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THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worms. 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

Miscellaneous.

It is wise if you are going to put English currants into cake to dry them on a cloth by the fire after washing them, as sometimes the cold water will cause the cake to fall.

GRAHAM mush is a good substitute for a rich pudding on certain occasions. Make just as you do corn-meal mush, but add a few berries or raisins or English currants. Serve with milk and sugar.

MANY cooks consider it a great improvement on ordinary apple-sauce which is to be served with roast goose or with pork, to rub it through a colander, and then to beat it with a spoon until it is very light and almost like pulp.

—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. Its remedies are not only put up in liquid form but in pills and lozenges in which form they are securely sent through the mails.

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.

OATMEAL cakes may be successfully kept from crumbling if you add a little wheat flour to oatmeal mush; knead it, and then roll it quite thin and bake for half an hour in a hot oven. These must be kept where they will be dry, as they absorb moisture surprisingly, and are rendered unfit for use by it.

SURE TO CONQUER.—The most troublesome cough is sure to yield if timely treated with Haggard's Pectoral Balsam. Pleasant to take and safe for young or old.

SELF-DISTRUST is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—Dove.

THERE are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of souls.—Bonar.

CREAMED EGGS.—Boil six eggs twenty minutes, make one pint cream sauce. Have six slices of toast on a hot dish. Put a layer of sauce on each one and then part of the whites of the eggs, cut in thin strips; rub part of the yolks through a sieve on the toast. Repeat this and finish with a third layer of the sauce. Place in the oven for about three minutes. Garnish with parsley and serve.

ASK fifty ladies in succession what perfume they consider the most delicate, the most pure and salubrious, the most permanent, and in all respects the most desirable, and forty-nine of them will answer, MURRAY & LANMAN'S FLORIDA WATER.

MEAT BALLS.—Meat balls to drop into soup stock are made of veal, with about one-fourth suet as veal, and with three-fourths of bread crumbs, with salt, pepper and parsley, or other herbs to your taste; add one beaten egg, which will moisten and hold the ingredients together; make into round balls, drop into hot lard and fry quickly; drain them well on a cloth, and they are ready for the soup.

AN excellent dish for breakfast is made of six eggs and three tablespoonfuls of ham chopped very fine; beat the eggs, and after melting a lump of butter in the frying pan, drop the eggs into it and stir the ham in; the ham has of course been cooked, either fried or boiled; season with pepper. This is a good way to use up pieces of meat that are left from dinner.

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

LEMONS cut in thin slices make a good garnish for broiled spring chicken. Another garnish, or more properly sauce, to be poured on the platter around the chicken is made by melting currant jelly. Take it out of the jelly tumbler, put it into a bowl and set it over the top of a tea-kettle which is almost full of boiling water; in this way you can escape all danger of burning it.

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Good!!! Until I tried two bottles of your Hop Bitters, and to my surprise I am as well to-day as ever I was. I hope

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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, NOVEMBER 12th, 1884.

No. 46.

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Notes of the Week.

EARL CAIRNS recently stated that of the 37,000 native population of Sierra Leone, 32,000 were professing Christians; and of the 44,000 Maoris in New Zealand, 25,000 were professing Christians. If New Zealand, in addition to its British population, counts a majority of even the natives on the side of Christ, may it not be called a Christian country as truly as England or the United States?

THE Synod of Alabama has pronounced decisively against the evolutionary teaching of Dr. Woodward in Columbia Theological Seminary. After an animated debate a resolution condemning such teaching was passed by a vote of forty-one to nineteen. Two of the Columbia trustees spoke and voted against the resolution. They were replaced by others who held the views entertained by the majority.

THE Presidential Election in the United States has been attended by more than usual excitement. Grover Cleveland, is, it seems, the President-Elect. Tenure of office for nearly a quarter of a century by one political party is certain to produce a desire for change. Corruption and fraud have had time to entrench themselves, and the withdrawal of public confidence was inevitable. Had Cleveland's private life been as clean as his public record his majority would have been much larger than it is.

THE Rev. C. E. Ameron, formerly of Three Rivers, now pastor of the French Protestant Church, Lowell, has a paper in the Boston *Congregationalist* in which he gives clear expression to Evangelical views of truth. His testimony in favour of Presbyterianism is worth reproducing: In reference to church polity, to be candid, I must say, I am not in entire sympathy with the mode of church government of the Congregational Church. I must confess a preference for Presbyterian polity, which, in my humble judgment, gives ample liberty to each church and safeguards the whole body from the perils of license in doctrine, modes of operation and discipline.

IN an article on Conferences, the London *Presbyterian* commending them to the favourable consideration of Presbyterians, says: We may take lessons from every other Church while yet we remain true to ourselves. Mere mimics and copyists of other men's ways have seldom stuff enough in them to accomplish much. What we ought to do is to show the plasticity and power of our Presbyterianism to adapt itself to new conditions and cope with present difficulties. Topics of this nature are better dealt with at conferences than at ordinary meetings of Presbytery. There is more free play for suggestions; and even although no definite resolutions may be come to, an exchange of views on such points is sure to bear good fruit in the end.

HOWEVER the South African difficulties, occasioned by the aggressiveness of the Transvaal Boers and the turbulence of the Zulu tribes, may be settled, it is satisfactory to know that the British government has adopted a decided and apparently peaceful policy. To a deputation of South African merchants, who urged the annexation of Zululand, Lord Derby stated that the government had no intention of abandoning any portion of the British possessions in South Africa, but there would be no extension of control beyond

the limits of present boundaries; and that the present proposal to annex or exercise a protectorate over Zululand would not be entertained. This determination will render the South African difficulty easier of solution, and tend to restrain the spirit of aggressive jingoism which some are inclined to entertain.

THE series of lectures on Questions of the Day so successful last session in connection with the Presbyterian College, Montreal, is to be followed by another equally important during the first term of the present session. The following is a list of the lecturers and their subjects: October 26th.—"The Working Theology of Christianity," Rev. H. Wilkes, D.D., LL.D. November 2nd.—"The Testimony of Early Art to Christianity," the Hon. Judge Mackay. November 9th.—"Eternal Punishments," Rev. Prof. W. I. Shaw, M.A., LL.B., Wesleyan College. Nov. 16th.—"The Inspiration of the Bible," Rev. Prof. Scrimger, M.A. Nov. 23rd.—"The Knowledge Necessary to Salvation," Rev. F. Wheaton Smith, D.D. Nov. 30th.—"Conditional Immortality," Rev. Prof. W. MacLaren, D.D., Knox College, Toronto. Dec. 7th.—"Free Thought," Rev. Prof. F. Campbell, M.A. Dec. 14th.—"True Ethics, the Nemesis of all Atheistic Theories," Rev. W. D. Armstrong, M.A., Ottawa.

A SUCCESSFUL Sabbath school convention has just been concluded in St. John, N. B. It was the first held by the New Brunswick Association. From the resolutions adopted it appears to have been productive of great good, and it may already be regarded as a permanent institution. Energetic Sabbath school workers of various denominations attended and took part in the proceedings. The Presbyterian ministers and Sabbath school teachers contributed their share to the success of the convention. Many useful suggestions were made, and a cordial spirit prevailed. While there was much cordiality, there was also the freest expression on various subjects on which there were differences of opinion. These conventions bring out the prevailing tendency to practical union among Christian workers for the advancement of Christ's kingdom, without at the same time weakening their attachment to the Churches to which they belong. The New Brunswick Sabbath school convention promises to be fruitful in good results.

SOME men of eminence, both in science and literature, think and talk as if Christianity was a waning power. They give expression to this opinion without regret. They look upon the decadence of religion as something inevitable, neither do they pretend to discern anything to take its place. The great facts of religion remain irrespective of the changes of human opinion. Never in its history was Christianity more active than it is in our own time as is evidenced by the ever-increasing efforts in spreading the gospel at home and abroad, and in the manifold enterprises for the welfare of mankind in which religious organizations are engaged. There are men occupying positions of eminence who have no sympathy with the pessimistic views entertained by those who voluntarily remain as much as possible outside the influences of Christianity. Mr. W. E. Forster, M.P., in a recent speech expressed his firm conviction that, so far from religious faith being on the decline, the Englishmen of fifty years hence will be more deeply religious, and will have a firmer faith in the world beyond the grave than even we of to-day have.

THE Scott liquor law in Ohio differs from the Canada Act that by coincidence goes under the same name. In Canada the Scott Act prohibits the sale of liquor in the counties where it is adopted, in Ohio it enables municipal authorities to impose high license fees. The Act went into force in that State and the results were considered satisfactory by the temperance people. The license fees were distributed among the municipalities for the lessening of taxation and the support of the poor. The revenue derived from licenses amounted to \$2,000,000 in the State of Ohio. The constitutionality of the Act was submitted to the Supreme Court, who decided in its favour. Where, how-

ever, the judiciary is elective and when political exigencies are pressing, decisions on such questions are liable to be disturbed. The German vote in Ohio is important. With a view of securing it, the Supreme Court, on a second appeal have reversed the former decision and now pronounce the Scott law unconstitutional. The repeal of the Scott law in Ohio leaves the State without any restrictive legislation—a state of things that will not long continue, now that the presidential contest is over. Temperance opinion in Ohio is too strong to tolerate chaos come again for any length of time.

A CORRESPONDENT writing to the *Christian Leader* says: In company with a friend from Canada who wished to get a glimpse of the dark side of Glasgow, we spent several hours between Saturday night and Sunday morning last in visiting some of the lowest districts of the city, and we will not soon forget the sights and scenes that came under our notice. We crossed the threshold of six or eight public houses in Trongate, King, Saltmarket, and High streets, between ten and eleven o'clock. Literally, a "roaring" trade was being carried on. Every house was crowded with a motley throng of degraded men, women and children. There was a perfect Babel of confusion and noise. The atmosphere was polluted with the fumes of tobacco and liquor, and the whole scene was strongly suggestive of Pandemonium. We next turned our steps to the Central police-office, where we spent an hour, during which time men and women were "hurled" in on barrows utterly helpless, while many others, with faces cut and bruised, and not so far gone, were violently resisting every attempt to "book" them, or to elbow them upstairs to the cells. A couple of doctors were in attendance to render help as occasion required, and we were informed that they would remain until two or three o'clock on Sabbath morning. Both came to the conclusion that some adequate efforts to remedy this sad state of things should be made by the churches. In all large cities the ever widening circle of vice has become a pressing problem to the Christian philanthropist.

LAST week the twentieth annual meeting of the Toronto Young Men's Christian Association was held in Shaftesbury Hall. The Hon. S. H. Blake, who presided, gave some interesting details concerning the history and work of this important organization. After a practical address by Mr. S. Caldecott, Dr. Vincent delivered a comprehensive and thoughtful address on the ministry of the Y. M. C. A. In urging symmetry of culture he said their work was not merely to save souls. That was a great step, but they wanted to save men through and through. They wanted to cultivate them physically and intellectually. They needed more education for the young men. They wanted more intelligent prayer. There was a great deal of nonsense talked—with the best intentions—in extemp. vaneous prayer. There were a great many defective ideas about God and the plan of salvation, just because on these they were not thoroughly taught. Then they wanted to instruct the young men in manners—to train them up to be gentlemen. And this led him to say that the homes of Christian people should be thrown open more freely to the young fellows. The average Church social was to him the most stupid thing in the world. The doctor drew an amusing picture of the ordinary social, and then described the kind of "social" he would like to see replace it, showing what good could be done by inviting young men in small companies to the Christian homes of the land. You could not reach young men by wholesale, as the ordinary Church social tried to do. Greater stress should be laid on the higher forms of Christianity. More theology should be taught. Larger views of the Christian scheme must be promulgated. He also pleaded for a more heroic and practical form of Christian teaching, which should fortify the young against all the temptations of the world. The Toronto Association addresses itself to its special work of the season, with renewed energy. It ought, as it deserves, to receive the cordial support of the Christian community in its beneficent work.

Our Contributors.

THE AMATEUR POOR MAN AT CHURCH.

BY KNOXIAN.

It strikes a good many people, not specially hard-hearted, that the gentleman of the press who played the part of the poor man at five of the city churches not long ago had not much to complain about. According to his own showing he was received fairly well. The worst that occurred was that he was offered a back seat in one of the churches and had to go to the gallery in another. If there was any further indignity it consisted in the fact that one of the ushers did not see him soon enough, and when he did see him did not smile upon him as blandly as a well regulated usher should always smile upon a man without a shirt collar.

Now, what did this amateur poor man expect? Did he expect the minister and office bearers of the congregations to meet him at the door and present him with an address? Did he expect the congregation to rise and receive him standing? Did he expect the organ to thunder out "See the conquering hero comes!" the moment he was seen at the door without a collar? What were his claims for special recognition? He tells the world he had no collar on his shirt, but the absence of a shirt collar is no reason why a man should be put in the best seat in church. His pants were rolled up a little if we remember rightly, but there is no special merit in that kind of an adjustment. His clothes were a trifle seedy but perhaps not any more so than the suit the officiating minister wore next day. There really was nothing in the amateur's appearance to claim the special attention of anybody; and if he got a good seat in the gallery and heard good music and the Gospel he should have been very thankful. Supposing the amateur had been as poor as Lazarus, his poverty might be a strong reason why he, if a passably modest man, should desire a back seat. Poverty is produced by various causes. Some men are poor because they are lazy; some because they are useless; many because they are dissipated. If a man is so abominably lazy that he won't earn a decent suit of clothes for himself it is rather cheeky for him to come to church and whine because he is not put in one of the best pews. A man who drinks every dollar he earns must have an enormous amount of brass if he complains because some sober, hard-working man does not give him his place in church and go into the gallery himself. Surely sober men who work hard and earn Sunday clothes for themselves and their families are entitled to some consideration. Unless in very exceptional cases no Ontario mechanic need go to church without a shirt collar. A very nice paper collar can be purchased for about a cent, and the bottoms of one's pants can be turned down for nothing. Poverty that comes in spite of honest effort to keep the wolf from the door never fails to move the hearts of good men. Brassy poverty that asks you to put a premium on laziness and vice is another and very different thing. Before we deify and enthrone a man simply because he is poor, it might be well to enquire into the causes that produced his poverty.

An honest poor man who is not morbidly sensitive or hopelessly soured might feel grateful for many things even in a fashionable church. He worships in a comfortable building that has not cost him a cent. He sits in a pew paid for by other people's money. He hears good church music that costs him nothing. Above all he hears the glorious Gospel of the blessed God with all its consolations, literally without money and without price. The building in which he sits has been erected, lighted, furnished and made comfortable by the earnings of his neighbours. Surely he might feel grateful even in the gallery. It might occur to him that even in a back seat he is enjoying very precious privileges. Were he as sorry for his sins as he is sensitive about his clothes, and as anxious to hear the Gospel as he is envious of his neighbours, he would be very glad and grateful to sit anywhere.

It should be said that the amateur poor man who related his experience in these churches did so in a very fair spirit. As much cannot be said for some who criticised his adventures. Their criticisms showed clearly that they were but too willing to have a fling at the churches in question. It is always popular with a certain class to denounce what are called "fashionable churches." If the most wealthy congregation in Toronto were analyzed it would be found that ninety per cent of the people who compose it, if wealthy, have

become so by hard work with hands or brain. We have no lords or dukes here with hereditary estates, and we have very few sober and industrious men who cannot afford to have a pew in some church and pay for it too. When closely examined there is very little in the cry in this country that "poor men are not welcome in the churches." There is too much reason to believe that the cry is in some instances raised by those who grow eloquent about the "horny-handed sons of toil" at election times. There is not a church in Toronto that does not do more for the poor in one year than the herd of ward politicians who pose as the "poor man's friend" do in half a century.

CHURCHISM.

The Anglican Congress, held recently in Toronto, was evidently a success, and Presbyterians may rejoice to see their brethren of the Episcopal Church so thoroughly alive to the important questions of our age. It augurs well for the future to see bishops, presbyters and laymen bending themselves to the work of the Lord. Other churches must receive benefit if the Church of England is visited with a season of refreshing.

