your dinner. It may have been a very good meal; but it does not strengthen you for this afternoon. If you tried to work this afternoon on the strength of that seven-year-old meal you would not feel very frisky by the time sunset came round. A seven-year-old meal does not satisfy one's appetite or brace one's nerves or keep one's temper sweet or put one in good working trim. A seven-year-old meal may have been good for all practical purposes at the time it was taken but it is a failure at the end of seven years. "Wife, is the dinner ready?" you sometimes say in accents not quite so sweet as those in which you used to address that excellent lady in courting days. What would you think if she sweetly replied: "My dear, I gave you dinner seven years ago?"

When you came out to this country you wore on Sabbath a blue swallow-tailed coat with brass buttons. Your head—perhaps a rather hard one—was adorned with a stove-pipe hat nearly two feet long. You remember the old hat and coat. You would hardly put them on now if wearing them one Sabbath elected your favourite candidate or raised the price of wheat to a dollar a bushel. Your wife wisely put the coat into a rag carpet. The children gathered chips in your venerable tile for years. You wear good Canadian tweed now without such adornments as brass buttons. You are quite a modern man so far as your personal appearance is concerned.

Now why should a good sensible man like you try to live on past religious experiences? To suppose that your soul can prosper on the experiences of twenty years ago is not more reasonable than to expect that your body will be sustained by the food you consumed twenty years ago. Now let us come to close quarters on this question and examine some of the sayings which indicate that people are trying to live on old religious experiences.

"We used to belong to a large and influential congregation." Well, what of it? Perhaps the only reason in the world why the congregation was large was because nearly all the people in that community were Presbyterians. Nobody may have deserved any credit because the congregation had a large membership. The people were there and they simply went to their own Church. Perhaps the population was growing rapidly and the congregation grew along with it. Possibly it grew *in spite of* inefficiency. Such things do sometimes happen. Be that as it may, there is a painful contrast between your present and your past ecclesiastical surroundings. Perhaps you now worship in a mission station or small congregation that has hard work to keep in existence. Well, the best way for you to show that the large congregation did you good is to work heartily, loyally, hopefully, prayerfully in the small one. Work and pray so that everybody will say: "It is easily seen that man got a good church training wherever he was brought up." That is the right way to do credit to the old Church at home. If you don't do anything but talk about the old church, sensible people will conclude the old church never did you much good. Some people may even hint that you are no great credit. Show how much the large congregation did for you by helping on the new one.

"We used to sit under a very able minister." That certainly was a very great privilege. Next to godly parents an able, earnest Gospel minister is perhaps the greatest blessing. Your old minister whose voice you can still hear has gone to his reward. The Master called him up higher. Could he come down and speak to you again about church matters what do you think he would say? If he was the man you describe him to have been, almost the first thing he would ask you is whether you are helping your present minister. And if you told him you never could listen to anybody since he left he would feel heartily ashamed of you. He would tell you he was very much disappointed in you, as he had hoped that you would grow up a warm-hearted, working Christian, giving a helping hand to every good cause but especially to your pastor. That is exactly what the old veteran would say if he was the kind of a man you say he was. Oh, ye men who live in the past, will you ever learn

that the best way to honour the memory of your old minister is to help the new one? Will speaking about McDonald of Ferintosh help on the good cause in Canada? Did the Gospel that McDonald of Ferintosh preached to you turn you into a sour, sneering faultfinder? Did the ministry of the Apostle of the North merely make you a crank? If so, you are no credit to the Apostle of the North and the sooner you drop his honoured name the better. Some of you used to hear the sainted McCheyne, did you? Then show McCheyne's spirit. The most cranked, crooked, stubborn, conceited, useless piece of Presbyterian clay I ever knew used to begin a diet of sneering and fault-finding many years ago by piously observing that he "used to hear McCheyne." I hope he has more of McCheyne's spirit now, though it is not very likely. There is a man somewhere in this country who, when under influences more spirituous than spiritual, always boasts that he used to "sit under Chalmers," and could never listen to anybody since. If Thomas Chalmers could revisit this sphere he would not feel particularly proud of that man. Fancy a man saying that he used to sit under Chalmers or Guthrie or Candlish or Cooke or Edgar or Norman McLeod or McDonald of Ferintosh, or some other great preacher, and then showing how much these preachers did for him by giving ten cents to send the Gospel they preached to the heathen!

"We used to have very impressive Communion seasons in the good old days. We never have such refreshing seasons now." This is a complaint quite frequently heard. Making all due allowance for the fact that the Lord's Supper used to be dispensed but once a year in many congregations, and that it is now dispensed in many every quarter, there may still be some ground for this complaint. It is a fact that the week-day services are fewer in number and do not seem to be considered so important as they once were. But whose is the fault? If the people will not attend two services would they attend six? It has never been shown that a session lessened the number if the people attended. When you say that Communion services are not so impressive as they were, may not the change be in *you*? When did these solemn occasions make such a deep impression upon you? Was it not when you became a Christian and your heart was warm, your zeal ardent, your love strong? Instead of growing in grace you have been growing backward spiritually and now you blame the Church for your spiritual declension. One thing is clear. There is no reason why a Communion season should not be as profitable now as Communion seasons ever were. Can it be possible that some ministers who have no sympathy with the Presbyterian Church slight the ordinance? The minister who does so is unfit for the Presbyterian service and should never have had a place in the Church.

"Preaching has not the fervour and power now that it had in the past." This complaint is becoming painfully general. Some of the best people we have speak more of the sermons they heard thirty years ago than of sermons they now hear from some who are called "leading men in the Church," and rate themselves so. But this question must be left over for another address.

Remember, you good people who try to live in the past, that the essentials are everywhere and always the same. The Sabbath is the same. The Bible is the same. The Gospel is the same. The promises are the same. Stop groaning about the past and try to make the present better. There is no reward for a man who can do no better work than speak about his grandfather.

PRESBYTERIANISM IN ENGLAND.

ITS REVIVAL AND PRESENT POSITION.

The Synod of the Presbyterian Church in England, properly so-called, was organized in 1836. An effort to form a Synod had been made in Northumberland in 1828-9, but that Synod met only twice. Still it was the herald of the auspicious Synodal Union of 1836, which constituted an independent and self-governing Presbyterian Church upon English soil, and at the same time notified to the world that after the lapse of three centuries the work of Knox in England, as father and founder of English Presbyterianism, was resumed by men who were almost all his sons by national as well as ecclesiastical lineage.

Notwithstanding the dreary eclipse of presbytery in England during last century, referred to in a for-

mer letter, there still remained a succession of evangelical ministers in the Northern Counties, particularly Northumberland. Early in this century these men sought sympathy and aid from the Church of Scotland, in the hope of securing the

RESTORATION OF PRESBYTERIAN GOVERNMENT and discipline south of the Tweed. It was in consequence of this the General Assembly of the Church of Scotland advised the English Presbyterians to organize a synod of their own, which they did, as stated above, in 1836, when they adopted the Westminster Standards as their guide in doctrine, discipline, government and worship.

The Presbyteries which united to form this first Synod were those of Lancashire and the North-West of England, comprising twelve congregations. Other Presbyteries were afterwards admitted as constituent members, the ministers and elders signing the Confession of Faith and formulæ, and submitting to the jurisdiction of the Synod. Up to 1844 the title of the Church was: "The Presbyterian Church of England in connection with the Church of Scotland"—a connection which was merely nominal, however. In that year the Synod passed an Act declaring their Church—at that time composed of sixty-three congregations—to be independent, and after that they entered into friendly relationship with the Church of Scotland.

In 1845 Dr. Merle d'Aubigné, of Geneva, visited England and cheered and stimulated the youthful Church by saying that it had a mission in England. "I believe," said he, "in the progress of presbytery. I am convinced that the principle underlying it is progressing and will progress. All the other churches see that we occupy a middle place." The great thing now needed was *visibility*. Dr. Cunningham had already told them so, and they soon began to supply the want. They had opened a theological college for the education of ministers the previous year. In May, 1845, appeared the first number of the

"ENGLISH PRESBYTERIAN MESSENGER," a monthly organ of the Church. The first three numbers were edited by Dr. James Hamilton, the first number containing from his pen a short article from which a few lines may be here extracted:

READER,—Your eye has alighted on the first line of the first periodical of the Presbyterian Church of England. It is only now that our Church can be considered as effectively re-organized, and now for the first time, after the supineness of a century, that she is addressing herself to the great work which God has given her to do. Though a day of small things, ours is a day of great opportunities; and the blessing which we feel that we ourselves have received, we would thankfully take as a token that God designs to make us a blessing to others. Iron sharpeneth iron, and mutual intercourse is essential to the zeal and success of churches. Hitherto the English Presbyterians have not only dwelt alone, and not been numbered among neighbour churches, but we have been strangely secluded from ourselves. Interesting events have happened in various localities; but, except from a casual paragraph in a Scotch or provincial newspaper, we had no hint of what was transpiring. It is one symptom of returning vigour that an identity of interest and a community of feeling are spreading through the body, and that our various congregations are more willing to help one another, and more anxious to hear of one another's welfare, than in the days of selfishness and isolation now (we trust) for ever gone.

A FOREIGN MISSION

was practically commenced in 1847, when the Rev. W. C. Burns, still remembered by many in Canada from the interesting visit he made, was sent out to China, as the first missionary from the English Presbyterian Church, the results of which we shall see by-and-by.

In 1863 Dr. Hamilton undertook the task of raising the sum of £25,000 to pay off the debt upon church buildings then existing; and in a few months he not only raised the sum needed, but the additional sum of £60,000, which was spent in

BUILDING NEW CHURCHES.

This proved that there was real vitality in the infant Church—a vitality which has since made itself increasingly manifest in most of the large towns of England.

In the North of England evangelical Presbyterianism was largely promoted by the deliverance from

Unitarian hands in 1847 of the great Lady Hewley Trust, on behalf of godly preachers and others in the six Northern Counties—an event which had also an important bearing upon the

UNION WITH THE UNITED PRESBYTERIAN

Church in England in 1876, which gave a fresh impetus to English Presbyterianism, the benefits of which are being experienced still. And here it may, perhaps, not be out of place to say parenthetically, for the benefit of your younger readers, that the United Presbyterian Church of Scotland, of which this was an English branch, received its name from the Union effected in May, 1847, between the United Secession Synod (1733) and the Synod of the Relief (from patronage) Church (1752), both bodies being composed of men who had left the Church of Scotland on religious grounds. It may be interesting also to notice here that amongst the two thousand ministers driven by the Act of Uniformity of 1662 out of the Established Church of England (declared to be Presbyterian in 1647) was Henry Erskine, father of Ebenezer and Ralph Erskine, who seventy-one years after founded the Scottish Secession Church. And, further, that the first Secession congregation organized in London in 1744 had for its pastor Richard Baxter the greatest of English Puritan fathers.

It is right to add here that the historical quality of the new English Presbyterian Church was enriched by the adhesion of the one congregation in England of the

OLD REFORMED PRESBYTERIAN

Church of Scotland, which dates from 1690, when a respectful memorial from certain members on behalf of the unity, purity and peace of the Church of Scotland was refused permission to be read to the General Assembly.

Dr. Graham, of Liverpool, was the representative of this small historic band, who, "though ridiculed by the novelist and scorned by the Cavalier, were the pioneers of British liberty, having braved the tyranny of the House of Stuart when so many were abjectly doing obeisance. Their banners, floating over the mountains of Scotland, indicated to William of Orange that the nation was ripening for a change."

When the Union was effected in 1876 the

UNITED CONGREGATIONS

numbered 260, with a membership of 53,000. At the present time the English Presbyterian Church consists of ten Presbyteries composed of 283 congregations, with a membership of 59,690. The available sittings in the several churches amount to 145,320, and the office-bearers, elders, deacons and managers number 4,200.

The workers in benevolent societies and mission Sabbath schools last year were 13,262; the Sabbath schools—112 in number being attended by 17,305 children.

The last session of the theological school, with four professors, was attended by twenty students, being a decrease of seven from that of the prior session.

THE CHINA MISSION,

commenced in 1847, has now seventeen missionaries, seven of whom are medical men. There are also two missionary teachers, with thirty native evangelists employed at Amoy, twelve at Swatow and thirty one in Formosa. There are also thirty four students. This is the mission on which the strength of this Church is chiefly expended, and in which its members take the greatest interest. The other day a member of the English Presbyterian Church, who does not give his name, sent a cheque for £3,000 to be added to its funds. Five missionaries in China are wholly supported by a

WOMAN'S MISSIONARY ASSOCIATION,

whose primary object is to further mission work among the women of those fields immediately occupied by the Presbyterian Church of England as the sphere of its foreign missions. Its agents are female missionaries and such native women as may be trained or approved by them. They have a quarterly journal, *Our Sisters in Other Lands*, and are doing an admirable work.

IN INDIA

there is one station in Bengal, with a medical missionary—Dr. Morison—who has been at work for the last eight years. He is assisted by native helpers and teachers, and three zenana missionaries.

JEWISH MISSIONS.

The Jewish Mission partakes of the character both

of a home and foreign mission. At present the Jewish Mission in London is prosecuted with growing evidence of interest amongst the Jewish people, and some encouraging fruits in conversions to the faith of Jesus. The agent is the Rev. Theodore J. Meyer, who is assisted by Mr. Polan. At the meeting of last Synod it was decided to enlarge this mission by entering on a foreign field. The field selected is Morocco, in Northern Africa, where there is a large Jewish population, and which is not occupied by other labourers. The Church is encouraged to start this mission by the promise of £250 a year for ten years from the United Presbyterian Church of Scotland, to aid in making the £600 or £700 a year which will be needed. I was present at an enthusiastic meeting of friends of Presbyterian missions held in Exeter Hall in June last, when this subject was introduced by the Rev. Dr. Edmond, followed by Rev. Dr. MacEwan, of Clapham, both of whom made telling speeches on behalf of Missions to the Jews, who now occupy in Europe the foremost place in politics, in philosophy and in finance. A blessing, Dr. MacEwan said, would rest upon all who supported such a mission, and a blight would befall every Church that despised or neglected it.

HOME MISSIONS

were advocated at this meeting by Mr. Samuel Smith, M.P., of Liverpool, and Dr. Dykes, of Regent Square Church, the latter making a most effective address. He said that out of the fifty Presbyterian congregations in the Metropolitan area, some thirty three were formed of immigrants from the North and North West, of the middle and lower middle classes Scotch and Irish—and such of their neighbours as joined them. Of these, twenty-five are engaged in mission work in their own immediate neighbourhood, but he did not think they were reaching to any appreciable extent the workingmen. They had ten churches in London down amongst the masses of workingmen, and he thought they should try to make the Church, rather than the mission hall, the centre for reaching these men, by picking well their agents, and entrusting the work to men of approved qualities for this particular vocation.

At this meeting I had the pleasure of meeting several old Canadian friends, among them Dr. Monro Gibson and Mr. Thornton, both of whom are taking a high position as pastors in London. Dr. Donald Fraser was absent, from indisposition.

THE FINANCIAL POSITION.

Notwithstanding the great commercial depression existing in Britain for some time, the committee had been able last year to pay the full dividend of £200 from the Sustentation Fund. In connection with this fund are 110 congregations aid-giving, eighty-two of these participating in the fund and twenty-eight non-participating. Of the other congregations connected with the fund, thirty-four are barely self-sustaining, and ninety-eight are aid-receiving. Of these ninety-eight, seventy-seven are on the equal dividend, and twenty-one are below the equal dividend. The average ministerial stipend rose last year £6, being £310 in 1884 against £304 in 1883.

It will thus be seen that, although still a small body in England, the Presbyterian Church exhibits all the signs of a living one, and promises to grow and extend in the future. The missionary work in which it is engaged and its aggressive temperance work are evidences of the spiritual life of its members, and all the ministers are distinguished by their loyalty to the doctrines of Paul and Augustine. Before concluding this rapid sketch of Presbyterianism in England, perhaps I should say that there are still a few ministers and congregations—seventeen in number—who maintain a connection with the

CHURCH OF SCOTLAND.

