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### Words of the Wise.

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Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.  
—Bonar.

"SCRIPTURE watching, or waiting, implies steadfast faith, patient hope, labouring love, unceasing prayer; yea, the mighty exertion of all the affections of the soul of which a man is capable."

You cannot tamper with evil. Repeated indulgences will form a habit which ere long may make you its slave. Avoid the first appearance of evil. There is danger in all dallying with it.

TURNING sunshine into night, and making misery gratis when we are not miserable, is anything but Christian, though, alas! some very good people do sometimes make a merit of it.—H. Bushnell.

O FEARFUL heart and troubled brain!  
Take hope and strength from this,  
That nature never hints in vain,  
Nor prophecies amiss.

Her wild birds sing the same sweet stave,  
Her lights and airs are given  
Alike to playground and the grave;  
And over both is heaven.  
Whittier.

HEAVEN is the day of which grace is the dawn; the rich ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—Dr. Guthrie.

SOME people, judging from their reluctance to give a word of encouragement to their minister, seem to think it is better for him to die of depression than to run the risk of being inflated by a compliment.—Dr. J. M. Crowell.

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

EVERY event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of His thought; and the great stream of human history is God's endless revelation of himself.—Rev. J. H. Ecob.

THERE is no place where earth's sorrows  
Are so felt as up in heaven;  
There is no place where earth's failings  
Have such kindly judgment given.

if our love were but more simple,  
We should take Him at His word;  
And our lives would be all sunshine  
In the sweetness of our Lord.  
Faber.

IMPROVEMENT depends far less upon less of tasks and hours of application than is supposed. Children can take in but a little each day; they are like vases with narrow necks; you may pour little or pour much, but much will not enter at a time.—Michelet.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with your moral improvement. We wrestle fiercely with a vicious habit which would have no hold upon us if we ascended into a higher moral atmosphere.

A HOW different are the sufferings of the sinner and those of the saint! The former are an eclipse of the moon, by which the dark night becomes still blacker and wilder; the latter are a solar eclipse, which cools off the hot day and casts a romantic shade, and wherein the nightingales begin to warble.—Richter.

ANOTHER lesson we may receive from the leaf, that of its death. If ever, in autumn, a pensiveness falls upon us as the leaves drift by in their fading, may we not wisely look up in hope to their mighty monuments. Behold how fair, how far prolonged, in arch and aisle, the avenues of the valleys, the fringes of the hills, so stately, so eternal; they are but the monuments of these poor leaves that flit faintly past us to die. Let them not pass without our understanding their last counsel and example, that we also may build our monument in the world,—monuments by which men may remember not where we died, but where we lived.—Ruskin.

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VOL. 1.

TORONTO, WEDNESDAY, SEPTEMBER 24th, 1884.

No. 39.

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## NOTES OF THE WEEK.

It is noted by the *Christian World* that the three last Lord Chancellors of England, the eminent lawyers Earl Cairns, Lord Hatherly, and the Earl of Selbourne, have all been Sunday school teachers, and well known for their Christian character.

The latest news from the north-east coast of Newfoundland is sad. The codfish catch is short a half-million quintals, and famine is imminent. About eight hundred families are reported starving, and sustaining life at present on squids. The whole coast of Newfoundland and Labrador is studded with icebergs.

The editor of the *Boston Journal of Chemistry* has learned by observation that the ant is an active and efficient destroyer of the canker-worm. The little creatures would seize the worms which were feeding upon the leaves of an elm tree, and bear them in their powerful grip to their nest in the ground. They seemed more effective than the birds.

CONSUL SEYMOUR, of Canton, in a report to our Government states the creditable fact that on the failure of a Chinese firm with large indebtedness to foreign merchants, Hanqua, a distinguished merchant, called on a few wealthy merchants to join him in paying off their debts, heading the subscription with \$1,000,000, "that Chinese credit might remain untarnished."

It is said that the passengers of the steamer *Amsterdam*, wrecked off Sable Island some time since, had to face the combined peril of whiskey and water. Certain of the crew and passengers, and even the people on shore, obtained access to the liquor in the ship-stores, and confusion, misconduct, inhumanity, were the result, occasioning much suffering among the survivors who were landed on the island.

DR. JOHN HALL, pastor of the Fifth Avenue Church, New York, is a firm believer in the Divine right of the eldership, and insists that its duties shall be faithfully discharged. The church served by him has two thousand members, and one hundred are assigned to the watch and care of each of the twenty elders. The church of Dr. George P. Hays, in Denver, has gone a step farther and has twenty-four deaconesses.

The English Parliament has been convoked for the 23rd of October for the transaction of Government business, and for discussion of the Franchise Bill. The Ministerialists intend to curtail debates, and expect to finish the session in four weeks. The Parnellites will move an inquiry into the Maamtrasna confessions, and also demand the recall of Earl Spencer, Lord Lieutenant of Ireland, and Trevelyan, Chief Secretary for Ireland.

It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if people would eat less bacon and grease at breakfast, and more fruit. In the morning there is an acid state of the secretions, and nothing is so well calculated to correct this as cooling sub-acid fruits, such as strawberries, apples, peaches, etc. This brings to mind an old Spanish proverb: "Fruit is gold in the morning, silver at noon, and lead at night."

FRENCH irritation against Great Britain is hard to allay. Perhaps one reason is that the English press has for most part been simply amused at the petulant diatribes of French journalists, which seem as ridiculous as they are uncalled for. Criticism of the bombardment of the forts at Foochow has exasperated a people whose susceptibilities are of the most sensitive kind. The average Frenchman can stand any amount of praise, but he winces under the slightest censure. French vanity is easily tickled, and just as easily mortified, though the same weakness is not exclusively confined to people of that nationality. Abuse of England will add nothing to the glory of France.

ACCORDING to some of the reliable journals of Rome, the Jesuits are again making their way into that city, and acquiring property for their accommodation under an assumed name. The ancient and famous palace on the Pincian Hill, has just been purchased, it is believed by them, and transformed into an educational institution, which is said to be the seventh Jesuit establishment now revived in Rome, of course, under the wing of the Vatican. The holy pontiff seems to be working away with a vigour that indicates great hope for the future. In the present month a consistory is to be held, in which it is said that thirty bishops and twelve cardinals are to be appointed.

THE learned world of theology has been looking forward with interest and curiosity to know who would fill the place of the great and lamented Dorner, in the University of Berlin. But the places of such men as Dorner, Lepsius, and Lange are not to be filled. Their peculiar personality was their work, and with their decease it ceases. Therefore we are not surprised to learn that there has been no question with the authorities of the university as to this point. Some few lines of work in the regular order have been assigned to other men, and Dorner lives on in memory. Some other giant mind will soon appear to make its mark and pass on. This fact, that men do largely form the attraction of German universities, causes the attendance on these institutions to rise and fall with the rise and fall of the great teachers.

THE European emperors, William of Germany, Francis Joseph of Austria, and Alexander III. of Russia, have met at Skierniwece, in Poland. They were attended by Prince Bismarck, Count Kelnoky, and M. De Giers, and their retainers. Magnificent festivities were held in their honour. Much stress was laid in the despatches on the demonstrations of love and affection made by the august sovereigns, while little as yet has transpired of the understandings reached by those who play so important a part in European politics. No doubt the doings and plans of Nihilists and Anarchists, and the best means of defeating their designs were fully discussed. There would be an interchange of opinions on the present aspect of affairs in Europe. The most important surmise is that a reduction of the enormous standing armies of Germany, Austria and Russia was agreed upon. So far as has yet transpired the result of the recent imperial conference is in the direction of continued peace.

SUCCESSING the mania in the United States of bank plundering by dishonest officials, there has been one of silly elopements. The most absurd, if not the most "romantic," has been that of a daughter of an ex-Garibaldian hero. General Morisini, in due time became a trusted official in Jay Gould's business. He prospered and became wealthy. In his palatial mansion on the Hudson dwelt the heroine of this frowsy romance. The coachman, her attendant groom, in dime novel style became the bridegroom. The father was relentless, and instead of returning to her luxurious home, the accomplished daughter took up her temporary abode over a German beer saloon, to which her devoted husband, who bears the suggestive name of Hullskamp, accompanied her. She professes consuming affection for the man of her choice. How long will that continue? Young ladies whose early

homes were far less well appointed than Miss Morisini's have found love in a cottage unendurable. There is every prospect of a tragic ending to such a miserable comedy. True love is delightful in its way, but there is no reason why it should fly in the face of common sense.

THE German ambassador to the Vatican seems well-nigh exhausted in his endeavour to bring the conflicting question between the two powers to an intelligent status. He is about convinced that in many instances the *curia* does not care to settle the conflict. The interests of the religion of the nine millions of German Catholics lie not so near to the heart of the great prelate as the hierarchical and political interests of Vaticanism. The ambassador has refused to make any other propositions, evidently by order of the emperor and Prince Bismarck, who seem to have gone as near to Canossa as they intend to proceed. It looks now as if the Prussian Government might soon resolve to suspend for a time, at least, all diplomatic negotiations, and the country will not be surprised to hear that the special ambassador to Rome had not returned to his post. It is hardly probable that the German Government will now be able to attain its end by negotiation, for it absolutely declines to do more than modify the May laws, and insists on the appointments of bishops who will not be in open and avowed antagonism to it, while the *curia* demand full liberty for the education of its clergy and full clerical jurisdiction.

THE liquor dealers of the State of New York met in convention at Syracuse last week, to devise means for the protection of their traffic. They passed a resolution declaring that a circular letter shall be sent to all candidates for office, inquiring as to their position on all questions that may come before them affecting the interests of liquor dealers. Where a candidate is opposed to their interests he will be opposed by the members of the association. It was resolved that all questions of national politics be excluded from the consideration of the convention. On the same day at Denver, Colorado, was held the State Prohibition Convention. Resolutions were adopted declaring in favour of the principle and policy of legal prohibition; pledging support to only pure men for positions of official trust; declaring unity with and allegiance to the National Prohibition party, and pledging cordial support to St. John and Daniel. Thus the question is coming to the front. It is everywhere becoming one of the live issues of the time. It has entered the sphere of practical politics. The struggle between these opposing interests is every year becoming more direct and intense. Time is on the side of temperance. Its ultimate triumph may with certainty be anticipated.

THE Federation of the Presbyterian Churches in Australia has been the subject of an Intercolonial Conference, held in Sydney on July 9th and subsequent days. There were present delegates from the Presbyterian Churches of Queensland, New South Wales, Victoria, South Australia and Tasmania. These Churches have hitherto been apart from each other, though they have gathered into themselves for the most part the divided elements of Scottish Presbyterianism. It is now agreed upon to form a Presbyterian Church of Australia and Tasmania, with its supreme representative court to be called the Federal Assembly. Meantime the autonomy of each Colonial Church is to be preserved, but theological education, missions to the heathen, and trials for heresy, are to be placed directly under the Federal Assembly. A revised directory on the basis of the American revision has been submitted and sent to all the Presbyteries. Much unanimity of sentiment prevailed, and it is hoped that the basis of a large and influential Presbyterian Church for Australia has been laid. There are now 350 ministers in the different colonies, and 150 more in New Zealand. The last-mentioned colony is not yet embraced in the proposed union, as it is twelve hundred miles distant by sea from Australia.



## OUR CONTRIBUTORS.

### KAISERSWERTH DEACONESSES' INSTITUTION.

#### SOME OF ITS FIELDS OF LABOUR.

My last letter gave a brief historical account of the origin, organization and development of the ancient order of Deaconesses, by Pastor Fliedner, at Kaiserswerth, on the Rhine. The present letter contains a few facts in regard to some of the branch institutions in Germany and other countries. These include convalescent homes for sisters and children, servants, refuges and training schools, schools for the middle and higher classes, penitentiaries and asylums, hospitals and orphanages. Nearly all of them had very modest beginnings, but gradually developed into flourishing institutions, because they all supplied a felt need, and were admirably managed. I can only refer to a few of these, and that in the briefest manner selecting such as are likely to be interesting to readers generally.

At Hilden near Düsseldorf is a school for the education of girls of

#### THE MIDDLE AND HIGHER CLASSES

which was begun in 1861, and which bears a high reputation. Young ladies from Holland, Belgium, Denmark and other countries attend it. The building stands in the midst of pleasant grounds, and is surrounded by gardens. The pupils are divided into families, each consisting of fourteen girls, under the care of two deaconesses. Each family has a common sitting room, a music-room and two bed-rooms, all of which are large, well ventilated and amply supplied with water. There is a large play-ground with apparatus for calisthenics and out-door exercise. Attention is paid to the religious training of the young, and a chapel has been built for divine service. Instruction is given by seven deaconesses and non-resident masters. The terms are very moderate, only £45 per annum, with the addition of £3 at the commencement of each term to provide books, stationery, medical attendance, etc. The only extras are for lessons on the piano, which cost only one shilling and sixpence each, and £5 per annum for laundress. I mention these particulars in case any Canadian young ladies should wish to join one of the families. Young people of different nations mixing thus in family life, have their ideas greatly enlarged, and acquire facility in speaking modern languages which must prove of great value in after life.

#### PROTESTANT FEMALE SERVANTS.

Forty years ago not a refuge or house of any kind existed in Europe for the moral and physical care of female servants. When out of situations they had to resort to common lodging houses, where they had no one to care for them, and for recreation on Sundays they went to the public gardens, where they were beset by temptations of all sorts. The first attempt to establish a house of refuge for servant girls in large towns was made in Paris, where a home was opened by a few Protestants in 1847. This induced Pastor Fliedner to make an effort of a similar kind in Berlin, where Kaiserswerth Deaconesses had been working since 1843. After enquiry he found that many inexperienced, but innocent girls, on coming to the capital from the provinces, were ruined in body and soul in the lodging houses, where they were surrounded by wicked companions. Quietly, and, as usual, without funds, Pastor Fliedner hired a small, house in the north of the city, put three deaconesses into it, and after overcoming great difficulties acquired the rights of a servant's registry office. Such was the small beginning of the Home for Respectable Servant Maids, opened in 1854. At first it met with scanty favour in Berlin. The situation was against it, the house being in a distant and neglected district of the city. It prospered, notwithstanding, and two years after its opening the number of beds had increased to twenty. The same year Fliedner bought, without having any of the money on hand, the whole of what was called the Nickelshof, and with it five houses, cottages and a garden, for 21,000 thalers. This northern portion of Berlin has been greatly improved in recent years, and when I visited what is called, since 1862,

#### MARTHA'S HOME,

a year ago, I found the buildings beautifully fitted up for training servants in all the ordinary work of domestic service, with accommodation for 130 inmates,

and eleven deaconesses to instruct them. An infants' school was opened in 1857 as a means of training nurse maids in the practical care and instruction of young children—the girls being employed in turn, under the direction of the deaconesses. There were 200 infants present the day I spent at this interesting place.

A girls' school was opened in 1862 for the children of respectable families of the working classes around, and here are taught 250 children by five deaconesses, making in all 450 children. As many as 750 girls are received into the refuge and training school in the course of the year, the greater number being from the provinces. These girls are placed in suitable situations by the managers of the institutions, and remain in communication with the Home, receiving advice and occasional visits, and those in the city are allowed to spend their free Sundays in the Home and its gardens. A healthful influence upon the spiritual and moral condition of servants has spread from Martha's Home throughout Germany, and now in all the large towns similar refuges are to be found.

#### FLORENCE, ITALY.

In 1860 a school for the higher classes of Protestants was opened in Florence, by deaconesses from Kaiserswerth, at the instance of the German, Swiss and French ministers, and soon after Protestant families of various nationalities, living in that city, sent their children. It is in the Via Monaca, near the Arno. There are now 120 young ladies instructed here by seven deaconesses and other teachers, the majority of the pupils being Italians. There is only accommodation for twenty-five boarders, and when I was there last summer I was told that the number is always complete. This school is much appreciated by the Florentines, one proof of which is that the Sisters have permission from the authorities to take their pupils into the beautiful Boboli Gardens, attached to the Pitti palace, even when they are closed to the public.

#### HOSPITAL AND SCHOOL IN JERUSALEM.

In 1846 Fliedner accompanied four deaconesses to London, to take charge of the German hospital in Dalston. In the house of the Prussian Ambassador he met Samuel Gobat, who had just been appointed by Frederick William IV. as Protestant Bishop of Jerusalem. "I hope," said the Bishop, "that your deaconesses will come and assist in alleviating the misery at Jerusalem." In 1850 Reichardt, a nephew of the first deaconess, was called to Jerusalem as a missionary to the Jews. When he arrived he found that an epidemic had been raging there for months. The bishop, seeing how the poor people languished in their hovels, forsaken and miserable, asked for two deaconesses to be sent. On the 17th April, Father Fliedner with four deaconesses rode into the holy city. A suitable home was found in the house of a Turk on Mount Zion. The two largest rooms were fitted up as wards, holding from eight to ten patients. The little hospital, intended for patients of all religions, soon proved a great blessing to the city, as the hospital founded by the English Church Missionary Society was, and still is, intended only for Jews. Under the direction of Bishop Gobat, the deaconesses visited the poor and sick in the town, and soon gained the confidence of the natives. The Mohammedans, whose fanaticism filled them with prejudice, held back longest from "the kennel of the English dogs," as they called it. But this barrier got broken down, and they too allowed themselves to be benefited by the deaconesses. In 1852 new wards were built, and in 1855 a house was bought specially for the purpose.

The Sisters now commenced a class for training and educating Arab girls, one of the first children brought in being a Mohammedan slave girl, whom the Sisters freed for fifty-six thalers. Upon the flat roof of the house a shady bower was made by evergreens and other plants, and was used as a classroom for the younger children. By 1858 both the house for the girls and the hospital had become too small for those who sought admittance. In 1859 a new wing was added, and in 1860 the number of patients had risen to 246, of whom 106 were Mohammedans, and the number of Arab children was forty-one, and both continued to increase from year to year.

In 1865, through the liberality of friends in England, Holland and Germany, the building of a Chil-

dren's Home was commenced on Godfrey's Height, and in 1868 it was opened under the name of

#### TALITHA KUMI.

Eighty-nine girls were then in attendance, of whom sixteen were Mohammedans, and all of them were kept and taught free of charge. The building in the town was now used exclusively as an hospital, and in 1868 there were 570 patients, among them 346 Mohammedans, all received and tended gratuitously. In 1880 the land around Talitha Kumi was extended, so as to form a garden, with a large cistern, and enclosed by a stone wall. And here now work seven deaconesses amongst 110 children, who are instructed in Arabic and German. A considerable number of girls have been trained here for teaching in Jerusalem and in the orphanage at Beyrout. Forty pupils of this school are at present doing work in Arab girls' schools in Palestine and Syria, as far as Antioch and Damascus. Twelve others have become deaconesses, and by them many Europeans have received comfort and relief in the hospitals at Constantinople, Beyrout, Alexandria, and even in Germany. A large proportion of the girls have married, and shew an example of what a wife and mother should be.

#### HOSPITAL AT ALEXANDRIA.

As early as 1856, Fliedner was asked by the Consuls of England and Prussia to found an hospital for sailors and strangers in Alexandria, promising support from their respective governments. There was already an hospital worked by French Sisters of Mercy, but it was always crowded. In 1857 a German Protestant pastor was appointed to this city, and then Fliedner acceded to the request, three deaconesses beginning their work in the house of a Turkish Pasha hired for the purpose, and soon patients came from all parts of the world. In 1868 ground was bought outside the Amhara gate, and a suitable building erected with money collected in England and Scotland, grants from governments, etc. This was opened in 1870, with patients from almost every land. On an average ten deaconesses nurse daily from sixty to seventy patients. In 1881 as many as 1,143 were taken in, of whom 66 were Germans, 113 English, 42 Austrians, 54 Italians, 19 Swiss, 12 Scandinavians, 1 Dane, 23 Russians, 134 Greeks, 161 Alexandrians, 220 Egyptians from the country, 22 from the Soudan, 93 Turks, 64 Syrians, 22 Berbers, 6 French, 19 Cypriotes, 3 Indians, 4 Abyssinians, 40 Maltese, 1 Chinese, 13 Bulgarians and 4 Wallachians. This gives an idea of the mixed character of the population of Alexandria. In that year as many as 21,659 were treated clinically.

During the bombardment of the town in 1882, this hospital was preserved intact, and its twenty-fifth anniversary was celebrated with great rejoicing and thankfulness on the part of its inmates.

#### ORPHAN ASYLUM IN BEYROUT.

In 1860 took place the massacre of Christian Maronites by the Druses of the Lebanon, towns and villages being burnt, and thousands of widows and orphans being obliged to seek refuge on the Syrian coast, in Beyrout and Sidon, in a state of utter destitution. Before the close of that year six deaconesses had arrived at Beyrout, and a house being hired in the Arab quarter, was soon filled with as many widows and orphans as it would hold. A second and larger house was then hired outside the town, the widows remaining in the former one, while the children were taken to the new house, and here, on Christmas eve, 1860, as many as 130 children stood round a Christmas tree, their faces beaming with joy, as they sang hymns of praise to their Father in heaven.

As matters gradually resumed their normal condition it became a serious question what was to be done for the permanent welfare of the orphans. It was decided at last to found an orphan asylum, to be a centre of education for Syrian girls. Land was found, the foundation stone laid, and the new building opened in 1862, and called

#### ZOAR,

in memory of the escape of some of the Syrian children from a terrible fate. Since that time 130 Syrian, Arab, Maronite, Greek and Druse girls have been trained daily by eight deaconesses at Zoar, in Arabic and German, and the benefit of this work soon became apparent.

A boarding school for girls of the better class was opened a little later, and in it are taught 120 pupils, of whom from twenty to thirty are boarders. In summer all the workers retire to a house near the village of Arega, on the Damascus road, which formerly belonged to the Scotch Missionary Society. Even

the sisters working in Alexandria and Jerusalem spend their vacation here.

There is also, since 1867, an hospital at Beyrout, which is named Johanniter, in which are nursed annually, by five deaconesses, about 550 patients of different confessions and creeds.

