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# THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 14.—No. 42.  
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Toronto, Wednesday, October 14th, 1885.

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We answer it can by using the EGAN'S IMPERIAL TRUSS, having a Spiral Spring Pad, with a Graduated Pressure, Movable Face, yielding to every motion, retaining the Hernia Always, with no pressure on the spine causing Paralysis, Spinal and Kidney Troubles, as other Trusses will. And being a perfect support for the back and bowels it does away with wearing a double Truss in many cases, and varying in size from 1 to 10, enabling us to meet most every case. Worn day and night with ease and comfort. Send for circular containing price list, your neighbours' testimony, and questions to answer. Call or address, "EGAN'S IMPERIAL TRUSS CO." 23 Adelaide Street East, Toronto, Ont. Please mention this paper.

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**HAIR MAGIC.**

The most wonderful preparation ever discovered for restoring the natural colour and vitality of the hair. Prevents falling, causes a heavy growth, and removes dandruff, and is a splendid dressing. Price 5c per bottle, or six for 35c. Sent to any address on receipt of price. Address A. DORENWEND, Sole Manufacturer for United States and Canada, Paris Hair Works, 103 Yonge Street, Toronto, Ont.

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**BRISTOL'S SASSAPARILLA SUGAR-COATED PILLS.** The Great Purifier OF THE BLOOD AND LIVER.

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ERUPTIVE DISEASES, such as Pimples, Boils, Blisters, Ringworm, Salt Rheum, Tetter, &c., yield readily to a persistent use of Henington's Quinine Wine and Iron, and Tonic Dinner Pills, which by purifying the blood remove these unsightly evidences of inward disorder. See that you get "Henington's," the original and genuine.

**Scientific and Useful.**

**FRIED TOMATOES.**—Cut a very large tomato in half and flour the cut side; heat the pan and lay the slices in, floured side down. When brown turn over, and when quite done, dish up and pour over a teacup of hot cream or milk.

**HALFED TOMATOES.**—Well butter a platter, put in a layer of sliced tomato, then a layer of any kind of cold meat (sliced very thin or minced), then a layer of thin bread and butter, and so on, till the dish is full. Season the whole well and bake till quite brown.

**BAKED TOMATOES.**—Take large tomatoes, wash them, wipe and cut them in two. Put them in a baking tin with the face downward, season well with pepper and salt and place in a hot oven. When done, put a piece of butter on each tomato, and serve on a hot dish with or without sharp sauce.

**MADOC, Ont., Feb. 16, 1880.** HORACE SEYMOUR writes: Perry-Davis' Pain-Killer as a family cure-all has been in constant use in my household for a long term of years, and I would never procure a better one. It never fails me. I call it the "Old Reliable."

**SCALLOPED TOMATOES.**—Put into an earthen dish a layer of bread or biscuit crumbs and small lumps of butter, then a layer of sliced tomatoes, with a sprinkling of sugar over them, go on so till the dish is full; pour in a little water to moisten, cover with crumbs, and bake half-an-hour.

**STEWED TOMATOES.**—Put ripe tomatoes into hot water, and when scalded take off the skins; throw them into an earthen pipkin, cut in slices, and stew gently till tender. Season with butter, pepper and salt, and serve with sippets of toast. In some parts of America breadcrumbs and sugar are added to the stew instead of other seasoning.

**MADRAS CURRY.**—Take two large onions, shred them and put them into a stew-pan with a bit of butter; brown them well; then add the curry powder, a little salt, a piece of coconut, grated, and a quart of rich milk or cream. Put the lid on the pan and let it stew a quarter of an hour.

**HIGHEST PRAISE.**—The well-known drug firm of N. C. Polson & Co., of Kingston, writes that Dr. Fowler's Extract of Wild Strawberry has long been considered the best remedy for Summer Complaints in the market, and adds that their customers speak in the highest terms of its merits. Wild Strawberry is the best known remedy for Cholera Morbus, Dysentery, and all Bowel Complaints.

**APPLE JELLY.**—Cut the apples in small pieces without paring and stew till soft, using more water than for apple sauce. Strain through a hair sieve, then through a jelly bag twice. To a pint of juice put three-fourths of a pound of sugar—one pound to a pint makes it too sweet—and boil until the right thickness is obtained. The addition of lemon makes it much nicer.

**HOW TO COOK POTATOES.**—Don't peel your potatoes and throw away the best part of them, but prepare them nicely "with their coats on," steam them until done; remove their skins with a knife and fork; place in a tureen or platter; spread butter on them quite freely; sprinkle with salt and pepper; set in the oven one moment to melt the butter; then pour over them a liberal quantity of sweet cream; serve immediately.

THE housekeeper who has not used JAMES PYLE'S PEARLINE should not wait a day longer without having it in the house. As an article to make washing easy, without injury to the finest fabric, it is unequalled.

**FISH PUDDING.**—Boil three pounds of any sort of boiled fish with two cups of milk, a large piece of butter and a tablespoonful of flour, mixed smoothly with two tablespoonfuls of cold milk. When done, let it cool and add to it the yolks of seven eggs and the beaten whites, mix thoroughly, adding salt, pepper and nutmeg to taste. Put it in a buttered dish and bake one hour in a good oven. Serve with a caper sauce.

**SWEET APPLES BOILED.**—Prepare one dozen sweet apples the same as to bake; place in a kettle and sprinkle one large spoonful of sugar over them; pour on enough water to cover, and cover close and boil until a fork will go through them easy; take them out carefully with a fork, drain well, and place on a plate; leave your kettle over the fire and boil your juice down to a thick syrup and pour over the apples. Best cold.

**Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.** Most Beneficial in Bronchitis. Dr. J. P. Norris, Harmon Mills, N.C., says: "I used Scott's Emulsion in a case of Bronchitis of six months' standing, and the patient was well in ten days. I was indeed surprised at its healing and strengthening powers."

**Questions Answered!!!!**

Ask the most eminent physician Of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

And they will tell you unhesitatingly "Some form of Hops!!!!"

CHAPTER I.

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

"And they will tell you explicitly and emphatically "Buchu!!!!"

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

Hence, when these remedies are combined with others equally valuable.

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill-health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER I.

"Patients" "Almost dead or nearly dying"

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy!!!! From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

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

Erysipelas! Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact, almost all diseases!

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighbourhood in the known world.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

**BREDIN'S BLACKBERRY BALSAM**

Is one of the best cures now in the market for CHOLERA, DIARRHOEA, CRAMPS, AND ALL SUMMER COMPLAINTS.

It is purely vegetable. For certain it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

**HAVE YOU**

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

**YOU HAVE**

BRIGHT'S DISEASE OF THE KIDNEYS.

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

**BRIGHT'S DISEASE.**

## Notes of the Week.

THE result of the French elections has been a genuine surprise. It was generally expected that the leaning of the people was chiefly in the direction of Radicalism. The Conservatives have developed unlooked-for strength. The people, stunned by surprise, were at first apprehensive for the stability of the Republic; or at all events they dreaded exciting outbreaks between the various factions. The Republic is in no immediate danger of subversion. The Bonapartist and Royalist factions are not only numerically insignificant, but so hopelessly at variance among themselves that they are not even dangerous. The extreme Radicals have developed no new strength; it is simply the Opportunists who have been crushingly defeated. Efforts to dazzle the French people by unjustifiable and expensive expeditions to Tonquin and Madagascar have failed to impress the imagination, and the piling up an enormous debt has caused the fools' paradise to crumble in ruins.

THE second annual meeting of the Peterborough Y. M. C. A. was held in St. Paul's Church recently. A number of energetic Christian workers are associated together in carrying on this most important and encouraging religious enterprise. It is gratifying to learn that obstacles which at one time last year seemed to be insurmountable have been successfully overcome, and that the Association is now in a prosperous and promising condition. An efficient Bible class was last year conducted by the Rev. A. H. Munro, and is to be continued this year by the Rev. F. H. Wallace. During the year seventy-four new members were added to the roll, making the total number at the present time 105. A regular Sabbath evening service of song was conducted during the year, an interesting course of lectures was provided and a comfortable place for meetings has been secured, in which there is a well-equipped reading-room. In seeking to surround young men with kindly Christian influences, this Association is doing a good work, deserving the sympathy and support of the community.

It is stated that Cardinal Manning is preparing an article for the *Dublin Review* on how Catholics should vote. The eminent representative of the Roman Catholic hierarchy, in the graceful periods for which he is famous, will probably write in a temporizing strain, and in somewhat ambiguous terms. But why should either Catholic or Protestant be told how they should vote? After all extensions of the franchise, and the introduction of the ballot it is a notorious fact that the average voter is far from being free. The landlord wishes to coerce the vote of his tenant, the master wants to control the vote of his employe, domineering relatives want to secure for their candidate the suffrages of their pliant kinsfolk. The political parties are almost frantic in their efforts to secure "your vote and influence." Then the weary elector will have peace! Not a bit of it. All kinds of interested organizations have to go for him next, wildly eloquent in their attempts to prove that it will be for his interest or his duty to vote just as they dictate. There is room for a new society whose mission would be the emancipation of voters. The man who is dragooned into voting by others can never be a free and independent elector.

ON Monday morning of last week the first meeting for the season of the Toronto Ministerial Association was held in the usual place, Shaftesbury Hall, the Rev. Dr. Thomas in the chair. After prayers by the Rev. Dr. Rose, Dr. Thomas gave an interesting address on Wales, its beautiful and sublime scenery, the rich and expressive character of the Welsh language, and the remarkable fondness of the people for preaching. It was asserted that in no other country is there a people better indoctrinated in religion or more familiar with the Word of God. The Rev. John Smith followed with an account of Prince Edward Island, especially in regard to the progress of public sentiment in favour of Temperance shown by the general support of the Scott Act. One-half of

the population of Prince Edward Island is Roman Catholic; but, in regard to the Scott Act, differences in religious views do not prevent harmonious and decided action in its favour. Mr. Smith concluded his address by reading very encouraging statistics respecting the progress of prohibition in other parts of the Dominion. The Rev. E. A. Stafford, of the Methodist Church, reported on the spiritual condition and prospects of the great North-West. Much regret was expressed that time could not be afforded for an address from the Rev. Dr. Clarke, of McMaster Hall. It is hoped he will favour the Association with his paper at the next meeting. The subject is one of vast extent and importance. "The Religious Condition and Prospects of the United States."