I have no wish to write a word unkind or discouraging, not to say fault-finding or hostile, but faithfulness to our common Master requires that "the Church" theory which seems unconsciously to lead many excellent men into unscriptural error, should be carefully examined so that the misconception which leads astray may be exposed. With the best motives, therefore, I make a few criticisms on a position tacitly assumed by many who read papers or spoke and explicitly stated by one speaker at least. The *Globe* reports as follows:

Rural Dean Nesbitt "agreed with what Dr. Carry and Dean Carmichael had said, and he thought that the young people should be taught definitely and convincingly that in joining the Church of England they became part of a body animated by the Holy Ghost." Would Dean Nesbitt, and the other estimable gentlemen named above, say that young people in joining the Methodist Church in Canada or the Presbyterian Church became part of a body animated by the Holy Ghost? I am afraid not. Yet it is as true in the one case as in the other. The Church of Christ is a body animated by the Holy Ghost and every true Christian is a partaker of the Holy Ghost and a part of Christ's spiritual body, be he Episcopalian, Methodist or Presbyterian. This truth cannot be too "definitely and convincingly" set forth. But I am afraid that a deadly error is imbedded in Dean Nesbitt's statement, viz. That a man by joining a visible church with apostolical succession comes to partake of the body of Christ and to be possessed of the Holy Ghost. This comes perilously near the Romish doctrine, that grace comes only through the Church and by the sacraments duly administered by an episcopally ordained man. The Scripture tells us (Acts ii. 47) that as the result of the apostles preaching "the Lord added to them day by day those that were being saved," (Rev. version,) some heard the preaching, received the Holy Ghost (Acts. x. 44,) were baptized (vs. 48,) and then the apostles received them into the Church (Ch. xi. 17.) First came "faith by hearing" next came "regeneration by the Holy Ghost," then a profession of discipleship by baptism, last of all came church connection. But does not Dean Nesbitt's theory mean that when an infant receives baptism, or an adult confirmation he thus is joined to the church, and as a consequence of being a member of that body becomes partaker of the Holy Ghost? Surely it is a dangerous thing to teach "definitely," that the gift of the Holy Ghost can be obtained by outward connection with a visible organization, through sacraments apart from faith; nor less dangerous are these implications of the theory, that faith alone does not receive the Holy Ghost; and that only by connection with a church having bishops can the Holy Ghost be obtained. Far am I from saying that good men will go all the length which their theory requires, but "definite and convincing," teaching of this theory will prepare the way for a revival of the Romish position, that no one can be saved out of the visible church, or without the sacraments and the priesthood. Protestant Evangelical truth asserts, salvation by faith alone, and the Church or the company of believers, *cetus fidelium*;—(1) the invisible Church consisting of those who are united to Christ by faith and

partake of the Holy Ghost; (2) the visible Church, consisting of all who profess the true religion and their children, but many of whom not having faith do not partake of the Holy Ghost. First we must have faith as the result of teaching; then the Holy Ghost is given. After this should come a profession of Christ and full membership, but we may not confound union to the visible Church with union to Christ, nor teach that by submitting to baptism and confirmation a man may receive the Holy Ghost.

I will just add that it sounds strange and very unlike the New Testament to speak of joining the Church of England in order to be made partaker of the Holy Ghost. Fancy the apostle John saying, every one that joins the Church of Ephesus will receive the Holy Ghost; or Peter teaching in Babylon that whosoever joins the Church of Judaea will become a partaker of the Holy Ghost. How can joining the Church of England make a man born and living in Canada part of a body animated by the Holy Ghost? Do baptism and confirmation, *ipso facto*, confer the Holy Ghost? Impossible; a doctrine not to be received except upon purely Romish principles. L.

FRENCH EVANGELIZATION.

MR. EDITOR,—Your correspondent, Rev. W. S. Ball, having seen fit to reiterate in your columns statements made by him at the last General Assembly, it may be allowable for one of the "competent and devoted men" of whom he speaks in his letter of the 22nd September to offer a few remarks on the same subject.

Having been for the last forty years, more or less closely connected with French missions in Lower Canada, when I speak of them, I know what I am speaking about. My late father was one of that "band of brothers who took sweet counsel together" before schedules were in existence. I myself have been engaged in French mission work as an elder of a French congregation, long before the Union, then as a minister from 1869 to the present time, omitting four years of pastorate in St. Matthew's, Montreal.

To me, therefore, the statement that "in eight years that work has gone back in every respect except expenditure," is simply monstrous. But Mr. Ball, having asserted thus, what he calls the decay of the work, proceeds to specify some of its "many causes." If his premises, however, are untrue, his whole argument falls to the ground. This alleged decay can be proved or disproved in several ways. 1. By the number of communicants. 2. By the number of schools, teachers and scholars. 3. By the registration of baptisms, marriages and deaths. 4. By the number of fields occupied, and 5. By the contributions from the mission fields.

1. As to the number of communicants, I cannot find statistics in the Minutes of Assembly for 1875. Had it been large it would no doubt have been mentioned. But I have the communion roll of St. John's Church before me, where I find that in January, 1875, thirty-two communicants partook of the Lord's Supper, and also that in January, 1884, the number actually partaking had increased to seventy-four. No decay there apparently.

2. The first tabulated statement of schools, I find in the minutes of 1881, showing eighteen teachers and 475 scholars. In 1884, twenty-two teachers and 537 children. A small increase, but it is only for three years. From what I know of mission schools in 1875, I venture to assert that we have not over 250 scholars all told. No decay there either.

3. The registers of St. John's Church show three baptisms in 1875, and thirty-seven in 1883. This year has already twenty-five and will probably equal last year in this respect; five marriages in 1875, ten in 1883, nine in 1884 with two months yet to run; two deaths in 1875, eighteen in 1883, and fifteen so far in 1884. Net increase, twelve fold in baptisms, two-fold in marriages, nine-fold in burials. No decay there at any rate.

Notice the importance of these register statistics. When Roman Catholics have a Protestant minister to officiate for them in those important events in human life, their conversion is beyond any reasonable doubt. I can confidently assert that all our settled pastoral charges among the French, can show a marked increase in this respect.

4. In 1876, we had twenty-one stations, in 1884 seventy-eight. The number of families in 1876 is not stated, in 1884 it reaches 965 with 934 communicants.

At an average of five persons to a family, our Presbyterian French Missions have a constituency of 4,825 souls. Old missionaries well acquainted with the field will bear me out in the assertion that there was not half that number in 1875. In Montreal we have had for the last four or five years, a distinct French Protestant community, people in good standing, lawyers, doctors, professors, merchants, etc., who form pleasant social circles a thing unknown here previous to 1875. If this does not show progress, where shall we look for it?

5. In 1876 the Minutes of Assembly mention two contributions from fields, \$600 from Kankakee and \$46 from Ottawa. I presume other small amounts may have been sent in by other stations. But if we estimate the total at \$1,000, I believe we are much beyond the truth. In 1884 the fields contributed \$4,797.09. No decay there.

It now only remains for me to point out a few glaring errors in Rev. Mr. Ball's letter. Had he condescended to answer a communication I sent him last summer he might have avoided them.

He insinuates that the schedules are the "stated means of intercourse between missionaries and the Board," not knowing, it appears, that whenever there is special need of a visit to missionary or people, one or more members of the Executive are deputed to see them, and to spend as much time with them as the case requires.

At the end of his "schedule paragraph" Mr. Ball states "that we have actually less numbers in attendance at our whole seventy-eight stations, than the numbers who left Rome, under the preaching of a single man in one single year." This statement to be true should read thus, "than the numbers who pretended to leave Rome, etc." I know something of it, having had to sift those numbers during the first year of my pastorate in St. John's Church. Much good seed fell upon stony places, and when the sun was up the plants were scorched, because they had no root, they withered away. Our own Church has had revivals more than once, then came reaction. A certain amount of gain follows those times of religious excitement but it would be absurd to count the attendance at a crowded revival meeting, and compare it seven years later with that of the same congregation in its normal state.

As to Mr. Ball's attack on the Executive, when he alleges that it capriciously takes up fields to abandon them soon after, and that by such changes "labour is lost, and hearts of missionaries and people discouraged" it shows too much personal animus to deserve an answer other than this. The Board is elected by the Assembly, and presumably its members are believed by that body to have the best interests of the work at heart. It is not an irresponsible committee. If Presbyteries fail in their duty by not taking any interest in mission fields within their bounds, it is well that there is a Mission Board to do so. I am not aware that the Presbytery of Chatham has addressed any remonstrance to the Board, probably because those of its members who were conversant with the work in Essex, approved of the action of the Board. I challenge Mr. Ball, or any other person to specify a single instance in which the Board has declined to work a field, when asked to do so by any Presbytery.

The same answer suffices for Mr. Ball's attack on the financial management of our French Mission. He cannot question the exactitude of the accounts, nor the punctuality of the treasurer in paying missionaries, so he assails the wisdom of certain items of expenditure. I decline to follow him there, his standpoint being utterly different from that of the majority of our best informed ministers. Any one, however, looking at the printed financial statement can see for themselves the thorough inaccuracy of his figures. I now conclude by asking your readers, the clerical part of them especially, whether a minister of any Church has the right to attack publicly and do his utmost to damage a work which the Church itself has recommended to our congregations? Is not this following "divisive courses" in violation of the ordination vow?

If Mr. Ball or his partizans, if he has any, have just cause of complaint, the Assembly is ready to hear them and redress the wrong. As it is, there will be many glad enough of an excuse to refuse to contribute to the support of this great work of French Evangelization, and if the missionaries suffer they will know whom to thank for it.

Montreal, Oct. 29, 1884. CHARLES A. DOUDIET.

DENOMINATIONAL RECIPROCITY.

MR. EDITOR,—I was much interested in the letter of your Belleville correspondent on this subject in your issue of October 29th. I am happy to inform him and your readers that the Montreal Conference of the Methodist Church, at its session in last June, passed a resolution making provision for just such reciprocity as he advocates. The preamble is as follows. "Inasmuch as in many parts of the Dominion of Canada the Protestant population is unable to maintain in each locality the ministers necessary to supply each separate denomination there represented with the Gospel without aid from the mission funds of the churches; and whereas in many places one minister could supply the Gospel ordinances to people now divided into separate congregations, thus avoiding unnecessary expenditure of missionary moneys and a waste of ministerial effort."

It was therefore resolved that the Conference appoint a committee to meet any committees appointed by other churches to prepare a plan for submission to higher courts of the several churches "by which," the resolution reads, "the consolidation of the forces of our common Protestantism may be effected and our resources husbanded for the more economical and at the same time more extended prosecution of the work of God among the people residing in those sections of our Dominion where the denominations represented are not able separately to support a minister." This resolution passed by a majority of seven-eighths of the Conference. It is well, as you remark, that fraternal resolutions at the conferences and synods should crystallize into something practical, and not evaporate in mere sentiment. Such reciprocity as above suggested, without at all destroying the autonomy of the Churches, would be a practical exhibition of fraternity that the world would understand, and, as your correspondent remarks, "would vindicate the Churches from the charge of sectarianism and be a blessing to the country." I hope that the Presbyterian Synods will appoint similar committees for promoting this desirable object. A leading minister of the Presbyterian Church informed the writer that he believed that within the bounds of his own Presbytery such action would save \$2,000 a year for his own church and as much for the Methodist Church.

For my own part I see very little difficulty in the way of hearty co-operation in church work of these two leading Protestant denominations. We now labour cordially together in temperance work and Sunday school and other Christian conventions. Can we not work together in direct evangelistic effort as the churches do at the Moody revival in England and as they did in the Irish revival? I have seen it tried in a leading Canadian city with great success. The city was divided into sections and the ministers of the different churches went out two and two, in apostolic fashion, to visit every house. My companion was a Presbyterian minister, I was a Methodist. We sought not to proselytize the people to a sect but to bring the unsaved to Christ. They then made choice of their church home. This plan disarmed prejudice, gained us access where neither could go alone, and brought many to the house of God who could not otherwise be reached. We preached also in each other's churches and laboured side by side in union revival services with great joy to ourselves and I believe with great profit to the people.

The Methodist people, I believe, while staunchly loyal to their own Church, have a strong sympathy with the grand old Presbyterian Church—the heroic daughter of the Reformation. We sing with the hymns of Wesley and of Watts, those of Bonar and Macduff. We read with delight the writings of Baxter and Rutherford and McCheyne, and Arnott and Guthrie, and Chalmers and McLeod, and feel that we are spiritually akin. We rejoice in the missionary successes of a Moffat and a Duff. We believe as your own Dr. McLaren, Moderator of your late General Assembly, said to the Methodist Conference that the great religious truths upon which we agree are more numerous, more vital, more essential than those on which we differ. We hope to spend eternity together, and we would like to enjoy the kindest relations and most hearty co-operation here on earth.

A METHODIST MINISTER.

P.S.—Since the above was written I have found that the late Pan-Presbyterian Council at Belfast, by a unanimous vote, recommended union and co-operation in the foreign missionary field. The resolution is, in part, as follows:—

"That, inasmuch as union and co-operation in foreign missionary work are in many respects of ex-

ceedingly great importance, the Council rejoice to learn that the Churches connected with this Alliance have generally expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to obtain. The Council also thankfully recognize the amount of union, already realized or in progress, in China, Japan, South Africa, Trinidad, the New Hebrides, and elsewhere. Further, the Council, having respect to the fact that various topics in the prosecution of mission work require earnest attention, appoint two committees (one European and one American) for the purpose of considering and reporting on such questions. In particular, the Council instruct the two committees to approach the various Churches connected with the Alliance, with the expression of the Christian and brotherly regards of the Council, soliciting at the same time an early expression of their views on these important topics."

A COUNTERBLAST TO TOBACCO.

MR. EDITOR.—In a recent number of THE CANADA PRESBYTERIAN appeared a brief article on tobacco smoking, with which I heartily concur so far as it goes. As to the unintentional cruelty inflicted upon non-smoking travellers especially upon women and children, who cannot well afford to pay first-class fare, is patent to all who have had even moderate experience in travelling in the so-called second-class coaches. It is a pity that railway companies permit it—yet it is done—and I think THE PRESBYTERIAN will receive the hearty thanks of very many for the manly way in which it condemns such a practice, and it is to be hoped that many smokers will take it to heart and ponder over it to their personal profit. But, Mr. Editor, I must be plain with you on another point brought out in the same editorial, and it is this, that I fear that you are not standing on safe ground when tested in the light of the estimate in which it will doubtless be held by public opinion, say half a century hence. This ground is stated in a single sentence by you in that article, viz., "we are quite satisfied to leave it to the conscience of our neighbour whether he should smoke or not." Now, Mr. Editor, I am convinced that that ground will have to be given up—the same as it has had to give way before the searching inquiries that led to the abolition of slavery—and thank God, as it is now giving way before the mighty wave of prohibition and total abstinence from all intoxicating liquors as a beverage. And I am sorry, Mr. Editor, that you have made use of that rusty old weapon, that should be buried beyond the hope of a resurrection, viz., that good men smoke, men "a thousand times better" than those "so-called reformers" who lecture them on the use of tobacco. But no one knows better than you that that is no new ground to take, no new argument. In fact it is as old as the history of moral and civil reforms. It is no new thing to make light of those who have the courage to denounce what their consciences dictate to them to be wrong and having wrong tendencies, even though many good men, yes, men it may be in some, if not in many, respects better than themselves, indulge in the practice they are obliged to condemn. Those who agitated the abolition of slavery, were called fanatics, etc. Carey, the cobbler, was once despised, not so now. The term "Methodist" was once one of reproach, not so now. Our Puritan Fathers were not called by the most pleasant names, and why? Our civil and political reformers had to struggle against great odds and had to do much thankless work, and do we think the less of them now? Our temperance reformers are not yet quite through the muddy stream of vituperation. Still, they are coming bravely to the front. Dram drinking is now not nearly so popular and respectable as it used to be. And no doubt the advanced agitators who are in favour of doing away with—putting it in very mild terms—the expensive and disgusting habit of tobacco smoking and chewing will have to pass through a similar experience. All boys and young men should scrupulously guard against acquiring such a habit. I have met men whom I have learned to respect and love who have told me that they wished they had never acquired the habit of smoking. I believe in the case of very many it becomes a master and not a servant. Mr. Editor, if you are spared to live fifty years longer (and I hope you may long be spared to direct public opinion upward in the moral scale) and have occasion to write an article on the use of tobacco, of one thing I may safely predict that the sentences I have just taken exception to will be entirely expunged.

H. MCKELLAR.

High Bluff, Nov., 1884.

Pastor and People.

CHRISTIAN GIVING.

BY REV. WILLIAM BENNETT, PETERBOROUGH.