HOSPITALS AND ORPHANAGES,

superintended by deaconesses from Kaiserswerth are to be found at Pesth, Bucharest, Pittsburgh, U. S. A., and many other places, which space prevents me from referring to. Hundreds of requests, too, of the most varied kind, have every year to be refused. Enough has been said to show the comprehensive character of this work, its great utility and beneficence, and the marvellous success which has attended it everywhere. The number of

DEACONESSSES

who, up to 1881, were connected with Kaiserswerth was 1,054. Of these 110 died in the course of the forty-five years since the institution was founded, others married, and some returned to their parents. In that year there were 636 Sisters working at 187 stations, comprising seven deaconesses' mother-houses, 51 hospitals, 23 infirmaries, 4 convalescent homes for deaconesses, 39 districts, 24 orphanages, 27 infant schools, 2 asylums and penitentiaries, and 10 homes and training schools for maidservants.

Many whose names are well known in other countries for the success which has attended their nursing of the sick, poor and children, have been at least partially trained at the Kaiserswerth Mother-house—such as Miss Florence Nightingale, Miss Agnes Jones, (who carried on work in Liverpool,) Marie Cederchjold, (the founder and Superior of the first deaconess-house in Stockholm,) and many others.

In the above I have confined myself to the bare statement of facts—facts, however, which speak eloquently of the great work of which women, with personal devotion to serve, and under Christian influences, is capable. Is not the simple record of these facts sufficient to incite many—both men and women—to follow the noble example set them by Pastor Fliedner and his deaconesses? Deaconesses are needed at Kaiserswerth more than money or material aid of any kind. Many fields in all lands remain still unoccupied because Kaiserswerth has no one to send in answer to the many appeals for help which are constantly being made.

T. H.

Paris, 1884.

MISSION NOTES OF THE UPPER OTTAWA.

GRAND LAKE.

The by-term "Upper Ottawa" is rather indefinite. When in the city of Ottawa I found when they spoke of the Upper Ottawa they meant the district about Pembroke. At Pembroke I suppose they consider the country around Mattawa as the Upper Ottawa. And here, more than 300 miles from Montreal, we can still speak of a region higher up as the Upper Ottawa. Grand Lake is on the Ottawa River, and as far as I can make out, by following along the winding course of the stream, it is nearly 300 miles above Mattawa, but by taking a north-east direction through the Kippewa the distance is only about 175 miles.

The name of Lake Temiscamingue to the north of Mattawa is familiar. Our missionaries, Taylor and Turnbull, have been there, and Rev. Messrs. Gordon and Ballantyne have visited it and given us a description of their experiences in the columns of THE PRESBYTERIAN. But I have the honour of being the first Protestant minister that ever visited Grand Lake.

Mr. Whiteway, chief clerk of the Hudson Bay Post, who has lived with his family for twelve years at Grand Lake, being on a visit to Mattawa, gave me a cordial invitation to visit that distant post. He promised me a free passage up and down. He said that when the priest could visit Grand Lake he did not see why the Protestant minister could not. Thus challenged, I agreed to go with him.

Through the kindness of Mr. Rankin, chief factor, I was furnished with tent and blankets. On the afternoon of Tuesday, August 5th, we took our places in the *Ella*, a birch-bark canoe of two tons burden. Our company consisted of Mr. Whiteway and two daughters, myself, and six stout Indians. When evening came on we had made only ten miles as we had to portage past several rapids. With the roar of the Des'Erables rapids sounding in my ears I passed my first night under a tent. The next morning we passed

up the Seven League Lake, a narrow lake with high, rocky banks covered with pine. At the foot of the Long Sault, thirty miles from Mattawa, we left the Ottawa River, and taking an easterly direction over a three mile portage, came to Bansheno Lake. Thursday night we spent at Hunter's Lodge, the Hudson Bay Post in Kippewa.

The remainder of our journey took four days and a half of constant travelling. It might be tedious to your readers if I were to attempt to give a record of each day's travel. We rose each morning between four and five. If there was time I generally took a dip in the lake. After taking a dish of tea we would start. We would breakfast about nine, dine at one and sup about five. Our ordinary diet was varied by an

OCCASIONAL DUCK OR PARTRIDGE

or fish, and potatoes dug from an Indian's patch. With our cloth spread upon the grass or upon a rock, I have enjoyed some of the most delicious meals I ever had in my life. On the portages we sometimes regaled ourselves with raspberries, and blueberries, the grape of this northern country.

We passed over altogether twenty-six portages. Five of these were within the space of three miles, a distance that occupied three hours. Sometimes the portage roads were good. At other times we plunged through almost impenetrable thickets, over fallen trees, picking our steps in some boggy place. In one place our path led through a balsam grove where we had under our feet the richest and softest mat of moss. We paddled over some fourteen lakes. The Lake of Islands Sa-se-ke-na ga six miles, long is very pretty. Trout Lake is quite large. In the hazy atmosphere of the morning its farther shore, some ten miles distant, was hardly visible. These lakes are always beautiful, whether smooth, reflecting like a perfect mirror islands, trees and clouds, or disturbed by the wind into ripples or waves; whether glittering in the sunlight or dark and gloomy in sympathy with the sombre sky.

On the afternoon of Tuesday, the 12th, we arrived at Grand Lake. When it was known that Mr. Whiteway was coming, the flag was hoisted, and on landing we were greeted by the Indians with several volleys from their fowling pieces. The Hudson Bay Post is prettily situated on a point of land in Grand Lake. There is a comfortable dwelling-house, a large store full of goods suitable for the Indians, large barns, etc. Grand Lake itself is not a large unbroken sheet of water, but rather a series of deep bays on the Ottawa. One of these is said to be twenty miles in depth. The country around Grand Lake resembles that about the Kippewa, though the rocks and hills are not nearly so high and romantic. The Ottawa at this distant point is still a fine stream. I found that at a narrow place where it flows with deep and rapid current between rocky hills, it is over seventy yards in width.

The Indians here

BELONG TO THE CATHOLIC FAITH.

The priest visits them at a stated time each year. When I arrived there was a gathering of over 200 men, women and children. They were awaiting the priest's arrival. Some of them had come four or five days' journey. I counted fifty-one tents. They have a neat frame church which they built themselves. A bell summons them to worship. The Indians appear to be respectable and well-behaved. Most of them were comfortably dressed. The women seem industrious. The men in their own way are as skillful as their white brothers. They show their skill in building a canoe or in managing it with perfect confidence when the wind blows furiously and the waves run high. They are strong, and will carry a load of one or two hundred pounds with ease for a mile over a rough portage. It is a great blessing to these Indians that they cannot obtain liquor. The curse of intemperance is not seen among them. It is pleasant to look upon sober men and women.

Mr. Whiteway is a staunch Protestant. I met altogether at Grand Lake ten Protestants, namely, Mr. Whiteway, his wife and three daughters, and five clerks, mostly from Scotland. Every evening during my stay of a week, we sang hymns and then I expounded the Scriptures and had prayer. On the Sabbath day we had longer exercises morning and evening. Never did I see the Word more gladly received than by some at least of our little company. I found that the expositions were remembered and the chapters read were noted for future reference. Doubtless, God has here some of His faithful ones that love Him.

An interesting event of my visit was the marriage of Mr. Whiteway's daughter to Mr. Christopherson, one of the clerks, whose friends reside in Montreal.

In no place I ever visited did I receive a heartier welcome than at Grand Lake. Mr. Whiteway more than fulfilled his promises. Mr. Whiteway is anxious that something should be done to educate the Indian children. He thinks that the government or some of the Protestant churches should establish a school for their training. I could count forty or fifty bright looking boys and girls, and it does seem a pity that they should grow up in ignorance.

On the morning of Tuesday, the 19th, I set out on my homeward journey. I was accompanied by Mr. Main, one of the clerks, and two good Indians. Between one and two hundred people gathered on the shore to see us embark. There was a great deal of hand-shaking. A hearty parting salute was fired by the Indians. The journey, owing to head winds, occupied six days. On my way home I had an opportunity of visiting seven different families or gatherings of men and preaching the Word to them. These were mostly on Kippewa Lake. In one family I

BAPTIZED THE FIVE CHILDREN.

The mother was a member of the Methodist Church, and eleven years ago came directly from the city of Albany to Kippewa. I felt sad that I was unable to visit other points on the Kippewa, and did not get to Temiscamingue at all. On these two lakes there are at least twenty-five places that should be visited. Few of these have ever been called upon by our missionaries in the summer time. Some of them have received a flying visit in the winter. They are too widely scattered to gather together for meetings. Though many of them, Protestants and Catholics, do come far to attend dances upon the Sabbath. There is much unrestrained ungodliness especially drunkenness and Sabbath-desecration. One Protestant grew indignant as he told me of the way they were neglected while missionaries were sent to heathen lands. The priests press these Protestants to "turn," and taunt them with the way in which their own Church neglects them. The trouble in reaching them is that they are so widely scattered, and are from two to four days' journey from Mattawa by canoe. And then the growing village of Mattawa will require the almost constant presence of the missionary, especially as the other churches have regular services and are making vigorous efforts. Should I have an opportunity next fall I shall try and take three weeks so as to visit thoroughly these two lakes.

Mattawa, Sept. 11th, 1884. D. L. MACKECHNIE.

MARITIME PROVINCES—T. JOHN, N. B.

FROM AN OCCASIONAL CORRESPONDENT.

There are four Presbyterian churches here—St. John's, St. David's, St. Andrew's, St. Stephen, and Calvin Church, and one in Carleton. All are supplied with stated pastors, except Calvin Church vacant by the death of Rev. Dr. MacIse. For over two years a lawsuit has been pending in Calvin congregation, and although the case was argued by counsel many months ago, the judge has not yet given his decision.

The other congregations are fully equipped for Christian work, and since the settlement of the present pastors in the first named three, a marked impetus has been given to Congregational work. At present St. John's Church, of which Rev. T. F. Fotheringham is pastor, is being renovated and refurnished with circular pews. A new memorial pulpit is being erected to the late Hon. William Elder, a former minister of the church; but who for some years was editor and proprietor of the *St. John Telegraph*, one of the leading dailies of the Maritime Provinces. Mr. Elder was a vigorous, elegant writer, and an effective and polished speaker. He entered the political arena, and died shortly after his appointment as Provincial Secretary in the local government of his adopted Province, deeply regretted by a large circle of friends. The improvements will cost about \$6,000, a large proportion of which amount is already subscribed. Since the settlement of the present pastor, the church has taken a fresh start. The contributions for church purposes for the past year will be about \$40 per member.

ST. DAVID'S.

A handsome brick edifice, rebuilt since the fire, has for its pastor Rev. George Bruce, B.A., lately of St. Catharines, who is proving himself a worthy successor

to Dr. Waters. The congregation is a wealthy one, comprising a number of the leading merchants of the city.

The young men of the congregation are at present making an effort to reduce the debt to under \$10,000 which would be one obstruction removed in the way of material progress. It is somewhat strange that on the same day Erskine Church in this city was destroyed by fire. St. David's caught fire twice—at the morning and evening services, but the flames were quickly extinguished, the loss being only a few hundred dollars.

#### ST. ANDREW'S CHURCH

Is one of the handsomest edifices of the kind in the Dominion. Its minister is the Rev. Dr. Smith, lately of St. Andrew's, Kingston, Ont., where he had laboured successfully for over eight years. Dr. Smith's settlement has encouraged the congregation very much, and considerable additions have been made to the membership as a result.

A successful effort has been made to reduce a pressing debt that for some years has hampered the congregation, but which according to present arrangements will be cancelled in four years—the people having during the past year subscribed \$18,000. Dr. Smith is popular, not only in his own congregation, but throughout the city, and the many warm friends he left behind in Kingston and throughout Ontario, will be pleased to hear of his success in his new and not less important field of labour.

#### ST. STEPHEN.

This is a fine brick edifice situated in the "valley," a short distance from the centre of the city. The attendance at public worship is large, and the congregation comprises such names as George McLeod and John H. Parks. The pastor is Rev. Dr. McRae, a native of Scotland, who stands high in the estimation of his people. He is widely known, having been moderator of the General Assembly of the Presbyterian Church. Some time ago Queen's University conferred on him the degree of D.D.

#### THE WOMAN'S MISSIONARY ASSOCIATION,

of St. John, supports a missionary within the bounds of the Presbytery, at a cost of about \$600 a year, besides paying for the temporary supplies of mission stations and aids in the support of the Sheffield Mission which is mainly directed towards the reformation of the unfortunates in the city.

#### PERSONAL.

At present the Rev. Dr. Bennett, the late pastor of St. John's Church, is in Augusta, Georgia, whither he went on the invitation of the first Presbyterian Church of that place to unveil a statue to the memory of the late Rev. Dr. Irvine who was one of the ministers of Cook's Church in this city at an early period in its history. Dr. Irvine's ministry in Augusta extended over a period of only about ten years in which time he endeared himself to the members of his congregation.

The southern papers give a full report of Dr. Bennett's oration on the occasion, which was alike worthy the learned speaker and the occasion. K.

(Mislaïd, or would have appeared months ago. Ed. C. P.)

#### MINISTERS IN CONFERENCE.

The Conference held in the Central Church, Toronto, was an informal gathering called together by a few ministerial brethren in and near the city, under the idea that a wide spread desire for such mutual counsel and edification existed, and that much healthful stimulus might be found in the free interchange of thought and experience. This has already been made very plain by the similar conference held in connection with the last two meetings of the Synod of Toronto and Kingston, and the result of the present Conference has so far confirmed this view.

Upon the first evening the attendance was not large, but among the seventy or eighty who were present a wide area of country was represented. The chair was occupied by Rev. H. M. Parsons, of Knox Church. The first half-hour was occupied with devotional exercises, characterized by brevity, point and freedom. Mr. McLeod, pastor of the Central Church, read extracts from letters received from a number of brethren who would have been present but for Presbyterian meetings in Guelph, Hamilton, and other engagements.

Mr. Parsons then introduced the topic of the even-

ing, viz., "Personal consecration essential to ministerial usefulness." Having read the passage in John xx. where Jesus is said to have breathed on His disciples and said, "Receive ye the Holy Ghost," and that in Acts i. where they were commanded not to leave Jerusalem till they had received the promise of the Father, the baptism of the Holy Ghost, enduing them with power to be witnesses of the risen Saviour. He explained the first gift of the Spirit probably had reference to the indwelling and abiding presence bestowed upon all persons at regeneration. The significance of the second was found in the special outpouring received by each Christian in varying measure, as occasion required and faith sought and realized, fitting them for the special duty or trial of the hour. Its counsel should be as constantly sought as needed and would require faith's acceptance of oneness with Christ in His death and resurrection and trustful look to Him on His throne.

Rev. Mr. Amos asked and tried to answer the question, "What is personal consecration?" He regarded it as a willingness to know no mind or will but Christ's.

Rev. Dr. Reid pointed out the importance of being emptied of self before we could be filled with the Spirit, and the need of effort on our part to enter upon the things of the Kingdom and the constant conflict with foes within and without to attain and maintain the Christian life and walk. Several other gentlemen took part in the discussion of the question or more often of side issues hardly connected with it, showing some confusion of mind as to relative success and usefulness in the ministry, so that the chairman found it necessary to recall attention to the theme in hand. An interesting session was brought to a close by singing, "My faith looks up to Thee," and the benediction by Rev. J. Mutch.

No meeting was held the next morning, but in the afternoon a gathering of fifty or sixty assembled to discuss "How the church services may be made attractive and efficient." Rev. Mr. McLeod, of Barrie, presided. After the devotional exercises, the first speaker who entered upon the merits of the question was the Rev. Mr. Parsons. He remarked that a great deal depended upon the preacher doing the whole of his work in immediate dependence upon the Holy Ghost and that both in the pulpit and in the study, and in all his thoughts and meditations in prospect of the service, this should include careful and prayerful study of the passage to be read and preparation of the prayers to be offered. Sometimes he had written these and without depending upon the draft made had found great benefit. He had also received frequent and striking testimony to the value of such preparation for the reading of the word. Such as that of a minister on the other side who told him it led him to read the Bible as a new book, in which he heard Christ speaking.

After some remarks from Rev. P. McF. McLeod about the importance of the truth coming fresh from a heart and mind richly stored by faithful labour, and from Rev. Mr. Rogers (Collingwood), about the difficulty of avoiding monotony and prolixity, Prof. McLaren gave some valuable suggestions drawn from his long experience and study, the chief of which were that men had varied and special gifts, and wisdom lay in not attempting themes and methods for which they were not well adapted. The continuous exposition of an entire book secured variety of theme, but many were unable to maintain interest in that way. We should aim at securing prayerful sympathy from the people that the Word might be effectual. The popular demand for brevity was often unreasonable. The best way to meet it was to study simplicity; be sure your theme is an important one, go to the pulpit under a deep sense of this, and stop as soon as you have delivered your message. The next speaker said we were bound to declare the whole counsel of God, and said breadth and range would be secured by following the order of a systematic course of embracing every department of revelation. To this it was rejoined by another that few congregations would follow such doctrinal sermons with interest, though much depended upon the style of the preacher. Rev. Mr. Roger (London), recommended as a compromise which combined the chief excellences of the topical expository method that followed by an eminent evangelist, Simeon, of Cambridge, which had given his works a place in standard literature, viz., the selection of the leading themes of revelation order from Genesis to Revelation, and treating them so as to present their historical and doctrinal connection.

#### THE PRAYER MEETING

was taken up. The discussion of this subject turned largely upon how to get rid of the long and formal prayers so generally found to make the meeting dreary and unprofitable. Rev. Mr. Amos, insisted upon dependence upon the Spirit's presence and power as the great essential whether the prayers were long or short. Rev. Mr. Parsons upon every one bringing some contribution to the general profit of the occasion. It was no wonder if those who did not do that went away unedified. Mr. Duncan-Clark, Elder, emphasized the importance of preparatory prayer on the part of every one who attended. A good deal of interest was shown in the somewhat remarkable experience of two ministers. Rev. Mr. McCrae, said at Cobourg they had a lively interesting meeting, attended by about 300. They had succeeded in great measure gaining brevity and point, mainly by the predominance of the younger element trained in modern ways. Rev. Mr. Strath, told how in the country an interesting movement had brought into the fellowship of the church a large number of young people. He encouraged them to meet in a prayer meeting entirely their own. Some of the old folks doubted the wisdom of this, especially in view of some of the features introduced, but so far he was quite satisfied with the experiment. At first but five or six would lead in prayer, now about sixty freely and intelligently participate. The meeting has been maintained once a week through the whole of the harvest season.

Rev. Mr. McLeod (Barrie) remarked that when few or none could be got to take part in the meeting profitably it was better for the minister to take all the exercises himself. He did so.

Rev. J. M. Cameron, and Prof McLaren, and others gave very encouraging experience of success in inducing good men, who had not had the great advantage of early training, to take part with much profit to themselves and others, after long years of silence. To this result the impressive sight of youthful piety, thus confessing Christ, sometimes in their own sons, had often contributed largely.

Rev. Mr. McCuaig said, while many of our elders, and other male members, would not lead in prayer, we had many noble women who would and did in their own meetings (forty of them in his congregation); why should their voices never be heard in our united meetings? The session closed with praise and prayer.

#### "THE SPIRITUAL LIFE OF OUR CONGREGATIONS"

In the evening the attendance was somewhat larger. Rev. P. M. F. McLeod, presided, introduced the theme as above. Dr. James spoke well upon the necessity of the Spirit's presence in the church, true conversion in the membership, religious atmosphere in the home with a pure Scriptural diet. In the case of the young this was pre-eminently important. Rev. Mr. Roger (London) pointed out the lack of any element of great practical value, prominent in Scripture, but little provided for in modern Presbyterianism, viz., *mutual edification*. Without the habit of freely giving what they so freely received Christians could not be vigorous. John Knox, sought to secure it by social meetings for Bible reading, mutual edification; so should we. Dr. Wardrope, who had just returned from Britain, said he was much impressed with the "People's meeting" on Sabbath afternoon in Rev. Newman Hall's church, at which Mr. Hall was present, but took little part, and mutual edification and exhortation were the great features.

Rev. Mr. McCrae gave several instances showing the importance of family religious life, one especially striking in the families of two brothers, in one of which all the members united with the church, led happy and consistent lives. Very different was the case of the other, three sons from which fell into dissipation and ruin. The secret was found in the habits of *Christian nurture and daily prayer with her children* of the mother of the former. Rev. Mr. McLeod, of Barrie, spoke of the importance of correct views of the divine origin and authority of the church. It was not a mere club to entertain the public. Rev. Mr. Caruthers, believed tobacco was doing immense injury spiritually and morally as well as physically to our people. Of his church members, sixty-four smokers contributed annually to missions, \$330, while they spent \$333.80 in tobacco, and often the difference was far greater, and this was only the beginning of its bad effects.

Rev. D. J. Macdonnell deprecated thus signalling



the short-comings of smokers, but he felt strongly that church entertainments were carrying the idea of entertainment into the services of the Lord's day.

**HINDRANCES TO SUCCESS IN THE MINISTRY.**

Wednesday morning.—Dr. James presided and introduced this subject with pointed remarks upon (1) defects in ourselves and (2) in our people. We lived in a high-pressure age of steam and electricity, and to succeed we must cultivate religious habits in keeping with the spirit of the age. A great deal more might be done by holy enterprise in which there ought to be the active co-operation of our elders, supplemented by city missionaries and Bible-women. Rev. P. McF. McLeod followed in the same strain, urging methodical habits and untiring devotion like that of our successful business and professional men. Messrs. Cameron, Wilson, Straith, and others followed, dwelling upon the evils of late hours for business and pleasure, Sabbath funerals, etc., which they thought might be checked by vigorous co-operation. Several gentlemen spoke of the great duty and value of personal dealing with the unsaved. As to

**"HOW TO REACH THE MASSES,"**

considerable discussion took place, with much sympathy for the views mainly advanced by Rev. Mr. Parsons and illustrated by Rev. Mr. Mutch, that while evangelical services with inquiry meetings were valuable in their place, success would be comparatively small till the active co-operation of the rank and file is secured in "going out and compelling them to come in," by kindly sympathy in their homes as well as solicitation to church going. This was the great lesson taught in John i. and Eph. iv. As to the Salvation Army, Rev. Mr. McCuaig said that he had not a particle of confidence in their future, but they had most impressively taught him that conscience was not dead in the masses, and that if we would come down from our stilts and approach them kindly, gain their attention by music and other innocent devices, and gather them into halls and other comfortable resorts, the inestimable power of the Gospel could then be brought to bear upon them successfully.