LAST Sabbath a most interesting event took place in New York city. The important mission in which the Rev. Jacob Freshman has for years been engaged has made a decided advance. On the day named the first Hebrew-Christian Church in America was dedicated. At the morning services Bishops Harris and Nicholson were present. The speakers at the afternoon meeting were Drs. Marvin R. Vincent, William T. Sabin and J. R. Ray. The preacher at the evening service was Dr. Howard Crosby. On Monday evening the services were conducted in German by distinguished divines. Services are to be continued during the week, a temperance meeting being held on Wednesday evening. Dr. Deems, George F. Pentecost, William Ormiston and others are to take part in the remaining services. Mr. Freshman is well-known to many Christian people in Canada, who sympathize deeply with him in his important work as the following, which appears in the last number of the *Hebrew-Christian*, will testify.—Enclosed please find cheque for \$15, a small contribution from my Sabbath-school for your work. A number of my young people had the privilege of hearing you when last in the city, and were led to feel a deep interest in your mission. Accompanying our trifling contribution is the earnest prayer that you may be sustained by the grace and favour of the "God of Israel" in your noble and self-denying efforts. I hope to still sustain and deepen the interest now taken by my young people in your blessed work.—Yours in common love to God's chosen people, JAMES McCULL, Pastor, Stanley St. Presbyterian Church, Montreal.

IN certain communities where the Scott Act is brought into force there are some people who are desperate in their determination that it shall not succeed if criminal tactics could prevail. In Orangeville attempts were made to wreck the dwellings of two well-known and respected citizens, who have been energetic in their efforts in favour of the Act. Such deeds of barbarism receive, as they deserve, universal condemnation. At a convention of the Oxford Scott Act Association held at Woodstock last week, it was stated that at the Township Fair in Embro, held recently, only one drunken man was seen, and that the streets of the village by nine o'clock in the evening were as quiet as on an ordinary evening. Two years ago, on a similar occasion in the same village, the night following the Fair was disgraceful for the drunkenness and brawls which desecrated the village streets till after midnight. Perhaps Woodstock, it is said, has suffered most of all from the unscrupulous defiance of the law; but even here eleven convictions have been secured, and the Temperance people are determined to bring law-breakers to justice. The convention, having heard the reports, adopted the following resolution. That this convention, having heard from the various municipalities in the county, is greatly encouraged in relation to the operations of the Scott Act. The Act has been working with greater or less vigour in every part of the county, and the facilities for its enforcement are continually increasing. This convention would call attention to the deliverance of the Grand Jury for the county of Oxford at its recent meeting, for the effect that the number of commitments for drunkenness and disorderly conduct since the Act came into force has

been seventy-five per cent. less than for the same period last year under the license law.

IN the published Transactions of the British Association for the Advancement of Science there appears a brief and lucid sketch of the history and condition of education in the Province of Manitoba, by the Rev. Prof. Bryce, LL.D., of Manitoba College, from which the following is an extract: In the year 1835, the Red River settlement was organized under the name of "The District of Assiniboia." The Territory was placed under the rule of a council appointed by the Hudson's Bay Company. There seems to have been no public provision for schools made by this Government. Each church erected had by its side a school under the control of the missionary. There was no system of taxation in vogue; but the school was sustained by private subscription, or by grants from the missionary societies in England. In the District of Assiniboia in 1870 there were in all some 12,000 people, viz. 5,000 French Half-breeds, 5,000 English-speaking Half-breeds (largely of Orcadian descent), and 2,000 whites. The population of different origins seems to have segregated into parishes. In the French Half breed parishes a few schools were found. In 1870, there were fourteen schools in the English-speaking Half-breed parishes under the Church of England, and two schools under the Presbyterian Church in the parishes belonging to the white descendants of the original Selkirk colonists. As early as 1833, a higher school was established which existed in various forms, with varying fortune, until in 1855 it became St. John's College. The present Bishop of Rupert's Land placed this institution on a new footing in 1866. Just as the rule of the Hudson's Bay Company was passing away, the Scottish Selkirk Colony, with the help of Canadian friends, took steps towards the founding of a college. Thus, third in time of the colleges in the country, Manitoba College was begun in 1871.

AMONG the many deserving charities of this city the Industrial Refuge for Women should not be forgotten. It is doing a humane and Christian work in a quiet and unostentatious manner. The thirty-second annual meeting was held last week, when a number of those interested in its prosperity assembled in the institution. The report submitted by the secretary contained many interesting and gratifying particulars. It states that the number in the Refuge 30th September, 1884, was thirty. Since then, sixty-nine were admitted. Of these twenty-five have gone to situations, thirty left after a longer or shorter stay, seven were sent to or taken out by relatives, five sent to the hospital, three dismissed, one to the Lunatic Asylum and one to the Haven, leaving twenty-seven. As a rule the inmates are industrious, and useful employment is found for all who are able to work. Laundrying, plain sewing, knitting, quilting and carpet-making are the industries pursued by the inmates. Friends are asked to patronize the work-room. The new branch, the Aged Women's Home, which is completely separated from the Refuge, though under the same management, has been most successful, and has met a want long felt, viz.: for a comfortable home for aged and respectable women, who from old age and infirmities, required to be cared for, and for whom it was difficult to find comfortable board at a reasonable price. The charge at the Home is \$5 and \$6 per month, according to room and attention required. Several are placed there and paid for by the churches of which they were members. The payment for others is met by friends or relatives. The treasurer's report showed that the balance on hand at the beginning of the present year was \$711.49; and that the receipts were as follows: Industrial Refuge: Proceeds of work, \$1,412.17; Government and city grants, \$844.34; subscriptions, \$1,401.26; interest on investment of part of J. Michie's legacy, \$31.40; miscellaneous income, \$42.81. Aged Women's Home: Amount received for board of inmates, \$773.50; Government grant, \$138.32; moneys received for use of certain inmates and to be paid out to them as required, \$52.90; total, \$5,408.19. The expenditures were such as to leave a balance of \$381.31, of which \$76.97 is held in trust for the use of certain of the inmates.

## Our Contributors.

### SUPPLEMENTARY OPENING LECTURE TO THE STUDENTS OF KNOX COLLEGE.

BY KNOXIAN.

GENTLEMEN,—Knox receives you with open arms, and KNOXIAN bids you welcome. I hope you may, one and all, have a pleasant and profitable session. Those of you who have come for the first time may feel a little homesick for a few days, but that will soon wear off. Those who have been here before will soon make themselves at home. I hope you have secured good, comfortable rooms. Your natural philosophy will tell you that all the students cannot have the best room in the building. None of the rooms are bad. The worst of them is very much better than the best that the students of former days had in the dusty old rookery that used to stand half-way between your elegant building and Yonge Street. The kitchen was so near the Divinity Hall in that old building that the odour produced by cooking cabbage used to enter the Hall during the lecture hour. One of the Faculty declared that the odour was not academic. I don't know what the Faculty of the present day might say on that point. I do know, however, that you have a very comfortable college building, and I hope you will thoroughly enjoy it this session. Welcome, gentlemen all.

Many of you have been doing excellent work in the mission field during the past summer. When you meet in your rooms for an hour's pleasant chat, I dare say you can tell some rare stories about your experiences in the field. Some of the fields, I have no doubt, were rather rough, and you had some hard work to do. On the whole I am certain that you did your work well. Some of you may have seen rather hard times, and possibly some of you suffered from soft ones. Those who suffered from soft times will be pretty certain to visit their fields at Christmas. You understand what I mean, gentlemen. It is all right. Many a manse is brightened and blessed by a life-partner first met in or near the mission field.

I would like to say a few practical, friendly words to those of you who are not too intellectual to listen to anybody less than a professor. If there are any young men among you who toy with the Absolute and Infinite, who soar among the stars and are on familiar terms with thunder, I cannot be of any use to them. Such young men are far beyond my humble reach.

Gentlemen, take good care of your health. You may win scholarships in the university and bursaries in college; but if you enter the ministry with a cracked, feeble voice, with shaky nerves, with a dyspeptic stomach and a liver that goes on strike with painful regularity, you are doomed to failure. Remember that sound sleep is tired Nature's best restorer, and that exercise in the open air is the best tonic. Put a solid wall of good sleep between every two days, and take a good, long walk every day.

Be kind enough to remember that you have come to college to study—not to reform the institution. Reading some of the lines, and between some of the lines in your excellent *College Monthly* I think I can see a slight inclination to re-organize the college curriculum. Might it not be as well to leave the curriculum in the hands of the College Senate? The Senate is composed of learned and excellent men appointed by the Supreme Court of the Church. Quite likely they do their work as well as an equal number of students could do it. At all events they do their best, and as they are responsible for the trust committed to them, it might perhaps be as well to leave the work in their hands. By-and-bye you may be members of Senate and then you can try your hands at re-organizing the curriculum and making such other reforms in the college course as may be deemed necessary. Meantime, study. That is the special business of the student.

I congratulate you on the fact that you do not need to re-organize the boarding department every session. There was a time when students gave much attention to this department. I never learned that the students who led in "stomach rebellions" ever led in anything else. It is always best to leave these matters with the College Board. The Board would, no doubt, consider very carefully anything you might lay before them; but of late years they have been very much pleased to know you have nothing to lay. I assume that you are fairly comfortable, and heartily congratulate you

on the fact that peace reigns in the *cuisine*. It was not always so and it is not so now in many colleges.

Let me remind you, gentlemen, that you are in college for the special purpose of learning how to *preach*. If the college does not make you preachers it does nothing for you. A preacher that cannot preach is made in vain. Never for one moment allow yourself to forget that your sole business in college is to learn how to bring Gospel truth to bear on the hearts and wills and consciences of your fellow-men. A man may be a scholar and not be a preacher. He may be a good sermonizer and a miserable preacher. He may know how to put a good sermon on paper and not know how to preach. We have any number of good sermon-makers, but not too many who know how to make truth strike and stick.