As we are supposed to be at church every Sabbath, then there should be giving every Sabbath, and giving by every worshipper every Sabbath. This was the direction of Paul to two of the Churches at least, to whom he wrote from time to time. To the Corinthian Church he says: "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him." The weekly offering system is the best. It is the Scriptural one as we have just now seen, which must always be the best. It is the most fruitful one—much more will be contributed by this means. It is the many small sums that make the great amounts. The cause needs it all. The conversion of the world is being retarded chiefly for want of money. We have the offer of men, but no means to send them to foreign fields. The weekly offering system is the best for the contributor. It makes it easy for him to give. It is easier to give twenty-five cents per week than \$13 at the end of the year, or \$6.50 at the end of every six months. It is easier to give \$1 per week than \$52 at the end of the year. It will be better for the contributor, because it will educate him to give. This is the reason why we do not give more liberally, because we have not been trained to it. Those who give most freely are those who give most frequently. The spread of the Gospel would include all benevolent objects outside of the congregation, such as Home and Foreign Missions, French Evangelization, colleges, Aged and Infirm Ministers' Fund, Orphan Fund and Bible Society. Every one is asked to contribute as God has prospered him. In this work every worshipper is invited to join. Cards should be placed in the hands of every one, old and young. When each one has signed his card, stating what he will give per Sabbath, the cards are returned to the treasurer, who enters in his book each name and subscription. Then the treasurer returns to each person his card, with two packages of small envelopes, one marked "Support," and the other "Benevolence." The total of this fund thus secured could be divided by the officers of the church as they deem best, or by the congregation at a meeting for the purpose. Now, see the advantages of this plan: (1.) There is thorough organization—each one is enrolled and doing something for God. (2.) Each gives in the easiest way—little by little, day by day. (3.) Again, the young people and the children are trained under this system, as agents in God's cause. They are being prepared for greater usefulness in the church and the world. (4.) A fourth advantage is that the elders and other office-bearers of the church are able to know the degree of interest taken by each worshipper in the cause of missions at home and abroad. (5.) By this system, again, each member enjoys the opportunity of acting upon the Bible principle of honouring the Lord, etc., and of receiving the blessing promised to all those who bring all the tithes into the storehouse. We may see from this subject: (1.) How great the contrast between what we are and what we ought to be as contributors to the support and extension of the Gospel. All ought to be contributors. Very many give nothing, or almost nothing. We ought to give systematically. We give only when pressure of some kind or other is brought to bear upon us—when visited by a collector, when powerful appeals are made to us by an earnest lecturer or preacher, or when hunger and squalor and rags is staring us in the face in the person of a beggar soliciting aid. We give only occasionally, when we ought to give frequently. We give the hundredth or fiftieth part of our increase when we ought to give the tenth at least—many of us the fifth, for some can give the fifth more easily than others can give a tenth, or even a twentieth. We give promiscuously, when we ought to give prudently. We give grudgingly when we ought to give freely. We give irreverently when we ought to give as in the presence of God and as an act of worship to God. (2.) See how easy it would be to provide the means for the speedy evangelization of the world. If this system were adopted generally of giving a fair proportion of our increase to the propagation of Christianity in the world, the receipts for the cause of missions would be multiplied fourfold. Many would give twice or three times what they now give, and there would be twice the number of contributors. Enlarged revenue would make enlarged missionary operations, and these, by the blessing of God, would soon convert the world. There is not a church in Christendom that is not crying out for funds. There is not a Church in Christendom that is not crippled in her efforts to spread the Gospel for want of friends. The funds are to be had and will be forthcoming, but as yet they are locked up through want of heart to give, and suitable means to gather them. The time is coming—is near—when the hearts of multitudes shall be melted and the purse-strings of the millionaires shall be unloosed and the channels of generosity filled to overflowing. The time is coming when the kings of

Tarshish and the isles shall bring presents, and when the kings of Sheba and Saba shall offer gifts—when kings shall be nursing fathers and queens nursing mothers to the Church. Then it shall be esteemed an honour, a privilege, a blessing to give to God's cause. What it will be then it is now. This is my apology for addressing you on this subject to-day. I want to give you a new happiness. There is a well-spring of pleasure in it. It is more blessed to give than to receive. He that giveth to the poor, lendeth to the Lord, and He will repay him again. Blessed is the man that considereth the poor, the Lord will remember him in the day of trouble. The Lord will preserve him and keep him alive, and he shall be blessed on the earth.

FOR THE CANADA PRESBYTERIAN.

ABEL ENTERING HEAVEN.

BY M. G. F., ST. ELMO.

A thousand thousand golden harps,
With everlasting praises ring
And all the angel host of Heaven
Sing Holy, Holy, to their king.

And ever and anon the burst
Of praise is louder than before,
And then they bow in speechless awe,
To Him whom myriad worlds adore.

Sudden from one beside the throne,
There rose a new a sweeter strain,
Who, as a hush on Heaven fell
Sang, sweetest praises to His name,

"Worthy the Lamb that died," he sang,
"Who died, and washed me in His blood,"
Amazed the seraphs heard the words,
And veiled their faces where they stood.

But still that voice, so near the throne,
Rang louder o'er and o'er again,
And blessings to the dying Lamb
Was still the burden of the strain.

Until as ages passed away,
Ten thousand voices joined the choir,
Earth caught the murmur of the song,
And swelled the chorus clearer, higher.

TO EVERY MAN HIS WORK.

Remember, He gives a special mission to one and to another special work, and each is serving Him. One He sends out to active service abroad, another to evangelize at home, another He sends into his study to prepare works for the Church. Think of the man who compiled the Concordance of the Bible. Many thought, I suppose, that he spent too much time in writing, and yet how useful a work he was engaged in for the whole Church! A man may not be working in our line, but he is all right if he is following Christ, who gives every man his work. Now don't let us be "turning about" to see what this man and that man is to do, and to find fault with them; but let us look to the Lord, to receive our orders from Him, and from Him only—"Follow thou Me." Then, let us remember, He addresses the words to each of us. He addresses you, he addresses me; and after all each one will be called before God personally and individually, and some day you will hear—perhaps sooner than you think—the words whispered into your ear—"The Master is come and calleth for thee." Not the Church, not the nation, will appear before the judgment-seat of Christ, but you will. You will have to die, you will have to be judged as to your work by yourself. If you wait for others to do their duty before you do yours you will be waiting for ever. Fancy an army, when the commander would say, "Forward, march," and every one of the soldiers were looking to the right and to the left, to see if the others marched before he did so himself.—*Theodore Monod.*

THE ILLUMINATED VALLEY.—Ps. xxiii. 4.

When we returned from Italy some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage. We thought it must be very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore we reckoned upon closing every window, for fear we should breathe the impure air. So we speculated, but when we traversed that wonderful passage, the carriages were well lighted and much of the tunnel also, and we sat with open windows, finding it as easy to breathe as on the mountain's side. It was a joy rather than a peril to pass through the dreadful tunnel. So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the darksome way, and the soul will need no candle of earth, fresh breezes from glory shall drive away the death-damps, and the music of angels shall make the heart forgetful of all pains.—*Rev. C. H. Spurgeon.*

The translation of the New Testament into the language of the Valley of Cashmere has been completed by the Rev. T. R. Wadde, missionary of the English Church Missionary Society.

GODS FATHERLY LOVE.

I recently noticed the death of Rev. Joel Mann, of New Haven, at the advanced age of ninety-five years. Meeting him several years ago, and being struck with his fine appearance, I said to him, "You must have taken good care of yourself." "God has taken very good care of me," was his ready reply. God does not forget His people who have loved and served Him. He cares for them at every period of their lives. He does not cast them off in the time of old age, nor forsake them when their strength faileth. His gracious promise is: "Even to old age I am He: and even to hoary hairs I will carry you." He may lead them by a way they know not. His providence at times may seem strange, leading them to say, "All these things are against me;" but in the end they all work for their good. When Joseph took his two sons to visit his sick father, Jacob blessed Joseph and said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Goodness and mercy follow the people of God all the days of their life, and they dwell in the house of the Lord forever.

"He feeds a id clothes them all the way;
He guides their footsteps lest they stray;
He guards them with a powerful hand,
And brings them to the heavenly land."

—H. S. in *Christian-at-Work.*

MURMURING.

Murmur, murmur; grumble, grumble; complain, complain; that appears to be the occupation of some people. No one in their estimation is right; nothing is as it should be; the world is all out of joint and everything is going to the bad. If such persons would consider the matter carefully they would find that the trouble to a very great extent is in themselves. They have indulged in a fault-finding spirit so long that their dispositions have become soured, their views have become perverted, and instead of approving what is good, and in a gentle spirit trying to correct what is wrong, like a dog barking at the moon, they stand off and snarl, and growl, and make themselves and everyone about them uncomfortable. It is true, there are a great many bad things in the world that are calculated to make us sad, but, at the same time, there is much that is good, grand and beautiful, and well calculated to fill us with admiration, incite us to gratitude, and inspire us with hope. There is hope of the world. It shall yet be disenthralled and redeemed. Instead of spending your time in complaining, murmuring and fretting at what is wrong, go to work, in the spirit of faith and love and endeavour to hasten the coming glory of the reign of righteousness.—*Methodist Recorder.*

WHICH IS BEST FOR THE WORLD?

A noted scoffer was once arrested in his noisy invective against Christianity by two simple questions, to which a direct and candid answer was challenged: What would be the effect upon the world if all men were sincere Christians; and, on the other hand, what would be the effect upon the world if all men were consistent infidels? In the silence which followed these questions was manifested the sceptic's defeat. For you observe that he could not return a truthful answer to one or the other without abandoning his own case. The argument is a valid one, founded upon the moral effect of the two systems, as compared one with the other. If Christianity is found to be a system whose principles, heartily adopted, will relieve the world of most of the evils by which it is oppressed and convert this earth into a Paradise, then surely it is the last of all systems that men ought to decry. If, on the other hand, infidelity, overturning Christianity, destroys the foundations on which all virtue and morality are based, then it is the last of all systems that ought to be upheld.—*Dr. Palmer.*

PREACHING TO THREE PEOPLE.

It is not easy to tell by outward circumstances what will be the ultimate results of labour in the cause of Christ. The efforts which we esteem least may be most signally blessed, and when circumstances may appear most forbidding blessing may most abound.

A Christian friend informed us that a number of years ago an earnest preacher, named John Holmes, had an appointment to preach one evening at Castlebar, in Ireland. On arriving at the place he found a congregation of three, to whom, not daunted or discouraged, he preached the words of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted—a young man, who grew in grace, and was subsequently called to the ministry of God and greatly used of the Lord in His service. It was a good hour's work when John Holmes preached the Gospel of Christ to a congregation of three at Castlebar. One soul saved is worth a life of labour, and especially when that soul thus won becomes a soul-winner, and gathers others to the ark of God, as has that Castlebar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."—*The Christian.*

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TORONTO, WEDNESDAY, NOVEMBER 12, 1884.

"KNOXIAN," our readers will perceive, has resumed his pen. He has modes of thinking and expression peculiarly his own. His contributions will not lack pungency since they are sure to be sprinkled with a due modicum of Attic salt.

WE congratulate our good friend the *Presbyterian Witness*, of Halifax, on its improved appearance typographically. Its chief merits, however, are not merely mechanical. It contains a weekly budget of varied, profitable and timely writing. We are pleased to see tangible evidences of its prosperity and usefulness.

THE fierce Presidential contest which closed last week has its lessons for religious journals and for ministers of the Gospel. To the religious journal and the preacher about to take an active hand in party politics it reiterates the advice of *Punch* to persons about to marry—*Don't*. Several leading religious or semi-religious papers went into the contest in somewhat lively style at the beginning, but did not go far until they seemed sorry. One or two "bolted" from the Republican party and took up Cleveland, but when certain revelations were made about Cleveland's private record they dropped him and did not seem to know very well what to do. The position taken by the *Interior* and other journals is the correct one. A religious journal that takes sides on party questions breaks its contract with its readers. No one in Canada subscribes for a religious journal because he expects it to supply him with discussions on party questions. He goes to the *Globe* or *Mail* or his local paper for his politics. He usually finds a generous supply. He takes his religious paper for another and quite different reason and his publisher has no right to break faith with him. If a great moral question were before the country, of course the religious journals should discuss it, and in doing so they might for the time being find themselves allied with one party and in antagonism to another, but such a case would be exceptional.

It should be remembered that the Ministerial Alliance of Brantford are not alone in their opposition to "church parades" with bands of music. The Presbyterian members of that body have the Supreme Court of their Church behind them in their effort to put an end to that form of Sabbath desecration. At the last meeting of the General Assembly it was resolved, on motion of Mr. Parsons, that the Supreme Court call the attention of the Dominion Government to various forms of Sabbath violation, and among others

By military companies and various other organizations in public parades with bands of music and other demonstrations detrimental to the peace and profit of the day. And inasmuch as these infractions of the divine law of the Sabbath lead to the degradation of public morals and the increase of crime, and to the distress of the consciences and convictions of many loyal and law-abiding citizens—and as they disturb and interfere with the true and proper observance of the Lord's Day, and so far destroy its influence in the land; therefore we, the General Assembly of the Presbyterian Church in Canada, respectfully ask that such legislation be secured by the Dominion Government as shall protect this divine ordinance from these violations, and secure to all the people of the land their rights of conscience, with the blessing of Almighty God.

A committee consisting of the Moderator, Principal Grant, James McLennan, Q.C., Hon. Mr. Vidal, John Charlton, M. P., Dr. Moore and W. D. Armstrong was appointed to bring the matter before the Dominion Government. Now let this committee discharge its duty and call the attention of the Dominion Government specially to the Brantford case. We do not believe for a moment that the Dufferin Rifles of Brantford, or the volunteers of Ontario as a body have any desire to violate the Sabbath. The root of the evil is the desire of a few officers to make a display on every possible occasion. If these gentlemen rule the country it is time the people who furnish the funds knew it.

CANADIAN preachers might easily have put an additional "head" in their thanksgiving sermons last week. After saying that we should be thankful for the bountiful harvest, for national peace, for freedom

from epidemic disease and many other blessings, they might well have added: "We should be deeply thankful as a nation that we have had no Presidential election." For months the neighbouring Republic has been in a state of intense excitement. Business of all kinds has been neglected, trade has been demoralized, and an element of uncertainty entered into transactions of every description. It is now assumed by everybody that the "Presidential year" must be a bad year for many kinds of business. Business depression and uncertainty, however, are not the worst. The opening of what one of their own writers calls "the quaternennial sewer" has a fearfully bad effect upon the people. Nor does it affect the people only. The man who goes to the White House at Washington is always pained so as to contract most painfully with the House by the time he gets there. How can any American citizen expect the world to respect their President elect after reading what half of their own nation have said about him? The difficulty would have been just as great had the other candidate been elected. We believe a large number of the best people in America are disgusted with this Presidential business. They don't exactly say so, but they say the election should not come so often. During the days of uncertainty that pass between polling day and the time that the returns come in, when the great Republic is in throes of excitement, we always feel like shouting

GOD SAVE THE QUEEN!

Let us all be thankful we don't need to elect the head of this Empire or even the head of this Dominion. Electing members of Parliament, municipal councillors and school trustees give us plenty of exercise in that line.

BETWEEN six hundred and a thousand clergymen waited upon Blaine at the Fifth Avenue Hotel, New York, a few days before the election, and presented him with an address. Now no reasonable man, will deny that a minister, who is a tax-payer and a citizen has just as much right to take part in politics as any other man, if he chooses so to do. He should be allowed to judge for himself of the extent to which he interests himself in any given contest. Most ministers simply record their vote. Usually it is unwise to do more. As a rule that much should be done. The miserable Plymouth theory that a minister should not mingle with "the world," by marking his ballot is unmitigated rubbish. Piety that cannot stand the strain put upon it by going behind the curtain and marking a ballot with a little pencil is not worth much. It may do for Plymouth Brethren but it won't do for men. But still we think that the "noble six hundred" who waited upon Blaine might have been better employed. The unwise thing was for six hundred ministers to wait upon him as ministers representing different denominations and congregations. The wily politician soon took advantage of the situation. He said in the second sentence of his speech:

I do not feel that I am merely speaking to the hundreds of men here present. I am speaking to the great congregations and the great religious opinion which is behind them, and as they represent the great Christian bodies, I know and I realize the full weight of that which you have said to me, and of the influence which you tender.

Now as a plain matter of fact no minister has a right to say that he represents his congregation or denomination on a political or semi-political mission unless his congregation or denomination commissioned him so to do. These ministers did not represent their congregations or denominations for undoubtedly many of their people were Democrats. The right way is to vote as a citizen, speak even for the Scott Act, as a citizen, and if your position as a minister gives you some incidental advantages that is nobody's affair.

COLLECTION FOR THE AUGMENTATION SCHEME.