**REPETITION OF THE CONFERENCE.**

Throughout the Conference repeated expression was given to the profit found in its proceedings, and before it closed those who had called it together felt encouraged to submit a resolution expressing satisfaction with the results and authorising them with the addition of some elders to arrange for its repetition at such time as would be found most suitable. Dr. Wardrop and Dr. James expressed a preference for such meetings in connection with meetings of Synods and Presbyteries. Rev. Mr. Roger said it was very desirable we should do nothing that would weaken the growing practice of holding such meetings in connection with the Church courts, as many more in that way would participate in their benefits than otherwise could be the case. The resolution was unanimously adopted, as also a vote of thanks to the authorities of the Central Church. A collection was taken to meet expenses. Prayer and the benediction, by Rev. R. Wallace, then brought to a close a conference, in which it was said representatives of twelve Presbyteries had been present, and all seemed to have found enjoyment and profit. With some improvements, such as the selection of a better time, the extension of Christian hospitality to strangers, and providing for the competent introduction of the themes, such conferences might become, by God's blessing, fruitful in great and good results to the Church.

**ABOUT THE ELDERSHIP.**

BY ANGELOS.

A good deal has been written lately about the "elder" with a view to ascertain what is his calling and occupation in the church. The question as to what the office of elder implies, is apparently not yet settled among us. Some in high position in the church, seemingly thinking it cannot be accurately settled. The only question that seems to be agreed upon is, that the elder in many instances, is not of such outstanding use, as to impress us with a sense of the importance of, and necessity for, his office. It appears to me, that many foolish things are said by leading divines and others about the eldership. As when they seek to impose on the elder work that belongs to the minister, such as preaching, moderating, dispensing sacraments, etc. The Church may allow the elder the same duties and position as the min-

ister, when he prepares himself in the same way to discharge them. But to ask the Church to allow an elder all the position of the pastor without any of the preparation of the pastor is out of the question. Nor again do I believe that an elder can be made more useful by being elected for a short period, instead of for life, as some seem to think. This might get rid of the forward and troublesome, who think that being an elder will make people imagine they are pious, and that it entitles them to intermeddle with every kind of church work.

This happy end it might serve, and so save some men from making themselves the laughing-stock of the godless and the grief and annoyance of the Church. But that it will waken up the inefficient elder, or improve the eldership, is, I fear, a mistaken idea. If it did these, let it be applied to the preaching elder as well. The fact is, we have here to deal with the old and frequent problem, namely, an office and an official intended to turn out work, and often only turning out hindrance to work. And the fault lies not in the office, nor the terms of office, but in the fact that you have put the wrong man or a dead man into the office. Put into office men "converted from dead works to serve the living God," men of zeal for the glory of Jesus Christ, in the salvation of souls, men baptized with the Holy Spirit, and you will have no trouble in defining their duties. They will not delight in the mere officialism and formalism of their office, but will find their delight in the spiritual elements of it. The petty pride of ecclesiasticism destroys and absorbs elders as well as pastors. With such spiritual men in office there will be no need to try and get rid of them after a few years' service, for as living Christians they will, be of more use after a few years' service than when they were elected. The Holy Spirit in the eldership would solve many of the questions that a dead but bumptious officialism gives rise to. Short term service very much implies that the saints don't always persevere, and that divine grace is apt to fail in the case of elders. The fact is, ignore it as we may, much of our ecclesiastical procedure is mere dead officialism. And it is unjust to charge the evils that arise from spiritual apathy, and spiritual death, either on the pastorate or on the eldership. I believe no church in the land has a finer body of men than we have in the eldership. They are for the most part pillars of the Church,—silent, strong, immovable, with the occasional exception of the very opposite qualities. Unquestionably a noble body of men, men however, and requiring to be born of God before they can make useful elders, even as the same is true of the pastorate. Not in any change in our method of election will we find a remedy for spiritual death. No change of officials will secure live officials. No legislation will keep in the back seat, to which nature appoints him, the unspiritual but forward official, who imagines that money and vanity are a title to stand in the front, and present on every occasion the Church of our Lord Jesus Christ, in whose real work of saving the lost he takes no share. The baptism of the Holy Ghost, that alone will solve the eldership question and many another question that troubles the Church.

**HOME MISSION WORK AT METIS, P. Q.**

It may not be uninteresting to readers of THE PRESBYTERIAN to learn something of the progress being made in this really important, though remote and isolated Home Mission Field. Two new places of worship have been opened and dedicated this summer—one at each end of the Seigniorie. The west end church, which is the principal one, is a strongly constructed frame building, 52x34 feet, height from sill to wall-plate eighteen feet. The foundation is stone; the walls, four thicknesses of inch boards, three of them grooved and tongued, with a layer of felt paper interposed. The floors are similarly strong and weather-proof. The building is of Gothic design; the ceiling arched, with imitation under-beams of pitch pine; the windows and doors Gothic, the latter with pitch pine frames and ash panels. The tower, twelve feet square and forty-four feet high, is half framed with the main building. The seating capacity will be about three hundred. A neat vestry at the rear end communicates with the auditorium by two doors. This building was projected some years ago, but its erection was only commenced in 1882, in which year the corner-stone was laid with appropriate services. The dedicatory prayer was offered by the Rev. Mr. Botterell, of the Methodist Church, and addresses were delivered by

the Rev. Doctors Potts, of Montreal, and Bain, of Perth, and by Professors J. Clarke Murray, of McGill College, and Fenwick, of the Congregational College. The contractor, Mr. P. F. Leggatt, will receive \$1,200 for the work, the whole cost being about \$2,000. Mr. D. Blair is chairman of the building committee, and Mr. W. D. Fisher, secretary. This church was opened on Sabbath, the 12th July, under very favourable auspices, being well filled by an interested and attentive congregation, largely composed of visitors from Montreal, Quebec, Toronto, and other cities. The Rev. James Green, agent of the Montreal Auxiliary Bible Society, conducted the preliminary services, and read suitable portions of Scripture, and an appropriate sermon was preached by Dr. Clarke, the resident missionary, from Exod. xx. 24 (last clause), and Matt. xviii. 20. The singing was kindly and effectively led by a choir of ladies and gentlemen visiting here from Montreal and Quebec, Mr. John H. Ferguson, the Seignior, presiding at the instrument. The collection in aid of the building fund was a liberal one.

There has also been erected this year, at Little Metis village, a very neat church, of frame, 52x32 feet, and ten feet posts, calculated to seat about two hundred and fifty persons. The ceiling is open and reveals heavy dressed rafters, resting on pillars with carved brackets, stained and varnished. The work was designed by Hutchison & Steele, architects, Montreal, and carried out by a committee of gentlemen, resident in Montreal, Quebec, and Metis; chairman, Mr. J. C. Thomson, of Quebec; secretary, Mr. John H. Ferguson, Metis. It will cost about \$1,200 with the pews. The windows, doors, and pews, were made by Mr. Peters, manufacturer, Quebec. This beautiful little church is intended principally for the use of visitors. It will be in charge of the resident Presbyterian missionary, arrangements being made with visiting clergymen of the several evangelical denominations, so as to secure two regular Sabbath services during the summer. This church was opened for divine service on Sabbath, the 10th August. The day was one of the brightest and pleasantest of the whole season, and the building was filled to overflowing, chiefly by city people, of all the evangelical denominations. The services were conducted by Dr. Clarke, the missionary; sermon from Isa. xxii. "Thy shall hang upon him all the glory of his father's house." The service of praise was ably conducted by ladies and gentlemen from city choirs, an accomplished lady organist, from St. Catharines, taking the instrumental part.

In addition to these material signs of prosperity, it is encouraging to note indications of renewed activity and religious awakening; the largely increased attendance at the Sabbath services; the goodly number especially of young men and women in the Sabbath school, and the interest manifested in the two weekly prayer meetings—the Wednesday evening one, held in the public school house in the Second Concession, for the convenience of the farmers, being filled to overflowing, several having to stand outside the open door—a notable feature being the large attendance of young men. On Sabbath, the 16th of August, the Sacrament of the Lord's Supper was, by appointment of the Presbytery, administered by the Rev. F. P. Sym, of Melbourne, Quebec, when five members were added to the communion roll.—COM.

**A SUMMER OF PROGRESS.**

The past summer has been one of remarkable prosperity in the Kirkfield Presbyterian Church. New life has been infused into every department by the untiring labours of Mr. J. Gardiner, of Knox College, who has laboured among us during the summer vacation.

On Sabbath, Sept. 14th, the communion was again dispensed, when an addition of seventeen was made to the membership of the Church, all of whom were by profession. This is an increase of nearly fifty in six months, thus just doubling the membership in that time.

The Sabbath school, also, has taken a steady advance, having procured a library and organ, both of which are free of debt.

Mr. Gardiner left the field on Monday last, the 15th inst., but though gone he will not soon be forgotten here.—COM.

ANOTHER Polar expedition is spoken of at New York, to be under the command of Mr. Melville, chief engineer of the *Jeannette* expedition, the cost to be defrayed jointly by Mr. Cyrus Field and the members of the New York Yacht Club.



## PASTOR AND PEOPLE.

### THE CASE OF THE NEW HEBRIDES.

For the information of our readers, who are all deeply interested in the New Hebrides, we give a communication addressed by the Rev. A. J. Campbell, of Geelong, the first convener of the Heathen Mission Committee of the Presbyterian Church of Victoria, to the Right Hon. W. E. Gladstone, Premier of Great Britain and Ireland. Owing to its length, we give the first part in the present issue:

"SIR.—Will you allow a stranger from the antipodes to go with you into the quietness of your chamber, and to put before you, as a Christian statesman, the case of the New Hebrides from a Christian point of view?"

"I. Our colonial Governments have asked you to annex these and other Polynesian islands to the British Empire, but it appears that, so far as the New Hebrides are concerned, you are not free. You are fettered by an understanding with the French that both nations shall respect their independence. Then, what is to be done?"

"One of my favourite maxims in the conduct of this world's affairs is, that whatever thing a man, or a nation, may be called to do, there always is, at least, one right way of doing it. I believe that there is a right way for the British Government to deal with this case; and if you will accept the construction which I shall put upon your understanding with the French, I think that I shall be able to show that the demands of the colonies, and the difficulties of the situation, can be met in no better way than just by giving such effect to that understanding, as the very peculiar circumstances of the case require.

"II. The grounds upon which our colonial Governments urge that the New Hebrides should be brought under British control, and placed in definite relation to Australasia, are not the creation of their own brains. Neither are they the offspring of a lust for territorial enlargement. Much less do they proceed from a desire to secure these islands as a hunting-ground for the labour traffic. They rest, in the first place, upon the way in which God has shaped this portion of the earth—placing this continent in lonely possession of the south-eastern hemisphere, and studding the ocean to the left and to the north of it with innumerable clusters of islands. And they rest, in the second place, upon that marvellous course of events, shaped by the same Divine hand, which has brought a few thousand persons from the uttermost bounds of the earth to this land, and has spread them over the empty face of it—a man to a mile—and has greatly prospered them, and has inspired them with the ambition of becoming a strong nation;—not altogether for selfish reasons, but that in the name of God and of their gracious Queen, they may keep the peace of the world throughout this wide dominion of the sea—which covers more than a quarter of the area of the globe, and has for its stable centre no other seat of power but this. But now, inasmuch as these grounds have a Divine root in them, you will not think that I am wandering from my point of view (the Christian one) if I put them before you by way of introduction. I confine myself, of course, to the New Hebrides.

"1. The first ground is the proximity of these islands to Australasia. They are within 900 miles of New Zealand, and 1,200 miles of the Australian coasts. To you, sir, this may seem a very long way indeed. But compare the bulk of Australia with the bulk of Scotland, and you will find that the New Hebrides are proportionately nearer Australia than the Old Hebrides are to Scotland.

"2. The second ground is their position in the great highway of our ships and those of New Zealand on the American, Chinese, and Japanese routes. As ports of call, coaling stations, and harbours of refuge, it is of great importance that these islands should be in our hands. From that point of view they are of no importance whatever to France.

"3. Auckland and Dunedin, Brisbane, Sydney, Hobart, and Melbourne—all British cities—are the natural commercial ports of the New Hebrides. No other nation can carry on such a mutually beneficial trade with them as we can do—as we are even now doing.

"4. With a sea-board of 7,000 miles (equal to the diameter of the globe), we are bound to develop a sea-loving and sea-going population. It may be true

that at present our colonial boys don't bend that way. I don't wonder. The conditions of life are made very easy for them on the land. Fathers don't hold the rod of authority over them. Schoolmasters daren't. And to be a larrikin and buffet the police is a much more heroic thing in their eyes than to be a sailor boy and buffet the waves. But this must be brought to an end. And as we shall certainly degenerate from the true British type if we neglect that part of man's rule and conquest, you will do us a national service, and will encourage maritime enterprise among us, if you enlarge our outlying interests, and put us into some permanent relation with these islands.

"5. In times of war, the New Hebrides, if in the hands of a hostile power, would be a source of great danger to the Fijis on the one side, and to Australia on the other. The enemy's ships would sweep the seas of our merchantmen, while her marauding bands (of convicts, probably) could be let loose upon our defenceless coasts. So obvious and threatening is this danger felt to be, that all thoughtful men among us believe that in some way (they don't know how) these islands must pass under the virtual control of British Australasia. 'Can any one doubt,' asked the venerable representative of New Zealand at a recent convention, 'that our sons, in some future generation, shall be the rulers of these southern seas?'

"These are the general grounds upon which our statesmen urge the annexation of the New Hebrides to Britain. But there remains that specific ground which has recently emerged in French legislation—whose root is by no means a Divine one, but a very devilish one—and which, if it stood alone, would have compelled the immediate and energetic interference of the British Government. Let us not be charged with hard-heartedness because we have set up such a strong front of resistance against the coming of the French *redivistes*. God knows how we do pity that wretched portion of our fellow-creatures who bear that dreadful brand. And if the French Government had been yearning over their lost children—and if, believing in the adage '*In sol et sale omnia existunt*, they had been anxious to try the recuperative power of the sunshine and the sea air of these fair islands, we might have sympathized in the experiment even while we predicted its failure. But when it is confessed by the French Press that New Caledonia is not to be used as a reformatory for the *redivistes*, with restraint and moral discipline, and Christian appliances, but is to be a mere receiving house, into which month by month that stream of human corruption is to be poured, and from which it is to be allowed to flow away wherever it pleases—is it any wonder that a great cry should have gone up to Heaven against the perpetration of such an unheard-of outrage? The fact is, the cry would have been immensely greater if the whole thing had not seemed to many persons, so impossible as to be altogether incredible, and utterly untrue.

"In the New Hebrides, however, it is believed to be undoubtedly true. And the thought of it has cast a chill of terror over those brave men who are doing your work and mine, and the work of the Christian church in these islands. Upon them the first blow of this calamity will fall. For the New Hebrides lie alongside New Caledonia (within a day and a half's sail), and being more or less civilized, will offer safe and inviting cover to the French vagabondage. The first wave that leaves New Caledonia will flow upon these shores, carrying the contagions of vice with it, and spreading desolation over the fields that are rapidly whitening to the harvest.

"III. Now, therefore, let me tell you in a few words the story of the New Hebrides.

"In 1606, Don Quiros, the Spanish explorer, landed upon one of the northern islands of the group, which still bears the name he gave it, '*Espiritu Santo*.' He was enchanted with his discovery. 'It eclipsed that of America,' he said. He founded a city, the New Jerusalem, at the mouth of a river which he called the Jordan, and appointed alcaides, ministers of justice, and other royal officers for the infant cry. Of all of whom, however, Cook could find no remains—no trace, even, of the New Jerusalem—when he visited the islands in 1770. He gave the group its Scottish name, but whether or not he planned the British flag upon it I cannot say.

"The first missionary visit was paid to the New Hebrides by John Williams in 1839. He placed native teachers upon Tanna, and then sailed for Erromanga, where he was murdered.

"During the nine years following, the islands

received occasional visits from the London missionaries, and additional teachers were introduced. But they made little way; indeed, so hopeless did the work become that it was resolved in 1847 to withdraw the teachers and abandon it. But no man likes to beat a retreat. And one of the teachers having expressed a willingness to remain on Aneltyum, it was resolved to give it another chance. Thus the door was kept open.

"And in the meantime God was preparing a man to enter it. John Geddie had come from Nova Scotia to Samoa, and was waiting there for his marching orders. 'I will go to that hopeless-looking field,' he said, and went. It was a tremendous peril. When he landed on Aneltyum (8th May, 1848), with his young wife and two little children, he landed among a race of man-eating savages, and there was not another white man or woman within 1,000 miles of them. We count our British soldiers brave. Will they beat the daring and nobleness of that self-sacrifice?"

"And God wonderfully blest his work. Mr. Hardie (London Missionary Society), who visited Aneltyum in 1854, tells us that at that time, only six years after the commencement of the mission, 2,000 of the natives had openly renounced heathenism and embraced Christianity, and that thirty schools were in operation. 'The Christian party,' he says, 'has gained a decided ascendancy all over the island; their ancient customs are everywhere on the wane. War, cannibalism, and heathen orgies may now be reckoned among the things that were. The Natmases (little gods) are being everywhere cast away, and for eighteen months no case of strangling has occurred.'

"Let me explain this last allusion. The condition of a people may be gauged by their homes. In what kind of family order do they live? You may judge of the condition of the Aneltyumese by this fact, that they had no word in their language for 'wife.' They called a married woman 'Nabeka,' which means a slave. While her husband was fighting or feasting, she was drudging in the house or the plantation. So darkly—so heavily life pressed upon her, that it was not uncommon for the poor wretched creatures to cast themselves from some beetling rock into the sea. When a girl was married, instead of the marriage ring being put upon her finger, the marriage cord was put upon her neck—a necklace which was never removed, which might be beautified with ornament, but must be strong enough to strangle her with when her husband died. For the Aneltyumese woman was not loosed from the law of her husband by his death; she must follow him into the other world, and be his slave forevermore. And this murder of the mother must be done by the hands of her own son; failing him, of her own daughter.

That dismal rite Mr. Geddie, we have seen, had succeeded in utterly abolishing. Let me give one other instance of his success. When the first teachers settled in Aneltyum they found very few children in the district. The explanation was that Yakanna had killed and eaten them. He was a sacred man—a dreaded disease maker, and a voracious cannibal. He used to lie in wait for his victims, spring upon them and murder them. His sacred character shielded him from reprisals, and so he went about like a ravening beast of prey. Towards the close of 1854 he made a profession of Christianity—with what benefit to himself I do not know, but with very decided advantage to the people of the district, who declared that 'Now they would sleep in peace.'

"These were the kind of devil's works which Mr. Geddie set himself to destroy, and against which his coadjutors and successors have been making victorious warfare—sometimes through dreary nights of storm and repulse—sometimes amidst the favouring smiles of Heaven, until now they seem to be on the very eve of vast enlargement and a glorious harvest-day.

"And it is in their name, and on behalf of the churches which they represent, that I now venture to submit a plea and a proposal."—*N. Z. Presbyterian.*

### "TAKE CARE OF THE LAST STEP."

I had occasion to visit a friend who had a private office in the attic story of a very high building. A dark and double flight of stairs led from the corridor below to my friend's room above. As I left him to return, he stood at the top of the stairs, still holding open the door to throw what light he could on my retreating path, observing as he did so: "Take care

of the last step!" Thus cautioned, I trod my way down in perfect safety. My friend's caution followed me; and I went along repeating, "Take care of the last step! How significant!"

Life's failures are seldom at its earliest stages. The annals of commercial and business life abundantly show that mis-steps which involve ruin and disgrace usually occur in later life, when it is commonly supposed that long experience has hardened prudence into habit, and wisdom has grown keen of observation and strong in the power of resistance. Indeed, on the very day when these reflections were awakened by my friend's caution, the community was startled by the announcement of several remarkable cases, in which early successes and sterling integrity had been followed by some foolish adventure which had suddenly collapsed; entailing besides personal disgrace, the suffering and loss of many others whose property had been entrusted to their care. And the startled community exclaimed in wonder and surprise, that those whose characters had stood so long inviolate, should after all, and so late in life, become so easily ensnared; and most of all should exhibit such utter want of moral principle in their later transactions with others.

Is it lack of principle? Have they been sailing under false colours all the years of their admitted honourable career? Or has the principle which manifestly marked their former reputation suddenly died out? Not necessarily either. The cause of their ultimate failure is to be found mostly, where failure is surest to occur at any period, and only more commonly at this time, in later life, than at others, because of careless indulgence, and lack of the careful management which marked their earlier career. Long-continued success throws men off their guard. They lose certain susceptibilities which made them quick to perceive danger, and so to avoid it. They have lost the key to the combination which secures the treasures they are after. It is the last step in the retreating stairway, and which they do not perceive is darkened by their own shadow, and so they stumble in the darkness of a false security.

Equally significant is the caution of our friend in the direction of spiritual life—and for the same reasons. Nothing so shocks us as late defections of Christian life and confession. And yet it is to be feared that the cases of spiritual failures in later years are even more common than in younger or middle life. We do not say even apostasy, but spiritual decay and loss.

The late eminent Rev. Albert Barnes, D.D., gave it as his opinion, after a long life of observation, that the cases of backsliding from Christ in later life far exceeded similar defection among young Christians. Men grow careless as they grow old. Early habits of watchfulness and meditation become fitful. The inclination to rest in a past record becomes fearfully strong, and with a name to live, while they are dead, they stumble along in the darkness without care or thought where the last step will land them. They do not mean this generally, but it is nevertheless so. And indeed the New Testament is full of cautions against this same liability. "Let him that thinketh he standeth take heed lest he fall." "Be thou faithful unto death." Now, what is the antidote to all this? Why, simply to "walk in the light while ye have the light." Darkness comes on men because they turn their backs on the light.