In this connection, gentlemen, allow me to urge you to cultivate the power of utterance. Paul asked the Ephesian Church to pray that utterance might be given to him so that he might preach the Gospel boldly. The power of utterance is needed by some other men a good deal more than Paul needed it. It is a sad spectacle to see a well-meaning young man in the pulpit or on the platform—a young man who took the highest honors in the university and in college—who has an M.A., and nobody knows what more in the way of academic certificates; but who cannot speak with half as much point and power as some local business man who never saw the inside of a college. Such spectacles are seen every day. Does any young gentleman say that he despises such a small business as learning him to speak effectively? Young man, the people will soon learn to pity if not to despise you. The people have no sort of use for a preacher that cannot preach.

Use every legitimate means to make yourselves effective speakers. Never miss an opportunity to hear men who have the power of moving their fellow-men. Don't by any means confine your attention to ministers. Go down to Osgoode Hall when the leaders of the Bar are exerting themselves under the stimulus of a \$500 brief. Take an evening in Parliament occasionally when there is a good debate going on. There are three or four capital speakers in the Local House. Study the methods of these men. Watch how they put their points. See how they marshal their facts and make their illustrations ring on the point. Study the direct style in which a first-class lawyer addresses a jury. See how he talks it right into the twelve men. He does not speak before the jury, he speaks to them. Notice how he repeats again and again the main points without seeming to repeat them. In short, hear every speaker that has power over his fellow-men, and as you listen always say to yourself: "Now, what is the secret of his power?" Find it out if you can. And, gentlemen, please remember that there is as much to be learned from watching the methods of first-class secular orators as from listening to preachers—perhaps more.

My hour has passed. Allow me to pack in a few more things that may be useful to some of you. Don't shorten your college course and try to get into the ministry by a near cut. Before you are long in the actual work you will find your course at its longest was too short. Don't lose your individuality and sink the man in the student. Let the man be always greater than the student. Don't try to preach or pray like anybody. Be yourself against an angel. Don't cultivate a college air. Sharp Presbyterians on the other side can tell whether a student comes from Princeton or Union or some other college by his air. I have heard the same remark made about colleges and students nearer home. Have no college airs. Be men. Never speak disrespectfully of ministers. That used to be the besetting sin of some students even in Knox College. Some gentlemen who used to be very hard on the clergy in those times have had rather hard lines themselves since their college days. When you have been ten years in the ministry you may not be one whit better or abler men than the ministers you thoughtlessly criticise. Remember, one-twelfth part of the cost of the fine building you occupy was paid by ministers. Always speak respectfully of your professors. Perhaps there are no young men among you now who think a session at Princeton or Union would turn them into Guthries and Chalmerses. It didn't have that happy effect on all who went there. Give special attention to English classics, especially the British orators. Keep a few good books on the English language on your table all the time. Don't despise such small works

as the "Verballst," by Ayres. His "Orthoepist" is good. Richard Grant White has a book on the same subject well worth careful study. There are half-a-dozen small works of this class that every student should have on his table all the time. Some students are too far advanced to read such books. That is the reason why so many of them say: "In our midst." When you feel like using this barbarism just think of its equivalent, "in our middle," and then you won't like "in our midst" so well.

Hoping you may have a pleasant and prosperous session, gentlemen, and wishing you great success in your life-work, I resume my seat.

### BARNES ON 1 COR. vii. 14.

BY REV. ALEX. HENDERSON, HYDE PARK.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

It is perhaps pretty well known that this text is one of those adduced by the Westminster Divines in support of the doctrine laid down in Chap. xxviii. Sect. iv. of the Confession of Faith, that "not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." Were there not another word in the New Testament on the subject, this passage, taken as it stands, would itself constitute warrant for the practice of infant baptism sufficient to put it beyond any reasonable doubt. But the theory having been adopted that none but those who themselves can and do actually profess faith are to be baptized, another interpretation has to be found that will appear to remove this fatal text out of the way. The passage is made to read: "Else were your children illegitimate (*bastards*); but now are they legitimate." I venture to say that no unbiassed reader of the Scriptures coming across this passage would at the first blush think of such an interpretation. It is the offspring of bias. The Commentary of Dr. Albert Barnes is on the whole a good practical one for popular use. It was written for Sabbath school teachers, and is in the hands of many teachers, exhorters and others. He was a Presbyterian, and we know, whenever a Presbyterian happens to say anything that seems to favour a Baptist view, how readily the fact is seized by that sect and on all possible occasions flaunted in the face of public audiences to persuade the unwary that Pædobaptists are wrong, stupid and inconsistent. What bias could Barnes have against the orthodox interpretation? This: It interfered with his views on Imputation and Federal Headship. Every reader of Barnes knows that he must have had strong feelings on these subjects, and that he never allows an opportunity to pass without ventilating his opinions concerning them. It may do no harm to look at his reasoning (similar to that of the Baptists), by which he rejects the interpretation that children are understood to be "federally holy," and the consequent proof that "they are entitled to the privilege of baptism on the ground of the faith of one of the parents."

He objects, first, that the phrase, "federally holy," is unintelligible, and occurs nowhere in the Scriptures. One cannot help expressing surprise that Barnes should have allowed himself to condescend to an argument like this last. And yet it has weight with some. "Show us," say the Baptists, "a text in the New Testament where we are commanded to baptize infants." The text is not forthcoming, and of course that settles Pædobaptism forever! "Where," says an Arminian, "do you find such an expression as 'effectual calling' in the Bible?" Of course the Westminster Divines themselves could never answer that. With equal plausibility a Unitarian tells us there is no such word as "Trinity" in the Bible. The objection is answered: The merest novice knows that if the thing itself is in the Scriptures, it matters little whether or not the particular name we may have adopted for convenience's sake is there.

The second objection is a thoroughly Baptist one: "It does not accord with the scope and design of the argument. There is not one word about baptism here; not one allusion to it," etc. I answer that the ordinary interpretation does not necessarily assume that there is any allusion directly to baptism either in the text or context. This does not affect its applicability to the doctrine in question. It is contended, however, that the passage does make such an allusion to the ecclesiastical standing of the infants of parents, one of whom at least is a believer, as necessarily to entitle

them to that sealing ordinance. By the faith of the parent they are children of the covenant—federally "holy." That is all it is contended the passage teaches, and all that is required. If the covenant promises are theirs, the seal is also theirs.

Now as to the scope of the passage. Barnes and the Baptists put the argument thus: "When one party is a Christian and the other not, the question was submitted to the Apostle: Shall there be a separation?" "No," says Paul; "your separation would be a proclamation to all that you regard the marriage as invalid and improper; from this it would follow that the offspring of such a marriage would be illegitimate. But you are not prepared to admit this. You believe your children to be legitimate. The marriage tie is therefore to be held as binding in such cases." This is weak. Look at the verse itself. The Apostle does not reason from a supposed action of the parents to a consequence that would befall the child. On the contrary he reasons from the recognized standing of the child to the conjugal relations of the parents. And again, he does not base his argument on what the Christian parent was disposed to believe, or refused to admit, regarding his child. He points to a fact: "Now are they holy." It is admitted that the Apostle is seeking to settle the minds of certain in the Corinthian Church, whose consciences perhaps were troubled over the fact that their husbands, or wives, were still unbelievers, and the fear that their continuing to live together was improper. But if we try to transport ourselves back to these times and view these things from the stand-point of a converted Hebrew, it will be seen that there is no need to depart from the natural and obvious interpretation of the Apostle's words. Does not the case of Timothy to some extent illustrate the point? Intermarriage between Hebrews and heathens was forbidden, as it is also forbidden between Christians and heathens. But the Jewess Eunice had married a heathen husband. Timothy was afterward circumcised; and he must have received the rite because of his mother's faith. That is to say, the fact of one of his parents being an unbeliever did not unchurch the son in the eyes of a Jew. They evidently felt that his circumcision was quite proper, and would have been highly prejudiced against him if it had not been done. Now suppose this to have taken place when Timothy was eight days old, and suppose the question afterwards to have arisen whether Eunice should part from her husband, would there be anything irrational or absurd in the reply of the verse in question: "The unbelieving husband is sanctified by the wife . . . else were your child unclean;" but, as you know, he has not been treated as one of the unclean, but as one of the holy seed—a child of the Abrahamic Covenant. And although no mention might be made of circumcision, a Jew would have no difficulty in seeing that it was implied. The refusal to apply this rule of interpretation where Christian baptism and church membership are involved proceeds upon the false assumption that the Christian Church is an institution totally distinct from the ancient dispensation. To all this may be added the fact that nowhere else in Scripture is such an interpretation as "illegitimate" and "legitimate" admissible or given, so far as I know, to the words "unclean" and "holy," respectively; and also, if the Apostle meant "illegitimate" or "bastards," as is contended, it is pertinent to ask why did he not say so. He uses the suitable word elsewhere—Heb. xii. 8.

Thus I think it is plain that the natural and common interpretation is not only reasonable but precious. Why should men labour to interpret Scripture so as to cheat themselves out of its gracious promises and privileges? If God has from the beginning recognized the children of His covenant people as His also from the womb, and has promised them the blessings of a covenant that involved spiritual things, what is to be gained by trying to make the Bible speak otherwise? If those who do this were the only sufferers it were the less matter; but we know how the Anabaptists harp upon the misleading expression, "believers' baptism," and all that that is meant by them to involve. We know also that while a Presbyterian ministry seeks by evangelical, and not controversial, preaching to declare the whole counsel of God, and rightly to divide the Word, many of the people are carried away by this demonstrative zeal in behalf of a sectarian hobby, become shaken in their minds, and imagine that after all the doctrine of infant baptism is on a very doubtful basis. The consequence is the ordinance is often neglected or denied to their children. Let such persons be

assured that God has commanded nothing in vain, and that if neglect of the rite of circumcision in the old time was punished by a cutting off of the child from the privileges of the covenant, so we may reasonably conclude that no parent can neglect the baptism of his offspring now and be blameless.