AS will be seen from the circular issued by the Home Mission Committee appearing in another column, the collection appointed by the General Assembly for the Augmentation of Stipends, will be taken up throughout the Church next Sabbath. We commend the statement signed by the convener and the secretary of the sub-committee to the candid and careful perusal of every reader. The great success of the effort made last year is a tribute to the business capabilities of the Home Mission Committee, and the effective manner in which the scheme was brought before Presbyteries and congregations by those ap-

pointed to advocate its claims. It is worthy of remembrance that fervent appeals were made by the pastors of wealthy congregations, evidencing that their sympathies were fully with their less favourably situated brethren. Nor is less credit due to the congregations who so generally and generously responded to the appeals addressed to them. It was their contributions that made the effort the great success it proved.

A most gratifying feature of the movement is that it has been supported by all sections of the Church. Wealthy congregations have given out of their abundance and even struggling mission stations have given ungrudgingly to raise the sum required to discharge an obligation resting on the whole Church. A large number of those congregations which paid less than the minimum salary have of their own accord without asking a share of the Augmentation Fund, come up to the standard aimed at. Seventy-eight such congregations have come into line themselves. In itself this is a testimony to the fairness and equity of the scheme, which after careful consideration was adopted by the General Assembly. These congregations have set an excellent example to others, and it is to be hoped many more will assume the same attitude of self-support.

Under the most favourable circumstances, however, there will always be a number of congregations who cannot adequately maintain their pastors as they ought in all fairness to be maintained. They are entitled to look to the Augmentation Fund for the help they need. By their action last year the liberal Presbyterians of Canada have said that they shall not look in vain. It cannot surely be that the effort already made was merely spasmodic. Regular and sustained effort is required to place this fund on a satisfactory basis. The sum required to meet all demands as stated by the committee is \$30,000. Surely the Presbyterians in Quebec and Ontario are able without difficulty to raise this amount. The satisfactory maintenance of this Augmentation Scheme will not only bring comfort and happiness to the hearts and homes of ministers who are labouring faithfully in their Master's service; it will bring blessing to the whole Church. It is a much easier matter to throw one's whole soul into his work when he is removed from the heavy pressure of penury. The minister will feel better, preach better, and work more heartily when he knows that the Church is helping to take a heavy load off his shoulders. The hope is generally entertained that the collections will be worthy of the Church, and such as to place the fund in a condition to meet all just demands made upon it.

EVANGELICAL CO-OPERATION.

MR. HOUSTON in his communication of October 29th, slightly mistakes our meaning. We indeed mentioned one denomination and a half merely as an example and not to indicate that we should be willing to co-operate with these alone. We consider that a great point has been gained in conducting missions to the heathen, now that evangelical Churches so far recognize one another as not to interfere with their respective spheres of labour. We simply suggested that this charitable procedure might be introduced into the Home Mission work of the churches, at least to such an extent as to discontinue the formation of small congregations when there is no reasonable prospect of their becoming self-sustaining, at least without seriously weakening neighbouring evangelical congregations. We also indicated that a few of our people dwelling, for example, in a large Methodist settlement, could not reasonably expect us to erect a congregation merely for their convenience, while they could attend Presbyterian services, if they were so minded, at considerable inconvenience to themselves. This is the whole length to which our remarks extended. They were not a speculative, but of an intensely practical nature, and were intended to remedy an evil which occasions much waste of mission money and much disappointment and privation to ministers who may be called to spheres so limited. We said nothing to compromise our loyalty to the doctrine or polity of our Church.

Further, we do think that Mr. Houston makes a great mistake as to a matter of fact when he says: "We must in my opinion, to be consistent, either go or with the proselytizing struggle in which the various churches have been so long engaged with each other, or we must be prepared to make terms with all Christian denominations alike." We are not aware of any such proselytizing struggle among evangelical churches.

It is well known that the Presbyterian Church in this Dominion has never manifested a proselytizing spirit. Indeed, it has been reproached for the want of this as implying disloyalty to its standards. We are fully persuaded that the proselytizing spirit referred to is gradually growing weaker; and we consider the fraternal greetings between church courts last June an evidence of this and also a condition of its continuance.

Without mentioning names of denominations, it must be admitted that we are much nearer to some than to others. With some we could co-operate to the extent above referred to without any sacrifice of principle, with others co-operation is out of the question without compromising our views of the Gospel of Christ. There is no doubt that fraternal greetings, co-operation as far as practicable, and abstaining from uncalled for interference, will bring evangelical Churches more closely together, and promote mutual esteem and affection. But even this will require time; and it cannot be hastened by appeals to general principles or to consistency.

Of two things we are fully persuaded. *One* is that denominationalism is not an unmitigated evil. It has many disadvantages; but it is conservative of religious liberty, and also of sound doctrine. It affords scope for the exercise of charity; while it excites to laudable emulation in carrying on the Church's work, both at home and abroad. When there was only one Church in Europe, it became spiritually dead and fearfully corrupt in both doctrine and morals. To the revolution and disintegration which took place in the sixteenth century, we are, under God, indebted for the civil and religious liberty which we enjoy. Dr. Hodge says: "It is not the existence of sects, for that, perhaps, is unavoidable, but it is the refusal to recognize as brethren those who really love and serve Christ, that is to be condemned and deplored."

The *other* thing of which we are assured that is if a general, desirable and permanent union among Christian Churches is to be effected it will not be by the sacrifice of truth, or by latitudinarianism. Churches united by the compromise of Scripture truth would resemble the kingdom represented by an image "whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay." The fate of which was to be dashed in pieces. Let the Churches strive without prejudice to conform their doctrine and polity as closely as possible to the Word of God, which is the only infallible standard, and they will approach proportionately to one another. The great progress in Scriptural exegesis and knowledge, which is everywhere manifest, will greatly facilitate this; and the time will come when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

FRENCH EVANGELIZATION.

MR. EDITOR.—As the Executive of the Board of French Evangelization are preparing an official reply to Mr. W. S. Ball's strictures on the work, I desire now simply to notice his personal attack on myself; and here let me state that about two years ago I wished to withdraw from the work but, at the urgent solicitation of brethren, was induced to continue my services. At its first meeting after the last General Assembly I intimated to the Board my intention of withdrawing at the close of the current year, as did also the Chairman. Though urged by the brethren to alter our decision, we did not see our way clear to do so; and, on motion of Rev. C. A. Tanner, the following resolution was adopted: "It is with much regret that the Board learns that its Chairman and Secretary-treasurer intend tendering their resignation to the next General Assembly as officers of this Board, and the Board hereby records its unabated confidence in these officers, and its hearty approval of the efficient and successful way in which they have been enabled to do the important work entrusted to them by the Church; at the same time expressing the earnest hope that both these gentlemen may reconsider their decision before the meeting of the next General Assembly."

Mr. Ball says: "The rent of that office in Montreal is greater than our office in Toronto, where more than six times the amount of business is transacted. The management of the fund last year in one way or other cost \$3,669.12, or sixteen per cent. of the whole sum, while moneys are handled in the office at Toronto for at the utmost one-fourteenth part of that cost."

It is not easy to write calmly concerning such statements as these,—statements thoroughly incorrect in figures and percentages and in every other respect. Apart from this, any comparison between the two offices is most unfair, as every one who is acquainted with the facts knows. The efficient agent of the Church in Toronto receives and disburses moneys,

but he does not act as Convener or Secretary, he does not administer any of the Mission Schemes, as is the case in the Montreal office; and therefore no fair comparison can be drawn between the two. The question of the cost of administration is one in regard to which our people are most sensitive, and Mr. Ball seizes on this and by a most unfair comparison, as well as by incorrect figures—as any one can ascertain for himself—he seeks to accomplish his purpose. Had he sought information where he knew it could be found or had he even read carefully the report which he criticizes he would not have fallen into so many inaccuracies of statement, nor would he have drawn so many false conclusions as he has done. Now what are some of the facts of the case? 1. Immediately upon Union being consummated the General Assembly in June, 1875, instituted the Board of French Evangelization and appointed an agent to supervise its work. Besides this agent the Board secured the services of another gentleman as Treasurer. In the following year the Board represented to the General Assembly that the work required an additional agent and I was appointed to the position. At this time there were two Committees, taking charge respectively of the Eastern and Western Sections. A few weeks after I entered upon the work the agent appointed in 1875 resigned to accept another position and no other permanent agent has since been appointed in his stead, — though from time to time, as occasion required, the services of a collecting agent have been employed. Three months later the Treasurer retired and I was asked and agreed to take his work in addition to my own. About a year afterwards the Eastern Committee was merged into the Western, and on it the care of the whole work has since devolved. These changes all helped very considerably to increase my duties. The expansion of the work and especially the transfer of the Pointe-aux Trembles' schools to the Board, upward of four years ago, necessarily entailed additional labour and responsibility. The correspondence with Sabbath schools and private individuals to secure the \$6,000 or \$7,000 additional annual revenue required for the maintenance of these mission schools is in itself alone no sinecure. In the eight years of my connection with the work we have never reported a deficit to the General Assembly, the receipts always meeting the expenditure. The regular income of the Board has very greatly increased during these years, (nearly doubled) till it is now (not \$24,000 but) upwards of \$30,000 per annum. On the other hand the expense of administering the work has greatly diminished, being much less now than in 1876, the year of my appointment.

2. In addition to the duties of the position above referred to, I have acted since the union of 1875 as Secretary of the Assembly's Home Mission Committee, a position, as my brethren know, involving considerable labour.

3. Upon the inauguration of the Scheme for the Augmentation of Ministers' Stipends, I was appointed Secretary of this committee, and have aided in an humble way to further the interests of the movement and to attain the measure of success thus far achieved.

4. When the General Assembly, three or four years ago, instituted this Union Fund for the support of the Theological Colleges of the Western Section of the Church I was appointed agent and joint-treasurer of the fund, and have given some time and labour to the furtherance of this scheme.

5. In 1877 I was appointed Treasurer of the Presbyterian College, Montreal. During these past eight years the annual income of the college has nearly doubled; its Endowment Fund has increased from \$25,000 to upwards of \$160,000, and its assets have swollen from \$70,000 to \$300,000. Some idea may be formed of the labour involved in collecting its Annual Revenue and in looking after the investment of its moneys, when it is remembered that its Endowment Fund is now nearly as large as the paid up capital of some of our Canadian Joint Stock Loan Companies, which have the services of a paid Manager and Valuator and Board of Directors in the conduct of their business, and many of which do not pay a larger annual dividend to their shareholders than the Endowment Fund of this college yields, notwithstanding the lower rate of interest and the greater risk with mortgage investments in the Province of Quebec, owing to the peculiarities of the French law governing such matters in that province.

6. I have for the last seven or eight years acted as Convener of the Home Mission Committee and Treasurer of the Presbytery of Montreal, and have ever sought to do a fair share of other church work.

7. In addition to the duties above referred to, I very frequently take pulpit work. With the exception of five Sabbaths I have preached every Lord's Day in the last eighteen months, and that generally in the interest of some department of the Church's work.

During these eight years I have received for church purposes upwards of \$590,000, and during these years my entire salary from all church sources, together with office rent, assessments, lighting, heating and other incidental office expenses, have not averaged quite \$2,250 per annum, or about three per cent. on the contributions passing through my hands; and, I may add, fully \$1,250 per annum less than the actual cost of maintaining my family during these eight years. And yet Mr. Ball insinuates that I eat the bread of idleness

by affirming that "more than six times the amount of business is transacted" in another office of the Church than in mine, and that "at the utmost one fourteenth part of the cost" If an average of at least thirteen hours' work daily is eating the bread of idleness, then I plead guilty.

I feel pained to write thus of myself, and did the personal attack of Mr. Ball affect only myself I would treat it as it deserves. The interests, however, of an important scheme of the Church are so affected by this personal attack that a sense of duty constrains me to write as I have done.

I conclude with the expression of my earnest personal conviction, that, notwithstanding difficulties and discouragements not a few, the French Evangelization Scheme is as deserving to-day, as at any former period, of the confidence and sympathy and liberality of the Church.

Montreal, Nov. 5th, 1884. ROBERT H. WARDEN.

AUGMENTATION OF STIPENDS.

ANNUAL COLLECTION, SABBATH, 16TH NOVEMBER, 1884.

The following circular has been forwarded for publication: REV. AND DEAR SIR,—The third Sabbath of November is the day appointed by the General Assembly for a Special Collection in aid of the Augmentation Fund. It is earnestly hoped that in all Congregations and Mission Stations which have not adopted some other method of raising funds for this object, the collection will be made on the day appointed, or on some other convenient Sabbath.

The attempt to raise the stipends of the ministers, in the Western section of the Church, to a minimum of \$750 and manse, was successful last year to this extent, that payments were made on the increased scale for the six months ended in April, 1884, (grants having been made on the old basis for the six months preceding,) and a reserve fund of \$17,000 was secured, which has made it easy to meet the payments due in October without borrowing money.

When the movement was set on foot a year ago, there were 256 Congregations in the Western section of the Church, including thirty-three vacant charges, giving less than the proposed minimum. Of these seventy-eight made no claim on the Augmentation Fund, coming up in nearly all cases to the standard required. The number of Congregations at present on the Augmentation list is 163, of which 141 have settled ministers. The amount required to secure the minimum stipend for the current year to these ministers is about \$30,000. Some small proportion of this amount may be received from the assisted Congregations, but the stronger Congregations of the Church will have about the same burden to bear as last year.

According to the regulations of the General Assembly, supplements should be paid semi-annually, so as to make the stipend "in the first place" only \$600 and manse, the income which remains at the disposal of the Committee when the Treasurer's books are made up at the end of the ecclesiastical year, (April 30th) being distributed so as to secure to each minister, if possible, \$750 and manse. In view, however, of the heartiness with which the matter was taken up last year, and in the faith that there will be such a general and liberal response throughout the Church this year to the appeal for funds as will justify the Committee in going beyond the letter of the Assembly's regulations, the Committee resolved, at the meeting held last week, to pay the supplements at the full rate of \$750 and manse for the past half year. The Committee are confident that the Church does not intend to take a backward step in this matter, and they have no fear, therefore, of being obliged to reduce the grants in April. It must be borne in mind, however, that a good many special contributions were given last year, which may not be repeated, and, consequently, there is need of increased liberality on the part of the Congregations of the Church generally.

The General Assembly has resolved that the funds for Home Mission Work proper, and for Augmentation of Stipends, shall be kept distinct. It is particularly requested that Congregations contribute separately to these two objects. If money be remitted for both objects combined, it should be distinctly stated how it is to be divided.

Envelopes, specially prepared, will be supplied to Congregations. They may be distributed on the Sabbath preceding that on which the collection is to be made, or used in any other way that may seem good to the office-bearers. Such envelopes were used last year in many cases with good results.

The Committee commend this object to the earnest consideration of ministers and people, confident that continued success in securing a decent maintenance for ministers in needy districts will tell favourably on every department of the work of the Lord committed to us.

On behalf of the Sub-Committee on Augmentation.
D. J. MACDONNELL, Convener.
ROBT. H. WARDEN, Secretary.
Toronto, 30th October, 1884.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: A. R. F., Montreal, for Foreign Missions, Formosa, \$5; O. A. W., Montreal, for Foreign Mission, \$2; "Anonymous" 20c; do, \$2; do \$1; a Debtor, 50c; Mrs. Kelligan, \$5; Miss Thomson, \$2; Winnipeg, J. W. Wardrope, For William, \$5; Knox Church, Winnipeg, \$9; Knox on St Andrew's Sunday school, Winnipeg Union meeting for Foreign Mission, \$30.85; Per Rev. J. Finser Campbell A lady in Halifax for Foreign Mission, Zenana Work, \$10; Anonymous for French Evangelization \$3.

Choice Literature.

CAROLA.

BY HESBA STRETTON.

CHAPTER III.—THE KING OF THE JEWS.

The next Monday all the neighbourhood was astonished at the magnificence of the funeral which went from Matthias Levi's house. The old woman had not been seen for years, and very few of her neighbours knew anything of her, except that Carola had a grandmother, on whose account she neither went into service nor into a factory. The hearse that carried the coffin to the distant cemetery was covered with handsome plumes, and the horses that drew it and the mourning coach that followed had the longest and blackest manes and tails which had ever been seen in that street. There was no one but Carola in the great coach, for Matthias had not deemed it right as a Jew to be present at the funeral of a Christian, and there was no woman among her numerous acquaintances whom the girl cared to ask to go with her. She had slept on the floor of the garret, where the silent and motionless corpse lay, and many questions had thronged to her excited and quickened brain. They were in her mind still, as she followed the coffin down the cemetery paths and watched it lowered into the grave. The chaplain read the burial service decorously but officially, and was turning away, when the loneliness of the weeping girl and her pale and tear-stained face struck him, and he turned back again, after going a few paces, to speak to her.