The advanced years of spiritual manhood need as vigorous and faithful Christian culture as the earlier stages. A warrior cannot afford to sheathe his sword in the face of his armed foe. Early retirement from business, with whatever accumulated wealth, is a most dangerous thing for any man. In such cases life must bury itself in gloomy indolence, or risk the well-earned capital in speculations for which the man is not fitted. So in spiritual experience, increased capital means increased power for good, in the direction of spiritual life; and the moment the Christian fancies himself rich and increased in goods, and in need of nothing—rich enough to retire on a gathered reputation—the shadows thicken about his feet, and his last days may be his worst.

Said a friend of mine after a long and useful ministry—just before he died—"I cannot rest on my record. I cannot lean on that. Christ is my only hope, and I am safe only in Him. I need Him now as much as I ever did! and I have Him. He reveals Himself. Yes—I've seen Him." "I know whom I have believe," said the Apostle, "and am persuaded that

He is able to keep that which I have committed to Him against that day."

"Walk worthy of your high calling," and take care of your last step.—*Christian at Work.*

THE DAY OF LIFE; DIES ILLA, DIES VITÆ.

Lo! the Day—the Day of Life—Day of unimagined Light,  
Day when Death itself shall die—and there shall be no more  
night.  
Steadily the day approacheth when the just shall find their  
rest,  
When the wicked cease from troubling and the patient reign  
most blest.

See the King desired for ages, by the just expected long;  
Long implored, at length He hasteth, cometh with Salvation  
strong.  
Oh, how past all utterance happy, sweet and joyful it will  
be,  
When they who, unseen, have loved Him—Jesus face to  
face shall see.

In that Day, how good and pleasant this poor world to have  
despised;  
And how mournful and how bitter, dear that lost world to  
have prized;  
Blessed, then, earth's patient mourners, who for Christ have  
toiled and died,  
Driven by the world's rough pressure in those mansions to  
abide.

There shall be no sighs or weeping, not a shade of doubt or  
fear,  
No old age, no want or sorrow—nothing sick or lacking  
there,  
There the Peace will be unbroken, deep and solemn joy be  
shed;  
Youth in fadeless flower and freshness, and salvation per-  
fected.

What will be the bliss the rapture, none can dream and none  
can tell,  
There to reign among the angels, in that heavenly home to  
dwell,  
To those realms, just Judge, O call me—deign to open that  
blest gate,  
Thou, whom seeking, looking, longing, I with eager hope  
await.

—Of the Twelfth Century.

IN THE LORD'S HOUSE.

Did you ever see a vessel swung for the purpose of having her compass adjusted? The process, as carried on in the river Thames in England, is something like this: The ship is moved in the bight at Greenhithe, and by means of warps attached to certain buoys she is turned with her head towards various points one after another. The bearing of the compass on board, influenced as that is by the attraction of the iron of which she is composed, or which she carries, is accurately noted by some one appointed for the purpose, and the true bearing is signalled to him by another on shore, who has a compass out of reach of all local disturbance. The error in each position is ascertained, and the necessary corrections are made. Now, it is just similar with Christ and the devout worshipper in the sanctuary. During the week the consciences of the best among us have been more or less affected by things immediately around us. So that we are in danger of making serious mistakes in our life voyage. But here Christ comes to us and gives us our "true bearings," as they are in the standard of His word, undisturbed by any earthly or metallic influences, and so the needful rectifications may be made by us and we may start out afresh.

As we sit here in the presence of Christ, and feel how little we have to bring to Him out of the bygone week we are ashamed. We see how much we ought to have done and might have done, which yet has been entirely neglected; and the experience of the past thus becomes a warning for the future, for the failures of last week are set up as the beacons where-with we mark the channel of the next, and we set out from the church porch anew with the determination to keep closer to our ideal than ever before. Has it not been so with us very frequently in the past? Do we not feel that it is so with us now? Even with the Sabbath and the sanctuary our lives are poor trailing things enough, but how much more so would they be if we had not the weekly rectifying influence of which I speak. We shall fail again, no doubt, this week as we did the last, but we shall not fall quite so low as before, and the next Lord's day will lift us up anew, and so, week by week, we shall go on raising by slow degrees into the measure of the stature of the perfect man in Christ Jesus. Mark well, therefore, the things on which you cannot look with complacency here in

the sanctuary, that you may avoid them in the future; and if you have been giving undue prominence to any matter, let the revelation of the fact administer its own corrective to your heart.—*Dr. W. M. Taylor.*

WELL BROUGHT-UP CHILDREN.

There is sometimes a family in which the father and mother know how to enjoy life sensibly in its hours of play or rest, and around them grow up boys and girls fit to live, fit to do all the duties of life, fit to make their own lives happy and useful. From childhood they have known that life is surrounded by thousands of wonders, whether of man's making, or of God's creation. Nature and art alike furnish them with sources of knowledge and pleasure. You don't see those children dawdling around hotel drawing-rooms when the family are traveling. The boys go fishing, and the girls go hunting flowers, or both may go together and share each other's enjoyment. I met two of such a family the other day in the pine woods, a mile from the hotel. I did not know them nor they me. I was digging up the bulb of a plant, and as it came out of the ground I heard an exclamation, "It is bulbous, after all, Tom." Then I saw a bright and pleasant countenance of a seventeen year old girl, who had come near. She had the same curiosity about the flower which I had. Then for a while she and her brother Tom rambled along with me. They went out for a walk. That to them meant keen enjoyment of pretty much all they saw. Trees, flowers, animals, the very skies and clouds were more or less subjects of intelligent observation to them. She caught half a dozen lizards as she walked along, handled them gently, examined them carefully, and let them go unharmed. He talked of the fishing. He had seen me going or coming in. He knew all about the fishing in his own part of the country, and a great deal about the habits of the fish. The two, brother and sister, discussed one with another, the flowers and animals. Clearly they had been brought up from childhood to take a keen interest in the ordinary environments of country life. And I was not surprised, when she caught sight of an engraved gem in my ring, to find that at seventeen she, and at fifteen he, knew enough about art to talk intelligently and without blunders.

We had a very pleasant chat as we strolled hither and thither in the old pine woods; and they too were very happy children. I doubt not they confer a great deal of happiness and do a great deal of good in the circle in which they live. We met in the woods, and they left me in the woods, and I did not see them again.—*W. C. PRIME, in the Journal of Commerce.*

SELF-MADE POVERTY.

I would not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profligacy, want of forethought, idleness, and worst of all drunkenness! Ah, that drunkenness! that is the master evil. If that could be got rid of we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor dens which plague spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its use as a divine protest against sin, but, as for the gin-palace, there is nothing to be said in its favour. The vices of the ago cause three-fourths of the poverty. If you could look at the houses to-night, the wretched homes where women will tremble at the sound of their husband's foot as he reaches home, where little children will crouch down with fear upon their little beds of straw, because the human brute who calls himself a "man" will come reeling home from the palace where he has been indulging his appetites—if you could look at such a sight, and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Since the great axe to lay at the root of this deadly upas tree is the Gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drips from every bough.—*C. H. Spurgeon.*

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TORONTO, WEDNESDAY, SEPTEMBER 24, 1884

FROM our advertising columns it will be seen that the opening of Knox College Session, 1884-5, is announced to take place on Wednesday, 1st October. The inaugural address will be delivered by the Principal, Rev. Wm. Caven, D.D.

ATTENTION is called to the advertisement summoning the meeting of the Home Mission Committee, Western Section, in St. Andrew's Church, this city, on the 31st October. This, the most important executive committee of the Church, has great and weighty interests entrusted to its care. In the past its members have been punctual in their attendance and faithful in the discharge of their duties. In this respect there will be no failing in the approaching meeting. Attention is specially called to the request made for missionaries and catechists.

TWO weeks ago we allowed "A Member of Last Assembly" to criticise the proposed publishing scheme; and now we make room for the deliberately expressed opinion of the editor of the *Presbyterian Witness*, who also had a seat in last Assembly, and who is well qualified to speak on the question. Later on we shall have a few words to offer on the same subject. Meanwhile our friends are asked to bear in mind—notwithstanding all that interested parties may say to the contrary—that the publisher of THE PRESBYTERIAN takes no stock in the new limited liability company; that the paper is not in the market; and that the General Assembly is in no way committed to the scheme, although the published prospectus seeks to convey a very different impression.

WE have no desire at present to take part in the discussion on our French Evangelization work. This, however, does seem a good place to say that too much importance can easily be attached to statistics. Spiritual results cannot be expressed by figures. The blue book tells us every year of many congregations in which there has been no net increase in the membership during the ecclesiastical year. In some, no one will say that good work was not done in many of these congregations. As a matter of fact, ministers often work harder in a field where there is no increase than some of their brethren do when their congregations are growing rapidly. Increase in numbers depends far more on the field in which a minister works than on the exertions he puts forth. Churches always grow in a growing community. Sometimes they grow without a minister. Occasionally they grow in spite of him. People are crowding into the place and naturally they go to their own church. The man who is fortunate enough to have a congregation in such a community often gets more credit than he deserves, while his neighbour who works in a population that is constantly decreasing is often blamed and taunted with failure when he should have sympathy and help. If this discussion should lead the Church to reflect on the fact that figures cannot express spiritual results, and that men who may have to fight a losing battle often work harder than those who win, it will serve a good purpose.

SOME of our contemporaries have of late been dealing hard blows at the smoking fraternity. As a rule they do not go into the merits of the case but content themselves with denouncing somewhat vigorously the selfishness of smokers. We stand by our contemporaries in regard to one part of the indictment which they bring against the uses of the weed, we refer to the cruel practice of smoking in second-class cars in

which women and children are compelled to sit during the entire day and perhaps for the night as well. During the day first-class passengers naturally go into these cars and smoke and spit until the place is unfit for a fairly clean hog to live in. These poor women, though often ill, and always weary, have to quietly submit to this cruelty, and submit to it simply because they are poor. Does it ever occur to the smokers who do this wrong that their own wives and daughters may yet have to ride in second-class cars? Do they think of the suffering they thus cause people whose only crime is that they cannot afford to ride in a first-class carriage! We are not specially finical in the matter of smoking. We are quite satisfied to leave it to the conscience of our neighbour whether he should smoke or not. We are not especially attached to that class of so-called reformers who in a world so full of sin and sorrow as ours, can find time to lecture men a thousand times better than themselves on the use of tobacco. But we do most earnestly protest against the cruelty often inflicted upon poor, delicate women in second-class cars by men who ought to know better. That they do not intend to be cruel does not help the matter.

WE desire to inform certain workers for the Scott Act that in arranging to hold Scott Act meetings on the Sabbath they are making a grave mistake. Whether it is right or the reverse to hold such meetings on the Lord's day is not a question that we intend to discuss at present. Right or wrong it is a great mistake to hold them. There are thousands of Presbyterian voters in the Province who have strong conscientious convictions against holding any meeting of that kind on the Sabbath, and no real friends of the Act should trifle with their convictions. There may be a few men working for the Act who care more for the Act than they do for the Sabbath. If such there are we beg to inform them that even a wise policy demands some consideration for the consciences of those on whose votes the passing of the Act depends in many counties. There are active friends of the Scott Act we know who belong to churches that do not hold as strict views in regard to the Sabbath as many Presbyterians hold. We would remind both parties that the Act could not have been carried in either Oxford or Halton without the votes of these Presbyterian Sabbatarians. We also inform them that the Act has not the slightest chance of passing in Huron, Bruce, and other counties we could name without the votes of Presbyterians who conscientiously hold very strict views on the Sabbath question. Now, we ask all concerned if they propose to wound the consciences of many friends of the Act and endanger the cause they are engaged in advocating by holding meetings on Sabbath that could quite as well be held on another day? Any real friends of the Scott Act will answer—no!

SIX divorce cases are entered for trial by the Canadian House of Lords at the next session of Parliament. It is more than time that provision was made for trying such cases by another and more efficient tribunal. We intend no disrespect to the Senate when we say that that august body does not discharge the functions of a court of law very well. But even if the tribunal were perfect the present system of trying divorce cases is highly objectionable. It is class legislation of the most odious kind. The law provides a remedy for the rich but none for the poor. To tell a poor man to go to Ottawa and get an Act of Parliament drawn up, to bring his witnesses there and perhaps keep them there for weeks, to pay enormously high fees to counsel for attending to his case before a committee of the Senate—to tell a man to do this who has no money is to add insult to injury. No poor man can do it. No man of moderate means can do it without running the risk of ruining himself financially. To tell a poor woman to do all this is to mock her misery. A rich man or woman can get rid of a partner that has violated the marriage vow; but a poor person must suffer without any remedy. The most galling thing about it is that the injured party may have to support the profligate. Cases are continually occurring in which men have to support their wives living in open sin, and injured wives have to help to maintain debauchees who do nothing for the home but pollute it and take their meals in it. We are no advocates of "divorce made easy," but we do contend for a proper court to grant swift divorces at a reasonable cost for Scriptural reasons. The ab-

surdity of the present system is further seen from the fact that after the evidence has all been put in and the Bill giving relief has passed the Senate and two readings in the Commons, it is certain to be thrown out on the third reading if a majority of the House happens to be composed of Roman Catholics. What a cruel farce!

#### THE LENGTH OF SERMONS.

THE hot season always brings up the old question,—how long should a sermon be? It seems to be assumed by the many who discuss this question that the clock is the proper standard, and the only standard by which the length of a sermon should be measured. The fact is *time* has very little to do with the length that any sermon may seem to be to those who hear it. Some sermons seem short at an hour and some tediously long at ten minutes. The qualities of the sermon have much more to do with its seeming length than the time occupied in delivery. A sermon brimful of good points well made rarely seems long. A sermon well illustrated is not often tedious. A sermon that has a succession of climaxes and which gathers increasing strength towards the end is not often complained of as tedious, even though the weather may be warm. In fact any sermon that has what Dr. Proudfoot and other teachers of homiletics call "progress" is not likely to seem long if delivered reasonably well. The thing that wearies and worries hearers is dawdling away at one point without throwing any additional light upon it. So long as the preacher moves along and finishes something as he goes; so long as he makes good points, clinches good arguments, throws out fresh thoughts, and gives telling illustrations, we don't believe that any respectable congregation ever complains of reasonable length. People tire of *words* and who can blame them? They tire even of good matter when arranged on a dead level. A constant succession of sentences arranged without any rhetorical skill must weary anybody. Some sermons are like a prairie. Anybody who has ridden over a prairie for a day knows that the view is very enchanting for a while in the morning. You gaze from your car window with delight as the eye sweeps over the boundless country around. But after a time the prairie becomes very monotonous. The sameness of the view wearies you until you fall asleep. Too many sermons resemble the prairie. Like the prairie they may be rich and for a time pleasant to hear, but they become very monotonous as the preacher goes on. There is no rise or fall in the sermonic landscape; no change in the structure of the sentences. No interrogations. No climaxes, nothing but plain, straight sentences of about the same length and strength until the end comes. As the preacher's voice strikes each sentence with painful regularity, you are reminded of the footsteps of the solid citizen who walks the streets without varying his strides for miles. The matter of such a sermon may be good enough for angels to feed on but the sermon wearies because it is not rhetorically constructed.

Delivery, too, has a great deal to do with the apparent length of sermons. Monotony in delivery makes any sermon long at twenty minutes. A preacher who delivers his introduction, his divisions, his arguments, his illustrations, his appeals, in the same tone of voice always preaches long. The clock may say his sermon is only twenty minutes, but the people will declare it is an hour. Monotony in composition is bad enough, but monotony in delivery is fatal. In fact nearly all the principal causes that make sermons seem long may be summed up in that deadly word, monotony—monotony in matter—monotony in composition—monotony in delivery. Any one of these three is bad but the three taken together make a sermon long though the clock should say the preacher has only been at work for ten minutes.

The "occasion" on which a sermon is delivered should have something to do in determining its length apart from all other considerations. If the occasion is made for the preacher and is full of interest he may preach much longer without wearying than in his ordinary ministrations. A preacher who goes a hundred miles to preach at a church opening and finds a large and highly expectant congregation waiting for him may preach a very long sermon by the clock and his auditors may consider it quite short. There is a vast difference between special work of this kind and the ordinary ministrations of the sanctuary.

It has often been urged that if people were what they ought to be they would not complain about the



length of sermons. If people were what they ought to be they would not need sermons at all, either long or short. They are more likely to be made something near what they ought to be by attending church, and if the length, or seeming length, of sermons keep them away, more's the pity. Even in the case of good Christian people, devotion ends when weariness begins. It is well to try to do justice to the subject, but it is also well to try to keep careless sinners under the sound of the Gospel. The subject will come back but the people may not if they consider the sermon altogether too long.

**TEMPERANCE VICTORIOUS IN HALTON.**

**E**XPECTATIONS confidently expressed in these columns that the Scott Act would be maintained in the County of Halton, have been fully realized. The earnestness with which the friends of temperance sought to avert the repeal of the Act, the experience gained by its brief operation in the county, the general advance of the temperance sentiment in the popular mind, were the grounds on which the expectation was based. We were also convinced that the victory would not be an easy one. In towns and villages a residuum—not Mathew Arnold's remnant—delight to lounge about saloons. This class has votes and they count. Those who compose it, would naturally wish a return of the good old times. Some of a more respectable class, no doubt, believed the arguments of the Licensed Victuallers that where drink was sold people were more ready to spend their money. The argument, at best is of the most trumpety kind, yet there are always some who cannot resist the poorest and meanest of all arguments, an appeal to the pocket. It does not matter how fallacious it may be if they think that a penny is to be made right or wrong they vote the money-bag ticket.

Then the liquor trade, foreseeing that the defeat of the Scott Act, in Halton county, would be a great triumph for them, made special appeals to all classes. They were wide awake, and employed all possible means to secure a verdict in their favour. It has been stated that there was a lavish expenditure of money to work on the susceptibilities of unprincipled voters. At all events large sums of money were subscribed to defeat the Act. What could be done on the rostrum by subsidized orators was perseveringly attempted. In spite of all the grandiloquence about making men sober by Act of Parliament and the platitudes on the personal liberty of the subject, the electors of Halton have shown that they are perfectly able to take care of their liberties, by voting against a traffic that more than any other unmans and degrades its victims. The advocates of repeal have been squarely and completely beaten. The Scott Act has now come to stay in Halton.

The friends of temperance in the county and throughout the Province are to be heartily congratulated on the result. The Act will now have a fair chance of showing what it can accomplish. It will be strictly enforced. Popular sympathy, and the moral sentiment of the community are on its side. The people generally will have respect for the law and desire to see its provisions carried out. In spite of a determined opposition and the uncertainty occasioned by the agitation for its repeal, the Scott Act accomplished great good in Halton County during the short time it has been in operation. The criminal calendar showed a marked reduction in the number of punishable offences. Hopeless debtors were able to pay their tradesmen, and there was an observable augmentation of domestic comfort. Now that the Act is sustained these happy results will be still more apparent.

Another reason why the friends of temperance are highly pleased with the recent victory is the strength and encouragement it will give to other counties to carry the Scott Act. Success in those counties prepared to vote upon it is assured. Its friends can now work with a will confident of decisive victory. Triumph all along the line is however only possible by the same sleepless diligence and consecrated energy that resulted so gloriously in Halton. Indifference and overconfidence would be both disastrous and unpardonable. The liquor interest has been defeated and is depressed by defeat, but it will not abandon the conflict till the last ray of hope is extinct. All who desire the advancement of divine glory, the progress of humanity, the moral, social and religious elevation of the people, ought to pray and work with untiring energy that the cause of intemperance may be removed from our fair and prosperous land.

**"PRESBYTERIAN PUBLISHING COMPANY."**

FROM HALIFAX PRESBYTERIAN WITNESS.

A "Member of Last Assembly" publishes in THE CANADA PRESBYTERIAN severe strictures upon the Prospectus of this proposed Company. The writer had not seen the Prospectus of the Company, and he bases his remarks on an abstract of it given by the Montreal Witness. We are in a position to say that the abstract is correct. The critic also correctly states the procedure in the Assembly. The Assembly did not entertain the project of a publishing house. Several booksellers were members of the Assembly and they were unanimously opposed to the scheme. The book-selling part of the scheme was dropped by the committee, and the proposal was to publish a newspaper, etc. But the Assembly would only go so far as to appoint a committee to consider the whole matter and report to next Assembly. That committee has not met. Whether it was comely to attempt organizing a company and starting the scheme in advance of any report by this committee we will not say. Our own conviction at the time was that it would not be well for the Assembly to enter upon such an enterprise. The example of the Methodist Church was quoted. Its book room at Toronto is highly prosperous, and yields a large revenue to the Church. Why should not we go and do likewise? The answer made in the Assembly was that if we would deliberately and with the consent of the people adopt the Methodist plan, it would no doubt work. But we had thus far avoided monopoly and followed the free and voluntary plan, which seems to meet our requirements with tolerable efficiency. Our people would not consent to the monopoly system. We have the free system, and as a Church we will probably abide by it. The Methodist publishing system has very important advantages. But on the other hand, our free system is not without its advantages. In Toronto there is the one great Methodist book room—there are no other Methodist publishers or booksellers. But there are half a dozen or more publishing or bookselling houses owned by Presbyterians. Now it would not do for the Churches to try to crowd out of the business these Presbyterian publishers and booksellers. The same observation applies to Montreal, and, we think, pretty generally. As to the Assembly owning or controlling a newspaper, our own conviction is that nothing but necessity should induce the Assembly to make such an experiment,—and the necessity does not yet exist. The projected company propose to hand over to the Assembly all profits beyond seven per cent. on its capital. It might safely offer all its profits over running expenses. While we regard the strictures of THE PRESBYTERIAN writer as upon the whole sound and to the point, we greatly regret the reference with which he concludes. He speaks of the originators of the scheme as "comparative strangers" and "new men" who are not in sympathy with the Church's inner life and methods. Such men as Rev. P. McF. McLeod and Dr. Jardine do not deserve to be referred to in this way. We may at times differ from one or both, but more loyal, generous, and fair-minded men would be hard to find. We do not for a moment doubt the godly sincerity and purity of motive of the gentlemen who are promoting the "new departure;" but we do not think that the new departure will prove successful.