A friendly feeling, however, exists between these and the English Presbyterian Church, there being a common ground on which the two Churches can co-operate. Judging by a recent letter from a parish minister in Scotland, in response to a request for aid to repair a church in England, it would seem as if the time is not far distant when a union will be effected. "Expect nothing from Scotland," he writes. "The Church of Scotland is not foolish. Your proper course is to join your brethren in England, and no longer stand aloof as a miserable, starving nucleus of crotchety and sentimental Scotch people who, for the sake of the name: 'Church of Scotland,' fight a silly and losing battle. Lose not a day in casting in your lot

with the Presbyterian Church that is a worthy sister or daughter of the Church of Scotland." This is sufficiently plain speaking, you must admit. T. H.

Right Daily, Switzerland, September, 1885.

NEWFOUNDLAND—THE ANCIENT COLONY—LOCATION AND INDUSTRIES.

From infancy we have heard of Newfoundland; but the leading idea connected with this colony is that it is somewhere near the North Pole, and that any one fortunate enough to visit the island should be able to describe with considerable accuracy the North Pole on his return.

Newfoundland is situated on the entrance to the Gulf of St. Lawrence River, and is distant from Toronto about 1,800 miles, and about 1,300 miles from the West Coast of Ireland. The island is about 300 miles long, and continues north to the Coast of Labrador. It was discovered in the fifteenth century by a Venetian named John Cabot, who died at the age of eighty. It is said that no one knows of his burial-place to this day, and that of all his discoveries there is not an island bearing his name. In 1729, Newfoundland was recognized as a British colony, the population then being 6,000, and in the same year the first law court was established. Previous to this period cases were taken to England for decision. Like most other places, Newfoundland has had hard struggles for existence, and although possessed of immense resources, it remained in a backward state for many years. People either would not or could not settle down, when they caught the fish they returned to England to sell them.

The chief industries of the island are fishing and mining and, to further these, farming was in whole or in part neglected. There are about 30,000 fishermen in the colony, and the exports of fish alone run up to millions of dollars. The best cod is raised on the Banks, which are about 100 miles from the shore. There is also a very large business done in herring and seal on the Labrador Coast.

Mining was begun in 1804, and in ten years about 52,000 tons were exported; in 1875 a copper mine was discovered, and a third was opened in 1879, the total value of which was over five millions of dollars.

SAINT JOHN'S

is the capital, and has a population of about 30,000. The city was destroyed by fire in 1816, when 130 houses were laid in ashes. A second fire took place which left 2,000 people homeless. Help was sent from England, Boston and Halifax. A very large mercantile business is carried on here, though there are few manufactories; everything to eat and wear is imported. The people are very industrious. Many of the natives have never been off the island. A well-to-do merchant told me that he had never been outside the Narrows, or in Halifax. I thought to myself that if every one had gone to Halifax who has been sent there from time to time, that old city would have a much larger population than it can boast of at present. Several important public works have been carried out in St. John's. The waterworks, costing \$40,000, have been in operation for a number of years, and by this means the poorer classes have pure water free, running from tanks at their doors. Last year a dry-dock was finished which will admit the largest steamer afloat, with the exception of the *Great Eastern*. The citizens are untaxed and rents are reasonably low. In the matter of hotel accommodation, St. John's has always been far behind the demands of the age, but last spring witnessed the opening of the "Atlantic," which is first-class in all its appointments. The house is run by Mr. Foran, and is giving unbounded satisfaction to the travelling public.

BANKING.

There are only two Banks in the colony, and these are in St. John's. The Union and Commercial both have been successful institutions. The Union was established in 1854 and has had a very successful career. Between dividends and bonuses stockholders get about twenty per cent., whilst the original shareholders get about twenty-seven per cent. Mr. Goldie, formerly of Canada, is the cashier, and is looked upon as a high authority on the principles of Banking.

GOVERNMENT.

The Government of the colony has its seat in St. John's, and is composed of a Governor, appointed by the English Government, an Executive Council of seven members, a Legislative Council of fifteen mem-

bers, who are also appointed by the English Government, and a House of Assembly, of thirty-three members, elected every four years by open vote of the people, vote by ballot not yet having been introduced.

The House at present is dissolved, the new elections are to take place in October, and for several reasons will be the most exciting for many years. Before the dissolution, three members of the Whiteway Government resigned, one of these the Attorney-General, Mr. Winter, who is now leading the Opposition, expects to be returned as Premier. Hon. Mr. Winter is an Orangeman, and is counting on the Orange vote. Sir William Whiteway, ex-Premier, seems popular with all parties and will probably receive a fair support from both. There are about 125,000 Protestant and about 75,000 Roman Catholic votes. The latter will be controlled largely by Bishop Power. Sir William Whiteway concludes a vigorous address as follows:

With united strength let us exert ourselves to make Newfoundland that which her resources qualify her to be—a happy home for the present generation and a rich inheritance for posterity. Our watchwords in the coming political conflict, on which so much depends, should be: "Justice to all, a watchful guardianship of our Protestant rights and liberties, and purity in the administration of justice."

The financial affairs of the colony are managed with the strictest economy, the present debt being only seven dollars per head, which in eight years has only increased thirty-six cents. Methinks Canadian legislators might learn a lesson here, and no matter to what extent they increase the happiness of the people or the prosperity of the country, they should keep taxation low.

There are several fine buildings in St. John's, and within the last two years building operations seem to have been going on rapidly. The English cathedral is one of the finest ecclesiastical edifices in British North America. It is 120 feet long, by fifty-six wide, and was opened in 1850. Since that time extensive improvements have been made, and up till now it has cost about \$300,000. To complete the spire there is still about \$50,000 wanted. The new part of the building was consecrated about two weeks ago. The leading merchants closed their stores in the forenoon of the opening day in order to give their employes an opportunity of attending the services. Notwithstanding the enormous expense of the building it will only seat about 1,500 persons. The seats at the main entrance, as well as those running along the outside walls, will be free; but the worshippers will be unable to see and probably will not hear the preacher.

The Methodists, Baptists, Congregationalists and Roman Catholics have all comfortable churches, that belonging to the latter being a specially fine edifice, occupying a commanding site. The adherents of the Roman Catholic faith are largely in the majority in the city.

PRESBYTERIANISM.

In a former letter I gave particulars of the origin and progress of our cause in this place; but may here state that a congregation was organized in 1842, and in 1848 a Free Church was formed. Both buildings were destroyed by fire. Uniting in 1877, they now form a strong and vigorous congregation. The present pastor is the Rev. L. G. Macneill, who is in the prime of life. He is an able preacher, his sermons on all occasions giving evidence of careful preparation and are delivered with much force and eloquence. Under his pastorate the church continues to prosper.

HARBOUR GRACE

is the second largest place in Newfoundland and has a population of 7,000, divided about as follows: English Church, 2,700; Roman Catholics, 2,700; Methodists, 700 and Presbyterians, 200. The town is pleasantly situated on the Bay and is distant from St. John's eighty-four miles and is reached by railway which was opened in 1882, being the first in the colony. The line skirts the sea and in some places passes through some beautiful scenery. Although for the most part the track runs through a wild and barren district of country, still it cannot be truthfully said of any part of the line what the Pictou man said of Windsor Junction where he was detained for a short time, "that he was never out of sight of land before." Harbour Grace has been prominent of late owing to the serious riots which took place two years ago, when four persons were killed, three Protestants and one Catholic, the latter being shot by one of his own party. The Orangemen were not giving offence in any way when they were most brutally attacked with the result stated. Party feeling, as might be ex-

pected, still runs high; but as the clergy on both sides inculcate the things which make for peace, there are no indications that another outbreak is at all likely to take place. Protestant feeling has become thoroughly cemented and upon every question that pertains to the general cause, Protestants of all denominations are a unit.

The Presbyterian cause is well maintained here by a loyal band of true blues, who think no sacrifice too great to make in its behalf and although not numerous they are united, enthusiastic and hopeful. They have a nice comfortable church, a good manse for the minister, whom they esteem very highly and who is doing an excellent work. The congregation was organized in 1855 and includes in its membership two of the largest merchants in the colony: Mr. R. S. Munn, an elder, and Mr. John Paterson, a manager. Both came from Scotland and are typical representatives of the genuine Scotchman. The minister of the congregation is the Rev. Richmond Logan, a native of Nova Scotia, and a young man of much promise. He is a good organizer and an excellent preacher. There is a good Sabbath school in connection with the church, comprising a number of scholars who are not of the congregation. At present there are two young men about to enter on their studies with a view to the ministry of our Church. During my stay the annual Sabbath school picnic was held, or, as it is called there the "Children's Treat," although there were a good many present who could not fairly be called children. The grounds were very suitable, the day was everything that could be desired and the scholars and teachers mustered in strong force. A number of the other denominations contributed to swell the ranks. There were present also besides the pastor three English Church clergymen whose efforts to amuse and entertain were much appreciated by all present. It was an occasion on which the well-known hymn could be sung heartily:

Blest be the tie that binds.

To Harbour Grace belongs the credit of having one of the best papers in the colony, the *Standard*, which is edited by Mr. Munn, who takes a lively interest in church matters.

There is only one Presbytery in Newfoundland, but it is very harmonious. The ruling of the Moderator is always received with respect. K.

A PEEP INTO POINTE-AUX-TREMBLES SCHOOLS

The following interesting paper was read before the Presbyterian Woman's Missionary Society of Montreal by Miss Cameron, daughter of the late Rev. M. Cameron, of Chatsworth, Ont., one of the teachers in Pointe-aux-Trembles Girls' School.

MRS. PRESIDENT AND LADIES,—Several months have passed since I, for the first time, came to your quiet meeting as a worker greatly in need of strengthening. Then I found much which helped me, and I think none of you realizes how much even the memory of an hour spent with you can aid and encourage other workers. All through the long months which followed that visit the thought of this noble band working and praying for us has been an inestimable help. When wearied, discouraged and burdened with the sense of insufficiency, the thought of the rich supplies which must be given through your asking has again given courage and faith.

This memory, together with the very practical help you gave us at the beginning of the winter, for which again we would thank you, makes me more than willing to do any little I can to give you a peep behind the scenes in Pointe-aux-Trembles Mission School.

I will try to give you some little idea of our daily work, leaving figures and numbers largely to the circulars which are distributed every year.

Most of you already know that the school consists of two buildings, one of stone and one of brick, the brick building being the residence for the boys, the principal and his family and his assistant (Mr. Watier) staying in the same building; and the stone house, our little nest, that is for the girls and lady teachers, Miss Cairns (lady principal) and her assistants, Miss Bouchard, French teacher, Miss Seaborne, music teacher and myself, English teacher. Besides these, our staff, we have a housekeeper, Miss Piche, and a cook, the girls doing all the housework.

During the past winter we had in all 120 pupils, seventy-six boys and forty-four girls. This is the largest number which has ever been admitted, as 100

is as many as the school can accommodate consistently with health. I cannot give an exact statement as to the percentage of Roman Catholics admitted, as it is very difficult to get the truth regarding such matters from the pupils themselves; but you will learn from the circulars that about fifty were from Roman Catholic houses, sixty-nine from the homes of converts from Roman Catholicism and three from other Protestant families.

Knowing now the buildings, the pupils and the staff, will you kindly imagine yourselves most welcome guests in the stone house and watch the working of one day?

At six in the morning you are roused by a stirring bell, and then the business of the day seems to have begun. At half-past six another bell rings and in a few minutes all is quiet, the girls are in at study. At seven the breakfast bell rings and we all meet in the dining-room for breakfast. This over, it takes but a minute or two for the girls to go to their dormitories, make their beds, and then off to their different works, some sweeping, others washing dishes, etc.

By a quarter to nine all are ready to go over to prayers in the "chapel" in the brick building, where all our services are held. After prayers, comes the Bible lesson for an hour, which always occupies the first place. At ten, boys and girls take their places in their classes, and work goes on until twelve, when they have an hour and a-half intermission.

Work begins again at half-past one and goes steadily on until four when they have another hour's intermission and again for an hour the girls have a "study hour," all studying together in the class-room till the tea bell rings at six. After tea we have worship together which is always most interesting.

As, evening after evening, one of the sweet Bible stories is read one can imagine what a world is opened up to the young hearts who hear them for the first time. Then comes an hour and a-half of study, and by half-past eight a busy day has ended, as far as the girls at Pointe-aux-Trembles are concerned, and most of them are asleep by nine.

The subjects taught are French and English in all their branches, Latin, Greek, mathematics, writing, singing, and, for the girls, sewing. Thoroughness rather than speed is the aim of the work throughout, and although much attention is given to secular branches, heartwork is never sacrificed. That is the main thing and time is not thought lost if, in the middle of a mathematical lesson, some point in principle or belief is settled.

You may form some idea both of the necessities of our pupils and of the progress made by them, from the fact that of the 120, sixty-four were in the first class, many of them knowing neither how to read nor to write, but by the end of the term being able to read nicely in the New Testament. In our senior, or fourth, class there were only five this year, while last year's class have attended the Presbyterian College this term in the persons of Louis Bouchard and Charles Vessot, of whom we have heard most satisfactory accounts. The tone of the school has been good throughout, the seriousness and consecration of the girls being remarkable; twenty of them professing faith in Christ in the face of strong opposition from their relations. In all, thirty-two of the 120 pupils professed to have found Christ during the past winter; and were received into full communion in the Church; and in March sat down with twenty-eight others at the Lord's table.

A few individual cases may not prove uninteresting. My Sabbath school class consisted of seven or eight young girls ranging from fifteen to sixteen. One only was a professing Christian when our term began. As the first communion season approached, a seriousness crept over them and finally three came forward, the others still holding back. The four then began working quietly amongst the others and, at last, scarcely knowing how or why, many an evening would find the seven kneeling (rather than wait to bring chairs) round my table, asking questions or listening eagerly to any thing I could say to help them. At one of these little "rests" we were talking of faith and especially of that verse: "Whatsoever ye shall ask in prayer believing, ye shall receive"; and I asked them if there were any one thing which any of them desired specially. One turned to me with tears in her eyes; "I do want to be a Christian," was all she could say. Another said: "Oh, Miss Cameron, if Flora were only a Christian! Let us ask for her." Now this Flora

was one of the worst girls in the school and again and again we, the teachers, felt thoroughly disheartened regarding her: but this gave fresh courage. These two subjects were taken by each in all faith to God, with the only possible result, that both are now professing Christians and, as far as we can judge, really Christ's. The pleasure that those young workers felt may be imagined. Another in talking to me was surprised to find that it was quite consistent with a Christian profession to be happy, or, as she said, "to be funny." She had been worrying over one of the teachers who would persist in saying "funny things" in the class and yet she was a Christian.

Try as I may, I cannot tell you how absorbing is the interest which grows on one, how entirely we lose sight of nationality, language or creed; the one great thought being the crying necessities of those poor hungry souls. None but those engaged in the work can know what it really means of discouragement, encouragement and faith. But all can spend one moment in following these 120, hearing through the winter things they dreamed not of before, having a new world opened up to them, and then, thus enlightened, returning to their old associates and homes, some to slip back, some to go forward and bring others with them.

Thanking you for your kindness and attention and with an earnest request for a continuance of your prayers and interest, I would add a sincere "God bless your noble band."

McMASTER HALL.

MR. EDITOR, - In the newspapers of last week there were reports of the opening exercises at McMaster Hall, the Baptist College for the Dominion Representatives of the Presbyterian and Episcopal Colleges were present and took prominent parts in the services. The address by Dr. Castle, President of McMaster Hall, gave a full account of the extraordinary progress made by the institution within three years of its being opened for the reception of students. The large building is now full of students; and the number of professors has increased from three to six, with the addition also of a Lecturer on Homiletics.

The writer of this notice was present; and he could not but rejoice at the progress made by a denomination whose doctrinal teachings on general subjects are so orthodox and evangelical. The spirit of the meeting seemed as a prelude to the Millennium.

And yet he must confess that an unseen cloud cast a shadow over the assemblage. Why could not all these brethren who were present unite in the Communion which commemorates the death of our Lord, and is the sacred symbol of their being one in Christ?

Why do the Baptists of this Continent hold the practice of Close Communion, while the great names of Bunyan, Robert Hall, Spurgeon and even Alexander Carson remove every barrier and invite all who love the Lord to unite in this feast of love?

I trust, Sir, that we are now coming to an era in the history of the Church when sectarian exclusiveness and underhand proselytism will cease to divide and trouble those who are truly one in Christ Jesus.