"Is there no one to go home with you?" he inquired. "No; I'd nobody else but her," she answered, pointing down into the open grave; "and I don't know nothin' about where she's gone, or however I'm to find her again when I die. Isn't there anybody as knows?"

"You should go to your parish priest," he replied, "and he will tell you. What parish do you come from?" "I don't know about parishes," she said; "but Matthias 'll know, I dare say."

"I've a book here," said the chaplain, "that will teach you more than any thing else, if you read it very carefully. You can read, I suppose?"

He took out of his pocket a small Testament, with well-worn binding, and leaves that were somewhat thumb-marked. Carola held out her hand eagerly.

"Are you poor?" he asked again, glancing at her handsome dress, and thinking of the plumed hearse which had brought the coffin to the grave.

"Oh, no," she answered promptly; "I've plenty of money. I've no need to cry for that; but I want to know all I can about what has happened to her, for it 'll happen to us all, you know. There was something in her that went out all in a moment, like when a candle is blown out. One moment it's all light, and then it's all darkness. Where does the light go to?"

"I have not time to stay with you," said the chaplain, who had another funeral waiting for him; "but you must go to your parish priest and ask him. And you may take this little book with you. You may keep it," he added; "it cost only five pence."

Carola turned slowly away; but when the chaplain was out of sight she retraced her steps to the open grave. The hearse and the mourning coach had left as soon as they had set down their burdens, and there was no one to speak to her, or to distract her thoughts from the solemn questions which were in her heart. The deep gloom of the little funeral, its sable plumes, and the unrelieved blackness of the hearse she had followed, had depressed her spirits. It was all new to her. There was no cemetery in the crowded part of the city where she lived, and this was the first time she had stood beside an open grave; she had not even seen a place of graves before, and all about her stood the white tombstones of the dead, in thick array. Folks died, and were carried away in coffins, that she had known from her infancy. But death had never touched her strong young life before; it had never come home to her. And now the poor old bed-ridden woman, who had been content to lie still all day, slowly consuming her daily allowance of gin, was gone into that dark and dreadful mystery. Matthias had told her last night, with a face of awe, that he could not say what became of people that were not Jews, and neither her grandmother nor she were Jews. What was the terrible place whither she must go when her own hour came?

It seemed most strange to Carola that the street should look just the same as usual when she returned to it. Her old companions were lounging at their doors and the children were playing on the dusty pavement as if nothing had happened. Only they looked at her with something like an friendliness in their aspect, and not one invited her into any of the spirit-vaults near at hand. The costliness of her mourning struck a kind of awe into their minds, and they felt that a dress so handsome ought not to come into contact with dirty floors. Matthias was at work at his stall, and he only gave a brief glance at her pale face and reddened eyes as she went softly and sadly past him up the spiral staircase. His heart was heavy for her, but what could he say? what comfort could there be in the death of an old drunken Christian like her grandmother?

Carola ascended to the empty garret, which had never been empty before. She threw herself down on the bed, and broke into a passion of tears and sobs. Matthias had taught her early that she must honour the old grandmother, in the place of her father and mother, who were dead; and of late years there had been a kind of pitying affection in her heart for this poor, helpless, drink-besotted creature, who was the only person in the world belonging to her, and who was so utterly dependent upon her. How lonesome this garret was without her! Now and then there had been a gleam of love for her, and pride in her, breaking through the stupid lethargy of the old woman's torpid brain; and Carola could not bear to think that never more would she see those bleared eyes light up for a moment or two at the sight of her, or feel the withered hand touch her cheek caressingly. She had seen this rare and kindly light gleaming

through the old grandmother's eyes only a few minutes before the change came, when the glimmering went out suddenly into outer darkness.

The twilight had deepened into night before Carola roused herself, and bethought her of the little book she had brought from the cemetery. She lit the candle, and set the bottle which held it upon the little round table, and drew up her chair beside it. Matthias was still at work, and she could hear the tap of the hammer in the shop, for his door and her window were open. The street was noisy with the usual clamour, and on the river there was still the sound of belated steamers passing by to the city piers. She leaned her head upon her hands, and looked down with smarting eyes upon the little page before her.

Carola's lips moved inaudibly as she whispered each word to herself, "The Gospel according to St. Matthew, chapter 1. The genealogy of Christ from Abraham to Joseph, 18. He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph, 19. The angel saith of the redeeming thoughts of Joseph, and interpreteth the names of Christ."

Carola could read well; but it was hard work to get through the long genealogy; and it conveyed little meaning to her. Abraham, Isaac, and Jacob she had heard of; and David, the king, and Solomon, and the carrying away into Babylon; or possibly she might never have gone beyond the first two or three verses. But the name of Jesus Christ was quite new to her; that was a name which Matthias could never have uttered. She knew nothing of Joseph and Mary; but the thought of an angel coming to Joseph in a dream was very pleasant to her. Perhaps an angel might come and tell her what she wanted to know. The second chapter promised to be still more interesting as she again read the heading: "The wise men out of the east are directed to Christ by a star, 11. They worship him, and offer their presents, 14. Joseph fleeth into Egypt with Jesus and his mother, 16. Herod slayeth the children, 20. Himself dieth, 23. Christ is brought back again into Galilee to Nazareth."

The brawling in the street died away into deep stillness, and the tapping of Matthias's hammer ceased; and out on the river the vessels lay at anchor for the night; but still Carola's pale young face and reddened eyes bent over the little book, and her brown fingers went from line to line, and her lips moved with the words she was reading, long after all the sounds were gone. She miscaled many of the words; yet the charm of the story held her as no story had ever yet done. Her bright intelligence pictured all she read. She could see the star shining, and the wise men looking up at it, and following it as it went before them. She saw them entering the house and falling down on their knees before the young child and his mother; they were like Matthias with his Sabbath prayer-robe on, not like the men who were only English, and not Jews. And the children being slain, and Rachel weeping, how plainly she could picture it! John the Baptist was a real man to her, almost as real as Matthias. But, oh! how much there was that she could not understand? Who could this Jesus be, whose birth was foretold to Joseph in a dream, and of whom the angels took such special care? The wise men called Him the King of the Jews; and a voice from heaven said, "This is my beloved Son." Matthias had never spoken of Him. And they had brought unto Him all such people as were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them all. No wonder that great multitudes followed Him; she could see closely packed crowds like the crowds on Lord Mayor's day thronging through the streets. And now He is going up on to a high hill, and all the people are gathered thick about Him; and she herself is there in the front, and He opens His lips. What is He going to say?

What He said she could only partly understand, and she still needed some one to explain it to her. But after a while she came to a passage so plain that a child could see much of its meaning. "After this manner therefore pray ye," said Jesus Christ. "Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Carola lifted up her bended head as she came to the word Amen. Oh! how far better this prayer was than the few Hebrew words without meaning which she had picked up from Matthias. She rose from her chair and went to the window, where she always stood to pray. The waning moon had risen, and was shedding a pale, sad light upon the water. But she had forgotten her own sadness; her brain was too full of the new and strange things she had been reading. To-morrow she must learn every word of this beautiful prayer which Jesus, the Son of God, had told her to say. The other prayers were good for the Jews, but Matthias himself had been doubtful if they would do her any good. But this prayer was in English, and must be meant for English people. She lifted up here yet to the midnight sky, and said softly, "Our Father, which art in heaven." It was all she could remember; but the tears sprang to her eyes with the warmth with which she said them, though they were no longer sorrowful tears. There was something so sweet and strange to her in those words, that she kept whispering them to herself after she lay down on the bed, until sleep came to her excited yet weary brain.

CHAPTER IV.—THE BOOK AND ITS CAPTIVE.

The next day Carola pored over her new book, with the ardent intensity of an unoccupied yet intelligent mind. There was no dull familiarity to make the marvellous story slip by unheeded or to be read half-heartedly. She did not throw the incidents into a far-off past of many centuries, through which the book had gathered rust or mould. They were as fresh to her as this day's newspaper. She had not even an idea that Jesus, the Son of God, whose star was seen in the East when He was born, and who had done so many and mighty works, and said so many wise words, was dead. All

the narrative was so life-like to her that she could hardly stay to read more, before starting off in search of this Son of God. The crucifixion came upon her as an utterly unexpected and terrible grief. It stunned and bewildered her. There had been so much triumph and gladness in her heart, as she read of Him working miracles, and being transfigured before Peter, and James, and John, and entering into Jerusalem with the crowds shouting Hosanna! that, like the disciples themselves, she could not believe that He would really suffer His enemies to put Him to death. She read the words as if in a dream; and turned back to the beginning of the chapter with a wretched feeling of mingled dread and unbelief, and looked at the heading of it again. "Christ is delivered bound to Pilate, 3. Judas hangeth himself, 19. Pilate admonished by his wife, 24. Washeth his hands, 26. And looseth Barabbas, 29. Christ is crowned with thorns, 35. Crucified, 40. Reviled, 50. Dieth and is buried, 66. His sepulchre is sealed and watched."

With an exceedingly bitter cry, which went to the heart of Matthias as he heard it in his room below, Carola threw herself on her knees beside the window, and hid her face in her hands. Oh! how she had loved this Jesus, from the time He was a little baby, with the wise men worshipping Him, all through His life among men, healing them, and teaching them, and talking to them in parables; loving them and blessing little children; and now they had put Him to a cruel death, and all was over! How could such a thing be? The light that was in Him had suddenly gone out, and darkness had come again. And this was the most terrible darkness of all. For in all the men and women she knew there had only been a very communion, very scanty light, which could be puffed out like the flame of a little candle in a rough wind. But she had not thought that the light of life in Him could ever be extinguished in death.

The girl was faint and weary with sorrow when she took up the Testament again, after an hour or two of bitter mourning had passed by. She wanted to know what His mother and His disciples did when their Jesus was dead, and laid in a tomb, with a great stone rolled over it. They had seen Him crowned with thorns, and crucified with wicked thieves, and heard the chief priests mocking Him; ah! that was a thousand times worse than dying quietly at home, on His own bed. She turned languidly to the next chapter, and read how Mary Magdalene and the other Mary came to see the sepulchre, just as she would go some day soon to visit the grave where her poor old grandmother lay buried. Then with a beating heart Carola seemed to hear the earthquake, and see the angel of the Lord coming down from heaven, and rolling back the stone from the door of the tomb; and she knew, before reading further, as if something in her own heart told her, that Jesus, the Son of God, lay no longer in that stony sepulchre. The heavy load of sorrow which had weighed her down was suddenly rolled away, as the stone was rolled away by the angel. It was all plain before her, the open, empty grave, and the mighty angel saying, "He is not here; for He is risen, as He said. Come, see the place where the Lord lay."

Never had Carola gladness like that gladness. She felt the great joy of the women who had gone to the sepulchre, without their fear. Like all unlearned people, she thought in pictures, not in words. Her imagination was not dulled by familiarity with what she read. Jesus Christ, the Son of God, was a man dwelling in a London house, walking about London streets, sitting in a boat on the Thames, and standing amidst a crowd of the London poor and sick. When at last she lay down to rest a confusion of strange fancies passed through her wakeful brain; and as she fell asleep a face came to her in her dreams such as she had never looked upon before, full of majesty and tenderness, with eyes that seemed to pierce to her very heart—eyes clearer than the morning star, which she had sometimes looked at wonderingly. A crown of thorns was about the head, but the face was smiling upon her, and all about it was a light—far brighter it shone to her in her dream than the light of the noonday sun. And she said to herself, "It is the Lord!"

For three or four days Carola did not leave the garret; the wonderful book held her captive. Matthias, with mingled anxiety and relief, saw her staying in doors at last; only, in fact, staying too closely in-doors. He bought dainty morsels from the street stalls for her, such as he thought the girl would like, and brought them to the foot of the ladder for her to come down and fetch them. She did not appear to be crying much, but she was very quiet. In truth Carola was living in a new world, among quite new friends, and she hardly thought of Matthias, except unconsciously to make the old Jew a type of these men she was reading about. Very soon she found that the wondrous history which she had read first in the Gospel according to St. Matthew, was told again three times, in a different way, and with fresh circumstances in each story. She read them through eagerly, and went on through the Acts of the Apostles; but the Epistles baffled her. They were all words here, and no pictures. So she returned to the Gospels, and read them again and yet again. St. Mark, with its swift and vivid life, and slight realistic touches, pleased her most. It did not seem as if she could ever grow weary of reading the Gospels. But by-and-by it dawned upon her how much there was she did not understand; and as soon as this ignorance made itself felt, it filled her with anxiety and an overwhelming desire to know all she could about her Lord. For He was her Lord. He had not lived and died for the Jews alone, but for everybody who believed on Him. Though He was a Jew, He had come into the world to save the world.

"You ought to go to your parish priest," the chaplain at the cemetery had said to her; he who had given her the book. This she would do at once; and in eager haste she dressed herself in the handsome mourning she had not worn since the day of the funeral. She descended the ladder into the room, where Matthias was ceremoniously washing his hands up to the elbow, before sitting down to the frugal supper. Her face was pale, but her dark eyes shone with suppressed excitement.

"I'm goin' out to find my parish priest," she said earnestly; "do you know where he lives, Matthias?"

"Priest! priest!" repeated the old man in a bewildered

tone; "there are no priest. Now there are no sacrifices. We call them Rabbi now."

"Yes, I know," she said, nodding her head emphatically. "Rabbi! Rabbi! Mary called Him Rabbi when she met him in the garden, and thought it was the gardener. Oh! if I'd only been there with Mary Magdalene! But of course I cannot find Him, because He was taken to heaven, and a cloud hid him out of their sight. I want to learn all about it, Matthias; I want to be a scholar. There's such a many things I want to know; and I can't live up there any longer, knowin' nothin'. And the gentleman that buried my poor grandmother, and wore a long white gown, told me to go to my parish priest. It's him I want to find."

"I'm sure I don't know where you'll find him," said Matthias.

He looked fondly from under his shaggy eyebrows at Carola's eager and pretty face, but he did not comprehend much of what she said. Mary Magdalene was a totally new name to him, and a parish priest he had never heard of. If she had asked him where she could find a clergyman his fears would have been aroused; and if she had pronounced the name of Christ it would have been a sword piercing through his very soul. But Carola, in her new-born love and reverence, could not call her Saviour by name in the hearing of Matthias as yet. He knew there had once lived an accursed impostor, who called himself the Son of David, and claimed to be the Messiah, and who was said to be their God by the wretched thieves, and drunkards, and blasphemers among whom he had his dwelling. These people, who made night and day hideous with their crime and misery, were the only Christians he was acquainted with. He was kindly in his feelings towards them, and patient in his manner, pitying them as some gentle and passive English Christian might pity and tolerate the degraded masses of some heathen population among whom he was compelled to dwell to gain his livelihood.

The one object of his life had been to keep Carola free from the false religion of these vile and miserable Christians. The idea had very early suggested itself to him, whilst she was a mere infant, that if he could get her to keep the ten commandments, and never join in Christian worship, the God of his fathers might accept the service as being all that could be expected from the child of Christian parents, and would grant to her such favour in the world to come as the Jewish women might be reckoned worthy to receive. What that was he did not know, but he would do what he could to secure it for Carola. He could not make her a true Jewess, that was impossible; but he would guard her from becoming a Christian; and he might find a Jewish husband for her. Carola's children should be sons of Abraham. The unbroken seclusion and isolation in which the old grand mother lived had aided him. No Christian teacher or minister had come into contact with the girl, until the day she had gone alone to lay her only relative in a Christian grave.

(To be continued.)

THE JACOBINS.

In this audience there is no such thing as subordination, the lowest demagogue, any subaltern brawler, a Helbert or Jacques Roux, who is ambitious to step out of the ranks, outwits the charlatans in office in order to obtain their places. Even with a complete and lasting ascendancy over an organized band of docile supporters, the Jacobin leaders would be feeble for lack of reliable and competent instruments; for they have but very few partisans other than those of doubtful probity and of notorious incapacity. Cromwell had around him, to carry out the Puritan programme, the moral life of the nation, an army of rigorists with narrow consciences, but much more strict toward themselves than toward others, men who never drank and never swore, who never indulged for a moment in sensuality or idleness, who forbade themselves every act of omission or commission about which they held any scruples, the most honest, the most temperate, the most laborious, and the most persevering of mankind, the only ones capable of laying the foundations of that practical morality on which England and the United States still subsist at the present day. Around Peter the Great, in carrying out his European programme, stood the intellectual elite of the country, an imported staff of men of ability associated with natives of moderate ability, every well-taught resident foreigner and indigenous Russian, the only ones able to organize schools and public institutions, to set up a vast central and regular system of administration, to assign ranks according to service and merit—in short, to erect on the snow and mud of a shapeless barbarism a conservatory where civilization, transplanted like an exotic tree, might grow and gradually become acclimated. Around Couthon, St. Just and Robespierre, with the exception of certain men devoted not to Utopianism but to the country, and who, like Carnot, conform to the system in order to save France, there are only sectaries eager to carry out the Jacobin programme, men so short sighted as not clearly to comprehend its fallacies, or so fanatical as to accept its horrors, a pack of social outcasts and self constituted statesmen, inflated through faculties incommensurate with the parts they play, unsound in mind and superficially educated, wholly incompetent, boundless in ambition, with perverted, callous, or deadened consciences, deluded by sophistry, cold-blooded through vain-glory, and vicious through crime, impunity and success.—H. A. Teime, in Contemporary Review.