**WEEK OF PRAYER.**

The English Branch of the Evangelical Alliance has issued the annual list of topics for united prayer throughout the world for January 4-11. They are these:

*Sunday, Jan 4—Sermons.*—"The good fight of faith."—1 Tim. vi: 12; Eph. vi: 10-12.

*Monday, Jan 5—Thanksgiving and Praise.*—For the long suffering love and faithfulness of God; for His many answers to prayer graciously vouchsafed during the past year; the gifts of His fatherly goodness and mercy; the general preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication.

*Tuesday, Jan. 6—Humiliation and Confession.*—On account of national sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; unfaithfulness to God and His truth; for personal transgressions; the growth of infi-

delity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance.

*Wednesday, Jan 7.—Prayer for the Church of Christ.*—That all believers may be filled with the Holy Spirit; that the unity of the Church of Christ may be manifested and brotherly love increase; that the churches may more deeply realize their responsibility in regard to increased evangelistic work among the masses; and that the Lord's coming may be more earnestly looked for. That all pastors, evangelists, teachers, and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and Him crucified; for Sunday schools; and for the better observance of the Lord's day.

*Thursday, Jan 8—Prayer for Families and Instructors of Youth.*—That God's goodness and mercy may not be withdrawn and that the word of God may run and be glorified; that Christian parents may more fully recognize the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry.

*Friday, Jan. 9.—For the Nations.*—For rulers and Governments and all in authority; for the prevention of war; that all laws that favour vice and cruelty may be removed; that wicked men and their conspiracies may be confounded and loyalty and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; and for the suppression of all that is impure in art or literature.

*Saturday, Jan. 10.—For Missions, Home and Foreign.*—For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for more labourers to be sent forth endued with power from on high; for native Christians, that they be established in the faith and become more earnest in seeking the salvation of their countrymen; for all missionaries; for God's ancient people Israel and the conversion of many in the faith of Christ; for increased blessings to attend the circulation of the Scriptures and the religious training of the young in missionary schools and colleges.

*Sunday, Jan. 11—Sermons.*—Waiting for the Lord's appearing.—Isaiah xxv: 9-2. Thess. iii: 3-5.

We express the hope that ministers and others intending to make use of this list will cut it out and preserve it.

**MANITOBA MISSION WORK—MORE LABOURERS WANTED.**

MR. EDITOR,—At the meeting of the Rock Lake Presbytery last week, the following resolution was moved and unanimously adopted, and the end aimed at I think would be materially assisted were you to insert the resolution in THE PRESBYTERIAN. It was moved by Mr. Townsend, seconded by Mr. W. R. Ross, as follows: "Whereas during the past season the mission field lying in and west of range twenty-six, and extending for four townships north of the boundary line, was without any supply, whereas at the end of September the important fields of Lintathen, with thirty-seven families; Swan Lake, with fifty families; Cartwright, with sixty-five families; Riverside, with fifty families; Deloraine, with forty families, and Nelson with seventy families, will be without any missionary, and whereas serious losses must be sustained by the church if missionaries are not provided for these fields without delay, be it resolved that an urgent request be sent to the Home Mission Committee of the General Assembly to procure suitable labourers for these fields at as early a date as possible, and that the superintendent of missions, and Mr. Farquharson, the co-venor of the Presbytery's Home Mission Committee, be a committee to correspond with the General Assembly's Home Mission Committee aent this matter."

The Presbytery of Rock Lake has taken hold of its mission work with much spirit, but without men it can do little. The Presbytery is a purely missionary Presbytery, and were a number of our young men to come west and take hold of the work, I do not know of a better field for their energy and zeal. The territory embraced in the Presbytery is one of the finest in the country. Next summer the railway will traverse the whole length of it, and the railway only is required to make the most of the congregations self sustaining in a few years.

JAMES ROBERTSON.

## CHOICE LITERATURE.

## THE LAST O' THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XXIX.—THE MEETING AT THE ISLAND.

At sunset of the following day, the Water Queen entered the bay, and dropped anchor in as calm waters as Joe had ever seen. It was one of those inimitable sunsets that Winfred delighted in, when the bay was a study for the colour-lover, with its thousand changeable hues; its own mingling with the reflection from the sky,—a scene of celestial beauty.

Joe was no artist, but his senses felt the influence of the beauty: its glory entered his heart, thrusting out the sadness. He was surprised to find that he could think of his mother without pain. Was it because she was happier in.

"Sweet fields of living green,  
Beyond the swelling flood?"

Joe hummed this as he leaned over the deckrail and looked upon Moor's Island. He had often passed the Lighthouse on the ocean side, where the rocky ramparts frowned and the waters raged like beasts that longed to devour. This was his first visit to the lovely bay, his first sight of the verdant height. How eagerly he scanned it for some token of the boy!

"Probably he's away somewhere," said Captain Marsh, raising his glass; "I don't see any sign of the Elsie."

"What's that?"

"His boat. It's one I picked up afloat; I thought it ought to belong to young Campbell. It was named the Lucy then; but he changed it in honour of the ferryman's daughter, a nice little girl too!"

A boat was now lowered, and Joe entered it. Again had the Water Queen brought an unbidden guest to the lonely stone house; again the boat touched the wharf and a solitary figure ascended the path.

"I'd like to go with you," Captain Marsh said; "but I can't stop. Maybe I will the next trip; you may conclude to go back with me and call on old friends at the almshouse?"

Joe's face glowed,—he was thinking of Maggie. Somehow, coming to see Winfred made friendship and dearer ties seem possible to him, after all.

He stepped along briskly, drinking in deep draughts of the air he loved.

"Ah, that's the music for Joe!" he cried, as he heard the breakers at the foot of the cliff beyond the tower.

Joe's impatient feet soon brought him to the clearing on the summit. No one was in sight. The only signs of life were the hens who fled at his approach and hid among the low shrubs. Evidently they were not used to visitors. An old white cow in an enclosure ceased the constant operations of her jaws to gaze at him in mild wonder; and a cat scuttled into a hole beneath the barn.

"Reckon there's a boy 'round somewheres 'll welcome Joe, if ye don't; scud all on ye, do!" he said, noting these little signs in his own droll fashion.

So, little dreaming what awaited him, Joe paused before his mother's door. It was wide open; Joe often spoke of that afterward with tender solemnity, feeling that Providence had led him all the way, clear up to the open door!

The kitchen was tenantless. There was a low chair beside the window with some work in it, as if somebody had only just left it. Very near was another seat, the comfortably quilted rocker,—Winfred's favourite resting-place. He had been sitting in it close beside the dear old lady only a short time before. The table was laid for tea with two plates.

"There'll be another plate 'n' cup 'n' saucer," commented Joe, "when the lad sees me. The old woman won't begrudge that to his friend, I know."

Joe knocked once, then again. Still silence reigned in the little kitchen. A squirrel in a rude cage came out and looked at him; two canaries hopped from perch to perch and eyed him nervously.

"Folks aint too crowded here, that's a fact!" said Joe. "Well, I may as well come in now as later; just as cheap inside as out this trip, I reckon."

So he entered, cap in hand, on tiptoe, and took the nearest seat. It chanced to be beside a little stand covered with Winfred's books and drawings. Several of these Joe took up as he waited for somebody to come, examining them with wonder and delight.

By and by Joe grew impatient. Now that he was here it was hard to wait so long for the boy. The strange unrest that had driven him from the hills became almost insupportable in its intensity. The moments seemed like hours.

Where was Winfred Campbell? Where was the old lady? What if something had happened to her? It was a lonely spot,—not an unlikely place for villains to land. Joe thought it would do no harm to look about a little.

A door on the right was ajar, disclosing a narrow white-washed stone passage, Joe surmised it led to the Light,—he had frequently been in such buildings.

"If the lad had been up there he'd seen us!" was Joe's decision, "he's away somewhere, as Cap'n said; but it's queer where the old lady is,—she'd order herself in!"

At his left a door was also open. It led into the company room,—the small parlour of the Lighthouse. Joe strode across the intervening space and entered. There were many such rooms along the coast, in the better homes. Joe had often seen them, adorned with an endless variety of home art,—pictures framed with treasures of forest and sea; rugs that had woven into them bits of every garment in the house,—Joe saw all this in one of his comprehensive glances.

Then he raised his eyes to the picture over the mantel, the crown of the whole,—Mrs. Luscomb's boy.

Joe strode forward, then paused in the middle of the room. Look and attitude were indescribable. The man's eyes almost fiercely challenged the face of his childhood.

Something like terror seized him as it gazed down in all its fidelity to life. A master-hand had so blended the varying expressions of little Joe, that—as the man Joe looked—one after another grew upon him, as if it were alive. Now it was an elf mocking him with a lost youth; now the pathetic lines about the childish mouth cried,—

"See what I was! See what I might have been!"

It had not deceived him—it was himself—the soul of that picture was in his body!

It was himself before the years had passed over him, before he had forever lost his mother, before her loving lips were silenced for this world.

Dead! Was she dead? Had it been proved to him? Might she not be living, yes—his heart beat wildly—might she not be near? Who was the old lady, the widow of the old Lighthouse-keeper? Perhaps it was part of a blessed plan that Winfred and he had been led to the lonely island.

Now Joe saw other convincing tokens that this was the retreat of his parents,—trifles scattered about,—books on the centre-table,—and last—most convincing proof—the ancient family Bible of the Luscombs. Surely he was not "the last o' the Luscombs!"

It was when he had grown calmer that Joe heard a slight stir, the rustle of a gown, and a slow footfall. It was in an adjoining bedroom, unnoticed before. His mother had gone in there,—he afterward learned,—felt suddenly weary, and had fallen asleep. Joe's hungry eye had a glimpse of silvery hair and a bent form. Then—for a moment only—a full view of her face. It was she!—the mother-look of long ago was there; she had not returned to dust, but was alive,—his mother!

It is doubtful if Joe would have known her elsewhere,—he had never dreamed that time and sorrow could change her. She had ever seemed the young, winsome matron, whose cheek bloomed with health. So had memory photographed her, and hung her upon the walls of his heart. What a difference between this picture and that! As much as there was between himself and the face of his childhood that hung upon the walls of his mother's house. Joe groaned in spirit. If she were thus changed to him, how would his strange looks strike her?

It was, at first, only these thoughts that kept Joe from rushing suddenly upon her.

Mrs. Luscomb seemed to be in haste to prepare their evening meal. It was well for her that this diverted her attention from "the company room." She opened the stove-dampers, put the tea-kettle on, and set a pain of biscuit into the oven. Joe watched her breathlessly. Her feeble motions woke his deepest pity. It joined hands with filial love. Joe yearned to gather her in his strong arms, longed to say, in his rude way,—

"You shall do nothing but rest now, mother, younger hands must minister to others; younger shoulders bear the burdens."

He suddenly shrank from discovering himself for a new reason. She was too frail for such a shock. If she knew that a stranger had entered, and was watching her,—he trembled as he imagined the result. What could he do then? He surely must not cry. "I am Joe!"—the supposed dead can not thus suddenly be raised again. Only strong nerves could bear such news, and this frail woman,—she might faint, or perhaps—*die!* Joe fancied he had heard of such a case.

Joe prayed a voiceless prayer, beseeching that she might not come his way, might not see him just yet, that he might have time to prepare her. And, as if to answer his petition graciously, Mrs. Luscomb put on her shawl and left the house. In a moment she passed the parlour windows. She was going down the path, doubtless to meet Winfred. Joe's gaze devoured her until she had disappeared. What blessedness it would have been to call her back, to go with her, to offer an awkward arm!

"I won't be for long," murmured Joe, ready to sob with the joy of finding, and remorse at its tardiness; "she won't be left to me many years. If she shouldn't come back now! Seems though she's goin' to be sperited away, or slip on a stun; I'll follow her a bit. It's a lonesome place, 'n' mother's old!"

Fearing to lose this long-deferred joy, Joe followed his mother; watched her from afar; saw Winfred land at the wharf, fasten his boat, then tenderly support Mrs. Luscomb up the hill. They paused before entering the house. Both looked oceanward. A schooner was skimming the waves in the distance, her sails lifted like the white wings of a bird. It was the Water Queen.

"What a picture that schooner makes!" exclaimed Winfred; "they will have a fine night for sailing."

"I love to linger here," said Mrs. Luscomb; "but I ought to go in,—the biscuit must be nearly baked."

"And my milking ought to be done before I go up to the Light," added Winfred.

She went into the house, also Winfred for the milk-pail. Joe slipped into the barn. He wanted to talk with Winfred alone.

Soon Winfred came out, whistling a merry air. The white cow lowed, and of her own accord, entered the barn and her place.

"Very good!" said Winfred; "you shall have an extra supper for that."

As he darkened the door, somebody came forward, asking,—

"Got any supper for anybody else?"

Joe did not look much like the old fellow at the almshouse,—with his shaven chin and neat attire; but he was Joe still, with the sailor style about him. Winfred recognized him with a glad cry, pausing often in his greetings to survey his old friend with pleased, affectionate eyes.

He wished to present him immediately to Mrs. Luscomb. Joe would not go.

"Never mind that now; we'll git the milkin' done."

"There's no hurry about that. I must tell her you are here. Oh, how nice it is to see you ag'in, dear Mister Joe! I must show you to her now!"

Winfred caught hold of his arm, drawing him towards the door.

"Avast there, lad." Joe shook him off; his glance towards the house was doubtful and mysterious. "It'll take many a smart tack afore Joe can go into that harbour as Joe!"

"Dear me; why?" then, thinking his friend bashful,— "you needn't be afraid of her. She's the kindest, darlin'-est woman in the world, Mister Joe. She's just like a mother to me." Winfred's face glowed. "She loves me like an own son. Why, I'm all she's got in the world, you know!"

"No; I don't know no sech thing!"

There was a strangely pained vibration in Joe's tone. It was hard—even if it was Winfred—to find another in the son's place. For an instant Joe hardened towards the comely youth. He picked up a chip, seated himself upon a potato-barrel, took out his huge knife and began to whittle,—an old trick when he was thinking.

Winfred had often been puzzled by his friend's varying moods, but never more so than on this occasion. He turned silently to his milking. It reminded him of similar rebuffs from Aaron. He remembered afterward how he had noticed their kindred characteristics.

"Lad," said Joe, hoarsely, "I've somewhat to tell you woman;—nodding again towards the house;—"I war in there whilst ye war gone!"

"Then you've seen Mrs. Luscomb?"

"Yes,—I saw—her;" Joe rubbed his hand across his eyes twice, as if something blinded him; "and—it took—my breath—clean away, lad! No wonder—after thirty odd year—leavin' her young 'n' red cheeked to come back to this! To find her with one foot in the grave 'n' her face most as white as the dead's!"

Joe covered his face and wept; wept for the youth that was dead for her and himself! It is pitiful to see a strong man thus moved! Winfred's lip quivered with sympathy. He felt that his friend was in deep trouble.

"I'd alluz 'lotted on a chance to patch up things a bit," said Joe brokenly; "and kinder atone to the old lady for the sins 'o the past, but it's too late to do much! I seed that this afternoon through the crack 'o the comp'ny room, she's dreadful poorly, but mebbe God'll leave her to me—for a few years—just to ease my heart!"

"Do you know Mrs. Luscomb?" asked Winfred, amazed.

"Know her! Why, lad, did n't I tell ye afore? She's my mother,—Joe's the boy in the picture!"

For a moment Winfred was dumb with amazement. His old friend looked bitterly disappointed at this added proof of the change in himself.

"Don't strike ye that we looks much alike—the leetle chap 'n' me? Joe knows that! Mebbe she'll not like the difference! Mebbe, arter all, she'd be best off to think me dead. And you 'n' her could be happy! You could send me word how things went, bein' you're jest like a son!"

Joe slowly rose and shut his knife with a sharp click.

"Mebbe I had better go, lad. Can ye get me off the island to-night?"

"Oh, no, no!" Winfred had recovered from his surprise. "Why, this is just splendid! You can't back out now. It was meant that you should come here and find her. Of course it was! And that's why I was left here—to bring you two together! Won't she be happy?"

Joe lingered, hope gleaming in his face.

"You see I never was a really son to her, Mister Joe, although I loved her dearly. God had given me another mother, and her another son."

"The lad speaks reasonable," muttered Joe, his eye fixed upon his parent as she passed the kitchen-window making supper ready, "but it takes my breath—wonderin' how she'll bear the sight 'o me!"

"Oh, she'll be only too glad to find you alive!" Winfred assured him. "Why, it's just like a story. You would n't run away from her again, would you?"

"Wal, onct is about enough, that's a fact," said Joe grimly.

"If you only knew what she has suffered all these years from Mr. Luscomb!"

He rapidly told the latter's sad story.

"Poor mother, she's had a hard pull, 'n' only a young, strange lad to help her; Joe wrung his hand. "God bless you for't. If all goes well, if she takes me to her heart, mebbe Joe'll stay here 'n' give ye a chance to study 'n' get deep in the pilotin'. What 'ud ye say, to that, lad? And futhermore and lastly,—Joe's speaking face suddenly beamed with the approaching confidence,—"what 'ud you say to my bringin' Maggie Hanlan up here to keep house 'n' let you woman rest?"

"Would Maggie come?"

"Well, I r-u-th-er guess!" said Joe, with a touch of his old assurance. He thrust his hand into his pocket, produced a closely written letter, showed the commencement, "My dearest Joe," the ending, "ever yours, Maggie Hanlan."

"It alluz was onct 'Mister Joe,' and winded up with 'yours respectful,' but someway it's growed more so till it's as you see. I've great hopes 'o goin' down there yet 'n' sayin', 'Well Maggie, how'd you like to sail in my craft for life,—as Mrs. Joseph Luscomb?"

Just here the real Mrs. Luscomb called.

"Ar'n't you going to the tower soon, Winfred?" she added. "The biscuits are done."

"I see her put 'em in, bless her! Joe war lookin' through the crack 'o the door, bless her!" Then, with an air of business, "See here, lad, this 'er's got to be done jest right,—raisin' 'o the dead so sudden! Joe's bound to break the news to her. Mebbe he can throw in a good word for hisself along with it, to kinder make the old lady feel's if she wa'n't gettin' back a good-fur-nothin'."

(Concluded next week.)

OF 4,000 Jews in Marseilles only seven died of cholera, the result of their obedience of wise sanitary laws.

THE cotton industry of Lancashire is suffering the severest depression in many years. In the Rosendale district thirty mills have shut down.

**THE RISE OF MONTREAL.**

I shall not attempt to describe Montreal. In the opinion of a bigoted Canadian like myself there is hardly a more beautiful city in the world. It has only 150,000 people, but Edinburgh had no more when, in the eyes of Sir Walter Scott and of almost every one else, it was the queen of cities. Though Champlain erected temporary structures and established a trading station on the island of Montreal in 1611, it was not till thirty years later that a permanent establishment was commenced. "La Compagnie de Montreal," formed in Paris, sent out an expedition under the Sieur de Maisonneuve to build a town and protect it against the Indians by means of fortifications. The town, under the name of Ville Marie, which it long retained, was solemnly consecrated at a spot near the foot of the mountain on the 19th of May, 1642. It soon became an emporium for trade in peltries with the friendly Indians, though its advanced position exposed it to many an Iroquois attack from which Quebec was saved by its strength and remoteness from the enemy. In 1760, after the battle of the Plains of Abraham, Montreal became the last station of the French power in America. Here the capitulation was signed which gave over the whole continent to Great Britain. In 1776 it was taken and held during the winter by—

The cocked hat Continentals,  
In their ragged regimentals;

but Franklin used press and plausible tongue in vain to induce the Canadians to join the revolt against the Empire. Up to 1810 it was an insignificant town; but from that date it rose into importance as the headquarters of the Northwest Company that disputed the trade in furs of the great region over which the Hudson Bay Company had claimed semi-sovereignty and the monopoly in trade. The Northwest Company pushed the profitable business with far more energy than the older company had ever shown. They sought out the Indians by distant lake and river and in the depths of unknown forests. They planted posts to suit every tribe, and explored the whole of the vast territory from Lake Superior to the Rocky Mountains. The rival companies armed their agents, servants and voyageurs, and many a time the quarrel was fought out in the old-fashioned way in remote wildernesses, where there were no policemen to interfere and neither courts nor law to appeal to. The fur kings lived in Montreal. Their fleets of canoes, manned by sinewy Indians and half-breed voyageurs, started from Montreal, or Lachine rather, with supplies, went up the Ottawa, across the country by Lake Nipissing, down the French River, along the shores of the Georgian Bay and Lake Superior to Fort William, hard by Port Arthur, the present Lake Superior terminus of the Canadian Pacific Railway.—*Principal Grant in Contemporary Review.*

**THE EDUCATION OF CHILDREN.**

An attack upon the custom of sending young children to school was recently made by Dr. Howie, a physician of Liverpool, before one of the medical societies there. He carried his views so far as to say that no child under twelve years of age ought to be called upon to perform any kind of work, whether muscular or mental. That four hours mental exercise is enough, twelve hours in bed, four hours for meals, etc., and four for muscular exercise. That much as he believed in education as a means of national improvement, yet it would be better to leave the masses uneducated, than to train their minds at the expense of muscular strength and dexterity. Reading and writing, although extremely important, yet were not absolutely essential to the highest education; that facts themselves without the ability to think and speak correctly about them, are of but small advantage in mental training. Throughout the whole course of a child's school career, most of the subjects of study are quite beyond his intelligent grasp, unless he is specially precocious. He then described, at some length, the influence which close confinement in school-rooms had upon the health by inducing a tendency to frequent bronchial catarrhs, which in children of phthisical history will ultimately lead to that disease, and quoted several cases from his own experience in support of this. He also spoke strongly in favour of the half-day system of schooling. In our elementary school it is not so much actual work as excessive stimulation of the growing brain, which leads to its far too rapid growth to remain healthy.