A SCRIPTURAL BAPTIST

THE fiftieth anniversary of the landing of missionaries in Fiji occurred on the 11th inst. In celebration of the event an illustrated Bible has been prepared and sent out to the people.

A JAPANESE pupil in school at Tokio, Japan, writes to his former instructor, now in the United States: The idea of the people concerning Christianity is wonderfully changed. The Christian religion is now progressing like a full tide. The past year there was much discussion of Christianity, and the more it was discussed the more was manifested the glory of Christian truth, for "the Truth will come to light." I am thankful to God Almighty that the people could understand that Christianity is good and superior to Buddhism and Shintoism, though they could not understand that this religion is the absolute truth and everybody must believe. Moreover, our Government, knowing the importance of separation of spiritual and temporal powers, has issued a decree committing all religious affairs to the hands of the leaders of the same. Now I can say our religion has the same authority as Buddhism. Hereafter, we Christians should work more earnestly for our beloved brethren.

Pastor and People.

PERFECT PEACE.

Peace, perfect peace, in this dark world of sin!
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed!
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round!
On Jesus' bosom nought but calm is found.

Peace, perfect peace, with loved ones far away!
On Jesus' bosom we are safe and they.

Peace, perfect peace, our future all unknown!
Jesus we know, He is on the throne.

Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.

It is enough, earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.

Bickersteth.

FOR THE CANADA PRESBYTERIAN.

WEE JESSIE.

It was an angel's visit, her brief sojourn here. Papa's pet—mamma's darling—so loved; but lassie had won every heart. Bonny and winsome, playing with her dolly or toddling about, she brought sunshine into each nook of the now darkened home. No wonder the translation of the little lamb from the earthly fold to the Chief Shepherd's arms caused a blank, so felt that time can never fill.

True, we know the fond parents believe "the Lord gave and the Lord has taken away," and that they bless His holy name; "that it is well with the child," infinitely better than sharing this world's sorrow, yet withal, such certainly natural affection cries out for the loss. The first baby—only a baby, gone from mother's arms. Is it not easy to understand the longing for one more kiss, one more caress?

Yes, we believe. "Help our unbelief." The theory is not difficult, the practice so very, very hard.

Knowing it all, our heart goes out to the bereft, comforting them with the assurance, taught by experience, it was for the best, for He, our King, doeth all things well.

To weak, frail humanity it is a mystery, knowing not what an hour may bring forth, but beyond all question light will come out of darkness.

We remember the blackness, the dreariness of great sorrow, how we could not discern the loving hand guiding us home, nor see that by sore trial love came bright, abiding.

Be comforted, ye heavy laden, you are linked close to heaven. Wee Jessie now lives in the true sense, is waiting on the other shore, can never be tempted. Never weep, for all tears are wiped away. Resting safe in the arms of Jesus, she brings you nearer Him whom to know is life eternal, and whom you recognize as Prince of Peace, God of Love.

Ottawa, Oct., 1885.

J. B. H.

DON'T LIVE ON FEELING.

It may be helpful to some humble disciple who is disturbed because he cannot keep his religious feelings up to his ideal of what they should be, to be told that the distinguished Wilbur Fisk was troubled in the same way in the earlier years of his Christian life. Having opened his heart to the saintly Timothy Territt, of precious memory, this gentleman said to him. "I think you make a Christ of your feelings. You do not expect that Christ will bless you unless you have a peculiar kind of feelings. But Christ does not bless you because you have peculiar feelings, but because you believe in Him. Make a Christ of nothing but Christ." These wise words are "apples of gold." The reader would do well to let them direct his mental eye away from his own perturbed heart up to the face of the ever-living Christ.

A RIGHTEOUS TEMPER.

"The reins of temper," says an English writer in the *Quiver*, "are judgment, intellect, benevolence and goodness," and he goes on to defend this much-abused quality of human character in the following words:

Our second duty is to seek, in training the temper, not to injure or destroy it. A temperless spirit is not the Christian ideal. It is one thing to ride and control and use a spirited horse, but it is an easier thing to kill it. Temper is a good gift to man, as steam to the engine, as fire to household or factory; only it needs, like these, wise control. It is an excellent servant, but a bad master.

Some people think it virtuous to say they have no temper. They scarcely realize, in their love for sweetness and amiability, that the glory of man is royal warm-heartedness, not the passivity of the fish. Sweet amiability which is too weak for temper will prefer peace to righteousness, and out of such indiffer-

ence any wrong may come to be permitted. To be without proper temper is to be a moral shuttlecock, making life a game, in which the motto is "Hush!" and enjoyment anyhow the pursuit. Courage and manhood cannot live in such a nature. False peace is bought to-day to be heavily mortgaged to-morrow, with moral bankruptcy as the sure sequel. In many a home, if the first neglect or wrong had been kindly and wisely dealt with and not passed over for peace's sake, a career of ruin might have been stopped, and hours weary with sorrow been bright with love. When a great and generous heart sees weakness injured and expresses wholesome anger, it makes us feel safer to know there are such men. No feature of Christ's character is more beautiful or solemn than His power of righteous indignation. Christ lives with men in life's battle while Buddha only dreams. Christ is the Master of life and is never mastered by it. Temper controlled—not either wearing the dress of a false patience or resignation, much less killed—is the Christian ideal.—*Christian Intelligencer*.

THE MISSIONARY AND THE INFIDEL.

I remember, says the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before then a humble missionary was travelling through the Canadian backwoods. He lost his way but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the water-fall and be gone. He saw his danger and I heard him scream. "O God, if I must lose my life have mercy on my soul!" I plunged into the water and reached the canoe. I dragged it to land and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell."

DON'T WAIT FOR YOUR PASTOR.

Don't wait for your pastor to start every new work in the congregation. Don't wait for him to tell you that the church needs something very badly. Don't wait for him to tell you that some furniture is needed. Don't wait for him to suggest that certain repairs and improvements have long been needed.

Don't wait for him to devise all the plans for new work in the Sabbath school and prayer meeting and missionary work.

Don't wait for him to arrange for all the Communion and special seasons of worship, and to devise all those new plans constantly needed in a working congregation.

Too often all this is left for a pastor; and he must undertake it or see it left undone. The pastor should have as little as possible to do with the financial work of the congregation, yet it is often left for him to do, and, of course, complaints arise. He is kept from his proper work, and the people are kept from the worker's blessing. Could not this matter be helped by a division of labour in the session and in the board of trustees, so that each department of church work can have some one to look after it and be responsible for it.—*Uncle John, in United Presbyterian*.

TEARS THAT MAKE RAINBOWS.

Blessed are they that mourn, for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting belief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon rain-drops. They that sow in tears of contrition reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus and a new lift by His loving hand.—*Dr. Cuyler*.

THE Moravians report for their twelve missions, 28,820 communicants. These missions have 115 stations and 282 missionary agents. The total expenditure last year was \$96,800.

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TORONTO, WEDNESDAY, OCTOBER 21, 1885.

SO great has been the pressure on our space this week that we are reluctantly compelled to hold over much interesting matter till next issue.

THE article on "Modern Unbelief," by Dr. MacVicar, in last week's issue, was a condensed newspaper report of his paper read before the late meeting of the Evangelical Alliance in Copenhagen. We are requested to state this because both in form and matter the paper is far from what it was as it came from the pen of the author.

NOTWITHSTANDING the present unfavourable circumstances in Montreal, the Presbyterian College opened its session at the usual time with most encouraging prospects. The number of students in attendance is sufficient evidence that the young men preparing for the work of the ministry are unaffected by any unreasoning panic. As the worthy Principal in his opening address pointed out, the College buildings, handsome and commodious, are constructed in accordance with the latest requirements in sanitary science, and are situated in one of the healthiest and most beautiful parts of the finest city in the Dominion. The opening lecture, on "Christianity and Culture," by the Rev. William T. Herridge, B.D., of St. Andrew's Church, Ottawa, was a masterly exposition of a subject of deep interest. The lecture bears evidence of wide and appreciative sympathies, an extensive range of reading, vigorous thinking and a firm grasp of the distinctive principles of the Christian faith. It was evident that the large audience present at the opening ceremonies were in sympathy with the learned lecturer. The September number of the *Pulpit Treasury* has as its leading feature a powerful sermon by Principal MacVicar, and as frontispiece gives an excellent portrait of him, as well as a full page engraving of the Presbyterian College, and another of Crescent Street Church, Montreal. There is also a finely appreciative though condensed sketch of Principal MacVicar's career.

THERE is grim humour in the fact that the Roman Catholics of Ireland are at the present moment under the absolute control of a gentleman who is not only a Protestant, but a Presbyterian. Mr. Parnell seems to have more authority in the Green Isle than all the local bishops, archbishops and priests of Rome put together, and—tell it not in Gath!—Mr. Parnell is actually a Presbyterian, a disciple of John Knox. This young Presbyterian is not only leader of his party, he is an absolute dictator. His principal business at present is to assign candidates to the different constituencies in the south. Of course the electors will go through the form of marking their ballots; but Mr. Parnell practically elects his men. And there is a possibility, and not a very remote one either, we are sorry to say, that Mr. Parnell may, at no distant day, control the destiny of the Empire. It is not very probable that either of the great parties will secure a sufficiently large majority to outvote the other *plus* the Parnell party. Should either party fail to secure such a majority, then Mr. Parnell will clearly hold the

balance of power and—what next? Nobody can say what next. The one thing that everybody now knows is that the Presbyterian Parnell rules the Roman Catholics of Ireland. We should like to see our neighbour, the *Irish Canadian*, rise and give a homily of about a column and a-half on this situation. The *Canadian* sometimes waxes warm because John Knox is said to rule Ontario. Let us have a homily on the Presbyterian Parnell liberating the Catholics of Ireland. At least that is what the *Canadian* would say he is doing. Stand up, neighbour, and say your say.

IN these days, when so many people think that education consists in cramming a certain number of books and passing certain examinations, it is refreshing to hear Archdeacon Farrar addressing the students of an American university in this way:

The true end of education, of whatever kind, we must set steadily before us. There are some who wish to know that they may know; this is base curiosity. There are some who wish to know that they may be known; this is base vanity. There are some who wish to sell their knowledge; this is base covetousness. There are some who wish to know that they may edify and be edified; this is charity. The object of education is that we may learn to see and know God here and glorify Him in heaven hereafter. Knowledge is not a court in which to rest, nor a town, but a rich treasure-house for the glory of God. We should first seek through it to be men. Education aims to train a man. Your late President Garfield, for whom I cannot but have the highest respect, was asked when a boy what he was going to be. "First of all," he replied, "I want to be a man. If I can't be that I'm afraid I can't be anything." Behind the scholar and the man of business stands the man. Education, after all, means education of the spirit. It should result in faithfulness to the best we know; faithfulness to God; faithfulness to country; faithfulness to our fellow-men; faithfulness to ourselves!

According to the learned Archdeacon the object of education is to make *men*—faithful men—men loyal to God and to duty. The conception which many in this country have of education is that it is something which a man needs and must have to enable him to climb into the medical, or legal, or teaching professions. The result is that the lawyer or doctor or teacher is often much greater than the man. It would be easy to find men of whom it might be truthfully said that if you took away their business or profession there would be nothing left of them. The mortgages are often greater than the man. The lawyer, the doctor, and sometimes the preacher are also sometimes greater than the man. The worst failure is to fail as a man.

A CONTEMPORARY remarks that:

A physician tells in the *Homiletic Review* why so many clergymen are suffering from dyspepsia. First, in his opinion, clergymen are physically the laziest people in the world; and, secondly, many of them are invited to eat big dinners. For these reasons dyspepsia soon marks them for its own. It will be interesting to see what answer the clergymen will make to these charges.

We don't know what the clergymen might say about these charges; but in answer to the second charge we feel constrained to observe that for one Canadian clergyman who suffers from "big dinners," perhaps fifty suffer for lack of a more generous diet. In regard to the first charge we very much doubt if clergymen are "physically the laziest people in the world." Their vocation enforces physical inactivity. Pastoral visiting excepted, a minister's work compels him to remain in his study, and his study is nearly always in his house. There is no enforced walk to business as in the case of a business man. A merchant or lawyer often lives a mile or two from his business and he is compelled, willing or unwilling, to take a certain amount of exercise every day. Many a business man in Toronto has to walk two or three miles to his office. The exercise does him good whether he likes it or not. And it should be remembered that clergymen are not by any means the only men who complain of ill-health. Of late years we have heard a great deal about the sufferings of Ontario judges—sufferings caused by the foul air of court-rooms. It is said that one Superior Court judge was killed and that the health of several others has been seriously injured by this cause. The air in the average Ontario church in winter is not one whit purer than the air in the ordinary Ontario court-room. When the big box-stoves are well fired up and the windows kept securely down, a preacher inhales enough bad air in an hour and a half to make him ill for a week.

THERE is reason to fear that many are beginning to look upon our annual Thanksgiving Day as a mere holiday. We are not among those who think that this

day should be kept in all respects like the Sabbath. It is not the Sabbath, and no day of human appointment can be made the Lord's Day. But while this is true we most earnestly protest against allowing Thanksgiving Day to dwindle down to a mere holiday. One part of the day should be set apart for public worship. Every church in the Dominion should be open at one hour or another on that day. Every minister in the Dominion should be in his pulpit and ready to conduct a suitable service. The people should be there to give thanks for personal, family, congregational and national blessings. Instead of being a perfunctory, heartless service, it should be one of the most hearty, delightful and instructive of the year. It may easily be made such if the minister has tact and the psalmody is properly conducted. In some places union meetings are held and speeches delivered on topics supposed to be suitable. This is all very well as an adjunct to the Thanksgiving service if people desire it; but we submit that a meeting of that kind should never be substituted for a religious service. The thing contemplated by the Church, and the thing we should do, is to hold a distinctly religious service—the special part of that service being thanksgiving to Almighty God for His mercies. We do not see much necessity for platform meetings in the evening if the people have a thanksgiving service during the day. Most of our people need to cultivate home life very much more than they need to hear speeches. The best programme for Thanksgiving Day is a good, warm, Thanksgiving service in the forenoon, then a good Thanksgiving dinner—turkey and cranberry sauce preferred—and then the afternoon and evening for the family and such friends as may happen to drop in. We beg leave to move that this programme be adopted by every Presbyterian family in the Dominion.

HOW TO REACH THE LAPSED.

THERE is a strong tendency in human nature to seek for similarity in methods of working, especially in moral and spiritual efforts for the good of others. We strive after uniformity and are more or less intolerant of divergences, especially if they are erratic. As a reaction from stereotyped modes some are on the outlook for novelties that for the moment attract attention but are in turn superseded by something newer and more eccentric still. In all sections of the Church there is much earnest thought respecting the best practical methods of bringing the careless and indifferent under the blessed power of the Gospel. Many excellent Christian agencies are at work, and cheering results attend every well-meant and sincere effort to reach the mass of practical heathenism that exists wherever population is dense. In the world's great centres, in the large capitals of Europe and in the populous cities of this Continent, where Christian churches are numerous, there are masses of practical heathenism where the spiritual ignorance is as gross as in lands where the Gospel has never yet been preached. Christians, to whom love to Christ is an imperative law, do not and cannot look on such a state of things with complacency; they are thinking over the best means of benefiting those who are without the knowledge of saving truth.

One of the most notable of recently invented methods of reaching the lapsed masses is the Salvation Army. Christian communities have judged its methods leniently and charitably. They have been willing to concede sincerity of aim and motive to many who engage in its operations and to recognize with gratitude whatever good work it has been enabled to accomplish. It is beyond question that many who were sunk in vice have been reclaimed through its agency. At the same time, those who reflect have their misgivings, not without reason. No one can shut his eyes to the fact that late and all-night meetings are fraught with serious dangers. There is also a striking degree of reverence in several of the Army's proceedings that to many seems strangely incompatible with deep and true religious feeling. There is no adequate provision for making advances in sound Scriptural knowledge. The religious teaching is of an elementary kind. News comes from several places in India that sections of the Salvation Army are taking up positions of antagonism to the work of Christian missionaries. Some of these latter complain that, instead of selecting fields not already occupied, they establish their headquarters in villages where there are native churches, and direct their efforts to fill their ranks with those

who are under the care of the missionaries. It would be hard to justify such proceedings where there are so many unoccupied fields open to them.