THE NECESSITY OF SANITARY REFORM.

From an article on "The Principles and Practice of House Drainage," by George E. Waring, jun'r., in the November Century, we quote the following: "Houses that are perfect, even in the general arrangement and construction of their sanitary works, are extremely rare. Those which, having begun perfect, continue so under daily occupation, are still more rare. So true is this that it is sometimes asked if it is, after all, worth while to encounter the additional expense and the constant attention that perfection demands; whether, indeed, the world has not got on so well in spite of grave sanitary defects that it is futile to hope for an improve-

ment corresponding with the cost in money and time. The most simple and efficient to this is that the world has not got on well at all, and is not getting on well; that among large classes of the population one-half of all the children born die before they attain the age of five years; that those who come to maturity rarely escape the suffering, loss of time, and incidental expense of unnecessary sickness; that the average age of all mankind at death is not one-half of what it would be were we living under perfect sanitary conditions; that one of the chief items of cost in carrying on the world, to say nothing of the cost of burying those who die, is that of supporting and attending the sick and helpless; that another great item is the cost of raising children to or toward the useful age, and then having them die before they begin to make a return on the investment; that the great object of a well-regulated life is to secure happiness for one's self and one's dependents, an aim which is crushed to the earth with every death of wife or child or friend. There is a sentimental view, no less important, which need not be recited, but which is sufficiently suggested to the minds of all who have had to do with the sanitary regulation of houses by the frequency with which their services are called into requisition only when the offices of the undertaker have been performed. No cost and no care would be too great to prevent the constantly recurring domestic calamities which have had their origin, and which have found their development, in material conditions that a little original outlay and a constant and watchful care would have prevented.

COMING INTO PORT.

I have weathered the turbulent cape of storms,
Where the winds of passion blow;
I have sheered by the reefs that gnash to foam
The shallows they lurk below;
I have joyed in the surge of the whistling sea,
And the wild strong stress of the gale,
As my brave bark quivered and leaped, alive,
To the strain of its crowded sail,
Then the masterful spirit was on me,
And with nature I wrestled glad;
And danger was like a passionate bride,
And Love was itself half mad.
Then Life was a storm that blew me on,
And flew as the wild winds fly;
And Hope was a pennon streaming out
High up—to play with the sky.

Oh, the golden days, the glorious days
That so lavish of life we spent;
Oh, the dreaming nights with the silent stars
'Neath the sky's mysterious tent!
Oh, the light, light heart and the strong desire
And the pulse's quickening thrill,
When Joy lived with us, and Beauty smiled,
And Youth had its free, full will!
The whole wide world was before us then,
And never our spirits failed,
And we never looked back, but onward, onward
Into the future we sailed.
Ever before us the far horizon
Whose dim and exquisite line
Alone divided out Earth from Heaven
Our Life from a Life divine.

Now my voyage is well-nigh over,
And my stanchest spars are gone;
And my sails are rent, and my barnacled bark
Drags slowly and heavily on.
The taint breeze comes from the distant shore
With its odours dim and sweet,
And soon in the silent harbour of peace
Long-parted friends I shall greet.
The voyage is well-nigh over,
Though at times a capful of wind
Will rattle the ropes and fill the sails
And furrow a wake behind.
But the sea has become a weariness,
And glad into port I shall come
With my sails all lured, and my anchor dropped
And my cargo carried home.

—Blackwood's Magazine.

HIS MAGNUM OPUS.

A well-known New York artist has a little place in the country that is his pride and delight, and upon which he spends all his spare time in manual labour. One day he met some of his neighbours, among whom was a lady who, at every meeting, insisted upon talking art. She at once accosted him with, "Oh, Mr.—, so glad to see you! Upon what work are you engaged now?" "One of the greatest of my life, madam," replied the artist impressively. "Indeed! Do tell us all about it. I do so love to know of such things before they are given to the general public: What is the nature of the work?" "Its nature, madam, is heroic, and the treatment demanded is of the boldest. I am now engaged in washing the surface, which is so large that even this simple task will occupy me several days." "Why, Mr.—, you surprise me. How large is the canvas?" "It is not canvas, madam; it is wood; and in the four sides of the barn that I am whitewashing are about 3,600 square feet."—Editor's Drawer, in Harper's Magazine for November.

LORD HARTINGTON divides his time pretty much between politics and the turf, and spends much of his leisure among his horses at Newmarket.

CONSIDERABLE interest attaches to the efforts which are being persistently made to open up a new trade route between Europe and Siberia by the North Sea. Siberia is one of the richest countries in the world, and may yet be the granary of Europe.

British and Foreign.

COUNT MOLTKE begins a new year in excellent health, save that his eyes are inflamed.

INFANT mortality in France is computed at from 20 to 23 per cent. of the population.

ONE Sunday night not long ago, 22,000 children were counted in public houses in Manchester alone.

THE ratio of newspapers for each inhabitant is in Britain 64.01; in Belgium, 59.20; in America, 51.06.

THE unmarried daughter of Lord Bunsby, who has for some years been a pronounced ritualist, is said to have gone over to Rome.

THE English Missionary Society intends despatching twenty additional missionaries to the Congo at the earliest practical moment.

A PARIS correspondent says that French boys continue to have an aversion to all games, such as football, which may entail any bodily hurt.

SEMI JUBILEE services were conducted recently in North Leith Free Church by Prof. Landlaw and the pastors, Dr. Macdonald and Mr. Crerar.

STEPS are being taking at Bologna to start a subscription among Catholics throughout the world to build a monument to the late Pope Pius IX. in the Basilica of St. Laurence.

THE Queen has subscribed \$125 toward the maintenance of the Scottish Marine Zoological Station at Grantown, where much good and valuable work has already been accomplished.

THE earnings at Sing Sing prison for the month of October were \$21,653.79, expenditures \$15,567.69, leaving a profit of \$6,086.10. At Auburn the prison deficit for October is \$4,700.

MR. SIGWALT, Municipal Councillor of Muttersholz, Alsace, was lately killed by his son, aged twenty-three, who had come home from an asylum before his mind had recovered its equilibrium.

PROF. KARI VOLKER, who was one of the leading advocates in Britain of the Pestalozzian system of education, has died in Switzerland at the age of eighty-nine. He fought at the battle of Leipzig.

A SCOTTISH Geographical Society has been founded, and the Earl of Roseberry has been chosen its first President. Mr. H. M. Stanley will deliver the inaugural address toward the end of December.

THE annual coal production of Great Britain is about 156,499,000 tons. Of this vast quantity 90,159,100 tons are applied to mechanical uses, and the remaining 57,309,800 tons are employed for heating purposes.

IN Scotland at the last election there was only one per thousand of illiterate voters, while in England there was one per cent. The educational test, therefore, proves that Scotland has the first claim to the suffrage.

THE Bishop of Manchester has addressed a pastoral letter on the temperance movement to the clergy of his diocese, and pleads that by taking an active interest in it, they will greatly help their special work as pastors.

IN the Russian district of Pultowa it is proposed to change the designation of every place in which there is no town hall into villages, the ultimate object being to expel the Jews, which can be done in villages but not in towns.

AN eccentric character has just bequeathed the French Academy of Fine Arts a sum of money to be devoted to an annual prize of 2,000 francs, which will fall to the painter who has taken the lowest position in the competition for the Prix de Rome.

A TUNNEL, measuring about 5,000 feet long, and constructed at least nine centuries before the Christian era, has just been discovered by the Governor of the Island of Samos. Herodotus mentions this tunnel, which served for providing the old seaport with drinking water.

THE London Vegetarian Society gave a dinner to about 120 ladies and gentlemen at the Health Exhibition the other day. The object of the dinner, which is one of a series, was to show how an ample and varied diet could be procured without the use of any sort of animal food.

THE fire engines in Italian cities are still the same little hand pumps used in the beginning of this century, not a single steam fire engine exists on the peninsula, owing to the rarity of fires, but a movement is now on foot to introduce steam engines according to the American style.

THE Mudir of Dongola, England's friend in the Soudan, is a slight, delicate man, with a pale, pensive face, lighted up by two large black, luminous eyes which seem to be always looking into space and from between which projects a preternaturally large nose, hooked like a vulture's beak.

THE nomination of Rev. Hugh Hanna to the moderatorship of next Irish General Assembly is provoking considerable discussion. A number of members object to him on account of his pronounced political opinions and the position his congregation has maintained towards the sustentation fund.

A MARRIAGE ceremony was lately solemnised in St. Giles', Edinburgh, with the ritual of the Episcopal Church. The officiating clergyman was a brother of the bride, who is a relative of Mr. Constable, the well-known publisher. Dr. J. Cameron Lees, the parish minister, offered prayer at the close of the service.

ADVICES from India say that Arab disorders occurred at Hyderabad during the Mohurrum festival. Eleven policemen were killed and many others wounded. The Arabs looted the police stations and pillaged several houses. A panic was created in the city, and shops and houses were closed. Troops from Golconda restored order.

THE venerable Dr. A. N. Somerville is about to proceed on an evangelical visit to Greece. Dr. Somerville mentioned that the Americans had done more for the evangelisation of Greece than any other branch of the Church of Christ, and as the result of their labours there had sprung up a small Presbyterian Church with four or five congregations.

Ministers and Churches.

THE Rev. John Smith, Berwick on Tweed, has declined the call from St. James Square Church, Toronto.

DR. COCHRANE has received £100, from the Presbyterian Church in Ireland, for Home Mission Work in the North-west.

THE new Baptist Church, on Bloor street, a handsome, commodious and tasteful building, was opened for public worship on Sabbath last. The Rev. Dr. Henson, of Chicago, preached morning and evening and the Rev. D. J. Macdonnell in the afternoon to crowded audiences. An interesting social was held on Tuesday evening. A new departure was made in making the admission free, the cost being defrayed by voluntary contributions.

THE excellent record shown from year to year by the Brantford Young Ladies' College has gained for it a reputation that has placed it unrivalled among the Educational Institutions of the country. The attendance now exceeds that of any previous year. The new term begins on Wednesday, the 12th November, and Principal Macintyre announces that he will be able to receive four or five new students at that date. The Calendar of the College will be sent on application to the Principal.

A VERY pleasant event took place at the residence of Mr. E. R. Hutt, at Port Dalhousie, on the evening of Monday, Oct. 27th when a deputation consisting of about a dozen of the ladies of his congregation called on him. Mrs. H. Neelon, in a few well-chosen words, stated the object of the call, which was to give Mr. Hutt a small token of regard for himself, and of appreciation of his earnest labours in the congregation, which he has had under his charge for the last three years. Mrs. W. Muir then presented Mrs. Hutt with a handsome Astrachan mantle. Mr. Hutt thanked the ladies for the gifts and for their kind feeling toward Mrs. Hutt and himself. After spending a short time in social converse the ladies withdrew.

THE anniversary services of Calvin Church, East Wawanosh, of which J. A. Anderson, B.A., is pastor were celebrated on Oct. 26th. Morning and evening services were conducted by Rev. G. Munro, M.A., of Embro, and the afternoon service, by Rev. H. McQuarrie, of Wingham. Notwithstanding the bad roads, and the advanced season of the year, large audiences listened with marked attention to the respective discourses. On Monday evening, the usual tea-meeting was held, when brief but interesting addresses were delivered by Messrs. Chown, Belgrave, McQuarrie, and Munro. The following evening a social meeting was held, particularly for the young people. Local talent was brought into exercise, and displayed in such a manner, that judging from the outbursts of mirth, the last meeting was by no means the least. Total proceeds, \$110.

A FEW weeks ago six additional elders were elected in Knox Church, Guelph. Those chosen were ordained to that office on the 2nd inst. The Rev. R. J. Beattie, pastor of the church, conducted the service. The Scriptural warrant for the office was clearly presented and the duties of the eldership pointed out. The preacher also referred briefly to the duties of church members to their elders whom they had chosen. After the sermon the elders elect took their places on the platform and before the minister and session. The names are as follows: Messrs. Theron Gibson, Samuel Hodgkin, Robert Johnston, James Manderson, Thomas Manderson, and William Scrimgeour. The last named gentleman was not ordained but simply inducted into the office, he having been ordained to the office in Dundee, Scotland. The questions were asked by the minister and satisfactorily answered. The elders then knelt before the session and the pastor engaged in solemn prayer, by which and the laying on of the hands of the session they were set apart to the office of the eldership. They were then addressed in suitable terms and the right hand of recognition and fellowship was given by the minister and members of the session who were present. The services throughout were impressive and interesting. Knox Church session now numbers thirteen members.

OBITUARY.

THE REV. WALTER INGLIS.

The large concourse of people, many from a considerable distance, on Monday, the 22nd ult., at the funeral of the Rev. Walter Inglis, minister of Stanley Street Church, Ayr, and the magnificent congregation, too large for the church, which assembled on Sabbath week to listen to the funeral sermon by the Rev. William Robertson, of Chesterfield, were noble tributes to the memory of one who had not only endeared himself as a minister to his own congregation by his self-denying labours, but who bore on himself the marks of honourable service for his Master among the heathen, and and who, by his Christian spirit as well as native force, impressed all with whom he came in contact. His career was a strangely chequered one. While engaged in business in the town of Dalkeith, Scotland, he was moved to give himself to the work of the ministry. It would appear that at

that time his heart was stirred with new life. He was accustomed, indeed, to trace the living roots of his Christianity to the home of his childhood on the farm of Brothshields, at the head of Gala Water, and to the God-fearing, Bible-reading community in which he was reared. His deep convictions of Gospel truth and of God's grace at the period referred to, however, determined and influenced his whole subsequent career. After much anxious and prayerful deliberation he resolved to devote himself to missionary work. His services were accepted by the London Missionary Society, and at length, on a day ever memorable in his history, in Broughton Place Church, Edinburgh, he took the oath of allegiance to his great Captain, having counted the cost and being ready to die in his Master's service. Dr. Moffat, the famous South African missionary, gave the charge on that occasion, and with him and Mrs. Moffat, Mr. Inglis shortly afterward sailed for his field of labour. For ten years he laboured faithfully and successfully among the Bechuans; but in 1852, the Caffre war, like a hammer falling on a stone, drove Dr. Livingstone, Mr. Inglis' nearest fellow-labourer, into his magnificent career as a discoverer, and himself as a missionary, to meet privations in the backwoods of Canada.

Mr. Inglis had many of the gifts and graces requisite for missionary work among the heathen. He was a profound believer in the sovereignty of God, which, though working on a vast eternal plan, yet finely adjusts itself to the sorrows, aspirations and wrestlings of human souls. Like Dr. Livingstone he was accustomed to recognize the leadings of Divine providence in the way by which he was led, and as in the case of all God's heroes his character was at once imbued with humility and ennobled by his faith. His heart responded to the truth contained in the counsel which the Bedouin Arabs chant as they roam through the desert:

Trust in that veiled hand which leads
None by the way that he would go,
And always be for change prepared,
For the world's law is ebb and flow.

"God's good hand upon me"—these were words often on Mr. Inglis' lips. No one who ever came into intimate contact with him could doubt that the precious truths of the Gospel salvation which he preached to others were the very life of his own soul. He had a warm and loving heart touched to finest issues, and his character was formed in that mould of manly independence from which God brings forth men fitted to dare and do. A few years ago Mr. Inglis delivered a lecture on "Some Peculiar Traits of Scottish Character." He dwelt upon the tenderness characteristic of the race in combination with their spirit of independence. Their wars as a people, he said, were for the most part wars of defence, not of aggression. Their favourite national songs were characterized by a wonderful pathos, especially when sorrow or death was the theme. When sublimed by Christian faith, he showed by many notable examples that this combination of manly independence with tenderness gave to Scottish character a simple grandeur, unyielding where principle was concerned, but ready to burst into tears when distress or sorrow pleaded for sympathy. It is quite evident that in this description, Mr. Inglis, in his spirit of a patriot was really representing the distinguishing features of the Christian hero—of every true soldier of Christ whatever his nationality. In fact, those who listened to his lecture felt that all unconsciously he was portraying his own life. He was the true Scotsman whose spirit had been sublimed by the influence of things unseen and eternal, and who was ready to dare and do all things for his Lord.