Such was Dr. Howie's argument; and although we think that in his enthusiasm he carried his recommendations too far, on the other hand we hold that he was arguing on the right side. The anxiety that many parents and teachers have to push very young children to the utmost of their powers, is almost certain to sacrifice the very object at which they aim. The precocious little boy or girl usually turns out to be the stupid, inactive man. Education in young children must be at the same time amusement, or it is valueless and probably harmful. A repulsive task should never be set for a child. Hence the great superiority of the methods of Pestalozzi and Froebel.—*Medical and Surgical Reporter.*

**A FOOLISH WOMAN.**

An agent of a life insurance company relates the following: "A few days since, while returning from church with my wife, we met a young widow, who is a family friend of long standing, and we naturally conversed with her in regard to her recent affliction. She said to my wife 'O Mrs. Clarke, when I look back and see what a fool I was, when my husband came home one evening and told me that he thought of getting an insurance on his life for five thousand dollars for my benefit, that the doctor had examined him, and that the policy would be ready in a day or two.

"I was inexperienced, and I imagined that my husband was going to die, and that he was aware of it, or he would never insure his life! My anxiety and excitement about it increased so much, that he finally said that since it worried me he would not be insured.

"It was not long after this, on one of his business trips

to the West, he took a severe cold, and after he reached home he never arose from his bed. He had saved one thousand dollars, but it was nearly all spent during his sickness, leaving barely enough for funeral expenses. And here I am now thrown back on my father's hands with my child, and without a dollar. My father cannot afford to have us here. If I had the amount of that life insurance, which I should have if I had not been a fool, we would be comfortably provided for."

**THE V.-A.-S.-E.**

Far from the madding crowd they stand apart,  
The maidens four and the work of art;

And none might tell from sight alone  
In which had Culture ripest grown—

The Gotham Million fair to see,  
The Philadelphia Pedigree.

The Boston Mind of azure blue,  
The soulful soul from Kalamazoo—

For all loved Art in a seemly way,  
With an earnest soul and a capital A.

Long they worshipped; but no one broke  
The sacred stillness until up spoke

The Western one from the nameless place  
Who, blushing, said, "What a lovely vase!"

Over their faces a sad smile flew,  
And they edged away from Kalamazoo.

But Gotham's naughty soul was stirred  
To crush the stranger with one small word.

Deftly hitting reproof in praise,  
She cries, "'Tis indeed a lovely vase!"

But brief her unworthy triumph, when  
The lofty one from the house of Penn,

With the consciousness of two grandpapas,  
Exclaims, "It is quite a lovely vase!"

And glances round with an anxious thrill,  
Awaiting the work of Beacon Hill.

But the Boston maid smiles courteouslee  
And gently murmurs, "Oh, pardon me!"

"I did not catch your remark, because  
I was so entranced with that charming vase!"

Dies erit prægélida  
Sinistra quum Bostonia.

—*Life.*

**MR. SPURGEON ON CITIZENSHIP.**

One of Mr. Spurgeon's students describes in the London Freeman a visit paid to the great preacher. Among many questions put by the young man was one that referred to the advisability or non advisability of ministers taking part in politics. "Do it wisely," replied Mr. Spurgeon. "Do not let your politics drown your religion. I should want to know what kind of politician you are before advising as to your interference with politics. It is always a bad thing for ministers who are Conservatives. Some time ago I had to preach for my good old friend, John Offord (a deceased London minister), who was half a Plymouth Brother and half a Baptist. I said to him, 'I should have been here a quarter of an hour sooner, only I stopped to vote.' 'My dear friend,' he said, 'I thought you were a citizen of the New Jerusalem, and not of this world.' 'So I am,' I said, 'but my old man is a citizen of this world.' 'You ought to mortify him,' So I did.' The old wretch was a Tory, and I made him vote for the Liberals."

**A STRANGE FRIENDSHIP.**

A curious case of the affection of animals for each other has recently been brought to our notice. Newell & Little purchased from the estate of the late W. M. Dorr, a horse, dog with which came a dog that had been brought up with it and which refused to be separated from its companion. Ever since the new firm has purchased the horse, the dog has remained with it. Should a stranger be ordered to drive the horse, it seems to make no difference to the dog, who will follow the waggon just as well as if the regular driver, Mr. Manning, was in charge. Sundays the dog remains in the stable all day, even the driver being unable to get it to remain away but a few minutes at a time. In winter the dog sleeps in the manger in front of the horse, which will not disturb the hay on which his canine friend reposes until it has finished its nap. They frequently play with each other, the dog licking the face of the horse and the latter rubbing the dog with his head in return. The most singular part of the story is that the dog seems to prefer the feed of the horse to anything else, and will eat the ground corn and oats in preference to any other thing.—*Little Falls News.*

WATER is dearer than milk in some parts of Texas.

THE chestnut crop in the mountains of West Virginia will be an enormous one. This portends a severe winter.

A BEEHIVE said to contain at least 500 barrels of honey is reported to have been discovered in a peak at San Bernardino, Cal.

**BRITISH AND FOREIGN NEWS.**

AUSTRIA is about to send some war vessels around the world, in the hope they may promote Austrian commercial interests.

ANOTHER polar expedition will next summer leave Copenhagen for Franz Josef land, under the leadership of Hovgaard and Gamel.

An English bicycle rider has travelled from Land's End to John O'Groats, 856 miles, with considerable baggage, in eight days and a half.

THE British and Foreign Bible Society is circulating largely its penny edition of the New Testament, neatly printed on excellent paper and serviceably bound.

THE Shah of Persia, in return for the courtesies shown him while in Paris, has presented the municipality with two camels of a variety no larger than Shetland ponies.

THE Episcopal Church in Scotland shows an increase during the last thirty years of 133 clergymen, 50,000 members, three cathedrals, 120 churches, and ninety parsonages.

A MALAYAN version of Frances Ridley Havergal's "My King" has been printed at the mission press in Travancore, the first translation of her works into any of the languages of India.

THERE are 546 lady missionaries at work in the zenanas of India, where they are admitted for the express purpose and with the distinct understanding of reading and explaining the Bible.

THE latest evasion of the Prohibitory law of Iowa is to license breweries to manufacture for medical purposes. In one county a brewery has hung a sign, "Manufactory of Alcoholic Medicines."

FRANCE is now recognizing the seriousness of her position, and already there is talk of fresh credits and more troops, similar demands being made in respect to the operations in Madagascar.

BISHOP Crowther, England's black bishop of Africa, was made a slave in a battle between African chiefs fifty years ago. He was sold for rum to a slaver and then captured by an English cruiser.

RUSSIA has planned an expedition to the north pole, starting from northeastern Siberia or Jeannette Island, and going afoot on the ice in several large parties, with large food depots in the rear.

THE average life of a railway car is ten years, and as there are about five hundred thousand cars in this country, the construction of fifty thousand cars annually is necessary to keep up the supply.

A SAMPLE of American cheese in London when analyzed proved to contain neither milk nor any of its derivatives. Its chief ingredients were lard and colouring matter. It came from New York State.

THE Rev. Inad-ud Din, chaplain to the Bishop of Lahore, on whom the Archbishop of Canterbury has conferred the degree of D.D., is said to be the first convert from the Moslem faith who has received such a distinction.

IT is a common crime in Bombay, India, to mutilate women by cutting off their noses. The papers are advocating the severe use of the lash as a penalty, as the miscreants are not deterred by the usual punishment of three years' imprisonment.

THE American Bible Society has determined to stop putting Bibles in railroad cars. One of its officers said; "Of a thou and distributed, we believe but ten were read, while three hundred were so mutilated as to be worthless, and four hundred stolen."

THERE are thirty-nine professorships in the University of Edinburgh. Of these the income of eighteen is \$5,000 or more a year each. The professor of anatomy receives \$16,000, the professor of Greek, \$6,600 while the heads of the Latin and mathematical departments respectively get \$7,500.

THE Russian Government has sought, thus far in vain, to bring about the general use of coal in that country instead of wood, in order to save the forests. As though no such thing as a good stove or heater was known; a prize has been offered for the best apparatus for utilizing coal in Government offices.

MR. GIADSTONE has had a private conference with ministers of the Free Church of Scotland, and is reported to have promised that if a majority of the Scotch members returned to the House of Commons at the next election were pledged to disestablish the Church of Scotland, the Government would carry out the popular will.

THE Chinese city of Foo-Chow, made interesting by French capture, is surrounded by a wall thirty feet high and twelve wide at the top. The streets are narrow and filthy, but from a distance, in consequence of trees and hills, the place is picturesque. The inhabitants excel in the manufacture of ornaments from native soapstone. The climate is hot and enervating.

THE cholera is raging in Italy. In some of the smaller cities of the north, like La Spezia, Busca, and Bergamo, the virulence of the disease is such as has no parallel in the French cities in the south. The terrified and cowardly villagers have taken the law into their own hands, and the result is absolute ruin to business in the kingdom, and of untold bad feeling. The disease is also spreading in Spain.

LORDS NORTHBROOK and Wolseley have arrived at Cairo. Rumours as to the non-advisability of the Nile expedition have been circulated. Naval officers in Upper Egypt strongly object to Lord Wolseley's plan. Lord Wolseley himself anticipates that his arrival at Dongola will suffice to effect Gen. Gordon's release; if not, he will then decide whether to adhere to the river or to make a dash across the desert.



## MINISTERS AND CHURCHES.

ALL communications for the clerk of Stratford Presbytery should be addressed to Rev. A. F. Tully, Mitchell, Ont.

THE Rev. Dr. John Hall, of New York, has sent a cheque for \$100 to a lady in London to be used in aid of the Crumlin Presbyterian Church.

REV. ALEXANDER MANN, D.D., of the Presbyterian Church, Pakenham, died on the 16th inst., after a short illness. He retired from actual service a few years ago.

THE Rev. Wm. Burns, on his last trip to the Lanark and Renfrew Presbytery, received from a widow lady, whose late husband desired a plain funeral, \$50, for the Aged and Infirm Ministers' Fund.

LAST Sabbath the Rev. W. W. Newell, of the McAll Mission in France, preached in the Metropolitan Church, Toronto. In an earnest, impressive and simple manner he gave an account of the remarkable work accomplished by that evangelical agency in Paris and throughout France. The large church was crowded by an attentive and interested audience. On Monday afternoon a meeting, principally of ladies, was held in Shaftesbury Hall, at which Mr. Newell was present, steps were taken for the organization of a Toronto auxiliary to the McAll mission.

THE ladies of the Widder Street Presbyterian Church, says the St. Mary's *Argus*, have made quite a transformation in and about the manse, making it in perfect accord with the beauty of their church and grounds. Every part of the house has been thoroughly renovated, modernized and finished in the very best style. The grounds are nicely laid out and a neat fence surrounds the house. The improvements have cost over \$1,200, which the ladies have become responsible for entirely. They are certainly deserving of a considerable degree of credit for their taste and energy.

THE Congregation of Indian Lands was recently favoured by a visit from their old friend and pastor, Rev. D. Gordon, now of Harrington, Ont. He was accompanied by Mrs. and Miss Gordon, and during the few days of their too brief stay, old friends thronged the manse, and much cordial affection was manifested. Mr. Gordon occupied his old pulpit on Sunday and Tuesday evenings. On the latter occasion, (16<sup>th</sup> inst.,) at the conclusion of the services, Mr. Colin McKerracher, in the name of the congregation, presented their old pastor with a purse of money, as a slight token of the respect entertained for him.

ON Sabbath 14th inst., Knox Church, the handsome edifice erected for the Presbyterians of London South, was opened with impressive services by Professor McLaren, D.D., Moderator of the General Assembly and Rev. J. A. Murray, of St. Andrew's Church, London, who preached able and appropriate discourses. Rev. Thos. Conford, London South, took part in the services. The building was filled to overflowing, many going away having failed to secure even standing room. The church is a model of neatness and beauty, its cost including site being \$12,000. An organ costing \$2,400 has been placed in the building.

THE September meeting of the Kingston Woman's Foreign Missionary Society was made specially interesting by the farewell visit of Miss Beatty, M.D., a member of the society, about to sail for India as a Medical Missionary. Special prayers were offered on behalf of her and her work, and many earnest and affectionate words of farewell and encouragement were spoken. An informal meeting of the Gananoque Auxiliary was also held a few days before Miss Beatty departed, in which this first female Medical Missionary of the Canadian Church was earnestly and affectionately commended to the guidance and blessing of the Great Physician.

SAYS the St. Mary's *Argus*: The farewell service of the Rev. W. A. Wilson, M.A., in Knox Church on Sunday morning last was an effecting one. The Congregation was large, and every person was deeply moved by the words of the speaker. On Monday evening what is known as a designation meeting was held in the church, when the Rev. P. Wright, of Stratford, preached, and the moderator of the Presbytery presided, and explained the various steps that had been taken for the settlement of the Rev. Mr. Wilson in Central India. Rev. Dr. Wardrope, of Guelph, addressed Mr. Wilson, and Professor McLaren, D.D., of Toronto, the congregation. The feeling manifested by the congregation and others at the removal of Mr. Wilson to the distant field of labour to which he had been assigned, showed that he was very popular not only with his own people but with all in St. Mary's and neighbourhood who knew him. Both he and lady will be remembered in the kindest manner by all, and their future welfare will be hoped for by the entire circle of their friends.

ON Thursday evening last, at the close of the weekly prayer meeting in St. Paul's Church, Bowmanville, Mr. Thomas Yellowlees, who has disposed of his business in that town to take a position in connection with the *Globe* newspaper, was presented by Mr. Blakley, on behalf of the Sab-

bath School, with an address referring appreciatively to his self-denying labours and the happy relations subsisting between the teachers and superintendent, which office he efficiently filled for the last six years. The address was accompanied by an elegant family Bible, handsomely bound in morocco, and a well-filled purse. Mr. Charles Tod, on behalf of the congregation, then presented an address containing kindly references to Mr. Yellowlees' efforts for the improvement of the psalmody, his connection with the Missionary Association, the Board of Management, the Eldership and other departments of Christian work and usefulness. This address was accompanied by a purse containing \$140. Mr. Yellowlees made suitable and happy acknowledgments. The *Bowmanville Statesman* says:—He will be missed in the church and Sabbath School, in social, business, political and temperance circles and in other spheres of usefulness. Indeed, we know of no other man in town whose departure will be more universally regretted than Mr. Yellowlees.

FOR several years the Presbyterians of Oil City, a small village in Lambton Co., have been trying to build a church, but without success. In May last the efforts were renewed, and, as result a fine new church was opened on September 7th, by Rev. John Thompson, of Sarnia. On Monday evening a very successful tea meeting was held at which addresses were given by Rev. Messrs. Thompson, Cuthbertson, McDonald, Staples, Andrew Elliott, Esq., and Mr. McDonald, the student in charge of the field. The church is acknowledged to be the handsomest, cheapest and best of its size in the county. Through the kindness of friends outside the congregation, the debt does not exceed \$400. Every effort will be made to have this debt removed during the next year. The field is worked in connection with the well-known mission of Oil Springs and it is the aim of the Presbytery to have a minister settled in this charge at an early date. Mr. McDonald has returned to Knox College and before his departure was made the recipient of a handsome present and an address from friends, irrespective of creed, in the field in which he laboured so successfully during the summer. During the winter this field will be supplied by the ministers of the Presbytery. Friends desirous of assisting this worthy and needy congregation in removing their church debt should send their contributions to Rev. H. Currie, Thedford, Ont.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 9th September. The attendance was good. A letter was read from the Board of French Evangelization anent sending a French colporteur to labour for a season in the county of Essex. Messrs. Gray and Paradis were appointed to supervise the labours of the colporteur. After discussion, it was agreed no longer to assess the congregations within the bounds to defray the travelling expenses of the Presbytery's Commissioners to the General Assembly. On motion the Presbytery unanimously approved of the judgment at which the General Assembly's Committee on marriage with the sister of a deceased wife arrived, and of the action which said Committee recommends. A discourse from each of the students within the bounds having been heard and sustained, the clerk was instructed to certify them to their respective Colleges. Next regular meeting of Presbytery was appointed to be held at Windsor on the second Tuesday of December at ten a.m. Mr. Logie, with assessors from his congregation, was appointed to dispense the ordinance of the Lord's Supper at Tilbury Centre and to take steps to form a session there. A series of questions on the state of religion was agreed upon.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF HUBON.—This Presbytery held a regular meeting in Clinton, on the 9th inst. The remit on the Aged and Infirm Ministers' Fund was taken up. The fourth and fifth recommendations were approved of *simpliciter*. The third was amended by substituting *four hundred for two hundred dollars*. A call from the congregations of Kippen and Hill's Green in favour of Rev. S. Acheson, of Wick, was sustained and ordered to be forwarded in due form, together with reasons of translation. The stipend promised is \$800 with a manse. Mr. Thomson, of Brucefield, was appointed to appear before the Presbytery in support of the call. Mr. A. H. Drummond, student, read a discourse, and he was ordered to be certified to the authorities of Knox College. Consideration of the resignation of Mr. McGillvray, of the Gaelic Station, Goderich, was delayed till next week. Sessions were instructed to make provision for holding their own missionary meetings. It was agreed to hold the next Sabbath school convention in Blyth, on the third Wednesday of January. The Presbytery resolved in accordance with application from Bayfield, to apply to the Assembly's Home Mission Committee for a grant of \$3 per Sabbath on behalf of Bayfield and Bethany. Mr. Pritchard was appointed to visit the aforesaid congregations with a view of ascertaining more definitely their strength financially. It was discovered that the congregations of Bayfield Road and Berne did not raise the stipend of their minister to \$750 with a manse as was expected, and a deputation was appointed to visit them on this matter. The next meeting of the Presbytery is to be held in Kippen, on the second Tuesday of November,

at ten a.m. Conditional arrangements were made for the induction of Mr. Acheson in the event of his accepting the call given him.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—A meeting of this court was held in Granton on the 9th inst. There was a good attendance of members. Rev. John Campbell, having accepted the call from Granton and Lucan, the Presbytery heard his trials and being fully satisfied with the same proceeded to ordain and induct him to the pastoral charge. Mr. Campbell commences his labours with very bright prospects. Mr. A. J. Hamilton was taken on trial for license and his examination also was sustained, and the Presbytery in due form licensed him to preach the gospel. Mr. Hamilton is a son of Rev. Robt. Hamilton, of Motherwell, one of the oldest members of the Presbytery. Mr. McNair, a student in theology, was also heard and a certificate granted entitling him to enter upon the third year theological studies. The Rev. Mr. Wilson tendered his resignation of the pastoral charge of Knox Church, St. Mary's, having accepted an appointment as missionary to Central India. Parties were heard when it was agreed to loose Mr. Wilson from that charge and hold a meeting in St. Mary's on the 15th inst, and conduct the usual designation services. At this adjourned meeting Rev. P. Wright, of Stratford, preached from Matt. xxviii: 18; the Rev. Mr. Lowrie, late of Brantford, offered the designation prayer; Dr. Wardrope, of Guelph, addressed the missionary elect, and Dr. McLaren, of Toronto, exhorted the people. The services throughout were deeply solemn. The Presbytery passed the following resolution: The Presbytery desires to place on record expressions of its loving esteem for Rev. William A. Wilson, M.A., who has for six years been the faithful and beloved pastor of Knox Church, St. Mary's, and who has accepted an appointment as one of our Church's missionaries to Central India. The Presbytery feels that an honour has been conferred on it in having among its numbers one who while he has always shown a deep interest in the spread of the Redeemer's cause now proves how deep that interest is by so readily obeying, in self-sacrificing love, the Master's call; and it would, therefore, make thankful recognition of the Christian heroism and self denial both by their dear brother and his beloved wife in agreeing to forsake a comfortable home, and leave behind them an attached people, loving friends and affectionate relatives that they might go to a foreign land and teach a dark and benighted people the way of life. This act of devotion to the cause of Christ calls forth the sincere admiration and deepest gratitude of the Presbytery and admiration and gratitude that go far to soften and transfigure its sorrow which it cannot choose but feel at the deeply felt bereavement it thereby sustains. The Presbytery rejoices in the assurance begotten of the experience it has had of Mr. Wilson's amiability of disposition, his manly bearing, his scholarly attainments, his decision of character, his judiciousness in counsel, and his unswerving fidelity to duty, that he is well qualified for the difficult work of founding a Christian mission in that land whither he is going. The Presbytery records its pleasure that the Presbyterian tie is not to be severed and that it is still to retain Mr. Wilson as a member on its roll, and though his field of labour is far off yet his brethren will without ceasing make mention always in their prayers both him and his beloved wife, as those who are honoured of God to lead an important campaign against a mighty foe.