CHRISTIAN SCIENCE.

MR. EDITOR,—I cannot express the feeling of pain experienced on reading your article which appeared some time ago, entitled "Priests of Science." As one strongly set for the defence of the truth, and at the same time a student of science, I cannot but differ from your view, *to cito*.

Your position seems to be that, because there is higher truth than that of science—the Atonement, for example—that it is useless and unnecessary for a preacher of the Gospel to be versed in science. I do not intend to show how such a view as you have taken up tends to drive off many of the purest and gentlest scientific spirits from religion. I believe this can be successfully established. Neither is it needed that I should point out the great assistance of scientific knowledge as a means of illustration, when such great preachers as Arnot and Guthrie demonstrated it so clearly in their practice. It is further a fact of the commonest kind that such habits of mind as clearness, exactness and definiteness, as well as succinctness of expression, combined with fulness of statement, are cultivated by the study of science; and who does not know that these are qualities which the people of the present day are insisting on on the part of those who occupy the pulpit? I desire rather to show in a few lines that acquaintance with science by our ministers, and the compulsory study of certain branches of science by our students for the ministry are greatly needed in our time. To begin with, as they say in the schools, for a true soteriology a true anthropology is needed. The tyro may see that the view held by any one as to the physical, mental and moral constitution of man will largely influence his theology. The origin and natural history of man, the questions of heredity, mental growth and primary bias, the relation of the brain to thought, the connection of body and spirit, the question whether life-force comes under the laws of the conservation of energy, the change death effects on the body and on the mind—these and many like them are fundamental questions—are living questions—to the man who will either interpret the Bible aright, or preach a Gospel sermon effectively. I venture to say that the answer to these questions given after a certain manner will make it impossible for the man who so answers to preach another sermon, or for the auditor who so concludes to endure evangelical preaching.

Now with all the reading-rooms of our libraries and Mechanics' Institutes, from Halifax to Winnipeg, teeming with quarterlies and magazines constantly enunciating a variety of views on these topics; with our newspapers abounding with extracts from these; with active and acute leaders of thought by lecture and in society dealing with these subjects, and certain others moreover answering these questions in a way to give a philosophic basis for their licentiousness, how can the man who has bandaged his eyes and stopped his ears to exclude the facts of Biology, Chemistry and Physics adapt his preaching to men who may be bringing scientific considerations, true or supposed, against everything he says, and whose knowledge of his ignorance prejudices them against him. The same line of thought might be pursued as to Inspiration in regard to the teachings of Geology, as to miracles in relation to natural law, and as to certain bearings of the revelations of the microscope and telescope upon some questions of Theology. If any one doubt whether there be this absorbing and wide-spread interest in the class of questions named, let him look at the remarkable spectacle of the Christian world devouring such a book as Drummond's "Natural Law in the Spiritual World," or at the same thing among the higher class of minds in relation to the "Unseen Universe." Dr. Flint is hardly a writer to be charged with knocking down "men of straw," and yet much of his admirable work on Theism, and a dozen of his appendix notes in succession deal with these questions. The *British and Foreign Evangelical Review* is, as its name implies, an earnest advocate of orthodoxy, and yet in the last number, that of July, three if not four out of eight articles are on Evolution and kindred topics. In the last number of the *Southern*

*Presbyterian Review*, not less than four out of the seven articles are on the class of subjects under notice. Surely, while no Christian scientist could for a moment advocate preaching science in our pulpits, it needs no further argument to prove that if the young preachers in our colleges are to be able to present the truths of revelation forcibly and effectually to a generation flooded with Agnostic, Materialistic and Positivist opinions that strike at the very foundations of faith, they must be acquainted with these opinions. As I am not in the habit of reading the long letters of others sometimes appearing in newspapers. I do not wish to fall into their error by writing more.

GEORGE BRUCE.

Manitoba College, Winnipeg, Sept., 1885.

[Professor Bruce's energetic protest needs no rejoinder. To the position he assumes the article to which he refers was not antagonistic, nor meant to be. It dealt with the arrogant pretensions of certain "Priests of Science" who affect to ignore all other lines of thought except those belonging to their own chosen department. If the student of Theology can master some of the problems of science, well and good; but he ought by all means to be what a professor of a by-gone century described, "a proficit theologian."—ED.]

HOME MISSION WORK.

MR. EDITOR,—The great question is: Shall the money raised by the whole Church be placed at the disposal of the mission stations and permit them to decide by a vote every six months or a year whether they will "hire the missionary over again or put him away," as they express it, or shall the Church have a voice through its Presbyteries or other agents how its moneys shall be expended? Common sense would suggest the latter. The Congregational Church saw so clearly the folly of placing their money at the disposal of small, divided societies that they have appointed an agent who has a voice in both appointing the missionaries and disbursing the money; and without his sanction neither missionaries nor money can be employed. We may call this Episcopacy or any other name we care; but it is common sense. I will give one case which may be considered a representative one, as an example of the way in which our money and missionaries are employed: A missionary was employed on an extensive field. His most remote appointments were sixty miles apart. The Home Mission Society paid one-half the salary. The field raised the other. At the end of two years a deputation of Presbytery visited the field and held a meeting at the most central point. The few who attended the meeting represented not more than one-eighth of the number attending the services, or paying one-eighth of the salary. The missionary was asked to retire. The people were questioned as to how they liked the missionary, and a vote was taken and the missionary was hired over for another year—as the people expressed it—or re-appointed, as the delegation expressed it. If this practice is continued the people will, after a time, be slow to contribute to the Home Mission Fund.

The scheme which I would propose has been practised by the Cumberland Presbyterian Church in the United States for the last fifty years with the most satisfactory results. The representative elder, instead of being a mere figure-head as with us, is a real power both in his congregation and Presbytery. He goes to Presbytery instructed by his congregation and empowered by them to look after their interests in the appointment of their minister. The Presbyteries assume the whole responsibility of the supplies. This system is more flexible than what is called the Methodist system, and equally effective, and it is thoroughly Presbyterian. This system might be applied with great advantage to all our Home Mission fields and vacant congregations. No extra church machinery would be needed. The Home Mission Committee as now constituted, being made up of representatives from all the Presbyteries, could apportion the missionaries to the several Presbyteries according to their requirements. The Presbyteries could, with the aid of their representative elders, make the appointments in an intelligent manner. The appointments should be revised at least once every year, oftener if necessary.

A Presbytery should translate a missionary to another field at any time if it should be seen that from any cause the work was not prospering in his hands. A minister might be re-appointed to the mission field as often as the Presbytery might deem advisable. Settled

charges would not be interfered with. Any congregation might become a settled charge when prepared. The following would be some of its advantages: Every congregation would be supplied with the ordinances, and every minister would find employment. Any minister who should find "his usefulness gone," as is the case with so many ministers without any fault of their own, could find employment without engaging in this candidating which is the curse of the Church. Any congregation that has an unacceptable minister could be relieved without starving him out—which, revolting as it is—is the only way a separation can be effected.

To devise any scheme that will be equally applicable to wealthy congregations in cities and weak, divided mission stations, is utterly impossible. The Presbyterian Church in the United States has long ago recognized this. In the East it is like our own, largely congregational. In the Home Mission field in the West, under what is called the stated supply system, it is practically episcopalian. The district missionaries do practically the work of bishops in the English Church. We have likewise two systems; but the dividing line is in the wrong place. The line is the ability to pay \$400. Those below the line are practically congregational. They have the power of hiring their ministers or putting them away as they please, a privilege which a city congregation, paying \$4,000 a year, does not possess. According to the scheme here proposed, it will simply be the duty of Presbyteries to see that all unsettled congregations are under pastoral care and supplied with the ordinances till they are ready to call ministers.

I have simply indicated the direction in which the changes should be made. I may enter more into details again.  
D. McNAUGHTON.

#### HELP FOR THE WEAK WANTED.

At a meeting of the Board of Managers of the Presbyterian congregation at Broadview, Assiniboia, N.-W. T., on motion of the Secretary, Mr. Charles Riach, the following appeal on behalf of a deserving cause was forwarded to us for publication.

We desire to express our grateful thanks to the ladies of the congregation who exerted themselves so much towards making our bazaar successful, to the ladies belonging to other congregations who kindly assisted them in preparing so many useful articles, to friends and relations at a distance, to all who patronized the bazaar with their presence. We congratulate ourselves on the ready response given by all towards so praiseworthy an object. Feeling encouraged by the support given us at this time, we would earnestly entreat all Presbyterians among us to come forward and join our ranks so that we may be more united, and, therefore, be better able to carry forward the banner of love we profess to follow.

Surrounded as we are by so many of our fellowmen who have got, we are sorry to admit, little or no knowledge of a Saviour in Christ Jesus, we pray God that the time may soon come when He shall be given the heathen for His heritage, and the uttermost parts of the earth for His inheritance.

Seeing that our own endeavours have been, in the good providence of God, so richly crowned with success, is there no lesson that can be learned from it to still further promote our endeavours to give our esteemed pastor that support he so well deserves, strengthening his hopes with the assurance we have at our command in waiting regularly on his ministry? Most of you are more familiar with the drawbacks connected with this sphere of labour than I am—surrounded on the one hand by the large Indian Reserve, while on the other it would seem as if settlers inclined to keep back at some distance from this line of Reserve. Are we to remain waiting for a more convenient season? As a branch of the Presbyterian Church of our fathers we are compelled to move forward. Much as we have done more must be accomplished if we are to maintain ordinances here. Now is there no way, then, that we could bring our almost isolated situation before the Church at large? Sensible as I am that we are getting our share of aid in a collective form from the funds raised by our Church, yet, I think, the peculiar circumstances of this place only require to be made known to the members of the Presbyterian Church generally when we shall be placed in that position financially that we can carry on the work we have been called upon to perform.