In the beginning of his career his spirit of manly independence was manifest in his choice of a foreign field of labour, at a time when the foreign service of the Church had not the attractions with which it is now invested. It was apparent in the whole work of his ministry. Few men had read more extensively than he, but it was his delight to think for himself. Having few opportunities in the early period of his life for cultivating the graces of composition, his discourses were often as irregular in their movement as one of his native streams, but they were the expression of his own life and therefore rich with quickening power. It was seldom in conversation with him that some profound truth or far-reaching principle was not brought within view. He read men as well as books. He drew pictures from nature also with his own pencil, though alas! few of them only are preserved in the memory of his friends. Take the following, for example, in reference to the belief of the Caffres in the world of spirits: "The old chief, Mokatta, after an exciting public meeting, when it appeared that the town was in imminent danger of being broken, in consequence of his having taken his deceased nephew's wife instead of giving her to the next brother, after the manner of the Jewish law, retired to the back part of his house, a loose and open building, where he was overheard by one of the pupils of the mission school. The old man, in great distress, stretched himself with his face earthward, and pulling his kaross over his head bewailed his condition with loud lamentation, and at last in an agony of soul he cried to his departed elder brothers in the spirit land, as if there was but a thin partition between them: 'Thou Lebehuri! Thou Leuklileng! don't be angry with me when the hour comes that I shall be with you where you are. I am not destroying the town. I have done everything to prevent it.' He rose from the ground with a long and bitter

wail that things were in such sad condition in his old days." This, said Mr. Inglis, is a specimen of the people of whom it was formerly said that they had no religion and no belief in a spirit world. It was his deep pity for the heathen as well as love for the Master that prompted his offer of service to the London Missionary Society. His mission work was a joy to him.

His deep abhorrence of slavery prompted his remonstrance to the Volkraad, on account of which, through the cold indifference to missionary work of Sir George Cathcart, and the despotic cruelty of the slave-holders, he and his companion in bonds tasted the bitterness of martyrdom.

His people in this land among whom for many years he has gone in and out with manly bearing and ready sympathy, and judicious counsel will not soon forget him. Many truths, lighted up by the flash of his peculiar genius and warm from his heart, will often be recalled by them as the voice of Him whom he served, calling them to higher and nobler life and preparation for the life eternal.

His last days on earth were days of great suffering, but his death-bed was one of triumphant confidence. The child of God has reached his maturity. No longer vexed with earth's perplexing problems, he is now a student of theology in the light of God's immediate presence. His wide and varied experience is all of use now. He travelled far and wide in his Master's service; he is now at home with the Lord. Formerly he gazed with deep interest and admiration on the stars that compose the Southern Cross; he is now in the presence of Him who made the Seven Stars and Orion, and gave all their glory to the heavens, in the midst of adoring multitudes celebrating the wondrous Cross on which the Prince of Glory died.

INTER-COLLEGIATE MISSIONARY ALLIANCE.

The Inter-Collegiate Missionary Alliance held its first annual meeting last week. The Society is formed to some extent on the lines of a similar association organized four years ago in the United States. The object is to combine students in the college in missionary work. The opening meeting was held on Thursday evening in the Metropolitan Church, Toronto, the President, Rev. W. J. Armitage, in the chair. The address of welcome was delivered by Rev. Principal Castle, of McMaster Hall. The Rev. John Potts, D.D., delivered an address on "The Baptism of the Holy Ghost, the Need of the Church in Relation to Missions."

On Friday afternoon the Alliance assembled in St. James' school-room, Mr. N. A. F. Browne, Montreal Diocesan College, presiding. An interesting paper on "Zenana Work in India" was read by Rev. J. C. Davidson, of Trinity College, Toronto. Remarks suggested by Mr. Davidson's paper were made by Rev. J. C. Smith, and by Messrs. W. W. Andrews and C. A. C. Courtice, of Victoria College. Principal Castle, McMaster Hall, Principal Sheraton, Wycliffe College, and Dr. Clarke, Trinity College, having entered the room, were invited to seats on the platform.

Mr. A. W. Daniel, Wycliffe College, read a biographical sketch of Henry Martyn, giving an interesting account of the zeal with which he laboured in India and Persia, and of his death at Lokat.

The meeting in the evening was presided over by the Bishop of Toronto. The Rev. W. F. Campbell, Diocesan Mission Secretary, addressed the meeting on "Christian Union in Missions." In speaking of denominational differences he said the first thing to be done to amend matters was to recognize with all their hearts the unity of the Christian Church and then an honest effort to make that union practical, at any rate so far as the foreign field was concerned. Presenting a divided Christianity, could they wonder that the savages clung to their medicine bags and snake charms? Would it not be better if some concordat could be arranged under which it should be decided which missionary should work in a certain place? As it was, intelligent Hindoos scouted Christianity as a divided thing. They could not reach all the heathen of the world even though they were united; how, then, could they expect to accomplish their work when divided? As encouraging signs he noticed the facts that dogmatic differences, to a large extent, disappeared among foreign missionaries, and that the work of spreading Christianity throughout the world had made such great strides in the present century. In every direction there was a cry for men and means. Let Christian men and women be thorough in their devotion, and missionary men and missionary means would be forthcoming. They had already gained great success, and a complete victory would yet be attained.

The Saturday meeting was held in St. James' Square Presbyterian Church. Mr. C. A. C. Courtice occupied the chair. The morning session was devoted to the business of the Alliance. The constitution prepared at the organization meeting of the Alliance was adopted with a few unimportant amendments. The business is transacted by delegates from the several colleges, so that by this means no college is given undue weight in the councils of the Alliance, because of the number of its students present. Each college sends one representative. The following are the delegates: Messrs. G. H. Goviller, Wycliffe; Charles Scadding, Trinity; J. A. Jaffray, Knox; W. M. Walker, McMaster Hall; A. C. Courtice, Victoria; Mr. McLachlan, Queen's; N. A. F.

Bourne, Diocesan Theological College, Montreal; Andrew Gerrie, Congregational College.

The following gentlemen were appointed the Convention Committee for next year: N. A. F. Bourne, Diocesan Theological College, Montreal; S. Rondeau, Presbyterian College, Montreal; J. K. Unsworth, Congregational College, Montreal; W. M. Walker, McMaster Hall; W. W. Andrews, Victoria College.

It was decided that the next meeting of the Alliance should be held in Montreal on the last Thursday in October. In the course of the discussions upon these items of business, members spoke in the strongest terms of the enthusiasm with which the formation of the Alliance had been received in their several colleges.

In the afternoon there was a large attendance of members, and the meeting was marked by a feeling of deep interest. Professor Farmer, of Woodstock College, presided.

Mr. A. Weir, McMaster Hall, read a paper on "Needs and Methods of Missionary Work in the North-West." He devoted some time to a description of the North West in order to convey some idea of the vastness of the mission field opening up there. Sin, he said, was holding high carnival in many places in the North-West, and all efforts of the Church would be needed to cope with the work there. Discussing the methods, he said that it was impossible to carry on missions in the North West with success without a mission superintendent. A man having such a place could keep track of the opening up of new districts and the building of railways, and could inquire into the condition of the people mentally, morally and physically, and thus could tell where missionaries should go, and select the best men for the several places.

The reading of Mr. Weir's paper was followed by an animated discussion in which Messrs. J. L. Campbell, Knox College, S. H. Cain, McMaster Hall, William Farquharson, Knox College, A. C. Nyles, J. J. McGilivray, J. B. Wall-wil, William Paterson, and G. E. Lloyd took part.

Mr. W. W. Andrews, Victoria College, gave an address upon "The History of Missions in Japan." The last returns gave 145 missionaries, 825,000 converts, ninety-three churches, and 183 out stations. The work was progressing rapidly, and the Japanese were supporting their own missions, and in some cases returned the money sent to them because it was not wanted. They declared too that they were not accepting a foreign religion in Christianity, for it was an Asiatic religion and they were only taking back their own. These people were the Greeks of Asia, and they were adopting the best things in modern civilization. They had a system of compulsory education with seventy per cent. of the children attending school; railways, telegraphs and a light-house system. No field was so attractive to the missionary as Japan, and the venerable Dr. Hepburn had said that twenty years hence they would not need a foreign missionary, but would carry on the work by themselves.

The Rev. Mr. Craig, a Baptist missionary, home on furlough, gave an interesting account of the Telegu mission in India.

Mr. McKay, of Woodstock, spoke of the work in progress in Formosa under Rev. Dr. McKay, the well known Canadian missionary, who was the first to carry the Gospel to that country. The French fleet was now menacing the city, which was Dr. McKay's headquarters, and the mission itself was in peril.

At the close of the meeting a short special season of prayer was held, at which prayers were offered for the safety and success of the missionaries in Formosa, Japan, and among the Telegus.

In the evening the meeting was held in McMaster Hall, the chair being filled by Mr. McLachlan, Queen's College.

Mr. J. A. Jaffray, Knox College, was the speaker of the evening, and his subject was, "Missionary Work in Madagascar." He sketched the work done in that island from its inception in 1818, when two missionaries landed, only one, however, surviving to engage in spreading the Gospel to the present time. For this purpose he divided the history into three periods, the planting, the persecution and the progress. The work was begun by Mr. Jones, the surviving missionary, by teaching the people to read and spreading a translation of the scriptures as widely as possible. When the friendly prince died, and the queen who succeeded him began her persecutions, the people held fast to their faith. The period of persecution lasted from 1835 to 1869, and at intervals during that time death was meted out to those who refused to recant. In all about 200 people suffered death, some by fire, some by being hurled over a precipice, and others by starvation. Several thousands underwent terrible suffering, but survived, yet by the end of the queen's reign the Christians had increased twenty fold. At the coronation of the present queen the idols were publicly burned, and Christianity was openly accepted. There are now over a quarter of a million converts, and everywhere the people are waiting to be taught. These facts were given with regard to the Hovas, the most intelligent and most powerful people on the island, but even among the other tribes, the people were assembled in congregations ready to have the Gospel preached to them.

A spirited discussion on the paper followed, after which the meeting resolved itself into a social gathering, with the

students of McMaster Hall as hosts. Refreshments were served, and an exceedingly enjoyable evening was spent.

On Sabbath special sermons were preached. In the morning in Jarvis Street Baptist Church, the services were conducted by Rev. J. W. A. Stewart, M.A., Hamilton, who chose for his text:—"Then said Jesus unto them again, Peace be unto you, as my Father hath sent me even so I send you." John xx: 21.

In the afternoon service was held in St Andrew's Church. The preacher was Rev. G. H. Wells, American Presbyterian Church, Montreal. He took for his text Romans i: 15-16, "So much as in me is I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

In the evening, in St. James' Cathedral, Rev. Canon Dumoulin, rector, preached from the text, "Therefore, said He unto them, the harvest truly is great but the labourers are few. Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest."

The first meeting of the recently-formed Association will be most beneficial to the students by whose zeal and enterprise it originated, to all who participated to it, and to the cause of missions generally.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 23, } PROVERBS OF SOLOMON. { Prov. 1: 1-16.
1884. }

GOLDEN TEXT.—"The fear of the Lord is the beginning of knowledge."—Prov. 1: 7.

TIME.—Written, probably, between the fifteenth and thirtieth year of Solomon's reign, before the sad fall of the last lesson.

NOTES AND COMMENTS.—Ver 1. "The Proverbs," the title of the book. These proverbs were gathered together during the three hundred years between Solomon and Hezekiah, most of them were composed by the wise king. What is a proverb? A short, pithy, comprehensive saying, expressed frequently, but not always, in metaphorical language. "The Son of David," therefore, from his birth, his opportunities, and his experience, to be heard, he had the right and the ability to speak.

Vers. 2, 3, 4. In these verses we have the design of the book "to know wisdom." Wisdom is personified in the book, it is Divine wisdom, to know wisdom is to know Him who is the source of wisdom—is wisdom itself. "Instruction," or "discipline," training for the practical manifestation of wisdom in the daily life. "Perceive—understanding," to know what is good and true. "Wisdom," a different word is used from the former one, meaning here, rather, consideration or counsel. "Justice" or righteousness: right-doing. "Judgment," righteousness in action. "Equity," between man and man, the pervading principle of righteousness in justice and judgment. "Subtily," not here cunning, as in Gen. 3: 1, but shrewdness to penetrate motives and foresee danger. "The simple," or open-hearted: not versed in the deceits of the world, not used in the sense of foolishness. "The young man," the class most artless and easy to be deceived; Solomon throughout had these largely in view. "Discretion, or discernment": to avoid what is wrong and to choose what is right.

Vers. 5, 6. "Wise man will hear:"—of course he will, it is the fool that thinks he knows everything and does not want to listen to teaching—"Man of understanding shall attain unto wise counsels:" the word is derived from steering a ship, and conveys the idea of guiding his course aright. "To understand," one of the fruits of wisdom. "Interpretation," marg., "an eloquent speech:" may it not mean, to understand "proverbs" "Dark saying," not merely metaphorical utterances, but the "enigmas:" the hard questions of lesson six; we are aware that the commentators give another meaning, but this appears the most in accordance with the context.

Ver. 7. "The fear of the Lord:" the keynote of the whole book; the fear of love. "The beginning," the foundation of all true wisdom. He who thus fears God will fear to sin. "Fools:" the ignorant and the conceited are alike fools. "Despise wisdom:" they do not know its value.

Vers. 8, 9. "My Son:" a constantly recurring phrase in the first nine chapters. "Instruction of thy father:" whose duty and right it is, and whose experience should fit him to instruct thee. "Mother:" the mother is placed with the father to be heard and honoured; heathens magnified the position of the father at the expense of the mother, the divine law says, "Honour thy father and thy mother." "They:" parental instructions, "shall be," if followed, "an ornament—head—neck:" the Israelites were very fond of these garlands for the head, chains for the neck; the latter for distinction as well as for ornament so the teaching is, these will adorn and distinguish thee; thou shalt be admired for thy virtues.

Vers. 10, 11, 12. From general to more definite teaching. "If sinners entice thee, consent thou not:" keep away from evil companions, if they would win you to their ways say "No," see Psa. 1: 1. "Let us lay wait for blood:" surely, some will doubtless say, men would not ask another to join them with such an avowed purpose; no, but this was the language of their actions, they might and doubtless did cover it up with smooth phrases, as men do their sins to-day; but those were really the words their deeds spoke. This is a caution against joining the bands of cut-throats, highway-men and brigands, from which Fellowship has never been free in all its history. These

verses are a striking picture of the unprovoked brutality and recklessness of such men.

Ver. 13. This verse gives us the motive for their wicked deeds, it is for plunder. "All precious substance—fill our houses with spoil:" the devil and his servants are always ready with their promises, but the realization is bitter as death.

Ver. 14. "Cast in thy lot—no purse:" as if they said, we are giving you a share in all that we get, and this is all to your advantage, as you are a novice and can't get much yourself.

Vers. 15, 16. "Walk not thou in the way—refrain thy foot:" have nothing to do with them, don't even go near them; detest their purposes; keep away from their presence; have no share in their purpose. "Refrain:" if thou hadst any thought of going with them, keep away; their feet run to "evil," as yours will if you go with them.

HINTS TO TEACHERS.

Preliminary.—Say a few words about this wonderful book; about its principal author, the wise king, and about the wisdom for all ages of the world that is found in its teachings, and though, alas! the teacher forgot some of his own words, yet none the less are they the words of divine truth; rules, by which, if we shape our lives we shall walk in the favour and love of God.

Topical Analysis.—(1) The purpose of the book, vers. 1-4. (2) The foundation of wisdom, vers. 5-7. (3) Admonitions, vers. 8-16.