The whole system of the Salvation Army is open to question. It is not a Christian Church. It is not modelled after any existing Church. It is simply a pseudo-military organization with an irresponsible general at its head. In his hand are the control of all its movements and the absolute management of its financial resources. It lies with him to appoint and remove its officers at will. The general of the Salvation Army controls as effectively the forces at his command as the intricate workings of the Jesuit order are governed by the generalissimo of that powerful organization. That a society so constituted is in harmony with the principles and spirit of the New Testament Church it would be difficult to show. Neither is it to be expected that a system resting on such a foundation can be permanent. It carries within it the elements of disintegration. Already in Canada and in the United States discord is at work. Rival leaders are striving for the mastery and conflicting contingents encounter each other in street parades. Great and rapid has been the growth of the Salvation Army, but it has not solved the problem. How to reach the outlying masses, and bring them permanently under the power of Gospel truth.

Another great Evangelical movement of recent growth affords more valuable lessons and gives rise to better founded hopes. About fourteen years ago, an English Congregational minister went over to Paris to spend his vacation. It was soon after the close of the Franco-German war, and the suppression of the anarchic Commune. Gazing with earnest and sympathetic eyes on the suffering proletariat, for whom no man cared, his heart was stirred within him. Without parade or display of any kind, as a brother man in all simplicity and earnestness, he preached Christ crucified to them. They listened attentively, many of them believing. He at once saw that God in His providence had opened a door for him. He did not hesitate, but at once relinquished his pastorate and all the attractions of ministerial life in England and gave himself to the work in a devout and self-sacrificing spirit. Wherever those who fought with desperation at the barricades had their cheerless lairs, he went without attendant and without fear on his errand of mercy. The work grew steadily, and has now attained to large proportions. Salle after salle has been opened for Gospel meetings, and there are no indications that the interest in the work is abating, on the contrary it is extending throughout France with the most cheering results. The only thing that hinders its rapid advance is the inadequacy of the means at the disposal of the McAll Mission. It has received generous sympathy and aid from the Churches in Britain, Canada and the United States, from the two latter countries about \$40,000 were contributed during last year to further the good work being done by this devoted agency. The management is conducted with rigid economy and prudence. Mr. McAll receives no part of the funds for himself; they are expended for rents, necessary expenses and modest salaries to his assistants. Recently he has tried a new experiment. He began his mission with the extreme poor, and these he has never abandoned. He has opened salles in districts inhabited by the bourgeoisie; but last year he secured a mission hall on one of the fashionable boulevards. Immediate success dispelled the anxieties with which he entered on the new experiment.

Naturally the question arises: What is the secret of his success in this blessed work? Here is the answer:

Every new station opened is welcomed by thoughtful persons who say: "This is what we have been waiting and longing for. These teachings meet our deepest needs." The audiences invariably listen closely to a searching and thorough presentation of the truth; and those speakers who keep most closely to the essential truths and extend the direct and loving appeals of the Gospel are most heartily welcomed, says Mr. McAll, and most eagerly listened to.

The McAll Mission is one more striking illustration of the truth that the Gospel of Christ sincerely believed, lovingly and earnestly proclaimed in its simplicity to rich and poor alike, is still "the wisdom and the power of God to every one that believeth."

THE MORAVIAN MISSIONARIES among the aborigines of Australia say the "eventide" of their work is approaching. The blacks will soon be extinct. But, in view of this fact, they increase their efforts that the departing race may know and trust in Christ.

THE BRITISH ELECTION CAMPAIGN.

Those who take an interest in the government of the old land—and what good Canadian citizen does not—find the old country papers very interesting reading at present. The electoral campaign has fairly begun and the first statemen of the world are on the platform. For the most part their speeches are well worth reading, even by those who do not take much interest in politics. What the greatest men of the greatest Empire have to say on social, educational and political questions cannot fail to be of interest to intelligent men all the world over. Perhaps the first thing that strikes a Canadian on reading some of these speeches is the entire absence of bitterness. With one or two exceptions, the great statemen of the Empire speak in friendly and respectful terms of each other. They give hard knocks, but the knocks are clean and impersonal. Probably the third or fourth-rate men are not any better than some nearer home, but the leading journals do not give their utterances *verbatim*, and we have no opportunity of seeing how any but first class men discuss public questions. The literary style of the great leaders, Mr. Gladstone always excepted, is of the "free and easy" kind. They do not "orate." They talk, but the talking is imitatively good. Humorous allusions and happy hits abound to an extent that shows Englishmen and even Scotchmen are much better natured mortals than they are often described to be. And yet while we see so much to admire about these great statemen we cannot help wondering at the fact that they are trying to settle problems at this very election that we colonists settled many years ago. Free education is one of those problems, and some of the first statemen of the Empire cannot see why a free education should be provided by the State for every child. The backwoodsmen of Ontario saw the reason twenty-five years ago. Even Mr. Gladstone does not see his way clear to sever the union between Church and State. The majority of the people of this country dissolved that union long ago in Canada. These English statemen surpass most of our public men in style, dignity and literary attainments, but when it comes to such practical questions as those named they are a quarter of a century behind us. And after all how could we expect the hard worked public men of a new country, many of whom are poor, to compare with statemen, many of whom are millionaires and take to statesmanship as a profession?

Books and Magazines.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto. S. R. Briggs.)—The issue for October of this decidedly able magazine contains much that will be both interesting and suggestive to the preacher of the Gospel. A Canadian, the Rev. Hugh Pedley, B.A., begins the number with a discourse on "Right Teaching and Living." Several of the other contributors are theologians of world-wide reputation.

THE PULPIT TREASURY. (New York. E. B. Treat.)—The issue for October is full of excellent matter for pastors and all readers of good things. The portrait of Dr. P. S. Henson, of Chicago, forms its frontispiece. His sermon, on "The Religion of Nature and of Culture," will attract attention. The sketch of his life by the editor is a well-deserved tribute to one of the foremost preachers. A view of his church is also given. President W. M. Blackburn furnishes a capital sermon and also Rev. L. Sears. There is a Missionary Service by Rev. J. Brand, a Thanksgiving Service by Rev. C. H. Nason; and "Leading Thoughts of Sermons," by Drs. Storrs, Warren, Collins, Meyer, McCall, Thomas and Canon Liddon. "The Necessity of the Spirit's Presence," by Professor T. W. Hunt, "Key to Bible Unity," by President D. S. Gregory, "Personal Reasons for Believing Christianity to be a Revelation," by Professor A. A. Hodge, "An Appeal for the Sabbath," by W. W. Everts, D.D., "Question Asking," by Dr. J. Parker, "The Sabbath and Liquor Selling," by Dr. T. DeWitt Talmage, "The Secret of Joy and Power," by Dr. T. L. Cuyler, "Ministerial Joy," by Dr. W. Magill, "How to Preach," by Rev. L. H. Wiseman, "Christian Apathy in Mission Work," by Dr. A. T. Pierson, "Protestant Missions in France," by Rev. M. L. Berger, "Light on the International Lessons," by Dr. J. Sanderson, with other articles on timely and important topics, complete a number of unusual excellence.

PRESBYTERIAN COLLEGE, MONTREAL.

The David Morrice Hall was crowded last week, the occasion being the formal opening of the Presbyterian College session, and also to hear an address on "Culture and Christianity," by the Rev. W. T. Herridge, of St. Andrew's Church, Ottawa. The chair was occupied by the Rev. Principal MacVicar, besides whom and the lecturer the following gentlemen were on the platform: Sir William Dawson, the Rev. Dean Dey, the Revs. A. B. Cruchet, R. Campbell, Archibald Lee, A. B. Mackay, the Rev. Professors Scrimger, Campbell, Coussirat, the Rev. Messrs. Jordan, Cormack and Dr. Kelly.

After a short opening service the chairman introduced the lecturer who was received with applause. The Rev. Mr. Herridge opened by stating that he would endeavour to show the relationship between culture and Christianity. The great variety of definitions applied to the word culture were referred to as showing the mystic veil which enshrouded it, for all manner of attainments from social breeding to deep erudition in science were called by its name. The lecturer then likened the various kinds and degrees of culture to the remnants of a broken statue, the beautiful symmetry and formation of the parts and limbs of which point to the exquisite grandeur of the whole. The tenor of the discourse after this, which was full of brilliant comparisons and quotations, as well as most comprehensive with regard to those details of the subject which were treated, endeavoured to show that the combination of the parts and fragments into the beautiful ideal of perfect culture was utterly impossible without the assistance and blending of true Christianity. In fact, the one was embodied in the other, and in that condition alone was it to be seen in its complete entirety and full perfection. The yawning chasm which appeared so impassably to separate the two was traced directly to the advent of sin into the world, which manifested its continued prevalence by the sceptical ideas which pervaded the minds of the nation. It was through this that men refused to see a beneficent Divinity as the source of all that was good and beautiful; but must vainly waste their energies and happiness in the vain endeavour to seek the pure and the good in the beauties of nature and artistic conceptions and, by assimilating the two, endeavour to attain that perfect culture and true happiness for which all mankind has a natural craving. As an instance of the worthlessness and fallibility of this false endeavour, the lecturer eloquently referred to the magnificence of the Greek Empire, which—when in the height of its power and in the depth of its torpor of æsthetic idolatry bred corruption in her midst, became to the world an example of debauchery and then faded from the list of nations. It was against this perversion of true culture or perfection by seeking for the same in the symmetrical forms of beauty that so many earnest men and deep thinkers had written. There were, it was true, a few happy beings who seemed from the beginning to the end of their lives to steer clear of all these doubts and misconceptions, and to accept the Supreme Being as their example, to strive and attain that perfection which only one man who ever trod this earth attained, to be as like unto Him as possible, and to see in the beauties of nature but a striving after Him, an impress of His own beauty and perfection who alone is worthy to be worshipped. The education of man in his endeavour to attain the acme of his intense longing after this pure culture or absolute perfection will tend towards its consummation, and then the bright millennial day will dawn upon its complete realization. The lecturer concluded by saying that pure culture and Christianity were not separated, but were blended, bound up one within the other, and he who would attain one must, perforce, attain the other. On resuming his seat he was greeted with loud applause.

The chairman now announced that a collection would be taken up on behalf of the library fund, and after announcing a few committee meetings invited those present to visit the College library.

At the close of the lecture Principal MacVicar said: I am glad to be able to state that the attendance of students at the opening of this session is larger than we anticipated under existing circumstances. Fifteen new students have already arrived, and several others are expected. The College buildings are fully occupied, and, no doubt, the addition to our roll would have been much larger but for the uneasiness created throughout the country by reports of the unsatisfactory sanitary condition of certain parts of the city. We trust, however, that, by the energetic use of proper means and the discipline upon them, the reason for such apprehensions may speedily disappear. It is well known that this institution is situated in a thoroughly healthy part of the city, and I may add that every precaution which medical science can suggest is being used to guard against the approach of disease. We are all, professors and students, heartily agreed in carrying out the best sanitary regulations, and we pray that Almighty God may vouchsafe His care and protection, and crown this session with abundant success. The Rev. Mr. Mackay closed with the benediction.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXIX.—MAURICE MAPLESON TRIES AN EXPERIMENT.

Five or six weeks ago Maurice came to us in some excitement. "Mr. Laicus," said he, "is it true that ten of you gentlemen have to contribute thirty dollars apiece this year to make up my salary?"

"No," said I. "Why, John?" said Jennie. "We didn't have to do it," I continued. "But in point of fact we do it."

"I don't like that," said he, soberly. "If the church can't pay me fifteen hundred dollars a year I do not want to receive it. I thought the church was strong and well able to do all it professed to do."

"My dear Mr Mapleson," said I, "you attend to the spiritual interests of the church and leave its finances to us. If we cannot pay you all we have promised, we will come and beg off. Till then you just take it for granted that it's all right."

Maurice shook his head. "Why, my dear friend," said I, "how much do you suppose I pay for pew-rent?"

"I haven't the least idea," said he.

"Fifty dollars," said I. "That provides myself and wife and Harry with a pew in church twice on the Sabbath if we want it. It pays for Harry's Sabbath school instruction and for your service as a pastor to me and to mine. But we will make no account of that. Fifty dollars a year is a dollar a week, fifty cents a service, twenty cents a head, Harry half-price, and the Sabbath school, and the prayer meetings and the pastoral work thrown in. It is cheaper than any lecturer would give it to us, and a great deal better quality too. My pew-rent isn't what I pay for the support of the Gospel. It is what I pay for my own spiritual bread and butter. It won't hurt me nor Deacon Goodsole, nor Mr. Wheaton, nor Mr. Jowett, nor any one else on that list, to contribute thirty dollars more for the cause of Christ and the good of the community."

Maurice shook his head thoughtfully, but said nothing more about it then, and the matter dropped.

The last week in December we have our annual meeting. It is generally rather a stupid affair. The nine or ten gentlemen who constitute the board of trustees meet in the capacity of an ecclesiastical society. In the capacity of a board of trustees they report to themselves in the capacity of a society. In the capacity of a society they accept the report which they have presented in the capacity of a board of trustees, and pass unanimously a resolution of thanks to the board, i.e., themselves, for the efficient and energetic manner in which they have discharged their duties. They then ballot in a solemn manner for themselves for the ensuing year and elect the ticket without opposition. And the annual meeting is over.

But this year our annual meeting was a very different affair. The Sabbath preceding, the parson preached a sermon on the text: "The poor have the Gospel preached to them." In this sermon he advocated a free pew system. His arguments were not very fresh or new (there is not much that is new to be said on the subject) till he came to the close. Then he startled us all by making the following proposition:

"The chief objection," said he, "to the free pew system is the question: 'Where shall the money come from?' From God, I answer. I believe if we feed His poor, He will feed us. I, for one, am willing to trust Him, at least for one year."

It slipped out very naturally, and there was a little laugh in the congregation at the preacher's expense. But he was very much in earnest.

"I propose to this society to throw open the doors of this church, and declare all the pews free. Provide envelopes and papers and scatter them through the pews. Let each man write thereon what he is willing to pay for the support of the Gospel, and whether he will pay it weekly, monthly, quarterly, semi-quarterly or annually. Give those sealed envelopes to me. No one shall know what they contain but myself and the treasurer. I will pay out of the proceeds all the current expenses of the church, except the interest. Whatever remains I will take as my salary. The interest, the trustees will provide out of the plate collections and with the aid of the ladies. This is my proposition. Consider it seriously, earnestly, prayerfully, and come together next Wednesday night to act intelligently upon it."

I hardly think the minister's eloquence would have sufficed to carry this plan, but the treasurer's balance-sheet helped his case amazingly.

I supposed there would be a small deficit, but I thought I knew it could not be very great. But I had not reckoned on the genius for incapacity which characterizes church boards. To have the unusual deficit, which was involved by the increase of the pastor's salary, provided for by a special subscription was more than they could bear. They had regarded it as their duty, made plain by the example of their predecessors in office for many years, to bring the church in debt, and nobly had they fulfilled their duty. On the strength of that extraordinary subscription they had rushed into extraordinary expenditures with a looseness that was marvellous to behold. Here is the annual exhibit as it appears in the treasurer's report:

BALANCE SHEET.

Cr.

Pew-rents	\$1,250.00
Sunday Collections	325.25
Received by a Ladies' Fair	113.34
Special Subscription	300.00
	<hr/>
	\$1,988.59

Dr.

Minister's Salary	\$1,500.00
Organist (a new expenditure advocated by Mr. Wheaton because of the Special Subscription), Six months' Salary	100.00
Church Repairs (a new fence and new blinds, etc., advocated by Mr. Wheaton because of the Special Subscription)	134.75
Reed Organ for the Sabbath School (advocated by Mr. Wheaton because of the Special Subscription)	150.00
Interest on Mortgage	315.00
Sexton	200.00
Fire, lights and incidentals	225.00
Commission for collecting pew-rents	55.75
	<hr/>
	\$2,680.50
	1,988.59

Deficit

\$691.91

Of course, the minister's salary was behind; and, of course the minister was behind the grocer, and the baker, and the butcher, and the dry-goods dealer; and, of course, everybody felt blue. There was a good deal of informal discussion before the parson's proposition was taken up. Mr. Hardcap wanted to decrease the minister's salary. Mr. Wheaton wanted to raise the pew-rents. Mr. Leacock thought Mr. Wheaton could afford to give up his mortgage on the church. Mr. Line proposed to take up a subscription, pay the balance off on the spot, and begin the new year afresh. Mr. Gazbag thought it ought to be left to the ladies to clear off the debt with a concert or something of that sort. Mr. Cerulian thought (though he said it very quietly) that if we had a minister who could draw better, we shouldn't have any difficulty.