Let us, then, be earnest and bring this matter under

the immediate notice of all Presbyterians here and elsewhere, asking their individual influence in our behalf, telling of the horrid superstitions of which we have been eye-witnesses in this very town and that, too, in the name of religion on the part of our benighted neighbours. We refer with gratitude to the happy relations subsisting between our respected minister and that noble soldier of Jesus Christ, Rev. Mr. McKay, the Presbyterian minister stationed on this Reserve. Can I believe, then, that the people of Canada, who have shown of late to a civilized world their determination to have law and order maintained in sending forward the very flower of their youth to battle with the rebellion, will see us left as we are, unable to wield that influence our cause demands for the sake of a few hundred dollars? Let every one of us do his utmost to bring this matter before the Church at large. Then sure I am that we shall have such a response as will place us in a position where we can survey the enemy and thereby will be ready to meet every assault. God grant that we may bear aloft the flag of freedom in our Lord's service with such courage and humility that sceptics may be given no quarter for assault, that careless ones may pause and think of their souls salvation, that all will look on and say, "See how these Christians love one another," and that we may in the strength of our Lord and Saviour Jesus Christ walk through this life so that when we die we will have the welcome given us "Well done, good and faithful servant, thou hast been faithful over a few things; I will now make thee ruler over many things. Enter thou into the joy of thy Lord."

Mr. McWhimmed moved that this appeal be sent to THE CANADA PRESBYTERIAN with the hope that some individuals or congregations who have the means will consider our case. Also that all Presbyterians in the community be advised accordingly.

#### TERM SERVICE IN THE PASTORATE

MR. EDITOR, "Knoxonian," in a late number of THE CANADA PRESBYTERIAN, sets out the idea that a definite term of service in the pastorate would be a remedy for the "unrest" that prevails in many of our churches. Now as this "unrest" is very frequently caused by the present life-term system, the probable effect of a change is a fit subject for discussion. There would be nothing revolutionary in the change, as the principle is in active operation in the Church at the present time. I allude to the practice of vacant charges sometimes engaging a minister for six or twelve months for a specified sum to discharge for them all the duties of the pastorate, and I am not aware of any church court ever having condemned the practice. If such is right and proper for one year's engagement, where will the harm arise in a six or eight years' term? I cannot find anything in the form of church government adopted by the Church after the Reformation as to the length of term that was to exist between pastor and people, and the supreme authority, the Scriptures, is silent on the subject. Therefore there is just as much authority for the short as there is for the long term service. The latter has gradually grown to be the system adopted by the Church, and, had it not been abused, it might have continued for generations to come. But when we find ministers taking all the advantages of the short term system—inasmuch as they resign their charge when they think they can better themselves, while they want to hold the people bound to keep them as long as they choose to remain—no wonder this jug-handled arrangement causes "uneasiness and unrest." The pastoral engagement is often entered into when the parties are almost entire strangers to each other. As might be expected there is sometimes found, as in the marriage state, an incompatibility of temperament between them, without either of the parties being much to blame. When such is the case, the cause of Christ and the spiritual well-being of both parties will be best secured by separation; but let the severance of the tie be as free to the people as it now is to the minister. This would be accomplished by the short term system. The cry of vested rights and privileges will no doubt be raised, but have the people no rights or privileges that should be respected? Is the temporal well-being of the minister of more importance than the spiritual well-being of a whole congregation?

It is amusing to see how "Knoxonian," all through his article, ascribes all the "uneasiness and unrest" and the causes thereof to the people, or a small portion of them. He apparently cannot see that ministers are

ever to blame. They are all "earnest and faithful," which is just as wide of the truth as his bold assertion that the term service would intensify instead of curing the evil of "unrest."

To relieve the mind of "Knoxonian" of the horrors of seven hundred calls every five years, permit me to suggest a scheme by which such evils would be avoided:

1. Let present engagements remain.
2. When a vacancy occurs let it be filled by a call in the usual way, only simplify the process by which it is brought about.
3. Let the engagement be for a specified time, say six or eight years.
4. Let the minister be ineligible for any other charge during the said term without the free consent of the people over whom he has been placed.
5. Let Presbyteries sustain no call unless the people and candidate have had at least one month's experience of each other's suitability.
6. Six months or one year previous to the expiration of the term, let a congregational meeting be held and a majority of members voting for re-engagement, the minister consenting thereto, with the sanction of the Presbytery, the whole matter would be settled for another term, there being no necessity for a new induction.

Had these or similar rules been in operation, Presbyterians would not have had to blush and hang their heads for shame, caused by the unseemly proceedings in two of your city churches lately. The advantages that both parties would derive from the short term system are so obvious that I shall not take up your space at present by enumerating them. C by the careless or slothful those who endeavour to feed their flocks for all time to come with what little learning they received at college would have cause to fear the change.  
EQUITY.

King, Sept. 21, 1885.

THE Rev. William Arnot, speaking on the subject of Temperance, said: People tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. In my ministry I meet the horrid fruits of these whiskey shops. I see that men and women are perishing in these pit falls. The number of the victims is so great that it overwhelms me. My brain is burning, my heart is breaking. The Church is asleep, and the world too: and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men than be unfaithful in the judgment of God.

WHETHER the present inhabitants of Shakespeare's birth-place have inherited a liking for theatricals it might be difficult to determine; but it seems plain that many of the people of Stratford-on-Avon have a childish fondness for histrionic display. The place would prove an El Dorado for the average American circus. If the reader should ask why? Thus: St. James's day was curiously observed at Stratford-on-Avon. There was a choral celebration of the Communion at half-past six a.m. In the afternoon a cricket match took place between the clergy and choir and the congregation. Afterwards there were prizes for the heaviest baby baptized within two years at St. James's Church, and for the member of the congregation who could make the ugliest face. And then the clergy and choir, surpliced, walked in procession singing hymns.

HERO-WORSHIP has not died with the Sage of Chelsea, as the following extract from a Scottish contemporary will show. The birth place of Thomas Carlyle has become what Mr. Froude predicted it would, a place of considerable interest to tourists from all parts of the world. Last summer over 700 admirers of this "one of Scotland's best and greatest" journeyed to Ecclefechan and inspected the little room in which he first saw the light; and already this year the number of "pilgrims" has reached over a total of 400. The visitors' book shows that people this year have come from many parts of England, Scotland and Ireland, from India, Canada, the United States and New Zealand. Carlyle's grave in the churchyard adjoining is perhaps of even more interest than his birth-place. It and the graves of his father, mother, his sister Margaret and his brother John, who lies nearest to him, are within one enclosure. The plain headstone which has been put up to his memory has inscribed upon it the name of John as well as his own, and, having regard to the love which the two brothers had for each other, it seems fit that it should be so.

# Pastor and People.

## MODERN UNBELIEF.

BY THE REV. PRINCIPAL MACVICAR, D.D., LL.D., MONTREAL.

Various methods are employed by unbelievers in propagating their views, and more especially there is a preference shown for elementary and higher education being made intensely secular, and for teachers and professors who ignore the voice of God in revelation. Unfortunately, these enemies of truth are, in many instances, aided by the exercise of a spurious liberality, or by the power of sectarian bigotry, making it impossible for the Churches to agree among themselves upon the elements of Christian instruction which should be included in the work of public educational institutions.

Advocates of the old sensualistic philosophy of France are now engaged in degrading man to the level of the brutes, in persuading him that he was the offspring of creeping things, all body, and no soul. Materialists, Positivists and Pantheists all agree in confounding physical, moral and spiritual laws, thus sapping the foundations of morality as well as of religion; while another school of thought professed to regard all forms of religion as having the same origin, being simply the product of the human mind, by a process of natural evolution. Thus everything that was divine and truly distinctive of Christianity was ignored. The enthusiastic disciples of this philosophy lived and moved in a sort of incandescent fog of liberality, and delighted in vague meaningless statements about science, æstheticism, agnosticism, and the like.

Sceptics were roused to do their worst by the very success of the Gospel, whose progress during the last century had been unprecedented. With increased facilities for disseminating truth Christianity has infused its spirit, more or less, into the literature and science of all the great progressive races of the world.

Among the triumphs of the truth may be instanced the abolition of slavery, the reformation of the criminal codes of the civilized nations, the elevation of woman, the observance of the Lord's Day as a season of rest, the establishment and direction of educational and humane institutions of every description, the improvement of international relations, lessening the horrors of war, and teaching nations to settle their quarrels by rational arbitration.

In view of such triumphs it was not surprising that the enemy was busy in propagating unbelief. With regard to the question, viz., the best method of counteracting modern unbelief, the answer was: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, could accomplish this task.

1. We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld, for truth accurately formulated and earnestly proclaimed was the proper antidote of error. But more than dogma was needed. Men might be sound and at the same time cold and dead; and a wavering, theorizing, dead ministry was unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost were the most effective in banishing it. Hence the duty of all believers at this time to be earnest and importunate in prayer that God would call and inspire with heroic faith and courage a great army of strong men, who, with honesty of purpose and personal conviction of the truth, would beat back the advancing hosts of unbelief: men who are not set upon lofty, sacerdotal pedestals, and who do not require to expend their energies in maintaining ecclesiastical forms and dignity, and who, without any feigned condescension, can come down to the homes of the people in the true spirit of the Master, to seek and to save the lost.

2. To meet prevailing unbeliefs, we required critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needed much sanctified skill and learning. The Church must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great universities of the world, but rather by enabling them to participate in the life and culture of those institutions, and to be fully acquainted with the investigations and discoveries of the age.

3. We required more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability were laid, and where persons were fortified against the deadly assaults of unbelief.

4. The spirit of Christianity must be infused more fully into colleges and all institutions for higher culture. There should be in all such places men who are not afraid or ashamed to call themselves Christians, and who can speak of Christ and Christianity, of the facts and principles of revelation, with as much naturalness and decision as others talk about the "trata of the earth or the stars of heaven."

5. We required to put forth missionary efforts commensurate with the wants of the world.

6. The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake are characteristic sins of Christendom at this moment.

In combating unbelief, men must learn that the strongest parts of their creeds were those which they held along with all Christians, and the weakest parts those which they held alone. The unity of the mystical body of Christ must be maintained. It must be unmistakably apparent that they were all one in Christ, with one heart and one mind, pleading for the presence and the power of His Spirit, that when the victory was gained, as assuredly it would be at last, all the honour and glory might be to His name.