PRESBYTERY OF GUELPH.—The following are among the principal items of business transacted by the Presbytery of Guelph at its meeting in St. Andrew's Church, Guelph, on Tuesday, the 16th September. The Annual Conference on Sabbath Schools, the State of Religion and Temperance was appointed to be held in St. Andrew's Church, Berlin, at the meeting of Presbytery to be held on the third Tuesday of January next, and arrangements are to be made for the same by the Ministers with their representative Elders of Berlin and Galt. An estimate of expenditure for the current year was submitted from the Finance Committee, which it was proposed to meet by levying a rate on congregations in the bounds, of ten cents per family. Mr. Hugh Rose, a minister without charge, was invited to sit as a corresponding member. A report was presented from the Committee on Missionary meetings, embodying a scheme of such meetings, and the same was approved and the Clerk instructed to have a sufficient number of copies printed for circulation. The Committee on the superintendence of students reported that there was only one student in the bounds, that he had performed to their satisfaction the exercises required of him, and recommended that he be certified to the Senate of Queen's College as worthy of encouragement in the prosecution of his studies for the work of the ministry. The report was received, and the Clerk authorized to furnish the requisite certificate. An extract minute from the Presbytery of Saugeen was read, intimating the declination by Mr. Fraser, late of Mount Forest, of the call that had been addressed to him by the congregation of Knox Church, Elora. Mr. Mullan stated that after due notice he had preached in Knox Church, Elora, and afterwards moderated in a call which had come out in favour of Mr. Hugh Rose, M.A., late of Manchester, England. The call and relative

documents were laid on the table, and Commissioners from the Session and Congregation heard in support of the same. It was agreed that Mr. Mullan's conduct in moderating be approved, that the call be sustained as a regular Gospel call, and this having been put in the hands of Mr. Rose, who was present, and he having signified his acceptance of the same, his induction was appointed to take place on Monday, the 29th September, at half-past one o'clock in the afternoon, Mr. Mullan to preside, Mr. Neil to preach, Dr. Wardrope to address this minister, and Mr. J. C. Smith the people. Mr. J. C. Smith reported that the congregation of Bethel Church, Price's Corners, had increased their contributions as had been urged upon them for the salary of their pastor. The Presbytery agreed to record their satisfaction at the result, and instructed their clerk to send notice of this to the congregation. Application was directed to be made to the proper committee for the Augmentation Grant for the current half year to West Pashinch. Reports were submitted from the Mission Station in the bounds, and application was directed to be made to the Home Mission Committee for the usual half-yearly grant to Hawkesville. The Clerk reported the amounts expected from congregations in the bounds for the Synod and Presbytery Funds, and the same were ordered to be paid. Commissioners to the General Assembly, at its late meeting, were instructed to notify the Clerk of their travelling expenses, that provision may be made for the payment of the same with all convenient speed. A report was presented from the Committee on Church Property, giving, among other things, the names of congregations that had not replied to the questions they had issued. The report was received, and the Committee was continued, with instructions to remind congregations in default of their duty, so that a full and final report may be prepared for next meeting. The attention of the Presbytery having been called to the fact that steps have been taken in this county, and other parts of the Province, with a view to the adoption of the Canada Temperance Act of 1878, it was moved by Mr. Middlemiss, seconded by Mr. J. K. Smith, that the Presbytery agree to express sympathy with the efforts referred to, remind ministers of the deliverance of the late Assembly on the subject of prohibition, and exhort them, with the members of the Church, to employ all proper means, with a view to promote their success. It was moved in amendment by Mr. J. C. Smith, seconded by Mr. J. A. R. Dickson, that in view of the present crisis the Presbytery recommend the pastors of the congregations within the bounds to bring especially before their congregations the latest utterances on the subject of temperance by the Supreme Court of the Church. On being put to the vote, the amendment was declared carried by a small majority. Next ordinary meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of November, at ten o'clock in the forenoon.—ROBERT TORRANCE, Pres. Clerk.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for the schemes of the Church, viz: A Friend, Walkerton, for Foreign Missions, \$2, W. W. Loudon, for Home Missions, \$10, Foreign Missions, \$5, French Evangelization \$5.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**FOURTH QUARTER.—LESSON 1.**

**SOLOMON SUCCEEDING DAVID.** { King 1: 22-35 }

**GOLDEN TEXT.**—“And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind.”—1 Chron. 28: 9.

**TIME.**—B.C. 1015.

**Introduction.**—David had now reached a comparatively old age, being, as is supposed, in his 71st year. The closing years of his reign had been years of peace and progress, the nation had become more consolidated and homogeneous, and although tribal jealousy was far from dead, as we shall see in our next year's studies, it had not manifested itself, so far as we read, since the return of David after the rebellion of Absalom, when incited by one man, it threatened for a short time to disrupt the nation. David had largely devoted himself to the preparation of material for the building of the temple of Solomon, and in that occupation, and the spirit of devotion and consecration it brought with it, had spent some years of quiet, peaceful walking with God, his last days being unclouded and serene, only to be disturbed at nearly the close by the rebellion of Adonijah, of which a word or two more presently. Solomon was now about 18 or 20, and had been designated by David, under the guidance of God, as successor to the throne. This action appears to have been resented by all the king's sons, who now made common cause with Adonijah, the eldest living son of the king, and who, under ordinary circumstances, would have succeeded to the throne. Taking advantage of the king's feebleness, and the evident nearness of his death, Adonijah determined to seize the throne and the reins of government. While he was willing to be a traitor, as his half-brother Absalom had been before him, he was a man of a different stamp; he could imitate Absalom

in his chariot and horses and runners, but he had not the intellect nor the courage of Absalom; he was ambitious to be king but he dared not stake anything upon it, and at the first sign of action on the part of David, the conspiracy collapsed, the conspirators fled, and Adonijah became a humble suppliant for his life at the hands of King Solomon. David's action is the subject of our lesson.

A word or two may not be out of place respecting the Book of Kings. The two Books of Samuel and the two Books of Kings originally, in the Hebrew canon, formed one book, and were first divided in the Septuagint, following the practice of the Alexandrine Greeks of dividing ancient manuscripts for facility of reference. Who was the author is unknown, but there is little doubt that the book is a compilation from various documents, and the work of one man. For a long time, following a Talmud tradition, Jeremiah was its reputed author; some however give the preference to Ezra or Barach, but there is no grounds for certainty as to any name.

**Notes and Comments.**—Ver. 22. “While she:” Bathsheba, her name being forever associated with the great sin of David, but little has ever been said of her that was good. We know nothing certainly, but the record would leave the impression that her after life was spotless and exemplary; we like to think that as she sinned with David, that so with David she repented and found pardon and peace. Naturally, she was deeply attached to Solomon, and looked forward, in accordance with the promise of David, to his elevation to the throne; naturally, too, the action of Adonijah would fill her with apprehension, for, if successful, it would most likely mean death to her and her son; so at the suggestion of Nathan, she goes into the inner chamber where the king was, lays the matter before him, and according to arrangement, Nathan came to confirm her words.

Ver. 23. “Come in:” and Bathsheba retired, as Nathan retired when Bathsheba was recalled. See ver. 28-32. In audiences granted by the king to his wife, or one of his counsellors, no third person might be present, unless specially requested; “bowed himself:” he does not come with the Lord's reproof now, as in 2 Sam. 12: 14; we do not read that he bowed himself then.

Ver. 24-25.—“Hast thou said:” not a direct question, rather, “thou must have said,” as the thing is done; at the same time there is the idea of doubt that he had so done, it gave the opportunity for a disclaimer, otherwise, surely he would not have “gone down this day,” with all his party to an inaugural sacrificial feast. “King's sons:” probably a considerable number as David had several wives and concubines; captains of the host, strictly speaking, there was only one, Joab; Nathan must have included a lower rank of officers in the term. How came Joab, so loyal to the king hitherto, to shipwreck his position at the close of his life? Looking at his actions right through David's reign, apart from his loyalty, we shall perhaps find an answer. Joab had represented the worst elements of the nation; rough, unscrupulous, vindictive, he had been a thorn in David's side; it is very evident that the king would have been glad to be rid of him, more than once he tried to supplant him, but Joab was not a man to be supplanted; and it is most likely that he saw in the promised reign of Solomon, educated as that prince had been, the end of his power in the state, so in the hope of prolonging it for a few years, he recklessly cast in his lot with Adonijah; “Abiathar,” he too, so faithful in the days of David's troubles, possibly this arose from the king having showed especial favour to Zadok, his associate in the priestly office. “God save King Adonijah,” the ordinary acclamation by which the Jews accepted a new king. 1 Sam. 10: 24; 2 Sam. 16: 16.

Ver. 26-27. “Hath not called:” me, (Nathan) very significant if done with David's knowledge. “Zadok,” he was related to Abiathar, was made High Priest by Saul, and on the accession of David was continued in that office, although Abiathar, who, since the day that his father was slain by Saul, had been with David, was filling the office at the same time. The king wisely kept both in their positions, now his own choice had proved faithless, but Zadok, faithful “Benaiah,” captain of the king's body guard and regarded by Joab as a rival, “Solomon,” showing very clearly the meaning of the movement, all the rest of the king's sons had been invited. “Hast not showed it:” that Solomon should succeed to the throne had been understood between them, and Nathan suggests that if a change had been made, he, the Prophet of God, and the king's tried friend and counsellor, should have been informed.

Ver. 28, 29, 30, 31. The aged and sick king now rouses himself, and, with an energy and spirit worthy of his best days, sets about defeating the conspiracy, and doing his part toward carrying out the will of God as to the succession. By the most solemn oath he confirms a previous oath (of which we have no other record), that Solomon should sit upon his throne, and that it should be accomplished that very day. “Bathsheba bowed:” a lower and more humble observance than before, but her bosom would swell with gladness. “Live for ever:” the usual form of compliment in the East.

Ver. 32-35. David at once proceeds to take measures to fulfil his purpose, and these verses detail his directions to that end; he sends for the active leading men, prophet, priest and commander, and gives the conduct in their hands; they were to take the servants of your lord the king's body-guard, formed of the Cherethites and Pelethites, ver. 33; “mine own mule” the state mule, which no subject might use, without special permission, under pain of death; so the use of it by Solomon was a public declaration that he was to be king. “Gihon:” position uncertain, but Rawlinson suggests that it was in the Tyropoeon Valley, between the hill of Monah and the one now known as Zion. “Anoint him:” first done in the case of Saul, 1 Sam. 9: 16; 10: 1, afterwards with David, 1 Sam. 16: 13, now with Solomon, but subsequently only in the case of a new dynasty or a disputed succession. “Blow the trumpet—say God save King Solomon:” this would be David's proclamation to the people. “Come up after him, sit upon my

throne:” this was the public recognition of the new king. “Our Israel and our Judah:” one of the many indications, as some think, that the bond of union was slight: it is certain that there were two elements in the confederation, the one represented by Judah, the other by Ephraim, that the breach widened between them during the lifetime of Solomon, and at his death it became forever irreparable.

And the procession back was formed, the shouts and rejoicings reached the ears of Adonijah and his friends, who, seized with a sudden fear, scattered like chaff. Adonijah, himself, fled to the Sanctuary, caught hold of the horns of the altar and would not leave until he had an assurance from Solomon that his life would be spared; brought before the king, he does him reverence and salutes him as king. Adonijah's vanity and ambition soon, however, led him to show that it was dangerous for him to be permitted to live, and so he was put to death by order of Solomon.

**HINTS TO TEACHERS.**

As these selections are closely connected with what precedes and what follows them, without which the lessons would be incomplete, we omit the “Topical Analysis,” and suggest a few of the principal teachings of the lesson.

We have the evil of the lack of home discipline. This is shown strongly in the case of Amnon and of Absalom, while here we have special note of the fact; never, at any time, as we are told, had the King said unto him, “Why hast thou done so?” Never checked or reproved, never called to account for his evil actions; truly here is full reason for the story—if the poisonous weeds are allowed full freedom to grow in the soil, can we wonder if at last they choke everything that is good and blossom in a harvest of death. Young people are apt to be discontented and rebellious if they are hindered in evil ways, or remonstrated with, or punished for wrong doing, yet if they could but see aright, their parents never act more kindly towards them, they are saving them, it may be, from shipwreck of everything that is hopeful for time and eternity. “One of the laws of the Mosaic code required every builder of a house to put a battlement around the roof; and that battlement in the building of the household is parental law. Where that exists a child falls into ruin only as he climbs over the battlement.”

Following closely this is the sin of disobedience to parents. In the lesson on the rebellion of Absalom, (Aug. 10) we had for the Golden Text, “Honour thy Father and thy Mother.” Here, as there, this command was disregarded, disobeyed. Adonijah knew the mind of his father, also, no doubt, that it was the Divine will, yet he determined, if possible, to thwart that purpose and to seize what was intended for another. How, when we admit sin into the heart as a ruling power, it casts out all true and natural feelings, and makes the man rebellious, ungrateful, unfilial, ready for any and every evil.

We see here as we saw in the fate of Absalom, that *Jehovah reigns in the earth.* Men may plan and plot, they may devise mischief against the good, they may seize on the rights of others and think that there is no God, or that if there is, that He regardeth not, but they will find, sooner or later, in terrible fashion, that there is a God that judgeth in the earth, that will judge them and their ways, and mete out to them the measure of their sins. The same truth is a blessed encouragement to the righteous; darkness comes, suffering, injustice at the hands of others, calamities, apparently unheeded by God, not so, but in all and over all, is the love that moves the chastising hand of the Father. “All things,” whatever their character, “work together for good to them that love God.”

There are other lessons which we can only enumerate without enlarging upon them, it is not well to give too many thoughts in the class; one or two thoroughly explained, illustrated and enforced, are better than a dozen only partially so; but you may like to say a word on the faithfulness of friends as seen here—some may be unfaithful, but to the faithful man there will always be those who will be faithful unto death. You may, perhaps, like to point to Solomon as a type of Christ. He was a peaceful prince, foreshadowing the “Prince of Peace;” his kingdom was usurped for a season, but soon came back to him, the God-chosen king, so the everlasting kingdom of Jesus, governed for a time by the great usurper, Satan, shall return to Him, and he shall reign for ever and ever. See main lesson.

**INCIDENTAL TRUTHS AND TEACHINGS.**

- Great emergencies demand prompt action.
- No plan formed against the Almighty shall prosper.
- The power of prayer and patient faith as illustrated by Bathsheba and Solomon.
- God will use the instruments best fitted for his service.
- He shall come whose right it is to reign.
- To which King do you belong?
- Main Lesson.—The kingdom of Christ, God's anointed King, triumphant and eternal. (Isa. 9: 6, 7; 11: 10; 41: 11; 12: 49; 7: 23; Dan. 7: 14; Zec. 14: 9; Luke 1: 32, 33; Rev. 19: 16.

THERE are 40,000 news vendors in England.

A MONUMENT to Joseph II. of Germany, has been unveiled at Leitmeritz, Bohemia, 20,000 Germans wearing black, red, and yellow colours joining in the demonstration.

THE most hopeful sign for Ireland just now is the rapidly-decreasing quantity of waste land. This year the reclamation of waste land has been progressing steadily, and now there are 89,726 acres less than there were in 1883. The extent of land under grass has largely increased, but land under crops show a falling-off of more than 63,000 acres, for which the two most prosperous provinces—Leinster and Ulster—are mainly responsible.

Scientific and Useful.

TO PRESERVE LEMONS.—There are many rules given to preserve lemons fresh. They keep very nicely in cold water, changing the water two or three times a week.

MUFFINS.—Dissolve in one quart of warm, sweet milk, one tablespoonful of butter and one of sugar; when the butter has melted, set it aside to cool; beat four eggs light, stir them into the cooled milk with one gill of yeast: stir in flour until the batter will drop slowly from the spoon; let it stand over night and don't stir it in the morning; lift it out lightly with a large spoon and drop it into the muffin-pans; bake ten minutes in a quick oven; serve at once.

—Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex.

UNKNOWN TO SCIENCE.—That preparation is undiscovered which can surpass Dr. Fowler's Extract of Wild Strawberry, as a cure for Cholera Morbus, Dysentary and Summer Complaints.

COVERINGS FOR CHAIRS.—Discarded broadcloth suits can be used as coverings for chairs in a most useful way, particularly on those small bamboo and cane chairs which possibly are worn. Work a stripe of poppies on momic cloth, to pass down centre of back and seat of chair. On either side cover with cloth. A very useful and pretty decoration, if one chooses to make it. Same way with Shaker chairs. Utilize bits of silk, woolen goods, etc., in appliqué on a grey linen background.

SHAWL STRAP.—Take two pieces of canvas, each one yard wide and one and one-half inches wide. Work the Grecian or any other pretty border upon them. Sew the strips to pieces of leather of the same length lined with silk. Bind the edges of the canvas and sew the shortest strip on the two others as a handle. Then sew a pretty worsted edging along the edges. Then make your buttonholes and sew on your buttons as you wish. These shawl straps are both serviceable and pretty.

PINEAPPLE CREAM.—To three pints of cream allow two pounds of sugar, and two large, perfectly ripe pineapples; chop the pineapple very fine, then scatter powdered sugar over it; let it stand closely covered for several hours, then strain it through a muslin. If you choose to reserve some pieces of the pineapple to mix with the cream, you can do so. Beat the juice and the fruit gradually into the cream and freeze as quickly as possible. In their season, peaches may be used in place of pineapples.

GREAT NEGLIGENCE.—There is great neglect with most people to maintain a regular action of the bowels, which causes such disease. Burdock Blood Bitters cure Constipation.

OLD-FASHIONED INDIAN PUDDING—Two quarts sweet milk, one scant pint sifted cornmeal. Put the meal in half the milk, put the other half on the stove and scald; then add the cold milk and meal and let it heat so it will thicken up. Take from the stove, season with sugar or molasses, butter and salt. (The molasses will make the whey which our grandmothers used to say was all the glory of the pudding.) This is made with or without eggs. If they are added it must be left to cool more. Bake two hours in a slow oven.

DELICIOUS FRUIT PUDDING.—Line a mould with slices of sponge cake, then put in a layer of fruit, raspberries, blackberries currants or ripe pineapple torn into bits,—rich, tart, ripe fruit is best. Put over this a layer of hot custard, then another layer of cake and another of fruit and of custard until the mould is full. Put away to get cold and firm and serve, when turned out of the mould, with sugar and cream. For the custard, bring to boiling point in a farina kettle, a pint of milk. Add an ounce and a half of dissolved gelatine, the yolks of four eggs and four ounces of sugar. When the custard has thickened—be sure it doesn't curdle—take it off the fire and stir in half-a-pint of cream and the juice of a lemon.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. Palatable as Milk, and Borne by Delicate Stomachs. DR. J. W. COMPTON, of Evansville, Ind., says: have prescribed Scott's Emulsion largely. I find it very palatable and borne well by delicate stomachs, even children take it readily, and it is very useful as a cough remedy.

SLOW TO ANGER.

The public is slow to anger, but when it gets mad it takes a long time to cool off. The housekeeping public is angry now over the way in which it has been imposed upon for a number of years by a Wall street baking powder manufacturer. That such a vile drug as Ammonia has been forced into its stomach in Royal Baking Powder is almost too much to believe, yet the charge has been made and proven so frequently, without a whimper in the way of contradiction from the Royal Company, that it is now a well-known fact to every housekeeper. Chemists and physicians everywhere unite in condemning the use of the horrible stuff. Dr. J. C. Culbertson, of Cincinnati, in an interview with a reporter of one of the leading daily papers of that city, says: "Ammonia is a drug, and I regard it as a substance of the most deleterious nature when used as an ingredient of human food." Therefore—Dr. Culbertson might just as well say as to leave to the imagination, for the inference is plain enough—use

DR. PRICE'S CREAM BAKING POWDER which is what it should be, wholesome and safe.

HOUSEKEEPER'S PROTECTION.

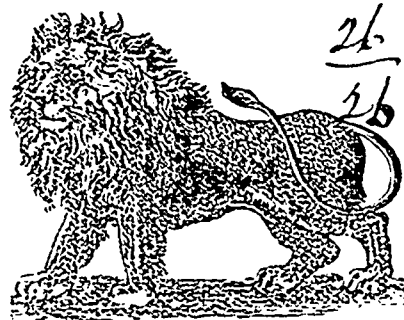
- 1st. Place a can of "Royal" top down on a hot stove until heated. Remove the cover and smell—Ammonia—Hartshorn. 2d. Place two teaspoonfuls of "Royal Powder" in two table-spoonfuls boiling water; stir, and when cold smell an unspeakable odor—proving the source of Ammonia.

ORIGIN OF AMMONIA.

"It was probably originally prepared from putrid urine."—United States Dispensary, page 107.

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WHAT IS CATARRH?

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

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**OUR YOUNG FOLKS.**

*WONDERFUL WORDS.*

Keep a guard on your words, my darlings,  
For words are wonderful things;  
They are sweet like the bees' fresh honey,  
Like the bees they have terrible stings.  
They can bless like the cheering sunshine,  
And brighten a lonely life;  
They can cut in the strife of anger,  
Like an open, two-edged knife.

Let them pass through your lips unchallenged  
If their errand is true and kind;  
If they come to support the weary,  
To comfort and help the blind,  
If a bitter, revengeful spirit,  
Prompts the words, let them be unaid;  
They may flash through the brain like lightning,  
Or fall on the heart like lead.

Keep them back if they're cold and cruel,  
Under bar, and lock, and seal;  
The wounds they make, my darlings,  
Are always slow to heal.  
May peace guard our lives, and ever,  
From this time of your early youth,  
May the words that you daily utter,  
Be the beautiful words of truth.

*A CHILD'S COVENANT.*

Do you know what a covenant means? It is an agreement made between two persons. Now the agreement we are going to speak about was made by a very little boy, named Zinzendorf, who was born nearly two hundred years ago.

Zinzendorf was the son of rich and noble parents, and would have had many temptations, but when he was only four years old he began to love to talk with God.

He was only a little fellow when he made this covenant with Jesus: "Be Thou mine, dear Saviour, and I will be Thine."

What a sweet agreement that is, children! Will you not make such a one with Jesus?

But Zinzendorf was not content to make agreement only, he lived daily as a child of God should live. Thinking much of his heavenly Father, and praying very often to Him.

The window is still shown in an old castle, where Zinzendorf dropped out letters addressed to Jesus. In those little notes he told his Saviour how dearly he loved Him, and he never doubted that Jesus saw them.

When we remember that Christ has said "They that seek Me early shall find Me," we cannot doubt either that God saw and answered those letters. Do you ask how God could answer them? By sending His Holy Spirit to the boy, and pouring more love and grace into his young heart.

One day, when Zinzendorf was only six years old, he was praying aloud in his room.

A party of soldiers belonging to an invading army, forced their way into the castle, and entered the little count's room. When they heard how earnestly he was praying, they stood quietly aside, and watched him, and then went away without touching him.

What text does that remind you of? "He shall give His angels charge over thee, to keep thee in all thy ways."

As Zinzendorf grew older, he worked more for God, and was noted at school for his earnest piety. He was not content to know that his own soul was saved, but he worked hard among his school-fellows to make them, too, feel the need of a Saviour; and when he

left he had founded seven different societies for prayer.

You must not imagine that, because Zinzendorf loved and prayed to God, he was backward in his lessons. He was a hard-working boy, and at sixteen was far ahead of those of his own age in Latin and Greek. When he became a man he was a poet, a preacher, and a missionary.

*TURNING-POINTS IN LIFE.*

"Once to every man and nation comes  
the moment to decide  
In the strife of truth and falsehood, for  
the good or evil side."