The parson kept his own counsel till these various plans had been, one after the other, proposed and abandoned. Then he again proposed his own.

"I do not want," he said, "any more salary than this church and congregation can well afford to give. I am willing if it is poor to spare its poverty. I believe if it is prosperous it will be willing to share with me its prosperity. I have studied the matter a good deal; I believe the pew-rent system to be thoroughly bad. It excludes the poor. What is more to the purpose, it excludes those whom we most need to reach. The men who most need the Gospel will not pay for it. The law of supply and demand does not apply. No man pays a pew-rent who does not already at least respect religion, if he does not personally practise it. The influence within the Church of selling the Gospel in open market is as deadly as its influence without. It creates a caste system. Practically, our pews are classified. We have a parquette, a dress circle, a family circle and an amphitheatre. The rich and poor do not meet together. We are not one in Jesus Christ. Moreover, I believe it to be as bad financially as it is morally. When an American makes a bargain he wants to make a good one. What he buys he wants to get as cheap as his neighbour. If you rent your pews, every renter expects to get his seat at the lowest rates. But Americans are liberal in giving. If they contributed to the support of the Gospel, if what they gave the church was a free gift, I believe they would give with a free hand. At all events I would like to try the experiment. It can be no worse than it has been this year. The trustees can have no difficulty in raising interest money from the plate collections and a special subscription. There can be no injustice in requiring them to secure a special fund for any special expenditures. And all the other expenditures I will provide for myself out of the free gifts of the congregation. I am willing to run all the risks. It may do good. It can do the church no harm."

A long discussion followed this proposal. Mr. Wheaton was at first utterly opposed to the plan. He thought it was tempting Providence to make no more adequate provision for our debts. Six of us quietly agreed to assume the mortgage debt, that is to say, to insure him that the plate collections and the ladies together would pay the interest promptly. That changed his view. He said that if the minister had a mind to risk his salary on such a crazy scheme, very well. And at the last he voted for it.

Mr. Hardcap thought it was a first-rate plan. It was noticed afterwards that he moved from a plain seat in the gallery to a cushioned and carpeted seat in the centre aisle. Whether he paid any more contribution than he had before paid of pew-rent, nobody but the parson knows. But nobody suspects him of doing so.

Mrs. Potiphar thought it was horrid. What was to prevent any common, low-born fellow, any carpenter's son, right from his shop, coming and sitting right alongside her Lillian? She couldn't sanction such communist notions in the church.

Deacon Goodsole warmly favoured the minister's idea—was its most earnest advocate, and was the man who first started the plan for buying Mr. Wheaton's acquiescence.

Mr. Line hadn't a great deal of faith in it. This was not the way the church used to raise money when he was a boy. Still, he wanted to support the minister, and he wanted to have the poor reached, and he hadn't anything to say against it.

Squire Rawlins said: "Go ahead. The minister takes all the risk, don't you see? He's a big fool in my opinion. But there's no law agin a man makin' a fool of himself, ef he wants ter."

Miss Moore organized that very night a double force to carry the plan into effect. One was a ladies' society to pay the interest; the other was a band of workers, young men and young women, to go out on Sunday afternoons and invite the people who now do not go anywhere to church, to come to ours.

On the final vote the plan was carried without a dissenting voice. I beg Mrs. Potiphar's pardon. Her voice was heard in very decided dissent as the meeting broke up. But, as the ladies do not vote in the Calvary Presbyterian

Church, her protest did not prevent the vote from being unanimous.

Maurice Mapleson is sanguine of results, I am not. I am afraid he will come out bankrupt himself at the end of the year. I wanted to raise a special subscription quietly to insure his salary. But he would not hear of it. He replied to my suggestion: "I said I would trust the Lord, and I will. If you want to add to your envelope contribution, very well. But I do not want any more than that will give me."

But one thing I notice and record here. Our congregation has increased from ten to twenty per cent. Miss Moore's invitations have met with far greater success than I anticipated. I could never get any of the boys from the Mill village to come to church at all regularly under the old system. When this change was made I gave notice of it, and now over half my Bible class are in the congregation. But I can get no intimation from Maurice how the plan is prospering financially. All he will say is: "We shall all know at the close of the year."

CHAPTER XXX.—MR. HARDCAP'S FAMILY PRAYERS.

"Jennie," said I, the other evening, "I should like to go and make a call at Mr. Hardcap's."

Our new pastor had preached a sermon on that unapplied passage of Scripture, Luke xiv. 12-14. It had made a great stir in our little village. Mr. Wheaton thought it a grand sermon, but impracticable. Mrs. Potiphar resented it as personal. Deacon Goodsole thought it was good, sound doctrine. I thought I would give the sermon a trial; meanwhile I reserved my judgment.

It is not a bad method, by the way, of judging a sermon to try it and see how it works in actual experiment.

Jennie assented with alacrity to my proposition; her toilet did not take long, and to Mr. Hardcap's we went.

It was very evident that they did not go into society or expect callers. In answer to our knock we heard the patter of a child's feet on the hall floor and Susie opened the door. As good fortune would have it, the sitting-room door at the other end of the hall stood invitingly open, and so, without waiting for ceremony, I pushed right forward to the common room which a great blazing wood fire illuminated so thoroughly that the candles were hardly necessary. Mrs. Hardcap started in dismay to gather up her basket of stockings; but on my positive assurance that we should leave forthwith if she stopped her work she sat down to it again. Luckily the night was cold and there was no fire in the stove of the cheerless and inhospitable parlour. So they were fain to let us share with them the cheery blaze of the cozy sitting-room. We did not start out till after seven, and we had not been in the room more than ten minutes before the old-fashioned clock in the corner rang out the departure of the hour and ushered in eight o'clock—whereat James laid aside his book, and at a signal from his father brought him the family Bible.

"We always have family prayers at eight o'clock," said Mr. Hardcap, "before the children go to bed; and I never let anything interfere with it."

This in the tone of a defiant martyr; as one under the impression that we were living in the Middle Ages and that I was an Inquisitor ready to march the united family to the stake on the satisfactory evidence that the reading of the Bible was maintained in it.

I begged him to proceed, and he did so, the defiant spirit a little mollified.

He opened at a mark somewhere in Numbers. It was a chapter devoted to the names of the tribes and their families. Poor Mr. Hardcap! If he was defiant at the first threatening of martyrdom, he endured the infliction of the torture with a resolute bravery worthy of a Covenanter. The extent to which he became entangled in those names, the new baptism they received at his hands, the singular contortions of which he proved himself capable in reproducing them, the extraordinary and entirely novel methods of pronunciation which he evolved for the occasion, and the heroic bravery with which he struggled through, awoke my keenest sympathies. Words which he fought and vanquished in the first paragraph rose in rebellion in the second to be fought and vanquished yet again. The chapter at length drew to an end. I saw to my infinite relief that he was at last emerging from this interminable feast of names. What was my horror to see him turn the page and enter with fresh zeal upon the conquest of a second chapter.

Little Charlie (five years old) was sound asleep in his mother's arms. Her eyes were fixed on vacancy and her mind interiorly calculating something. I wondered not that James snored audibly on the sofa. Susie never took her eyes off her father; but sat as one that watches to see how a task is done. My wife listened for a little while with averted face, then wandered off, as she afterwards told me, to a mental calculation of her resources and expenses for the next month. And still Mr. Hardcap rolled out those census tables of Judea's ancient history. It was not till he had finished three chapters that at length he closed the book and invited me to lead in prayer.

Half-an-hour later when Jamie had been roused up from his corner of the sofa and sent off to bed, and Charlie had been undressed and put to bed without being more than half aroused, Mrs. Hardcap asked my advice as to this method of reading the Bible.

"Mr. Hardcap," she said, "read a statement the other day to the effect that by reading three chapters every day and five on Sunday he could finish the Bible in a year, and he is going through it in regular course. But I sometimes doubt whether that is the best way. I am sure our children do not take the interest in it which they ought to; and I am afraid those chapters of hard names do not always profit me."

The martyr in Mr. Hardcap re-asserted itself. "All Scripture," said he solemnly, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness. We cannot afford to pass by any part of the Word of God."

"What do you think about it, Mr. Laicus?" said Mrs. Hardcap.

"Think!" said I; "I should be afraid to say what I think lest your husband should account me a hopeless and irreclaimable unbeliever."

"Speak out," said Mr. Hardcap; as one who at the stake might say: "Pile the fuel on the flame, and try my constancy to its utmost." "Where the Spirit of the Lord is, there is freedom."

"Well," said I, "if I were to speak out, I should say that this way of reading the Bible reminds me of the country man who went to a city hotel and undertook to eat right down the bill of fare, supposing he ought not to call for fish till he had eaten every kind of soup. It is as if one being sick should go to the apothecary's shop, and beginning on one side, go right down the store taking in due order every pill, potion and powder, till he was cured—or killed."

Mr. Hardcap shook his head resolutely. "Is it not true," said he, "that all Scripture is profitable?"

"Yes," said I; "but not that it is all equally profitable for all occasions. All the food on the table is profitable, but not to be eaten at one meal. All the medicine in the apothecary's shop is profitable, but not for the same disease."

"There is another thing," said Mrs. Hardcap, "that I cannot help being doubtful about. James is leaving the New Testament through as a punishment."

"As a punishment!" I exclaimed.

"Yes," said she. "That is, Mr. Hardcap has given him the New Testament, and for his little offences about the house he allots him so many verses to learn; sometimes only ten or twelve, some times a whole chapter. I am afraid it will give the poor boy a distaste for the Word of God."

"There is no danger," said Mr. Hardcap, oracularly. "The Word of God is sharper than a two-edged sword, and is quick even to the dividing asunder of the joints and the marrow. It is the book to awaken conviction of sin, the proper book for the sinner. There is no book so fitting to bring him to a sense of his sinfulness and awaken in him a better mind."

"And how," said I, "do you find it practically works? Does he seem to love his Bible?"

"Says he hates it awfully," said his mother.

"Such," said Mr. Hardcap, "is the dreadful depravity of the human heart. It is deceitful above all things and desperately wicked."

It was quite idle to argue with Mr. Hardcap. We left him unconvinced, and I doubt not he is still reading his three chapters a day and five on Sunday. But I pity poor James from the bottom of my heart; and as my wife and I walked home I could not help contrasting in my own mind Mr. Hardcap's way of reading the Bible and that which Deacon Goodsole pursues in his family.

(To be continued.)

DR. J. G. HOLLAND IN JOURNALISM.

George S. Merriam contributes to the *October Century* an interesting paper on the late Samuel Bowles, of the *Springfield Republican*, entitled: "A Study in Independent Journalism," in which he says:

"The accession of Dr. Holland to the *Republican* was an important event in its history. He and Mr. Bowles supplemented each other. Mr. Bowles was a born journalist and showed early an instinct for news, an aptitude for politics, and a skill in administration. Dr. Holland, who was seven years his senior, came to the paper equipped with more of literary culture and taste and was always a writer rather than an editor. He was strong in his convictions, warm in his feelings, sensitive to the moral element in any question, and the master of a forcible, lucid and popular style. His interest lay not so much in politics as in the personal conduct of life and social usages and institutions. His editorials in the *Republican* were one of the earliest signs that the newspaper press was beginning to exercise, along with its other functions, that of direct moral instruction, which had hitherto been almost a monopoly of the Church. Many of his articles were short and pithy lay sermons. They dealt directly with morals and religion, in their practical rather than theological applications. They discussed such topics as the mutual duties of husbands and wives, of labourers and employers; the principles of conduct for young men and young women, and the like. This was an innovation in journalism. It found favour among a community which takes life seriously and earnestly. It signified in truth an expansion of the newspaper's possibilities, which has as yet only begun to be worked out. Dr. Holland was admirably qualified for a pioneer in this kind of work. He was so far in sympathy with the established churches and the accepted theology that he reached and held a wide constituency; while he was little trammelled by theological or ecclesiastical technicalities. He was quite as impatient as Mr. Bowles of any assumption of authority by a party or a church, and the *Republican* early showed an independence of the clergy, and a willingness to criticise them on occasion, which often drew wrath upon its head. But its attitude toward the churches and the religion they represented, though an independent, was also a friendly one. In general, Dr. Holland added to the paper a higher literary tone and a broader recognition of human interests."

MISCHIEF-MAKERS AND LIARS.

Every cleric who has been incumbent of a parish for a good many years could give you a lengthy list of malignant untruths which were detected and contradicted. But, in a desponding mood, such a man might think to himself that divers others did their wicked work undetected and uncontradicted. In many communities, lesser and greater, there may still be found the talebearer who, as in Solomon's days, separates chief friends—frequently a woman, not infrequently a man. And the pestilence that walks in darkness is not so mischievous or so hateful. Well one remembers, as a child, the lowered voice, not without a nasal intonation, the unmistakable busybody air, the unforgotten formula: "Now, you must not mention it for your life; but she said that you were a vulgar, ugly thing." Many, indeed, are the things so said which recur to the unwilling memory. But there are matters

which it is degrading to recall, even to gibbet them. I wish heartily I could forget a great deal which comes back to me as I write this line. John Stuart Mill said that one marked difference between the educated and the uneducated class is that the latter will readily tell a falsehood; the former will not. It is sad that one's experience appears sometimes to testify that the deplorable tendency has its place in some individuals of either class. Let a rule be here laid down which ought never under any circumstances to be departed from. Never listen to one who proposes to tell you something a friend has said to your prejudice, you pledging yourself never to speak to your friend on the matter. Here you have come across the basest and most cowardly of all backbiters and mischief makers, likewise the vilest. Your course here is plain. Say to the cowardly talebearer: "I warn you that if you say one word I shall go straight and tell my friend that you told me the story, and ask if it is true." Dr. Chalmers's mother always met any bit of spiteful tattle with words to this effect: "It was pleasing to see how the mischief maker hastened to back out of the story." —*Longman's Magazine.*

THE WORLD'S RENOWN.

'Tis writ on sand—the glory,
The beauty and the might,
The loveliness and light
Of time's primeval glory—
The masteries of early strife,
The ebbs and flows of ancient life.

Destroyer and defender
Of empire and of shrine,
Of power misnamed divine,
Alike have lost their splendour—
Their monuments and worshipped clay
The tide of time has washed away.

The lore of laurelled sages,
From India, Egypt, Greece,
The diamond dust of peace
Scattered along the ages;
The pride of old philosophies
Like glitter on corruption lies.

Why in thy chamber sighest
Thou for the world's renown?
Stooped from His glory down
One higher than the highest,
To win thy soul to loftier things
Than trump of fame and crown of kings.
—George Paulin.

A ROLAND FOR AN OLIVER.

The fair sex are occasionally placed in embarrassing situations, caused by their unthinking comments. An Englishman travelling by train in the Principality of Wales found himself in a compartment in which two Welsh young women and himself were the sole occupants. Never imagining for a moment that the English stranger understood Welsh almost as well as a native, they amused themselves by freely commenting on the personal appearance and probable calling of their fellow-traveller. "Not bad-looking, if it wasn't for his nose," said one. "I think his mouth is the worst," remarked the other with equal politeness. "Rather 'loud' suit of clothes," was the next comment. "Well, he's only a cattle dealer, I expect," returned critic number two. The subject of these remarks good-temperedly preserved his self-possession by the help of a friendly newspaper, and when he had undergone a further scathing fire of criticism, laid down his paper and calmly observed in excellent Welsh: "Since your liberal and witty criticism of myself and my affairs now seems somewhat exhausted, may I inquire where you young ladies come from, and what may be your names?" To use the narrator's own words he never knew till then what blushing scarlet meant, as he watched with amusement the dreadful confusion of his fair detractors. —*Chambers's Journal.*

FRENCH AT THE CAPE.