### SLEEP.

"So He giveth His beloved sleep.

He sees when their footsteps falter, when their hearts grow weak and faint;

He marks when their strength is failing, and listens to each complaint;

He bids them rest for a season; for the pathway has grown too steep,  
And folded in fair green pastures, "He giveth His loved ones sleep."

Like weary and worn-out travellers that sigh for the day light's close,

He knows that they oft are longing for home and its sweet repose;

So He calls them in from their labours ere the shadows at ead them creep,  
And silently watching o'er them, "He giveth His loved ones sleep."

He giveth it, O so gently! as a mother will hush to rest

The babe that she softly pillows so tenderly on her breast.

Forgotten are now the trials and sorrows that made them weep;

For many a soothing promise, "He giveth His loved ones sleep."

He giveth it! Friends the dearest can never thus soon bestow;

But he touches the drooping eyelids and placid the features grow;

Their foes may gather around them and storms may aroun' them sweep;

But, guarding them safe from danger, "He giveth His loved ones sleep."

Weep not that their toils are over; weep not that their race is run;

God grant we may rest as calmly when our work, like theirs, is done!

Till then we would yield with gladness our treasures to Him to keep,

And rejoice in the sweet assurance, "He giveth His loved ones sleep."

### LAW, DEATH- GOSPEL, LIFE.—II.

Sin, by occasion of the resisting command, breaks out the more fiercely. Hence the law is only the occasion, and sin dwelling in us is the cause, as the shining of the sun is the occasion why a dunghill sends forth its filthy savour; it is the corruption and putrefaction therein that is the cause; so here the light of the law shining and discovering sin and duty is the occasion of sin's irritation and increase; but corruption itself is the cause.

The man that is under the law, joined to it as his head, hath no strength for his work, and the law gives him none and so he cannot live unto God; but the believer can say, "In the Lord have I righteousness and strength." Others have no strength to produce spiritual actions; sin domineers over them, and they have no ability to shake off the yoke of sin, their strength being but weakness. The believer has strength in his Head. "All things are possible to them that believe." Oh believer, be strong in the grace that is in Christ. Oh, it is strange, the grace that is in Him, is in thee, as the life that is in the heart is in the toe, the foot, the utmost members! There is a communication of vital strength and influences from the heart and the head to all the members. The believer's grace is in Christ; and the grace in Christ is in the believer. Here is a mystery to the world; but yet that mystery is wrapt up in that word, "Be strong in the grace that is in Christ Jesus"; "My grace shall be sufficient for thee, and My strength shall be perfect in thy weakness."

In Christ, his new Head, he hath liberty. Under the law the man is under bondage, severe bondage to the command of perfect obedience upon pain of death and damnation, and so under bondage to the curse of the law, and fear of God's everlasting wrath, and therefore he can do nothing. He hath neither heart nor hand to serve God; but in Christ he hath liberty. "If the Son make you free, you are free indeed." This is the glorious liberty of the children of God, begun in time, whereby they are not in case to live unto God. Now he is at liberty to serve spiritually, hopefully,

acceptably. "His labour shall not be in vain in the Lord." "He is accepted in the Beloved."

Our Head having performed perfect obedience, the whole body is reputed as having done it. His doing is ours, because we are in Him, as our Head, "accepted in the Beloved." Oh, what sweet liberty is here! What a sweet foundation for spiritual and acceptable service and living unto God!—*Ralph Erskine.*

### WHAT WE OWE TO FOREIGN MISSIONS.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory forever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words it never occurred to him, while coming among the Bechuans, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast of course—a man would be worth little for missionary enterprise if he were not thus at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the Gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.—*London Times.*

### SET THE YOUNG MEN TO WORK.

In an article on the relation of young men to the work of the Church, the *Nashville Christian Advocate* says: "The modesty that is often the accompaniment of merit prevents young men of the finest quality from thrusting themselves forward. It is only when the conviction of duty is very powerful that they will come to the front with the offer of volunteer service. So unusual is it in some localities for a young man to exhibit openly a desire for earnest and aggressive Christian work, that the moment one does manifest such an aspiration and purpose it is said on all sides: "He is called to preach." The idea of a truly earnest and active Christian life on any other basis seems to be inconceivable to some persons. The conservative principle, carried to an extreme in this matter, becomes harmful to the Church. It drags along in the well-worn ruts of a changeless routine. There is no infusion of fresh blood, no accession of new force. Conservatism is pushed to such lengths that it comes to pass, as the dull decades sweep by, that little or nothing is left to conserve. Deeply sunken in this my road, there is just strength enough left for chronic grumbling, but not enough to pull out or prize out and make a new departure.

The pastor who knows how to enlist, organize and employ the young men of his charge has learned one of the secrets of success in his high vocation. But how to do this is the question that many will ask—a question more easily asked than answered. But we offer our suggestion:

Put them to work. Simply that; put them to work. You want the dignity and wisdom that belong to age and experience in official position, and you want also energy and enthusiasm. An infusion of young blood into an official board may give new life to the whole body. Among young men who have been truly converted you will find some who possess force without forwardness, who combine the modesty that becomes their years with the merit that qualifies them for efficient official service. This sort of young man will not push himself; but may be safely called upon to help carry the burden of official service.

An effort is being made to raise \$5,000 to procure an annuity for the widow of Paxton Hood, who is left in narrow circumstances. Mr. Samuel Morley heads the list with \$250.



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TORONTO, WEDNESDAY, OCTOBER 14, 1885.

WE see it stated that Mr. George Munro, the well-known publisher of New York, whose liberality has more than once gladdened the heart of Dalhousie College, has decided to endow a chair of Ethics in that institution, and that Mr. Robert Murray of the *Witness* will be appointed Professor. We hope both of these things are true. Mr. Munro is a princely giver, and when he has a few thousands to spare he always remembers his native Nova Scotia. We wish some of the other Canadians who have made fortunes under the Stars and Stripes would follow Mr. Munro's example. Of course, a Canadian who has made money in the States should support the Church there with which he is connected, as Mr. Munro no doubt does quite liberally; but it is a nice thing to see a rich man send some of his spare cash to his old home. As regards Mr. Murray, we hope he may get his professorship and every other good thing he wishes to have. If our genial friend sees his way clear to *descend* from the chair editorial to the chair professorial, we have no doubt he will teach the young Blue-noses sound ethics. It always gives us pleasure to see a good brother of the quill offered a good thing, whether he takes it or not.

PROFESSOR GREGG's opening lecture in Knox College gives us a foretaste of the "History of Presbyterianism" which he is writing. Some of the literary qualities that we predicted would be found in the history may be found in this lecture in a marked degree. The first thing that strikes one in reading the lecture is that a vast amount of time, labour and patience must have been expended in gathering the material. The facts and figures are there gathered from every section of the Dominion between Nova Scotia and British Columbia. It would be almost a miracle were there not a few mistakes, and yet we venture to say that all the critics in the Dominion won't find more mistakes than may be counted on one's fingers, if they find any at all. Perhaps the next thing that strikes one is the admirable arrangement of the matter. You know just where the Professor is all the time, and he is never in a fog. While the arrangement as a whole is admirable, each paragraph, in fact every sentence, is clear as noonday. You start with the traveller of 1817 across the Continent and find him a most entertaining companion who never utters a turgid or foggy sentence as he describes the Presbyterianism of those early times. The traveller of 1885 who takes you from ocean to ocean and describes the Presbyterianism of to-day is equally entertaining and instructive. The lecture was a rare treat for every Presbyterian; but must prove specially good reading for the old people who remember many of the events and persons described.

THERE will be no brighter page in the history of Presbyterianism in Canada than that on which is described the efforts made by our Church in Manitoba and the North-West. Of late years we certainly have done something to atone for the neglect of the Presbyterians in that region in the early days. The facts are well stated by Dr. Gregg in his opening lecture. Referring to the North-West, he said.

But the trial which the Red River colonists felt most keenly was their long-continued destitution of religious ordinances conducted by ministers of the Presbyterian Church, to which they belonged. One of the great inducements by which they had been led to emigrate from Scotland was the promise of a minister to accompany them. But for forty years, notwithstanding repeated applications and petitions to the ministers in Scotland, to the heirs of Lord Selkirk, and to the Hudson Bay Company, no Presbyterian minister was sent. The first minister of their own Church who ever set foot in the Great North-West was the late Dr. John Black, of Kildonan, who was sent chiefly through the exertions of the late Dr. Robert Burns and the Missionary Society of the students of Knox College.

Now mark the contrast:

At present, there are in Manitoba, and other parts of the North West, not fewer than fifty-eight ordained Presbyterian ministers, besides thirty-six probationers, students and catechists having charge of eighty congregations, and of mission fields, in connection with which are more than 250 points at which services are held. There are now twice as many ordained Presbyterian ministers in the North-West as there were in the whole of British North America in the year 1817. A Presbyterian College has also been established at Winnipeg for the training of additional ministers as missionaries.

Our young Church has reason to be thankful for many things; but for nothing more than for the work we have been honoured to do in this new part of the Dominion. The foundations of a great country are being laid there and we are doing our share by preaching the Gospel at 250 points. That is our contribution to the future prosperity of the country, and it is a good one. Nobody sends a better. As the settlements increase we must increase the number of points. Ere long the new college will make itself felt in this work.

THE most telling blows given to the enemies of orthodox Christianity are often dealt by laymen. We have seen nothing better in this line than a speech recently delivered at a public dinner by Mr. James Russell Lowell, ex-Minister of the United States to England. Some sneering allusions to orthodoxy had been made by previous speakers and Mr. Lowell took up the cudgel and struck the modern scoffers in this style:

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

No professor of Apologetics ever put the point any better than that. These men who try to destroy Christianity take good care they remain in a land in which the influence of Christianity has made their hides safe. Hear Mr. Lowell again:

When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, manhood respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views.

These ten miles square have not been found and are not likely to be, and the sceptics will in the meantime remain in Christian countries and enjoy the blessings which Christianity confers upon society while they do all in their power to undermine the Christian system. Mr. Lowell adds:

So long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

Our neighbours might do a much worse thing than give Mr. Lowell a chair in Apologetics in one of their many colleges.