No one who has read biography with carefulness has failed to see certain little things, especially in the lives of great men, which have turned them away from ignorance, or idleness, or error, to a life distinguished for its intelligence and earnestness. Sometimes the turning-point is early in life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never after that able to free himself from its pernicious influence.

William Wilberforce, when a child was placed under the training of a pious aunt; and although much was done in his early manhood to erase the impressions received from his aunt, his whole life was moulded and coloured by that training.

Hume was quite young when he took the wrong side in a debate, and he embraced and defended through life the position taken at that time.

Scott, the commentator, in a despairing mood read a hymn of Dr. Watts' on the all seeing God, and was turned from his sin and idleness to a life of usefulness.

The rebuke of a teacher and the taunt of a schoolmate aroused Clarke, the distinguished divine, who, up to that time, was very slow in attaining knowledge.

The turning point in Doddridge's life was when Clarke took him under his care. The first year he made great progress in study, and soon developed into a man of learning and influence.

Aaron Burr sought spiritual advice in a revival at college, but his counsellor told him that the work was not genuine. His anxieties were dissipated, and from that time his downward career has been dated.

Robert Moffat, the distinguished missionary, as he read a placard announcing a missionary meeting, was led to devote his life to the benefit of the heathen.

Thus it is that the character, and years of usefulness often depend on one little event or circumstance.

*THE DUDE AND THE INDIAN.*

It is easy to decide which of the two young men was the gentlemen, in the following story from an exchange:

"On a Fort Wayne train approaching Chicago there was a short-statured, straight-haired, copper-coloured Indian, going back to the reservation after a trip to the Indian school at Carlisle, Pa. He wore a nice suit of clothes which fitted him badly, and a paper

collar without any necktie. He attended strictly to his own business, and was unmolested until a young sprig came into the smoking car from the sleeper. 'An Indian, I guess,' said the young chap, as he lighted a cigarette. And then, approaching the son of the plains, he attracted general attention by shouting with strange gestures: 'Ugh, heap big Injun! Omaha? Sioux? Pawnee? See great father? Have drink firewater? Warm Injun's blood!'

"The copper-coloured savage gazed at the young man a moment, with an ill-concealed expression of contempt on his face, and then he said, with good pronunciation: You must have been reading some dime novels, sir. I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No. I do not drink whisky. Where I live gentlemen do not carry whisky flasks in their pockets.'

"The cigarette was not smoked out, and, amid a general laugh, a much crestfallen young man retired to the sleeping coach."

*THE FIRST FRUIT.*

A little girl was once made the owner of some grapes upon a large vine in her father's yard. Very anxious was she that the fruit should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some of the beautiful ones for her to eat.

"Yes," said she, "but they are the first ripe fruit."

"Well, what of that?"

"Dear father told me that he used to give God the first fruit of all the money he made, and then always felt the happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give grapes to God? And if you were able to do such a thing He would not care for them."

"Oh, I have found out the way," she said. "Jesus said; 'Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me;' and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them."

And away ran this little girl with a large basket of the "first fruit" of the vine, and other good things all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," she said to Mrs. Martin.

"Dearest child, may God bless you a thousand fold for your loving gift! Here, Mary, see what a basket of nice things has been brought you!"

The sick one was almost overcome with emotion as she clasped the hand of her young benefactress and expressed her sincere thanks.

"By me princes rule, and nobles, even all the judges of the earth. I love them that love Me; and those that seek Me early shall find Me."—Prov. viii. 16, 17.

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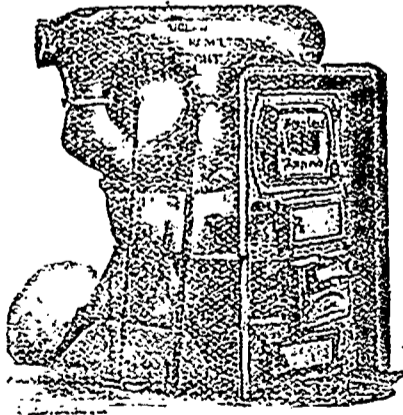
CHEAP CLUB RATES! FALL CAMPAIGN COMMENCING!

THE RURAL CANADIAN for 1885—Fourth year of publication—will be rendered more attractive, as well as more useful than ever before, by the addition of a new feature, viz. Short letters from intelligent farmers, in which the every day events of the farm, garden, stock yard, and dairy, will be discussed in brief, pithy letters. This will be a valuable feature of the magazine during the coming year.

The following will continue to be the LEADING DEPARTMENTS. FARM AND FIELD. HORSES AND CATTLE. THE DAIRY. SHEEP AND SWINE. HOME CIRCLE. CREAM, SCIENTIFIC AND USEFUL, MUSIC, ETC., ETC. GARDEN AND ORCHARD. BEES AND POULTRY. RURAL NOTES. HOUSEHOLD HINTS. YOUNG CANADA.

"WALKS AND TALKS AMONG THE FARMERS" by W. F. C., AND STRONG EDITORIAL PAGES. Clubbing arrangements made known on application. Write for terms, as it is desirable canvassing operations should commence AT ONCE.

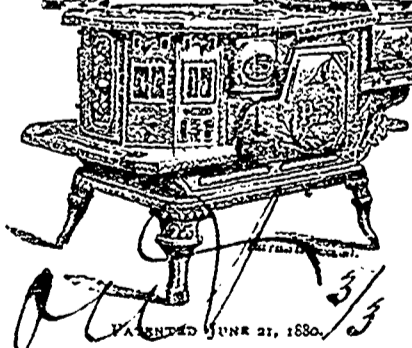
A CLUB AGENT WANTED IN EVERY LOCALITY. The Rural Canadian \$1.00, and the Canada Presbyterian \$2.00. Both mailed to any address for one year on receipt of \$2.00 net. For full particulars as to Clubs, etc., write to O. BLACKETT ROBINSON, Publisher, 5 Jordan Street, Toronto.



LIDLAW MANUF'G CO.'S Boynton Hot Air Furnaces IMPROVED 1884 FOR COAL OR WOOD. Are the most perfect and powerful heaters made. Plans and estimates given for heating churches and all kinds of public and private buildings. Send for catalogue.

LIDLAW MANUF'G CO.'S STOVES, HOT AIR FURNACES, PORCELAIN LINED PUMP CYLINDERS, POT-ASH KETTLES, AND ENAMELLED WARES. 84, 86, 88, 90 MARY ST., HAMILTON, ONT.

PERFECTION IN COOKING IS ATTAINED BY USING



THE COMBINATION. The most perfect Cooking Stove ever manufactured, constructed with a round fire-pot and grate and as easily controlled as the ordinary "Royal Base Burner." A great saving of fuel is effected, and (with coal) a continuous fire can be retained for 24 hours. Linings for burning wood supplied with every stove. Send for special circular. Sold by all prominent dealers. Every stove guaranteed. Manufactured only by McCLARY MANUFACTURING CO. LONDON, TORONTO, MONTREAL AND WINNIPEG. Makers of a full line of "McClary's Famous Stoves." Wholesale only.

FARMS FOR SALE. In Nottawasaga and Sunnidale. Apply to Laidlaw & Nicol, Stayner, or J. D. Laidlaw, Toronto.

HOME MISSION COMMITTEE (Western Section). The regular half-yearly meeting of the Home Mission Committee will be held in St. Andrew's Church, Toronto, on Tuesday, 21st October, at half past two p.m. Claims for the half-year (April to October) should be forwarded at least one week before the day of meeting. Several missionaries and catechists are required in Manitoba, also a missionary for Sault Ste. Marie. Applications may be made to the Convener, or a person at the meeting of the Committee, on the above date. WM. COCHRANE, Convener, Brantford, Sept. 18, 1884.

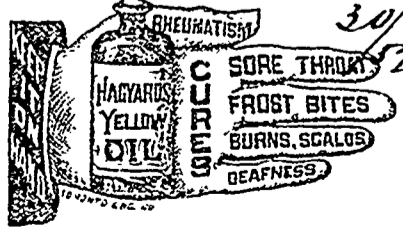
TO MINISTERS. Marriage Certificates. NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE. ALSO BAPTISMAL REGISTERS, 75 CENTS. COMMUNION ROLLS, \$1. ETC., ETC., ETC. MARRIAGE CERTIFICATES. Mailed to any address, postage prepaid, at 50 cents per dozen; or TWENTY-FIVE for \$1.00. C. BLACKETT ROBINSON, Toronto, Publisher.

THE CATHOLICITY OF THE Presbyterian Church, By Rev. Professor Campbell, M.A., Presbyterian College, Montreal. It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.—CANADA PRESBYTERIAN. Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto, Publisher.

HOLIDAY BOOK! WALKS ABOUT ZION. BY REV. JOS. ELLIOT. 172 pages. Cloth, 50 cents; in paper, 30 cents. Mailed to any address, free of postage, on receipt of price.

"Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a service of brief interesting and practical addresses of religious topics."—New York Independent. "Clear in thought, correct in expression, and cogent in argume and appeal."—Halifax Chronicle. "These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old favorite, John Foster."—Presbyterian (Halifax) Witness.

Usual discount to the trade. C. BLACKETT ROBINSON, Jordan Street, Toronto, Publisher.



WANTED—AGENTS, male or female, for "Words that Bure or Truth and Life," the richest, rarest and handsomest book ever published. Also for "Eyes of Romanism," the most thrilling work out. Address, THOMAS McMURRAY, General Agent, 100 DOVRCOURT ROAD, TORONTO.

# BEST BAKING POWDER.

## INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure).....	127.4
"Rumford's" (alum powder).....	125.2*
"Rumford's" (phosphate) fresh.....	122.5*
"Rumford's" (phosphate) old.....	32.7*
"Hanford's None Such," fresh.....	121.6
"Hanford's None Such," old.....	84.35
"Red Star's".....	117.0
"Charm" (alum powder).....	116.9*
"Amazon" (alum powder).....	111.9*
"Cleveland's" (short weight 3/4 oz.).....	110.8
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snow Flake" (Groff's, St. Paul).....	101.88
"Lewis'" Condensed.....	98.2
"Congress" yeast.....	97.5
"Pearl".....	93.2
"C. E. Andrews & Co.'s" (contains alum).....	78.17
"Hecker's".....	92.5
"Gillet's".....	84.2
"Bulk".....	80.5

\* In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

### MISCELLANEOUS NOTES.

Be rigid to yourself and gentle to others.—  
*Confucius.*

WHICH is the coolest seat in an omnibus?  
The one next to the pole.

FOR Deep Seated Coughs and Coughs,  
Allen's Lung Balsam cures when all other remedies fail.

ADMIRING cousin. "What are you going to do, Tom, now you're through college?" Tom, (who wishes to be considered cynical): "O, I shall stand aside and let the world roll on." Admiring cousin, (charmed): "Why, that's very kind of you, Tom."

"A PRACTICAL hint for all who want to get rich. Send three-cent stamp and have the secret exposed," was an advertisement in a trashy paper. The answer sent to all inquirers was: "Don't be so quick to throw three cents away. Save your pennies."

WHILE the small-pox recently visited Marsovan, in Eastern Turkey, about 150 died, but of these only one, a child, was a Protestant. The Mohammedans, who are fatalists, would take no precautions, but the Protestants, added work to their faith, and vaccinated.

"STANDING on what too long we bore  
With shoulders bent, and downcast eyes,  
We may discern—unseen before—  
A path to higher destinies."  
—The Ladder of St. Augustine.

M. POINCARÉ (*Comptes Rendus*) contends that the attraction of the moon modifies the intensity of gravitation. Hence at the equator the clock is retarded by half a second yearly by the combined attraction of the sun and moon, and advanced a second at the poles.

MAKE thy recreation servant to thy business, lest thou become a slave to thy recreation. When thou goest up into the mountain, leave this servant in the valley; when thou goest to the city, leave him in the suburbs; and remember the servant must not be greater than the master.

MATCH SPLINTS are made from pine plank, which must be of the best quality. They are made in lengths of four or five inches, and round or square, as match-makers may order. A machine sorts out all the imperfect splints, and the perfect stock is dipped at each end in the sulphur and phosphorus, and then cut in the middle, each splint making two matches.

It is claimed that mortar made with sawdust in place of sand makes a more porous, and therefore warmer wall; that it is a non-conductor of sound and dampness, and that it overcomes the echo in audience-rooms. If it will do all this, especially the latter, and last as well as sand-mortar, it is a great discovery. Some glutinous substance should be mixed with it to make it stick.

AT a recent meeting of one of our medical societies a list of more than one hundred remedies for cholera were presented. Yet a distinguished-doctor stated that probably no real improvement had been made upon the remedies of sixty years ago, which consisted almost wholly of calomel and opium. The French doctors are experimenting with sulphate of copper as a cure. It appears that workers in coal mines have had an almost complete immunity from the disease.

ACCORDING to the *Lumberman's Gazette*, paper bottles are now largely manufactured in Germany and Austria. They are made of rags, wood pulp and straw, and are coated on both sides with defibrinated blood, lime, and alumina. They are manufactured in two parts and are submitted to high pressure. When completed they will hold spirits, acid, &c., and are not easily broken. Their cost is very low.


FOR some time past it has been known that a colony of bees had established itself in the roof of Stourmouth Church, England, but the vicar would not allow them to be disturbed. On his death recently the bees were destroyed by fumigation. On the honey being taken there was found to be nearly two hundredweight of it, and the bees filled two moderately large barrels. It is stated that during hot weather the honey used to drop into the church.

WHEN a person is weak and faint, or fatigued and exhausted, there is nothing so refreshing and reviving as a little of MURRAY & LANMAN'S FLORIDA WATER. Rubbed on the hands and temples, and inhaled freely, it tones and braces the whole system.

**KILGOUR BROTHERS,**  
Manufacturers and Printers.  
PAPER, PAPER BAGS, FLOOR SACKS,  
PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.  
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**BRISTOL'S**  
**SARSAPARILLA**  
—AND—  
**SUGAR-COATED PILLS,**  
The Great Purifiers  
OF THE  
BLOOD AND LIVER.



**BURKEE'S**  
**DRESSING**  
No Waste. No Trouble. Always Ready. A GOOD SALAD ASSURED. Rich, Wholesome, Nutritious. The most delicious and the most popular Mayonnaise for all kinds of SALADS, RAW TOMATOES, CABBAGE, COLD MEATS, FISH, etc., ever sold.  
E. R. BURKEE & Co. NEW YORK.

**CONSUMPTION:**  
I have a positive remedy for the above disease; by its use thousands of cases of the worst kind of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES of my Remedy together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P.O. address.  
DR. T. A. BLOOM, 177 West 8th St., New York.

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Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting with Union Depots at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West. Shortest Line to KANSAS CITY, and all points in the South-West.

**TOURISTS AND HEALTH-SEEKERS**  
Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the

**CITY OF MEXICO,** and all points in the Mexican Republic.

**HOME-SEEKERS**  
Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.

It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.

Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.

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PUBLISHER'S DEPARTMENT.

FOR Bronchial and Throat Affections, Allen's Lung Balsam is unequalled.

ADVICE TO MOTHERS.—Mrs. WINDLEY'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep, and relieves the child from pain, and the little cherub smiles as "bright as a button." It is very pleasant to use. It soothes the child, soothes the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

DOWN IN DIXIE.—The wife of Mr. J. Kennedy, dealer in drugs in Dixie, was cured of a chronic cough by Haggard's Pectoral Balsam. The best throat and lung healer known.

MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, on Tuesday 30th September, at eleven a.m.
SAUGREW.—In the Presbyterian Church, Mount Forest, on Tuesday the 23rd day of September, at eleven a.m.
PARIS.—In First Church, Brantford, September 23rd, at eleven a.m.
WHITBY.—In St. Paul's, Bowmanville, on Tuesday, 21st October.
LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m.
TORONTO.—In the usual place, on the 30th September, at eleven a.m.
BROCKVILLE.—In St. John's Church, Brockville, on Tuesday, 2nd December, at three p.m.
MONTREAL.—In the David Morris Hall, Montreal, on Tuesday the 7th of October, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 18th November, at ten o'clock forenoon.
WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINKS, 25 CENTS. BIRTH. At the Presbyterian Manse, Whitechurch, Ont., on Wednesday, Sept. 10th, 1884, the wife of the Rev. James A. Anderson, B.A., of a daughter.

WANTED.—ORDAINED MISSIONARY. To labour within bounds of Presbytery of Kingston. Address M. W. MACLEAN, St. Andrew's Manse, Belleville, Ont.

KNOX COLLEGE. The Session will open on Wednesday, 1st October, at three p.m. When an address will be given by Principal Cayton on "The Requirements of the College." The Board of Management will meet in the board room on the same day at two o'clock precisely. The Senate will meet in the evening at half past seven, and the Board of Examiners on Thursday, Oct. 2nd, at nine a.m.

HENRY W. DARLING & CO., Importers of Woollens & Clothiers' Trimmings, And General Dry Goods Commission Merchants, 52 FRONT ST. W., - TORONTO.

Prepare for the Enemy. CHOLERA IS COMING!

The countries where Cholera prevails as in India, China and Africa, Pain-Killer is considered the surest and safest of all known remedies, and the natives place the most perfect reliance in it.

Read the following extract from the letter of a missionary in China. DEAR SIR.—I ought to have acknowledged long ago the box of Pain-Killer you had the goodness to send me last year. Its coming was most providential. I believe hundreds of lives were saved, under God, by it. The Cholera appeared here soon after we received it. We resorted at once to the PAIN-KILLER, using as directed for Cholera. A list was kept of all those to whom the Pain-Killer was given, and our native assistants assured us that eight out of every ten to whom it was prescribed, recovered. Believe me, dear sir, gratefully and faithfully yours. J. M. JOHNSON, Missionary to Swatow, China. Beware of Counterfeits and Imitations. Ask for the genuine Perry Davis Pain-Killer and take no other.

WISTAR'S BALSAM. IN OTTAWA.

We, the undersigned, druggists, take pleasure in certifying that we have sold DR. WISTAR'S BALSAM OF WILD CHERRY for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it. OTTAWA, June 20, 1882.

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H. F. MACGILLIVRAY, 206 Wellington St.
J. SKINNER & CO., 226 Wellington St.
W. A. JAMISON, 24 Wellington St.
WM. A. LLOYD, 12 Rideau St.
K. D. GRAHAM, Medical Hall.
E. D. MARTIN, 225 Rideau St.
GEORGE MORTIMER, Market Square.
C. O. DACIER, 117 Sussex St.
SIDNEY P. COOKE, M.D., Hull, P.C.
T. A. HOWARD, Aylmer, P.Q.

J. R. BAILEY & CO'Y.

COAL AT LOWEST RATES. 32 King St. East.

GENTLEMEN: I beg to intimate that my stock of cloths and men's furnishing goods for Fall and Winter now complete, is exceptionally fine and attractive. Gentlemen from a distance, when in Toronto, should not fail to visit my establishment, and place their orders for what they require in CLOTHING, SHIRTS, UNDERWEAR, etc., etc. Liberal discount to students.

R. J. HUNTER. Merchant Tailor, 101 KING STREET EAST, Cor. King & Church Sts., Toronto.

DOWN'S ELIXIR FOR COUGHS & COLDS

THE MILD POWER CURES. HUMPHREYS' In use 30 years—Special Prescriptions of an eminent Physician—Simple, Safe and Sure. LIST OF PRINCIPAL NON-CURABLE DISEASES: 1. Fever, Congestion, Inflammations 25 2. Worms, Worm Fever, Worm Colic 25 3. Crying Colic, or Teething of Infants 25 4. Diarrhoea of Children or Adults 25 5. Dysentery, Gripping, Bilious Colic 25 6. Cholera Morbus, Vomiting 25 7. Coughs, Cold, Bronchitis 25 8. Neuralgia, Toothache, Faciæ 25 9. Headaches, Sick Headache, Vertigo 25 10. Dropsical Swellings 25 11. Suppressed or Painful Periods 25

HOMEOPATHIC 12. Whites, too Profuse Periods 25 13. Croup, Cough, Difficult Breathing 25 14. Salt Rheum, Erysipelas, Eruptions 25 15. Rheumatism, Rheumatic Pains 25 16. Fever and Ague, Chills, Malaria 50 17. Piles, Hard or Bleeding 50 18. Catarrh, acute or chronic, Influenza 50 19. Whooping Cough, Violent Coughs 50 20. General Debility, Phys' Weakness 50 21. Kidney Disease 50 22. Nervous Debility 1.00 23. Urinary Weakness, Wetting Bed 50 24. Diseases of the Heart, Palpitation 1.00

SPECIFICS. Sold by Druggists, or sent postpaid on receipt of price—Send for Dr. Humphreys' Book on Disease, &c., 166 pages, also Catalogue, free. — Address, HUMPHREYS' Medicine Co., 109 Fulton St., New York.

ROYAL BAKING POWDER Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 103 Wall St., N. Y.

NESTLE'S



MILK FOOD.

Prepared at Vevey, Switzerland. A LITTLE WATER is all that is required to make it ready for use. I have stood the test of time. Send for pamphlet to THOMAS LEEING & CO., Montreal

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Established 1854. Watches, Clocks, JEWELRY And Silverware.

Every description of English, Swiss and American Watches and Clocks cleaned, repaired and regulated. Jewelry and Silverware manufactured, and repairs neatly executed. 47 King Street West, Toronto.

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C. W. DENNIS, 218 Yonge St., Toronto

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JUST PUBLISHED. NEW EDITION. RULES AND FORMS, PRESBYTERIAN CHURCH IN CANADA.

As the former edition has been exhausted for some time. The General Assembly has authorized us to publish another edition which is now ready. Price, Cloth 50 cents. Paper 35

Trade supplied. HART & COMPANY, PUBLISHER, Booksellers and Stationers, 31 and 33 King Street West, - - Toronto.

SHADE TREES, NORWAY SPRUCE, SCOTCH FIR, GRAPE VINES, all kinds of fruit trees.

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MONARCH LIGHTNING SAWING MACHINES SENT ON 30 DAYS' TEST TRIAL. For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is made easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 6 colors. All free. Agents Wanted. Money made easily. MONARCH MFG CO., (L) 205 State St., Chicago, Ill.

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