The French language was stamped out so quickly that in less than 150 years after the first landing of the refugees not a man spoke it. A quaint story is told of one of these French Boers, who was asked by a traveller whether he spoke French, his name, De Cleve, being decidedly a French one. "No," was his reply, in the broken Dutch patois of the Cape, "but I have French Rambouillet rum." Not a trace of French literature is preserved, and the spirit of inquiry and scientific thought so peculiar to the French nation seems to have disappeared altogether. Mr. Needham Cust, writing on the South African languages in a scientific spirit, mentions the fact that the Boers alone of the peoples of South Africa had contributed nothing to help him in his researches. There is absolutely no indigenous literature among the Boer or farmer class. The only poet South Africa can boast of is a Mr. Pringle, a Scotchman, who came to Algiers Bay in 1820. —*Our South African Empire—Gresswell.*

PRINCIPAL CAIRNS preached for Dr. Parker in the City Temple, lately, and made an earnest appeal for Christianity as opposed to modern scepticism and unbelief.

MR. FREDERICK HUGH GEORGESON, M.A., probationer, has accepted the call to the pastorate of the Scottish church at Rotterdam. He was one of the most brilliant students of his year and promises to be a thoughtful and impressive preacher.

LADY GLENORCHY, Edinburgh, has been reopened after having been closed for five weeks for painting, cleaning and other improvements. Dr. Macgregor, in conducting the forenoon service, complimented the "brave young minister" of the congregation on the admirable organization he had introduced.

British and Foreign.

DR. MOMMSEN, the historian, has been sojourning at Oxford consulting MSS. in the Bodleian.

MR. G. MULLER has received \$95,590 for his Orphan Homes during the last twelve months.

DR. LL. D. BEVAN has a volume in the press to be entitled "Christ, the Age and the Church."

A VOLUME of selections from the writings of Norman Macleod is in preparation by Messrs. Isbister.

OVER sixty applications have been made for the pastorate of Cairnie Church, vacant by the death of Rev. John Annand.

BISHOP FRASER, of Manchester, has had to give up preaching and other public engagements on account of feeble health.

DR. ANDERSON, of Troy, U. S., has accepted the pastorate of Horton Lane Chapel, Bradford, in succession to the late Dr. Campbell.

REV. F. H. GEORGESON, M.A., pastor-elect of Rotterdam Scotch Presbyterian Church, has been ordained by Caithness Presbytery.

THE Rev. Dr. Andrew Thompson is the nonconformist clergyman elected by the Town Council of Edinburgh as a governor of the Heriot trust.

INTERESTING Pictish buildings have been unearthed during the construction of a private road on the estate of Auchlecks, about six miles from Struan, Perthshire.

A STATUE, not a recumbent figure as at first proposed, of Dr. Wm. Chambers is to be placed by Edinburgh Town Council in St. Giles's Kirk, at a cost of \$5,000.

IT is proposed to commemorate the 400th anniversary of the Battle of Bosworth Field by restoring the church of Stoke Golding, which overlooks the scene of the battle.

HUGH BLANK, the eccentric Dublin publican who died lately, has left upwards of \$500,000 to Roman Catholic charitable, religious and educational institutions.

DR. JONES, principal of the college at Bala, has been presented with a purse containing \$4,105 and portraits of himself and Mrs. Jones, subscribed for by 4,000 persons.

DUNKELD Cathedral is said to be guarded with unnecessary strictness. Visitors are not allowed to walk around the building so that they may have a look at the chapter house.

MR. CHAMBERLAIN, besides being an enthusiastic florist and one of the chief cultivators of orchids in Britain, is well acquainted with mechanics and an authority on the fine arts.

A COPY of a hitherto-unheard-of portrait of Shakespeare, said to have been painted when the poet was in his last illness, appears in the current number of Mr. Walford's *Antiquarian*.

LORD TEIGNMOUTH, who died recently in Edinburgh in his ninetieth year, was a voluminous though not a widely-known author. His earliest volume was "A Tour in Scotland in 1829."

THE Rev. Arthur Galton, lately a professor in St. Mary's College, Oscott, and the author of a volume of essays called "Urbana Scripta," which has met with much favour, has separated himself from the Roman Catholic communion.

DR. STEVENSON, of Dalry, and Mr. Armstrong, Moderator of Kilmarnock Presbytery, officiated at the funeral services of Mr. Orr, the late minister of Kilbirnie. The church was crowded, and all the shops in the village were closed.

DEAN VAUGHAN has trained upwards of 300 candidates for holy orders since he resigned the headmastership at Harrow. At a reunion attended by 123 of these clergymen the Dean delivered a series of addresses which will be published presently in book form.

DR. CUYLER, in one of his recent letters from England, says: "An eminent Independent minister said to me, 'If I had my life to live over again I would enter the Presbyterian pulpit.' He preferred our form of government and more general loyalty to orthodox standards of belief."

PROF. CALDERWOOD is described by the *New York Independent* as a leading mind on the foremost wave of sound opinion, as good a representative of that union of liberalism and conservatism for the production of which the Scottish constitution has proved itself peculiarly adapted.

REV. M. MACLEAN, of Brodick, has received a cheque for \$1,385 from the visitors who came to Arran during the summer months, as a token of their appreciation of his pulpit services and pastoral visitations. Well-known names in university, art and commercial circles figured in the subscription list.

FROM a manuscript "Description of Barbadoes" in Trinity College, Dublin, written about 1561, we get a clue to the origin of the word "rum," which we commend to drinkers in general. It says: "The chief fuddling they make in the island is rumbullion, *alias* kill-devil, and this is made of sugar-canes distilled—a hot, hellish and terrible liquor."

THE Protestant Church of Hungary, which receives no aid whatever from the state, is one of the most active and energetic in the Protestant family of Europe. With her own resources she has built up an educational system, from the primary school to the thoroughly-equipped universities, that challenges the admiration of all, while great zeal is shown and energetic work done in missionary enterprises, both home and foreign.

AT the funeral of Dr. Logan Aikman, Glasgow, representatives of the three denominations, including Prof. Dickson and Dr. A. A. Bonar, took part in the services. In Anderson Church on Sunday Principal Cairns reviewed Dr. Aikman's public and ministerial life from the time that he studied Church history under Neander in Berlin, having Dr. John Ker, Dr. Robertson, of Irvine, Dr. Wallace, of Glasgow, and himself as fellow-students.

Ministers and Churches.

MR. James I. Anderson who has for some years filled the position of superintendent of Sabbath school in the Park Avenue Presbyterian Church, London, and who has recently left that position to assume similar duties in Knox Church, London South, received from his old pupils and fellow labourers very hearty and valuable tokens of esteem last week. Dr. Proudfoot presided, and there was a large gathering of bright faces to say good bye to their old friend and superintendent. After a kindly and affectionately worded address had been read by Mr. Thomas Reid, a very handsome and valuable silver tea set was presented to Mr. Anderson. The recipient was almost overcome with his pleasant surprise, and Dr. Proudfoot volunteered to reply for him. Music, recitations and brief speeches by the members of the Sabbath school and others present were given, and Mr. Anderson had no coldness to complain of in the farewell of his Park Avenue friends.

PRESBYTERY OF BRANDON.—A *pro re nata* meeting of this Presbytery was held in the Presbyterian manse at Portage la Prairie on Thursday, the 1st October. Mr. Bell was elected Moderator *pro tem*. The Presbytery was duly constituted by prayer. Mr. Todd was appointed to act as clerk. There were present Messrs. Bell, McKellar and Todd, ministers. A call from Neepawa and associated stations to S. C. Murray was read, and a guarantee was given by the congregation of \$700 per annum towards salary. It was agreed that the call be received and sustained as a regular Gospel call. A letter from Mr. Murray was then read by the Moderator, intimating his acceptance of call. It was agreed that the ordination and induction take place in Neepawa Presbyterian Church on Tuesday, 13th October, at three o'clock p.m. Mr. Bell was appointed to preach and preside, Mr. McKellar to address the minister and Mr. Todd the people on the occasion. The clerk was ordered to transmit the call and all papers attached to Mr. Murray. Mr. Murray was appointed to read the induction edict. The Presbytery was adjourned by the Moderator pronouncing the Benediction. *JAMES TODD, Pres. Clerk, pro tem.*

PRESBYTERY OF SAUGEEN.—This Presbytery met in Durham on the 22nd Sept. Mr. L. W. Thom was appointed Moderator for the next six months and took the chair. Each of the stations labouring within the bounds of the Presbytery during summer, namely, Messrs. E. B. McGee, John Robertson, James Drummond, William Graham and D. S. McPherson, read a discourse before the Presbytery. The discourses were all sustained and the clerk was instructed to certify said students to the Senate of Knox College. The Presbytery took the usual steps towards organizing Liverpool and Corbin into mission stations. Mr. James Scott gave in his report as Treasurer, which was received. Mr. Scott was re-appointed Treasurer for another year, Mr. Bickell to act in his place should he have occasion to be absent part of the winter, as he expected. Mr. Dodds, on behalf of the people formerly belonging to Orchardville, obtained leave to sell their church property to pay off all indebtedness. Mr. Baikie, on behalf of the deputation appointed at last meeting to visit Woodland and neighbouring congregations, reported that they had not gone as they understood that nothing could be done in the direction indicated at last meeting to get a connection for Woodland. Mr. Straith and Dr. Campbell were appointed to visit Woodland, East Normanby and Aytton to ascertain if these stations could not be formed into one pastoral charge. A call with relative papers from Tara to Mr. Wilcox was presented and read. The call was laid on the table and parties cited to appear for their interests at an adjourned meeting in Mount Forest on the 15th of October. The next ordinary meeting was appointed to be held in the Presbyterian Church, Mount Forest, on the 15th Dec. next at eleven o'clock a.m. *S. YOUNG, Pres. Clerk.*

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College on the 23rd September. The attendance was fair. It was reported that the Rev. J. McKeown, who was supplying Valcartier, had been removed by death since the last meeting. The brethren in Quebec are supplying the pulpit until the end of September, so as to secure the salary in full for his widow. Mr. Ferguson, of Kennebec Road, withdrew his resignation and was granted leave of absence until the month of April. Mr. Pritchard reported having visited Metis, administered the sacraments there and ordained elders. Messrs. N. McLeod, M. McLennan, James Sutherland and M. McKenzie, students, were certified to their respective colleges. Mr. James Sutherland gave a very encouraging report of his work in Inverness during the summer. A call from the congregation of Richmond Bay, West, P. E. I., in favour of Mr. D. Currie, of Three Rivers, was presented. It was signed by 100 communicants and 141 adherents. Salary, \$500 per annum. His congregation were cited to appear in their interests on 3rd November. Mr. Maxwell, of the Evangelical Union, Scotland, applied to be received as a minister of the Presbyterian Church in Canada. After careful enquiry the Presbytery agreed to forward his application to the Assembly with the recommendation that it be granted. The Rev. Donald Mackay, minister of the Church of Scotland, also appeared before the Presbytery and made a similar application. It was agreed to transmit his application to the Assembly with the same recommendation. Mr. James Sutherland was appointed to supply the congregation of Inverness during the winter months. Mr. Maxwell was appointed to St. Sylvester and Lower Leeds, and Mr. D. Mackay to Metis. Provision was also made for the supply of the other vacant congregations and mission stations of the Presbytery for the next half-year. The grants from the Home Mission and Augmentation Funds were carefully revised and recommendations were made. The following Conveners were appointed: 1. On State of Religion, J. C. Catnach; 2. On Temperance, J. G. Pritchard; 3. On Sabbath Schools, F. P. Sym; 4. On Protestant Education, Dr. Matthews; 5. On Statistics, F. M. Dewey.—*F. M. DEWEY, Pres. Clerk.*

MONTREAL NOTES.

THE Presbytery of Montreal is to meet at Joliette on Friday, 23rd inst., at half past seven p.m., for the ordination of Mr. Z. Lefebvre, B.C.L., as missionary in that field. The Rev. Professor Coussirat, B.D., is to preside, Mr. A. B. Cruchet to preach and Mr. G. Colbourne Heine, M.A., to address both the missionary and the people. Joliette is a city about fifty miles east from Montreal, the population of which is almost entirely French, with a very few English-speaking families. We have here a comfortable brick church, with house attached. Services are conducted both in French and English every Sabbath. The Protestant families number only fifteen or twenty. Our church is the only Protestant one in the city or surrounding district. Are we to give up our French evangelization work and leave these people without service? Are we to remove this centre of Christian life and influence from this dense mass of Roman Catholics, with all its superstitions and its soul-enslaving ceremonies, that we may send more men and money where the people have Bibles and know the way of salvation through a crucified Saviour? No Church that would so act could expect God's blessing on any department of its work.

A MEETING of the Board of Management of the Presbyterian College was held last week and was largely attended. Mr. David Morrice, Chairman, presided. The business was chiefly routine. A Finance and Estate Committee was appointed for the year, consisting of Messrs. D. Morrice, J. Sterling, Warden King, J. Murray Smith, Wm. Yule, and Rev. Messrs. Warden and Dey. The College buildings have been gone over and all necessary repairs, etc., attended to during the vacation with a view to their preservation in good condition and to the comfort of the students. There are seventy-four students this session, a larger number than in any previous year. Eight of these graduate next spring.

THE Montreal Woman's Missionary Society of the Presbyterian Church in Canada has recently organized auxiliaries in Lachute and Athelstan. The Society was originally established ten years ago for the purpose of aiding the French evangelization work. Under the conviction that the sympathy and practical help of the women of the Church should not be restricted to the department of mission work, the Society was three or four years ago re-organized on a broader basis, and now includes in its operations home and foreign mission work as well as French evangelization. It supports a French Bible woman and English Bible woman and nurse, and also contributes towards foreign missions. Desirous of acting more directly under its supervision, a deputation consisting of several members of the Society appeared last week before the Presbytery of Montreal and presented a memorial asking closer relationship to the Church. The Presbytery adopted a resolution, commending the work of the Society and encouraging it in organizing auxiliaries in the various congregations within the bounds, and appointed a committee to consider in what way its work may best be brought into relation to the Presbytery and to the General Assembly. The committee appointed was the Rev. R. Campbell, Convener; Principal MacVicar, Messrs. Warden, Jordan, Dey and Paul.

THE fear which outsiders have of visiting Montreal at present was illustrated in the very small attendance at the annual meeting of the Canada Baptist Eastern Missionary Convention held here last week, as also in the abandonment by the Episcopalians of a Church congress to be held in Montreal this month because of the number of letters received from promised speakers declining to attend owing to exaggerated rumours regarding the unhealthy state of the city. Incredible as it may seem to people residing here, one of our own ministers in the country the other week declined to hold a missionary meeting, appointed by the Presbytery to be held in his church, because one of the deputation was from the city of Montreal; and yet, so far as the writer is aware, there have only been two or three cases of small-pox in all the Presbyterian congregations of Montreal during the past six months. Nor does he know of a single case at present in the whole of the upper Western part of the city. Referring to exaggerated rumours and the fears outsiders have, the Montreal *Witness* well remarked the other day that the residents of this city "may all be glad that they live where they are safe from the agonies of a fear which makes life out of Montreal hardly worth living."

HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee met on Tuesday of last week in St. Andrew's Church, Toronto. The whole of the members were present, as follows: Rev. Dr. Cochrane, Convener; Rev. R. H. Warden, Secretary; Dr. Campbell, Dr. Laing, Rev. Messrs. Macdonnell and Moodie and Mr. R. Kilgour.

The claims of Presbyteries for mission work during the past half-year were considered. These were ordered to be paid to the extent of \$7,226.10. In addition to this the sum of \$12,000 was paid to the Synod of Manitoba for the half-year.

Applications from Presbyteries for grants to new fields, etc., for the next six months were considered and action taken.

The following appointments were made: Rev. Alex. Hamilton to Manitoba; Rev. J. S. Stewart, Rev. D. L. McKechnie and Mr. A. C. Scrimger to Lanark and Renfrew; Rev. D. H. McLennan and Messrs. Hector McLennan and McArthur to Bruce; Messrs. J. Miller, W. J. Hewitt, A. G. Jansen, C. B. Hemming, H. Knox, J. Garioch, W. M. Robertson, John Gilmour and M. Gillanders to Barrie; and Rev. John Fraser and John McGregor to Quebec.

The Foreign Mission Committee of the Synod of Manitoba reported the appointment of Rev. Alex. Campbell as teacher in the high school at Prince Albert, N.-W. T., Mr. Campbell to give missionary supply to some of the stations in the vicinity of Prince Albert. The Committee approved of the appointment in so far as it related to their department of the work.