**PRESBYTERIANISM IN CANADA—PAST AND PRESENT.**

DEPARTING slightly from the academic usage, Professor Gregg, instead of taking as the subject of his inaugural lecture at the opening of the present Session of Knox College some theme of an abstruse nature, selected a historical subject. While no doubt the exhaustive and formal discussion of some important doctrine, or a phase of speculative thought, may be eminently proper and much relished by the students

and the many representative ministers belonging to the city and from a distance, it is observable that a large number of those engaged in business pursuits and their families invariably attend on these occasions, the seating capacity of Convocation Hall being taxed to the utmost, it is wise to make an occasional incursion into other and less recondite realms and thus secure a more general interest. The subject of Dr. Gregg's lecture and its method of treatment were quite appropriate to the occasion and interesting to the entire audience. It secured, as it deserved, the closest attention. It was clear, concise and methodical. He compressed into moderate compass the results of much painstaking and laborious research. The law of proportion was strictly observed, no part of the vast field was overlooked, and no part received undue prominence. In structure, style and spirit it was a model of what a historical lecture should be.

The first trace of Presbyterianism on the North American Continent is suggestive. Its pioneers came neither from Scotland nor Ireland, but from France. A company of Huguenots, headed by Lieut.-General De Monts, settled in Acadia who worshipped God in freedom according to the solemn and simple forms of the Presbyterian Church. Many of the best and the worthiest in France embraced the Reformation doctrines; but bigotry subjected them to persecution and exile. Is the faith of the Huguenots a thing of the past, and have their history and its sublime lessons no meaning and no monition for the French-speaking people on both sides of the Atlantic to-day? May not the good seed of the Word sown by the De Monts colony yet reappear on the Continent in an abundant harvest?

The contrast between the numerical strength of Presbyterianism in 1817 and the present year is very striking. From the small beginnings of the former period and the expanding growth of to-day those attached to the Presbyterian Church have good reason to thank God and take courage. In a review of the past it might, under certain circumstances, be profitable as a guide for the future to note the failures, the mistakes and the remissnesses that a candid survey might make apparent, but even the critic strenuously resolved on the discovery of flaws would, in spite of himself, find his heart beginning to glow with enthusiasm as he recalled the many excellent men who self-denyingly gave themselves to the apostolic work of going everywhere preaching the Gospel to the scattered remnant, founding churches and ordaining elders in every place.

These devoted men, who laid the foundations of Presbyterianism in the Provinces by the sea in the Lower and Upper Canadas of former times, did their work as ever "in the Great Taskmaster's eye," with but slim hope of earthly recognition and slimmer expectation of adequate earthly support. They did their work well. They laboured abundantly, and other men have entered into their labours. Through the whole extent of the older Provinces, the names of these early labourers in the Gospel field are still mentioned with kindly remembrance, and numerous are the instances recited of amiable traits of character, pithy sayings that dwell in the memory, good deeds accomplished, privations endured and struggles heroically and uncomplainingly borne by those who left the impress of their Christian personality on the early settlements of Quebec and Ontario.

The contrast between Presbyterianism past and present shows the wondrous vitality and adaptiveness of the system. Its success on this Continent is ample evidence that it is not circumscribed by geographical boundaries, that it is not the religion of a clan or race. It can go wherever the Gospel is destined to go, and that is throughout the world. They would, however, misunderstand the meaning of this success who make it a matter for vainglorious boasting, or pharisaic exclusiveness. In a most commendable spirit the lecture closed with the following reflection to which every true Presbyterian will heartily say amen:

Surely a comparison of the state of things in 1817 and in the present year is well fitted to awaken profound gratitude to God for the great things. He has wrought for and by our Church, and to encourage us to prosecute our work with increasing vigour in this land, and also to carry on in other lands the missionary undertakings in which we have been permitted to engage, and which God has abundantly blessed; and ought we not to feel deeper gratitude and increased encouragement from the fact that the growth of our Church has not been achieved at the expense of other Evangelical Churches, but that, on the contrary, they have simi-

early grown and prospered in this land by the blessing of the one great Head, of whose mystical Body we are all members?

In the brief but judicious address by the learned Principal there were two very gratifying announcements made. One related to the increase in the number of students training for the work of the ministry at Knox College, and the resolution of the College Board and Senate defining the duties of the chair to be added to those existing. For year the growing importance of Homiletics, and the remarkable success with which, under serious disadvantages, this branch of sacred study has been taught, have been fully recognized. As the Principal truly remarked, the teaching of Church History, Homiletics and Pastoral Theology was more than one man could adequately undertake, but the erection of a chair devoted to those branches is an important step in the right direction. When the Principal stated his opinion that the principal business of college life was study, it was quickly responded to with applause, showing that the young men are wide-awake and of the right stamp. Their friends wish for them an agreeable and profitable session.

## Books and Magazines.

**THE LIBRARY MAGAZINE.** (New York. John B. Alden.)—An attractive table of contents is presented in this issue. The most noteworthy articles appearing in the leading English magazines are here reproduced.

**OUR LITTLE FOLKS AND THE NURSERY.** (Boston. The Russell Publishing Co.)—The October number begins the sixth volume of this delightful magazine for the little folks. The reading matter is excellent and the engravings are of the best.

**MIND IN NATURE.** (Chicago. The Cosmic Publishing Co.) This new magazine, specially devoted to the cause of psychical, medical and scientific inquiry, numbers among its contributors several very distinguished writers. The October number contains a variety of articles on topics of surpassing interest to all in any degree acquainted with the speculative thought of the day.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto. The Canada Educational Monthly Publishing Co.)—The autumn days have come; the schools have been re-opened; the colleges have thrown wide their portals to welcome ingenious youths bent on the pursuit of learning, and now the educational magazines appear re-invigorated. *The Educational Monthly* for October presents its learned readers with a choice selection of good and useful papers. The Rev. Principal Grant opens the number with a stalwart article on "The Best Possible Education." This is followed by "The German Schools," and D. A. O'Sullivan, LL.B., proves himself a good mentor to young men at college. The department devoted to School Work is well filled and its contents have been prepared with care. The Editor in a fine spirit pleads earnestly for religious and moral training in our schools.

**THE CENTURY.** (New York: The Century Co.)—The interesting series of papers on the American War are continued by writers who took part in the struggle; this month they largely illustrate the career of General Grant. "Riverside Park" is the subject of a paper by William A. Stiles, copiously illustrated. Other illustrated articles of the October number are: Lieutenant Schwatka's second and concluding paper on his explorations in Alaska, Mrs. Lizette W. Champney's description of "The Haunts of American Artists," profusely illustrated with pictures of country studios; and Mr. Howells' "Tuscan Cities," illustrated with numerous etchings by Pennell. A portrait of the late Samuel Bowles, the famous editor of the *Springfield Republican*, is the frontispiece of the number. His career is described by George S. Merriam, in a paper entitled, "A Study in Independent Journalism." Principal Grant, of Queen's University, Canada, writes a timely paper on "The Canada Pacific Railway." "Zweibak: Being Notes of a Professional Exile," is an anonymous paper of clever observations on human nature. Brander Matthews contributes the short story of the number. The serials the ninth part of Henry James's "Bostonians," Poems of distinctive merit, the "Open Letters and Topics of the Time" complete an excellent issue of the *Century*.

## KNOX COLLEGE OPENING.

The forty-first session of Knox College was opened in Convocation Hall last Wednesday afternoon, the Rev. Principal Caven, D.D., presiding. The professors and examiners of the College occupied seats on the platform, as did also the Principal of Wycliffe College, and the Principal and several professors of McMaster Hall.

The Principal extended a cordial welcome to the students, and referred to the important work done by the College in the past, the steady increase in the number of students now, the necessity for the speedy and successful completion of the effort to secure the endowment of the institution, the steps taken to affiliate with Toronto University and the resolution of the College Board to obtain an additional professor.

Professor Gregg then delivered the opening lecture on "Presbyterianism in Canada, Past and Present." He began by stating there are several important epochs in the early history of the Presbyterian Church in British North America. One of these is the arrival in Acadia in the year 1604 of the Lieutenant General De Monts, himself a Huguenot, with a company of Huguenot ministers and members of the French Presbyterian Church. Another is the ordination in 1771 of Mr. Romcas Bruin Commenge as minister of the Dutch Reformed Church in Lunenburg, N. S., by a specially constituted Presbytery, which met at Halifax. This was the first meeting of a Presbytery, and thus the first ordination of a Presbyterian minister within the limits of the Dominion. Another important epoch is the organization in 1786 of the Burgher or Associate Presbytery of Truro, which was the first permanently-constituted Presbytery within the limits of the Dominion. Another was the organization in 1795 of the Presbytery of Pictou, which consisted of ministers and elders from the Anti-burgher or General Associate Synod.

In Newfoundland in 1817 the number of Presbyterians could not be accurately ascertained. The first minister was settled there in 1842, and at the present time there are only two Presbyterian congregations on the island, one at St. John's and the other at Harbour Grace.

The population of Prince Edward Island in 1817 might be estimated at 16,000. Of the Protestant inhabitants, the Presbyterians were the most numerous. They numbered about 5,000. They were, to a large extent, descendants of Scottish Highlanders, and still spoke the Gaelic language. For the supply of ordinances to the 5,000 Presbyterians living in different parts of the Island in 1817, there were only two Presbyterian ministers. In 1881 the Presbyterians numbered 33,831, having increased nearly seven-fold since 1817. They still constitute by far the largest portion of the Protestant population. At present there are twenty-three Presbyterian ministers in the Island.