On the first topic we may show that ordinary wisdom, the wisdom of guiding our lives aright, is a thing to be desired and sought after. The young man who starts in life without moral principles to guide him; without the understanding of good and evil, is like a ship without chart, without compass, and the sun constantly obscured, sailing, the master knows not whither, and which may at any time strike a rock, be dashed to pieces, and all the precious cargo irretrievably lost. The wise sayings of this book, so wise, that the labour of three thousand years has never superseded them, are the guide and safety of the voyager through life. If followed they will save him from the rocks and shoals of crime and sin, and will make him a blessing to his day and generation. But deeper than the more moral teaching, lies the spiritual thoughts of our relation to God, our service and duty to Him, and the blessings that will follow obedience. While a book for all ages, it is a book specially for the young, and well would it be were the golden words written on their memories and hearts. To quote from Dr. Guthrie: "The day was in Scotland when all her children were initiated into the art of reading through the book of Proverbs. . . . I have no doubt whatever, that the high character which Scotchmen earned in by-gone years was mainly due to their acquaintance with the Proverbs." Would that the young people of this Canada of ours were well read in its treasures of wisdom!

On the second topic, ver. 7, tells us what the foundation of wisdom is, "the fear of the Lord." What is the fear of the Lord? Not the crying fear of the slave; not the fear which the guilty have of the punishment that awaits them. No, it is the fear of a child for a loved and loving parent; the fear that springs from obedience, that would not, could not, disobey. Why is it "the beginning of knowledge, or wisdom?" Because he who knows not, fears not God, is a fool; because, he who has not the fear of God before him cannot understand the works of God. If the great first cause is left out of the question, how can the relations of the creatures to each other be perfectly understood and acted upon, such knowledge is vain; because, "the fear of the Lord" saves men from their sins which weaken and destroy their mental powers, obscure judgment, blunt the desire for knowledge, and brings them down to the level of the beasts that perish, which have not wisdom or understanding; and because, there is a wisdom that is divine, a knowledge of God and a fellowship with Him, and none can have this highest wisdom who are without the loving fear of Him to whom it relates and who is the source and end. Earnestly press your scholars to get this "fear of the Lord."

On the third topic there are two admonitions. The first is to hear instruction, "father and mother" first and always, for if their own hearts are right, their experience joined to their love will make them the best instructors of their children. This does not preclude other instructors, elsewhere they are set forth, and to all those who speak in the fear of the Lord, heed is to be given. "Bow down thine ear, and hear the words of the wise," chap. 22: 17; "the wise," be they who they may. Then there is the admonition to avoid evil companions; press this earnestly. Evil companionship is the ruin of thousands of our young people. Caution lovingly yet firmly to have no companions among those who car not God.

INCIDENTAL TRUTHS AND TEACHINGS.

Wise men and men of understanding are always willing to increase knowledge.

The knowledge of God must precede all true knowledge of His works.

The instruction of the father, and the law of the mother, should be based on the fear of the Lord.

And those instructions should be heeded and obeyed.

The wicked will have others to walk in their ways.

He who enters into evil company is in great peril.

With the fear of the Lord we can say "No" to the tempter.

Main Lesson.—*The fear of the Lord.* (1) The blessings it gives. Deut. 6: 13-24; 1 Sam. 12: 14; Psa. 15: 4; 34: 7; 115: 13. (2) A duty, Deut. 10: 12; Josh. 24: 14; Matt. 10: 28; 1 Pet. 2: 17. (3) What should spring from it? Praise, Psa. 22: 23; 135: 20; Rev. 14: 7. Trust, Psa. 115: 11. Acknowledgment, Psa. 118: 4. Worship, 2 Kings 17: 36.

A BREWERS' exhibition is about to be held in London.

The effect of prohibition in the State of Georgia has been startling, labour improving 100 per cent,

Our Young Folks.

GOD WANTS THEM ALL.

God wants the boys—the merry, merry boys.
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys.
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
God wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

FRANKIE'S DECISION.

A few mornings since a little incident came under my notice and touched me as one of John B. Gough's wonderfully pathetic stories could not. A little lad of St. Louis, whose mother has been an invalid for months, saw—aye, and felt, too—that the little they had left from a once handsome property was melting hopelessly away. Seeing his little sister going out to her daily duties in a Christian publishing house, it occurred to Frankie that he, too, could do something. The mother's heart ached sadly as from her pillow she saw him walk bravely out into the October sunshine to conquer fortune. Of course no one wanted a boy without experience or prestige, so in a couple of hours, his feet began to lag, and his heart sank, when whom should he meet but Mrs Wilson, a former acquaintance of his mother's, who seemed heartily glad to see with what bright-faced bravery the little lad had taken up his burden. So she said: "Yes, Frankie, I want just such a boy."

Those who have tried and failed, and at last met with partial success, will understand with what eager alacrity his feet flew over the pavement on errands for Mrs Wilson until near dinner-time, when she said: "Now, Frankie, you may go and get the beer for Mr. Wilson's dinner." Had she presented a pistol to his head, he would not have staggered more under its spell than under this mandate; and how easy it would have seemed to some—and to none more so than to really kind-hearted Mrs Wilson—to take that five-minutes' walk and earn money to buy some luxury for sick mamma. Not so with Frankie. His religious training was pronounced; there were no modern by-ways in it. So there came slowly, and with a little quiver in his boyish voice:

"I cannot go, Mrs Wilson."

"Tired so soon?" she asked.

"No, ma'am; but I can't buy beer."

The angry blood rose to her face, and she was about to lecture him on what she thought, at the time, impertinence; but the quick-seeing instinct of childhood saw the storm rising, so he slipped quickly out and home.

It was well the heavily-shaded room did not allow even a mother's quick eye to see the trace of tears; but the mother's heart always vibrates to the least note of sadness in the voices of her little ones, and she knew he was disappointed. So she drew his head close to hers on her pillow, and said: "O my precious boy, you are not the first who has found that the world does not meet you half way; but be brave, and by-and-by you will succeed."

And he was brave enough to keep his bitter

sorrow in the background; and it was only after Mrs Wilson's anger had cooled, and she saw his conduct in its real light, that she came to the mother and related the incident, and offered to take him back. But he preferred to make paper boxes at twenty-five cents a day. Now, I would like to know how many lads—aye, and men, too—are ready to stand as bravely by their colours as does little Frankie.

ON PICKET-DUTY.

"Rob, how heedless you are!" cried Fannie. "I told you to be sure you shut the door when you went out. You didn't do it, and now the biscuits are so cold they won't be light in time to bake for tea."

"I'm sorry, Fan—truly I am—but I forgot all about it."

"I suppose you did. It would be a comfort if you could ever remember anything."

At the supper-table Mrs Bertram asked:

"Rob, did you do that errand at Gleason's?"

"O mamma, I'm awful sorry! The boys wanted me to play ball, and I thought I'd go there when we came home, and then I forgot it."

"Did you go to the Post Office?" asked his father.

Rob's face showed plainly that he had forgotten that too.

"I should think a boy of sixteen was old enough to remember a few things," remarked Mr. Bertram, but Rob's untrustworthy memory had become such an old story that little comment was made.

"I wish I'd lived in war times," exclaimed our hero a few days later, as he laid down an exciting book he had just finished. "The battles must have been grand, but I think I should have liked picket-duty too. What an inspiration it would be to a man, as he walked back and forth in the dark, to remember that perhaps the safety of the whole army lay in his keeping!"

His mother shook her head.

"I don't think you would have made a good picket."

"Now, mother, why not?" asked Rob, quite indignant that his patriotism should be thus assailed.

"I doubt whether you would have believed in a danger you couldn't see, and so you would have laid down your gun and been at the mercy of the lurking foe."

"Why, mother, a fellow would be a fool to do that."

Mrs Bertram smiled.

"Did you ever see me do anything so silly!"

"Very recently."

Rob only looked his incredulity.

"The comfort of a family, if not the safety of an army, often lies in your keeping, and you prove a very negligent picket. You surrender to the first temptation that presents itself, with no better excuse than 'I forgot.' It was he who was 'faithful in little things', who was made 'ruler over many things.'"

HER LOST FAITH.

The mother of David Hume was a susceptible woman. Affectionate by nature, she lived in the affections of her family. More than this, she was a religious woman, and it was her aim to rightly educate the consciences of her orphan children.

David Hume was a brilliant lad. His success in his intellectual pursuits and studies led his mother to hope that he would become an eminent

man. With this vision like a bow of promise before her, her life had many happy hours.

But one day a shadow crossed the light of this beautiful dream. Her son avowed himself a sceptic. His mother viewed the change of his opinions with alarm, both on account of his own future happiness and his influence over others.

He loved his mother. Her love and admiration for him gave him great influence over her. He determined to overthrow her religious belief, and succeeded. His subtle, specious reasoning destroyed her faith in God, and left her without religious hope.

Hume became a leader among men, and crowned himself with fame. He associated with courtly people, philosophers, wits and men of genius. He was quoted, and multiplied his influences among men.

He went abroad, roaming over the sunny provinces of France and historic fields of Italy. Returning to London on his way home to Scotland, he was met by a postman who gave him a letter. The communication was from his mother. It began substantially as follows:

My Dear Son. My health has failed me. I am in a deep decline and I cannot long survive.

My philosophy gives me no comfort. I am left without the consolations of religion, and my mind is sinking into despair.

I pray you hasten home to console me.

Hume hurried back to Scotland, and when he arrived at his home he found his mother dead.

We do not know what his feelings were. We only know that had he arrived before her death he would have had no consolations to offer. He himself died jesting, and we have no moral to draw from any regrets which one might reasonably imagine he would feel in such a case.

But the incidents suggest a situation to better hearts than had David Hume. There are no consolations in unbelief for the hour of sorrow, disaster or death.

He who destroys the religious hopes of others may one day be asked to give in their place a substitute that will meet the needs of the soul. What is there to give? In these times, when opinions are changing, God's laws do not change, and the needs of the soul remain ever the same. Be careful of your influence, lest you one day be called to face a scene such as this might have been.

THE EDUCATION OF GIRLS.

Miss Louise M. Alcott says: I can only hope that with the new and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple-dress, home-keeping, daughters learning from good mothers the domestic arts, are so much better than the too early frivolity and freedom so many girls now enjoy. The little daughter sent me by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and bye. Health comes first, and early knowledge of truth, obedience, and self-control; then such necessary lessons as all must learn, and later such accomplishments as taste and talent lead her to desire,—a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles, and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline. No late hours, unwholesome pleasures and dross, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart even while preparing for the work and happiness of women.

Miscellaneous.

NEW CATALOGUE OF ORGANS.

THE MASON & HAMLIN ORGAN AND PIANO COMPANY have just issued their new Catalogue for the season of 1884-5. It forms a handsome 410 pamphlet of 46 pages, and contains illustrations accurately showing the appearance of all the styles of organs regularly made by them, with detailed descriptions of the capacity of each; together with quite full mention of the general modes of construction employed and the great favour with which their organs have been received all over the world; with accounts of their triumphs at all the great comparisons of such instruments at World's Industrial Exhibitions for many years; with pictures of medals, decorations and diplomas of honour obtained.

In looking over such a catalogue one is forcibly reminded of the magnitude which the business of reed instruments has attained. Twenty-five years since only a few were made, under the name "Melodions," which had not and did not deserve much favour with musicians, enjoying very limited sale at prices varying from \$40 to \$125. Now 80,000 organs are made yearly in the United States, which are sold in all civilized countries at prices from \$22 to \$1000 or more.

The great success achieved by this Company, pecuniary and even more material, is the result of a principle which they deliberately adopted in the beginning and have never lost sight of. This was always to make the very best; never to sacrifice excellence to economy. Doubtless their main object was to make more, but it is with manufacturers generally, but they had firm faith that the best way to do this was not by cheapening their productions, so that they might be sold at low prices, but by giving to them such superior excellence that they would command the necessarily higher price, and they have succeeded on this plan in the market for the sale of their organs may now be said to be the whole world. Royal courts of foreign nations are furnished with the more expensive American organs made by the Mason & Hamlin Company, and there is hardly a cottage on our Western frontier so poor that it cannot afford to have one of their smallest.

This at least may be said to any purchaser of a Mason & Hamlin organ; he will unquestionably get the very best instrument of its class which can be made. Thirty Years' experience is a guarantee of what this company can and will do. They cannot afford to send out poor organs.

The present catalogue shows an increased and very complete assortment, both as to cases and capacities. It will be sent free, to any one desiring to see it, on application to the MASON & HAMLIN ORGAN AND PIANO COMPANY, Boston, New York, or Chicago - Boston Traveller.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an Eastern Physician the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 119 Power's Block, Rochester, N. Y.

A GREAT EXPENSE SAVED

in buying a farm in Michigan. It is not necessary to transport heavy or bulky material any great distance. Agricultural implements adapted to the soil, and household goods can be purchased here as cheaply as in the Eastern and Middle States. Cattle and horses need not be brought unless of superior class, as good horses and cattle can be purchased for much less than they can be landed here, besides, Michigan farmers find a market for the products of their lands right at their doors. Write to Hon. O. M. Barnes, Lansing, Mich., for particulars.

MUSICAL.

From the Boston Evening Traveller.

THE KNABE PIANO, which has such a wide popularity, is considered by many experts to be superior in every way to any other Piano in the world. The success of this Piano has only been attained by years of careful study, and the Knabe, with its excellent singing qualities, its great power, the elasticity of touch, and superior workmanship, is justly the favourite. Herr Faellen's piano solos at the recent Worcester festival, the Schumann's concerto, in A minor, op. 54, and Liszt's Rhapsodie, No. 4, which were so highly praised, were both performed upon a Knabe Piano, Herr Faellen pronouncing it to be the best Piano he had ever seen.

SLEEPY CONGREGATIONS.

Sometimes clergymen unjustly blame themselves for the drowsiness that pervades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.

The true cause, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary.

By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused throughout the room, of sufficient strength to read ordinary print with ease.

The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used. - Christian Union.

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With it you can make a beautiful rug in a few hours that would require weeks of labour with a hook. You can make a splendid pair of mittens in two or three hours. You can make hoods, tidies, lap robes, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont., P. O. Box 541. Sole Manufacturer of the Novelty Rug Machine.

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Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A ten year-old girl can do the washing as well as an older person. To place it in every household, the price has been reduced to \$2.50, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$2.50, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.

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SUGAR-COATED PILLS.
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BLOOD AND LIVER.

Prepare for the Enemy

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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.

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A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 3,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the cure is due to the presence of living parasites in the tissue, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with MESSRS. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh. - Montreal Star.

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The publisher of GOLDEN THOUGHTS ON MOTHER, HOME AND HEAVEN—Introduction by THEO. L. CUYLER, D.D.—announces the tenth thousand of that work, and assures agents that have been selling it through bankrupt General Agents, they can be supplied direct from the Publisher, E. B. TREAT, New York.

FAST OWL EXPRESS.

NEW LINE BETWEEN CHICAGO AND ST. LOUIS.

Commencing with Sunday, Nov. 2nd, 1884, the "Burlington Route" (C., B. & Q. R. R.) will run fast daily trains between Chicago and St. Louis. These trains will be elegantly equipped with Pullman Sleepers, Reclining Chair Cars (seats free) and first-class Coaches, and will run through without change, leaving Chicago 8.30 p.m., arriving St. Louis 7.45 a.m., and leaving St. Louis 8.00 p.m., arriving Chicago 7.30 a.m.

MEETINGS OF PRESBYTERY.

- LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m.
BROCKVILLE.—In St. John's Church, Brockville, on Tuesday, second December, at three p.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the eighteenth November, at ten o'clock forenoon.
WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.
OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, October fourteenth, at half-past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
MONTREAL.—In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.
PARIS.—In Princeton, on Tuesday, December sixteenth, at eleven a.m.
SAUGEEN.—In the Presbyterian Church, Mount Forest, on the sixteenth December next, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, sixteenth December next, at ten a.m.
WHITBY.—In St. Paul's Bowmanville, on Tuesday, twenty-first October, at half-past ten a.m.
PETERBORO.—In St. Paul's Church, Peterboro', on the second Tuesday of January, at two p.m.
MONTREAL.—In David Morrice Hall, on the second Tuesday of January, 1885.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 15th, at half-past seven p.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday (the 18th) of November, at ten o'clock a.m.

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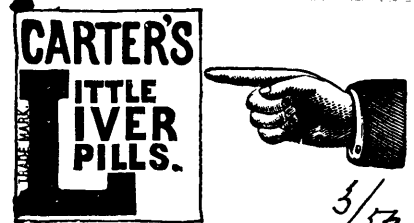


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ACHE Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not. Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail. CARTER MEDICINE CO., New York City.

These Three Little Friends are going Travelling, and they want to visit all the Good Little Boys and Girls in America. Won't you Let us Come to Your Home? We will Start as Soon as you Send 15 Cents to pay our way. Our Elegant Wardrobe consists of 32 Pieces. If you send for us, we will wear our Reception Dresses, you live, and amuse you all the year. Ask Mamma and Papa to send for us, and we will wear our Reception Dresses.

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