The Rev. D. Cameron, of Lucknow, intimated his acceptance of the appointment to Manitowaning, with the understanding that he would proceed to the field early next spring.

Interesting reports were received from Rev. Jas. Robertson, Superintendent of Missions in the North West, and Rev. A. Findlay, in charge of the field in Muskoka and Algoma. Correspondence was submitted from Rev. Messrs. McKay, Fraser, Thompson and Chisholm, of British Columbia, giving encouraging reports of their several fields. It was agreed to ask these missionaries to meet and confer regarding the whole field, reporting their views in full to the Committee at its meeting in March next. It was further agreed to ask Rev. D. M. Gordon, of Winnipeg, to visit British Columbia and confer with these brethren, as also with the brethren of the Church of Scotland, with a view to furnishing the Committee with full information regarding the whole field and suggestions as to its working in future.

The financial statement for the past half year of the Home Mission Committee of the Synod of Manitoba and the North-West was remitted to the Secretary.

Dr. Cochrane, Messrs. Macdonnell and Warden, with Messrs. W. Mitchell and Kilgour, were appointed to meet on the day preceding the March meeting of the Committee, to arrange the business to be then considered, and Presbytery Clerks and Conveners were instructed to forward to the Secretary prior to this meeting claims for mission stations and augmented congregations, applications for grants for next year with extract minutes, etc.

AUGMENTATION OF STIPENDS.

The Sub-Committee on Augmentation met in St. Andrew's Church, Toronto, on Wednesday, the 14th inst. Rev. D. J. Macdonnell, Convener; Rev. R. H. Warden, Secretary; Dr. Laing, Dr. Campbell, Dr. Cochrane, Rev. Messrs. McKay and Farries and Messrs. Kilgour and Mitchell.

The claims of Presbyteries for the past half year were considered at length and the following ordered to be paid:

Quebec	\$1,028 00
Montreal	1,475 00
Glengarry	280 00
Ottawa	760 00
Lanark and Renfrew	860 00
Brockville	450 00
Kingston	737 50
Peterboro'	511 50
Lindsay	441 65
Toronto	862 50
Barrie	628 50
Owen Sound	645 00
Saugeen	275 00
Guelph	245 00
Hamilton	610 00
London	528 00
Chatham	425 00
Sarnia	445 00
Straiford	255 00
Huron	125 00
Maitland	570 00
Bruce	337 43
Rock Lake (Man.)	415 72
Brandon (Man.)	350 00

Total\$13,282 80

The Secretary was instructed to correspond with the Presbyteries of Winnipeg and Regina regarding their claims.

The changes in the several congregations were duly noted and applications of Presbyteries for new grants or modifications of existing ones considered.

The Committee spent much time in considering the present condition and prospects of the Augmentation Scheme. It was estimated that \$32,000 would be required to liquidate the obligations of the Committee for the year ending 1st April, 1886, in addition to the \$4,000 borrowed from the reserve fund last year, making a total of \$36,000 for the present year. The Committee agreed that a strenuous and united effort must be made by every Presbytery within the Church to raise this amount.

The Convener was instructed to issue a circular to Presbyteries, as also to the congregations of the Church regarding the matter. It was felt that the present year will test the permanency of the Scheme and that while increased liberality will be required all through the Church, Presbyteries should especially see to the immediate and thorough visitation of the aid-receiving congregations in their bounds so that if possible a reduction of the grants be made in every case. The General Assembly requires this visitation to take place prior to the next meeting of the Committee; and the Committee must be satisfied at their March meeting by extract minutes of Presbytery and full statistics that in the case of every congregation the visitation has been thorough and not a mere formality before they will be warranted in making a grant for the year beginning 1st April next.

PRESBYTERIAN SYNOD OF THE MARITIME PROVINCES.

The Presbyterian Synod of the Maritime Provinces met in St. Andrew's Church, St. John, N.B., on the 6th inst., the Rev. James McLean, of Truro, Moderator, in the chair, and Rev. Mr. Morrison, of Halifax, Secretary.

The retiring Moderator took his text from Matthew xi. 22, preaching an able, practical and appropriate sermon.

The roll having been called, the Moderator delivered a short address, in which feeling reference was made to those who had been removed by death during the year.

The Rev. Thomas Sedgwick was then appointed Moderator. The Hon. D. McCurdy presented the report of the Committee on Augmentation. The following is a synopsis of the report: Since the commencement of the Augmentation movement, twenty-five congregations have been raised to a minimum by their own efforts, securing in their case alone a permanent annual allowance of \$2,022; seven more, which ought to be self-supporting, have approached it and their contributions, by \$560; twenty-one of those which were 00

the Supplementary List last year increased by \$1,711, while some seven or eight more, which may require supplementary aid when settled, have increased by about \$900, while on the part of congregations which are on the list this year there is a further increase of about \$1,000, making a total increase in permanent pastoral support up to the present time of \$6,000. The receipts for the year ending April 30th, 1885, were \$11,262, and of this amount the supplementary congregations contributed \$1,515. The expenditure was as follows: The payments at old rates from June 1st to July 1st, 1884, were \$1,571; the payments at new rates from July 1st, 1884, to April 1st, 1885, were about \$7,000; the expenses of administration were about \$600—making a total of about \$9,171, and leaving a balance on the year's operations of upwards of \$2,000 which, added to a balance from previous years of an equal amount, gives a working balance of upwards of \$4,000. Applications were made for the current year to the amount of \$11,045, and those granted amounted to \$9,881; and the estimated amount required for the year is \$10,000.

Rev. Robert Laing presented a statement on behalf of the Supplementary Committee, and the recommendations contained therein were as follow: That the amount, \$10,000, required for Augmentation for the current year, be apportioned among the Presbyteries; that Presbyteries appoint an Augmentation Committee to apportion to congregations their share of the amount levied upon them; to visit such aid-giving congregations as may require such visitation in the interest of the fund; to visit all aid-receiving congregations with the view of introducing among them an improved financial system and of inducing them to increase their contributions for the support of ordinances and generally to manage within the bound; that all permanent additions made to their pastors' salaries by aid-receiving congregations, from the beginning of 1886, be deducted for the current year from the sums apportioned to those congregations by Presbyteries and from the amounts levied on Presbyteries; that Presbyteries, where they deem it desirable for the better working out of the Scheme within their bounds, be urged to call for assistance in the form of a deputation from the Board; that all Presbyteries be required to complete their work and to hand in their returns to the secretary on or before March 1st, 1885, and that all applications for supplement for the year beginning April 1st, 1886, be made on or before this date, as it will be impossible for the Committee to consider applications made after their meeting in April.

The Moderator said that the next business was a remit from the General Assembly with respect to a summer session of Halifax Presbyterian College and a conference on college matters.

Principal McKnight, Moderator of the General Assembly, was heard. He proposed a series of resolutions as an answer to the remit: 1. The Synod would not consider it advisable in view of the needs of their own mission field merely, to change the theological season from winter to summer; but they are willing to make the change if the Assembly can promise them an attendance of thirty students. 2. The travelling expenses necessitated by the institution of a summer session, to be attended by students from a distance, would have to be provided by the Church. 3. As the bursary and prize funds for the year will be expended in the winter session of 1886-7, there will be no local funds available for the aid of students in the summer session of 1887. 4. It will be necessary that the Assembly enact certain regulations, as that the privilege of attending the summer session be limited to students who volunteer to labour in the mission field in winter; that students who are prepared to enter on the study of theology, on so volunteering, be allowed to begin at once with the summer session; that students who have attended a summer session be not allowed to enter on a winter session in any of our theological halls without having given a winter's service in the Home Mission fields.

The retirement of Professor Ross was exhaustively considered, and after long deliberation a motion to grant him a retiring allowance of \$900 was adopted.

Rev. Dr. McKnight, in resuming the discussion on the summer session of the Presbyterian College, opposed the project on the ground that they had no guarantee that they would have enough students to attend.

Rev. A. McL. Sinclair moved: That the Synod, taking into consideration all the circumstances of the case, deems it inadvisable to change the time of holding the session of the college at Halifax from the winter to the summer months.

Rev. Allan Simpson, seconded by Dr. R. F. Burns, moved in amendment: That in the interests of the Home Mission work it is desirable to examine fully the matter of a summer session at Halifax, and with a view to that, recommend the board to communicate with the college authorities and Home Mission Board in the West as to the likelihood of securing a good number of students.

The amendment was carried.

Leave was granted to the several presbyteries to license such persons as have applied.

Rev. Neil McKay reported on behalf of the alumni committee as follows: That the Alumni Association were aware of the adverse influences which were at work long ago and still continued to be at work, as indicated in yesterday's discussion; that it was necessary for the friends of the college to rally around it and increase the teaching staff as soon as possible, and introduce lectures by experienced pastors in the practical work of the ministry; that the amalgamation of an institution which is providing for a ministerial education for some 900 miles of the Church's territory is an absurdity which the Alumni cannot contemplate for a moment.

Rev. Dr. Burns moved the following resolution, seconded by Rev. Mr. Rogers, of Yarmouth: This Synod receives with respect the communication from the Alumni, and this Synod would express its undiminished interest in our college as essential to the well-being of our Church, and trusts that until her finances be placed on a more satisfactory basis, the annual collection made by all our congregations will be continued. The Synod regrets that there are so few candidates for the holy ministry availing themselves of the benefits of the institution.

The Synod agreed to meet in St. Andrew's Church, Truro, on the first Tuesday in October, 1886.

OBITUARIES.

JOHN ROBERTSON.

Mr. John Robertson died at the village of Ancaster on the 15th of September in the ninetyeth year, of his age. He was born at Westfield, East Lothian, Scotland, and came to Canada in 1842, settling in Ancaster, where he has resided for the past forty-three years. He was ordained an elder in connection with the United Presbyterian congregation under the Rev. John Lees in the fall of 1857, and continued in that office through the subsequent unions of the different branches of the Presbyterian Church. He was widely known and highly respected by a large number of friends, and his active service in the Master's cause will be long remembered by many. During his extended life he enjoyed good health and his last illness was of short duration, as he was confined to his house only two days. He passed away peacefully to his rest, saying a few hours before his death: "I am going home." A noticeable feature at the funeral was that a great grandson of the deceased acted as one of the pall-bearers, linking four generations of the living and dead together.

ARCHIBALD SWAN.

Archibald Swan, a ruling elder in Knox Church, Montreal, died at Ormeston, Quebec, on the 12th, at the age of sixty-four, and was buried in Mount Royal Cemetery on the 14th day of August. The deceased was born in Dollar, at the foot of the Ochil Hills in Clackmannanshire, and received his education at the famous Dollar Institution. After serving his apprenticeship to a draper in Dunfermline he held successive appointments in Galashiels, Glasgow and London, from which latter place he came to Canada about thirty-two years ago. From the time of his arrival in his adopted country until about three years before his death, with the exception of a short time spent in Ontario, Mr. Swan resided in Montreal and was actively engaged in commercial life in which he was noted for his honesty and integrity. Soon after arriving in this country he connected himself with St. Gabriel Street congregation, then under the pastoral care of Rev. Mr., afterwards Dr., Inglis, and was not long a member before the congregation showed their confidence in him by electing him to the office of deacon. In 1865 Mr. Swan was one of those who went out from St. Gabriel to enter Knox Church, and with this church he maintained connection until the day of his death.

For many years he served as deacon and in 1878 (after having been several times elected to the eldership but unable to accept on account of his business engagements) he was ordained to the eldership. He took a lively and intelligent interest in all church work, and as member, deacon and elder, faithfully discharged his duties. Now that he has gone to his rest, there are many who will remember his kindly remonstrance, his firm adherence to what he believed to be right, his Christian hospitality and best of all, his consistent Christian life, the living epistle. For the last three years he had been gradually failing and knew his earthly journey was nearly done. Death had no terrors for him; on the contrary, as he remarked to the writer not very long before he died, he had "a desire to depart and be with Christ, which was far better." His end was peace. He died on a couch, outdoors, at the close of a summer evening. He wished, he said, to see the sky and the trees, and feel the balmy air until the end. "Blessed are the dead which die in the Lord." J. T. D.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 1, 1885. DEATH OF ELISHA. 2 Kings 13: 14-25.

GOLDEN TEXT.—"He being dead, yet speaketh."—Hebrews xi. 4.

INTRODUCTORY REVIEW.

Name the different dynasties that passed away in the Kingdom of Israel. What was the reason for such judgments? How were the kings of Israel related to the kings of Judah? Explain the defect in the zeal of Jehu. What evidence have we that the Lord regarded it as defective? What was the peculiarity of the Rechabites? What were the three kinds of money brought to the temple in order to repair it?

INTRODUCTION.

We in this lesson return to the history of Israel. Jehu reigned twenty-eight years long and vigorous, but not prosperous, on account of the sin of Jeroboam to which he clung. The Syrians smote the Israelites to the east of the Jordan and he was not able to resist them. His son Jehoahaz succeeded him and sinned as he did, and the Lord delivered Israel into the hands of the Syrians, so that their army was reduced to fifty horsemen and ten chariots, a very small contingent in comparison with the usual number. He, after a reign of seventeen years, was succeeded by his son Joash, who reigned badly for sixteen years, and is interesting on account of the scene between himself and the dying prophet—the subject of this lesson.

EXPLANATORY.

We come to the close of a remarkable life, and the close is worthy of such a career.

I. Elisha Living.—The last we saw of Elisha was in connection with the anointing of Jehu, and that was forty-five years ago. But although there is no record of his life during all that time, we know that it was throughout, from its beginning to its close, one of remarkable devotion to the Lord's cause. He, no doubt, kept up the schools of the prophets and visited them regularly, and, by admonition and rebuke, did what he could to correct the irregularities of the kings; but, as it seems, with little success.

A brief review of the life of Elisha will give an idea of the greatness of that life as a whole. The call by Elijah, the prayer for a double portion, the division of the waters of the

Jordan, the sweetening of the waters of Jericho, the history of the Shunammite, the wonderful manifestations of power in connection with the Syrians and a number of other miracles make it altogether a life remarkable for the degree in which it has been acknowledged by God. Only a man of very great nearness to God could be thus honoured. It may be that the part of his life passed over in silence was the most important. It is no part of greatness to have it published to the world. The brethren of Jesus thought so (John vii. 4): "If Thou do these things, show Thyself to the world"; but were rebuked for it. True greatness can work quietly and silently and wait for the world's recognition when God shall declare the truth about all.

II. Elisha Dying.—He is now old, probably between eighty and ninety years, and come to his last sickness. Even such men cannot escape if they would, and they would not if they could. When a lady once asked the question of a certain person, in the presence of John Newton, "How did he die?" John Newton replied, "A more important question is, 'How did he live?'" That is true, and we know how Elisha lived; but it is also interesting to know how he died. We see two characteristics.

(1) Universal sorrow.—The king—a wicked king at that—weep over him and says, "My father, my father, the chariot of Israel and the horsemen thereof." When good men are taken away, even they who will not obey them acknowledge that it is a public calamity, when the removal of the wicked is a public good. Happy is it for the man whose death is a cause of regret.

(2) His interest in Israel unabated.—When Jesus knew that His hour was come, He continued His interest in His disciples to the end, forgetful of Himself. (John xiii. 1.) So did Elisha. He is grieved over the oppression of the Syrians, and in answer to much prayer is allowed to give the king an assurance of victory.

(3) Symbolic promise. As a dying bequest he gives the king a beautiful pictorial lesson that could not be forgotten, and would be an inspiration in the conflict. He said: "Take bow and arrows"; and the king did so. Then he told him "to put his hands upon it," or "to draw the bow," and he did so. Elisha then put his hands on the king's hands and told him to "open the window eastward," and then "to shoot." When the king shot the arrow, Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria," etc., ver. 17. There is the act and its interpretation. The shooting of an arrow eastward, toward the Syrian country, was a declaration of war. Putting his hands on the hands of the king meant that the strength for victory was to come from the Lord.

We would now expect the king to be inspired with enthusiasm and strong faith. He is told to begin the war and is assured of Divine help and victory. But we are disappointed in that. The prophet now tells him to take the whole quiver of arrows and shoot into the earth. As if he said, "Now you have the promise of victory; see what use you will make of it, how much energy you are ready to throw into the conflict." And he took and shot three arrows and then stopped. The prophet was angry with him, because of his want of enthusiasm. He should have continued shooting, so that by repeated victories the Syrians might be consumed.

What a striking illustration of the position of the Church! We have been sent here for war against sin; we have been told that victory is sure, that the Lord fights for us, and that it depends on our own efforts what we shall accomplish. "According to your faith be it unto you." And yet, like the unbelieving king, enthusiasm burns low.

III. Elisha Dead.—Elisha was buried, and the people honoured him by a very grand funeral. It is the best that can be done to show respect; but how little the departed think of such earthly show. He was probably buried near or at Jericho, which led to the next incident recorded.

Rebchabites.—In the spring of the year they invaded the land. A band of them came in sight as a company of Israelites were burying a man. They threw the body into the sepulchre of Elisha and fled for their lives. The body came into contact with the bones of Elisha—which was possible as they wrapped the bodies in shrouds—and as soon as the dead touched the bones of Elisha he stood up on his feet.

This was a proof that Elisha was yet alive, and the power he used to exercise still existed somewhere. God is the God of the living, and has power to give life.

This resurrection gave the stamp of divine approval to the character of Elisha, and as to his character so to the testimony of his life, and hence to the prophecy of the arrows.

IV. Prophecy Fulfilled.—It was predicted by Elijah, (1 Kings xii.) and by Elisha (2 Kings viii. 12) that Hazael would afflict Israel. Here it is stated that during the reign of Jehoahaz this came to pass. But the promises given to Abraham (Genesis xvii. 4-8; xxii. 15-18) are also remembered, and hence Israel is not destroyed. The Lord wishes to bless if the people will allow.

After Hazael died, the last prophecy of Elisha is fulfilled. Joash defeated the Syrians three times and took back the cities taken from them by Hazael. No word spoken by God will fall to the ground.

PRACTICAL SUGGESTIONS.

1. Sickness and death are sure to all.
2. A man never outlives his usefulness.
3. The best monument is to be missed.
4. We should be so ready to die as to be able in death to give attention to others.
5. Faith in divine power is the secret of success.
6. All God has spoken to the Christian or unbeliever will come to pass.

MR. NEWMAN HALL, during his recent visit to Switzerland, did nine hours' walking in a day without fatigue, and this after forty-five years of totalism. He had the companionship among the Alps of Dr. Monro Gilson and Dr. Maclaren, of Manchester.



CONTRACT FOR SUPPLY OF MAIL BAGS.

Sealed Tenders addressed to the Postmaster-General (For Printing and Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until twelve o'clock, noon, on MONDAY, the 21st NOVEMBER, 1885, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the Bags to be supplied may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P.E.I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man., Victoria, B.C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster-General.

Each tender to state the price asked per bag in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that, in the event of the Tender being accepted, the contract shall be duly executed by the party guaranteeing for the price demanded. The contractor is also bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary.

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Yours truly, B. F. JOHNSON."

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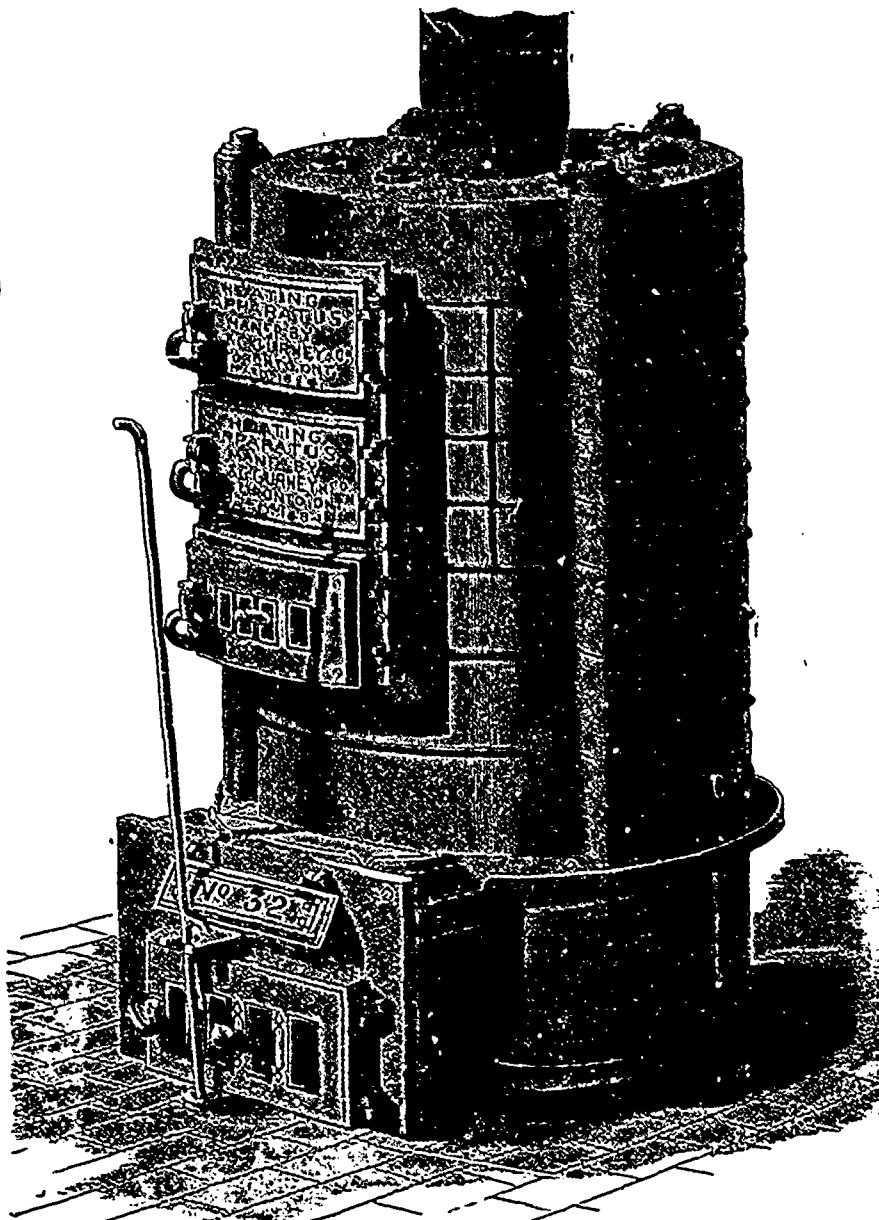
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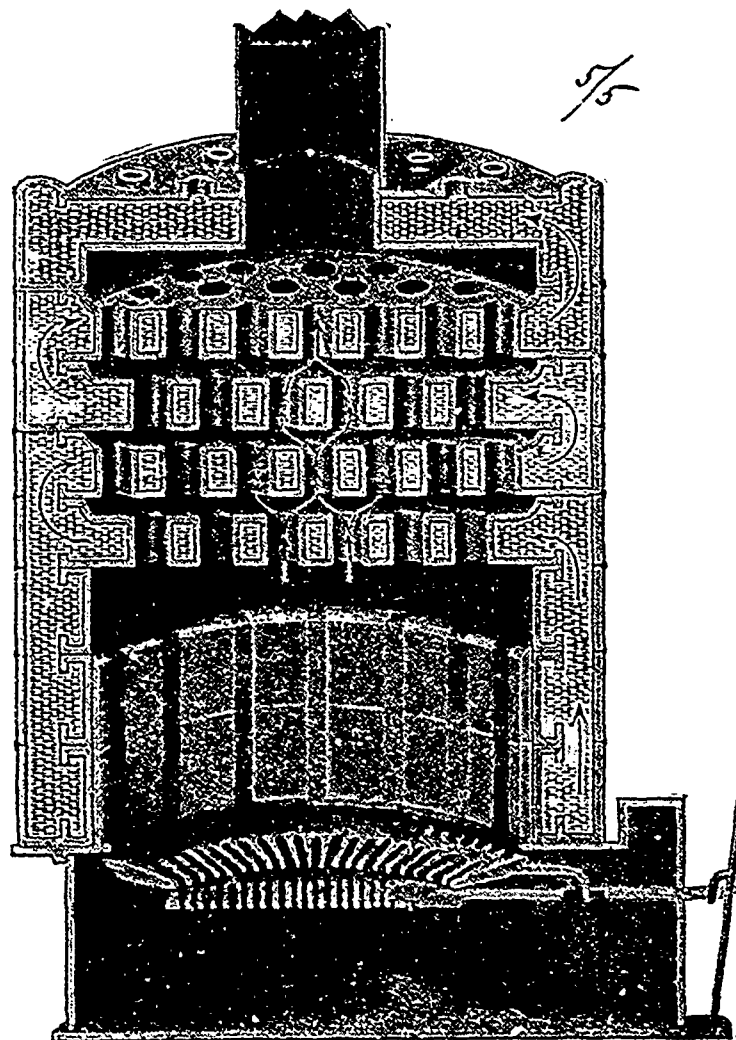
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Miscellaneous.

A MINISTER having some of his old sermons, was asked what he had in his package. "Dried tongue," was the reply.

AN enterprising reporter, writing of a wreck at sea, stated that no less than fourteen of the unfortunate crew and passengers bit the dust.

LADIES who mail their letters in their husband's pockets will continue to lament the slowness of the mails, notwithstanding the immediate delivery system.

AN exchange says that a folded newspaper placed under the coat, in the small of the back, is an excellent substitute for an overcoat. Now is the time to subscribe.

CONSTIPATION.—This evil habit neglected brings a multitude of miseries, and is the source of much illness. Burdock Blood Bitters cures Constipation by acting and regulating the Bowels to a natural action.

GUEST—"Waiter, did you say this was genuine turtle soup?" Waiter—"Yes, sir; it was made out of the water of a pond near here in which a turtle was kept last summer."

SIDNEY SMITH said to his vestry, in reference to a block pavement proposed to be built around St. Paul's: "All you have to do, gentlemen, is to put your heads together and the thing is done."

HONORIUS, Emperor of Rome, shed tears at the loss of a favourite hen. Then it was that the court jester won immortality and the undying hatred of his fellow-men by exclaiming: "Hence these tears."

For Cholera, Cholera Morbus, and Cholera Infantum, as well as all summer Complaints of a similar nature Perry's Pain Killer acts with Wonderful rapidity, and never fails when taken at the commencement of an attack and often cures after every other remedy has failed.

"CAN'T you give us some war reminiscences?" asked a citizen of an old fellow in a party of ex-soldiers telling stories. "No, I believe not," he answered promptly, "you see I've only been married about six months."

FIRST HEN "There comes the woman to drive us out of her garden." Second hen—"Yes, and she's picking up a stone, too! Let's fly out, quick." First hen—"No, no; stay here." Second hen—"But she's aiming right for us." First hen—"Yes, and if we move we might get hit."

Nervous Debilitated Men You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred ailments. Also, for many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

JUDGE (to darkey witness)—"Do you know the nature of an oath?" Witness—"Sah?" Judge—"Do you understand what you are to swear to?" Witness—"Yes, sah. I'm to swear to tell de truf." Judge—"And what will happen if you do not tell it?" Witness—"I 'spects our side'll win de case, sah."

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"LITTLE boys, what are you doing with all that mud?" "Pleath, thir, we's dess pilin' it up in two big piles." "But what are you going to do with it?" "We's goin' to play editor. Tommy's goin' to be a Grit editor, an' I's goin' to be a Tory editor; an' we's goin' to pelt each other dess as the editors does."

Horsford's Acid Phosphate. Drank with Soda Water is delicious. All druggists have it. It is refreshing and cooling. Try it often!

"No, sir," declared S. positively. "I don't take any stock in all this talk about mind reading. It is all bosh, every bit of it. I'll defy any man living to read my mind. It's an absolute impossibility, sir; an absolute impossibility." "But, dear," gently interrupted Mrs. S., "you ought not to be so positive. Science has been making wonderful strides, you know, in the last few years. Why, I was reading only the other day of a wonderful microscope which would show over 112,000 lines drawn in the space of an inch wide."

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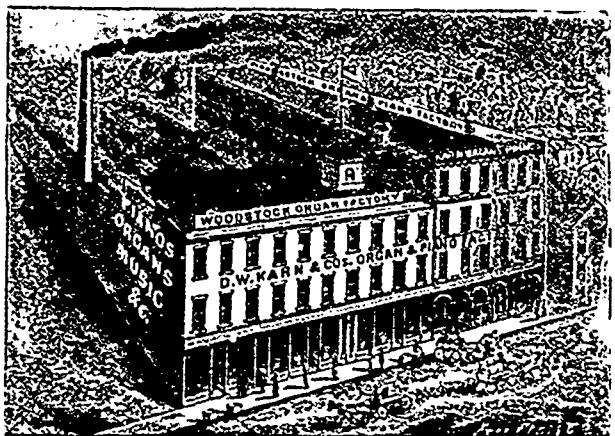
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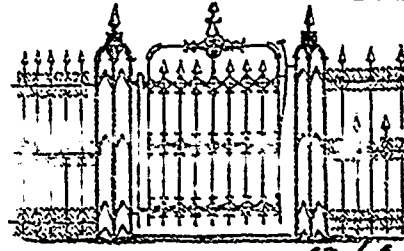


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MEETINGS OF PRESBYTERY.

- LANARK AND RENFREW.**—In Zion Church, Carleton Place, on 24th November.
- LINDSAY.**—At Lindsay, on Tuesday, November 24, at eleven a.m.
- SARNIA.**—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
- BRUCE.**—In St. Paul's Church, Walkerton, on Tuesday, December 28th, at one p.m.
- HURON.**—In Exeter, on Tuesday, November 10th, at half-past ten a.m.
- GUELPH.**—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.
- KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m.
- QUEBEC.**—In Morrin College, on Tuesday, Nov. 3rd, at ten a.m.
- PETERBORO.**—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half past ten a.m.
- LONDON.**—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.
- MAITLAND.**—At Wingham, on December 15th, at half-past one p.m.
- OWEN SOUND.**—In Erskine Church, Meaford, on the 29th October, at eleven a.m.
- TORONTO.**—In the usual place, on November 3rd, at ten a.m.
- PARIS.**—In Zion Church, Brantford, on December 16th, at eleven a.m.
- BARRIE.**—At Barrie, on Tuesday, 24th November, at eleven a.m.
- SAUGE-N.**—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.
- OWEN SOUND.**—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.

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LITERARY.

The following productions are from the pen of the Rev. Dr. HAYCOCK, of WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest:

- 1. **PRESBYTERIANISM, WHAT IT HAS DONE AND WHAT IT MAY DO IN THE CANADIAN NORTH WEST.** Published by the Synod of Manitoba. (The Moderator's Sermon on the opening of the first Synod of Manitoba, July, 1884. Mainly a historic retrospect.)
- 2. **A PLEA FOR A CANADIAN CAMDEN SOCIETY.** Published by the Royal Society of Canada. A plan for the publication of early Canadian books—now out of print—for the use of historians and others. The Royal Society has a committee at work on the subject.
- 3. **OUR INDIANS.** Published by the Y.M.C.A. of Winnipeg. A lecture delivered in December last, and showing some of the causes of the late rising.
- 4. **COAL.** A Lecture before the C. P. R. Literary Society of Winnipeg. A description of the Coal Beds of the North-West.
- 5. **EDUCATION IN MANITOBA.** Published by the British Association of Science. A paper given in full in the beautiful Memorial Volume of the late meeting. Printed in Montreal.
- 6. **THE MOUND BUILDERS.** Published by the Historical and Scientific Society of Manitoba. Dr. Bryce is an active explorer, and a fortunate discoverer in the Mounds of the North-West. This gives the result of his personal observations.
- 7. **THE FIVE FORTS OF WINNIPEG.** Now being published by the Royal Society of Canada. Description with maps of Forts Rouge, Gibraltar, Douglass, Old Fort Garry, and Fort Garry within the limits of the City of Winnipeg.
- 8. **THE LAOCOON OF EVOLUTION.** Published by the British and Foreign Evangelical Review. A criticism of articles by Herbert Spencer and Frederick Harrison, in the *Nineteenth Century Magazine*, and the grounds given for a Christian Theism.

The greater part of the above publications can be had separately from W. D. RUSSELL, Bookseller, Winnipeg.

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