To New Brunswick belongs this honour: that within its limits was established the first colony of Presbyterians, with their pastors, ever settled in the Dominion. It was in the Island of St. Croix, in the south-east of the Province, that De Monts, with French immigrants, including Huguenots, ministers and members of the Presbyterian Church, set up his viceregal throne in 1604. After the close of the American Revolutionary War a considerable number of Presbyterians came to the Province from the United States; but then and for a long time afterwards they were very imperfectly supplied with Presbyterian ordinances. In the beginning of 1817 there was only one Presbyterian minister in the whole Province. This was the Rev. Jesse Thomson, who came in 1816. During 1817 there came to New Brunswick a second Presbyterian minister Dr. George Burns who belonged to the Established Church of Scotland. He was the first minister of St. Andrew's Church, St. John, of which he remained pastor till 1831, when he returned to Scotland, became parish minister of Tweedsmuir, and afterwards Free Church minister of Corstonphine. He was a brother of the late Dr. Robert Burns, Professor of Knox College, and if I may be permitted to make a personal allusion, he was Moderator of the Free Church Presbytery of Edinburgh, when, along with the Rev. William King, of Buxton, I was licensed as a preacher of the Gospel.

In Nova Scotia the Presbyterians numbered about 25,000 in 1817. To this Province belongs the honour of organizing the first Synod in British North America. This was accomplished on July 3, 1817. To the same Province also the credit of establishing the first Presbyterian School of the Prophets is due. The famous Pictou Academy was established and its classes opened towards the close of 1817 with twenty-three students in attendance. Dr. Thomas McCulloch, minister of Pictou, was the chief teacher of this institution. Besides attending to his duties as the minister of a congregation, he taught logic, moral philosophy and natural philosophy. He also, at the request of the Synod, taught the Hebrew language and systematic theology. For conducting the theological classes he refused to receive any remuneration until some of his students were ready to be licensed. He then consented to receive £40 a year as theological professor. Such was the commencement of theological training in the Presbyterian Church in British North America. Since then there has been a wonderful progress in the number of theological colleges, professors and students in Nova Scotia and in other Provinces of the Dominion. The Presbyterians now number 86,288. At present the number of ordained Presbyterian ministers, including the professors of the theological college in Halifax, is about 100 in the mainland of Nova Scotia.

In 1817 there were about 15,000 Presbyterians in Lower Canada, with only three regularly-organized congregations, one in the city of Quebec and the other two in Montreal, St. Gabriel Street being the first. At the present time Presbyterians in the Province of Quebec number upwards of 50,000. Instead of three congregations there are at present two Presbyteries in the Province with upwards of sixty congregations, besides a large number of mission fields and stations,

both among the French and English-speaking people. There are also in the Province two Presbyterian colleges—Morrin College in Quebec and the Montreuil Presbyterian College.

The number of Presbyterians in Upper Canada in 1817 might be estimated at about 32,000. There were only six Presbyterian ministers in the whole Province in the beginning of the year; but three others were added before its close. There was then no Presbyterian minister in what are now the cities and towns of Ottawa, Kingston, Belleville, Peterboro', Cobourg, Toronto, Guelph, Galt, London and Hamilton. In Brockville, formerly known as Elizabethtown, a Dutch Reformed congregation had been organized in the year 1806. The Moderator of the Consistory was Mr. Alex. Morris, grandfather of the Hon. Alex. Morris, ex-Governor of Manitoba. But the congregation remained without a pastor till the arrival of the Rev. William Smart in 1817. He was a native of Haddington and his parents belonged to the congregation of the well-known Professor John Brown, of Haddington. They removed while he was an infant to the city of London, where he became a member of the congregation of Dr. Alex. Waugh, and where he was ordained in the Scots Church, Swallow Street. The year 1817 was a memorable one in the history of the Brockville congregation, for in that year was completed the erection of a church, at the opening of which were present the Rev. Robert McDowall, of Frederickburg, the Rev. Mr. Bell, of Perth, and the Rev. Mr. Easton, of Montreal. The following is Mr. Bell's account of the opening of the Brockville Church: At eleven o'clock Mr. Smart began the public service with a short account of the object of our meeting, and spoke of the gratitude due to God that so many difficulties had been overcome and that a convenient church was now built. A hymn was sung by the congregation, and Mr. Smart prayed, after which Mr. Easton, of Montreal, preached a suitable sermon. During the interval we dined at the house of Mr. R. Easton. In the afternoon I preached for Luke xv. 7. The singing was very fine; but I was very sorry to see that instrumental music was introduced. In the morning, too, there was a Masonic procession, which I did not like. The congregation was numerous and respectable. Mr. Smart remained pastor of the Brockville congregation till 1849, when he resigned the charge. But for twenty-seven years afterwards he continued to preach on every opportunity offered. He died in 1876, in the eighty-ninth year of his age and sixty-sixth year of his ministry. The year before his death he had the satisfaction of being present at the consummation of the union of nearly all the Presbyterians in the Dominion and of marking the contrast between the state of the Presbyterian Church as he then witnessed it and that which he recollected seeing when sixty-four years before he came, a youthful missionary, to the almost unbroken forests and sparsely-inhabited settlements of Canada.

In the year 1817 there was no settled Presbyterian minister in Toronto, then the town or village of York. Here a congregation had been organized in 1810 by the Rev. John Beattie, of the Dutch Reformed Church; but it had no settled pastor, nor was any Presbyterian minister settled in it till 1823, when the Rev. James Harris, who came to York in 1820, was ordained pastor of Knox Church. But the town had been occasionally visited by Mr. McDowall, and in 1817 there came to reside in the neighbourhood another Presbyterian minister who occasionally preached in it. This was the Rev. William Jenkins, who originally came from Scotland and had laboured for several years as a missionary among the Oneida Indians in the State of New York. The township of Markham was the chief scene of his labours, which were also extended to Scarborough and Vaughan, and occasionally to other places between the Bay of Quinte on the east and the Grand River on the West. He died in 1837. He is remembered as an earnest preacher and faithful minister.

The lecturer then gave a sketch of the labours of the Presbyterian pioneers in the Niagara Peninsula and the movement which resulted in the organization of a Presbytery.

The Presbyterians in the Province of Ontario have increased from 32,000 in 1817 to 418,000 in 1881. Instead of nine Presbyterian ministers in 1817, there are now 550 in the Province. There was no Presbyterian college or college of any kind in Upper Canada in 1817. Now, besides numerous other colleges, literary, medical and theological, we have in connection with the Presbyterian Church the University of Queen's College, Kingston, and Knox College, Toronto.

Then followed a brief account of the Selkirk settlement on the banks of the Red River in 1812.

The first minister of their own Church, he said, who ever set foot in the great North-West was the late Dr. John Black, of Kildonan, who was sent chiefly through the exertions of the late Dr. Robert Burns and the Missionary Society of the students of Knox College. For a short time, indeed, the want of a minister was to a large extent supplied by the services of a faithful ruling elder Mr. James Sutherland—who was authorized to baptize and to marry.

At present there are in Manitoba and other parts of the North-West not fewer than fifty-eight ordained Presbyterian ministers, besides thirty-six probationers, students and catechists, having charge of eighty congregations and of mission fields in connection with which are more than 250 points at which services are held. A Presbyterian college has also been established at Winnipeg for the training of additional ministers and missionaries.

Dr. Gregg concluded his lecture with these words:

Surely a comparison of the state of things in 1817 and in the present year is well fitted to awaken profound gratitude to God for the great things He has wrought for and by our Church, and to encourage us to prosecute our work with increasing vigour in this land, and also to carry on in other lands the missionary undertakings in which we have been permitted to engage and which God has abundantly blessed; and ought we not to feel deeper gratitude and increased encouragement from the fact that the growth of our Church has not been achieved at the expense of other Evangelical Churches, but that, on the contrary, they have similarly grown and prospered in this land by the blessing of the one great Head, of whose mystical Body we are all members,

## Choice Literature.

## LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

## CHAPTER XXVII.—FATHER HYATT'S STORY.

If you had known Charlie P., and had seen his little struggle, and had felt as I did the anguish caused by his tragic death, you would not talk of moderate drinking as a remedy for intemperance.

I was away from my parish when I first heard of it. I very well remember the start with which I read the first line of the note, "Charlie P. is dead"; and how after I had finished the account, written in haste and partaking of the confusion of the hour, the letter dropped from my hands, and I sat in the gathering darkness of the summer twilight, rehearsing to myself the story of his life and the sad, sad story of his tragic death. Years have passed since, but the whole is impressed upon my memory in figures that time cannot fade. If I were an artist, I could paint his portrait I am sure, as I see him even now. Such a grand, open-hearted, whole-souled fellow as he was.

It was about a year before that I first saw him in my church. His peculiar gait, as he walked up the centre aisle, first attracted my attention. He carried a stout cane and walked a little lame. His wife was with him. Indeed, except at his office, I rarely saw them apart. She loved him with an almost idolatrous affection; as well she might, for he was the most lovable man I ever knew; and he loved her with a tenderness almost womanly. I think he never for a moment forgot that it was her assiduous nursing which saved his life. His face attracted me from the first, and I rather think I called on the new-comers that very week. At all events we soon became fast friends, and at the very next communion husband and wife united with my church by letter from —, but no matter where; I had best give neither names nor dates. They lived in a quiet, simple way, going but little into society, for they were society to each other. They rarely spent an evening out, if I except the weekly prayer-meeting. They came together to that. He very soon went into the Sabbath school. A Bible class of young people gathered about him as if by magic. He had just the genial way, the social qualities and the personal magnetism to draw the young to him. I used to look about sometimes with a kind of envy at the eager attentive faces of his class.

Judge of my surprise when, one day, a warm friend of Charlie's came to me, privately, and said: "Charlie P. is drinking."

"Impossible," said I.

"Alas!" said he, "it's too true. I have talked with him time and again. He promises reform, but keeps no promise. His wife is almost broken-hearted, but carries her burden alone. You have influence with him, more than any one else I think. I want you to see him and talk with him."

I promised, of course. I made the effort, but without success. I called once or twice at his office. He was always immersed in business. I called at his house. But I never could see him alone. I was really and greatly perplexed, when he relieved me of my perplexity. Perhaps he suspected my design. At all events one morning he surprised me by a call at my study. He opened the subject at once himself.

"Pastor," said he, "I have come to talk with you about myself. I am bringing shame on the Church and disgrace on my family. You know all about it. Everybody knows all about it. I wonder that the children do not point at me in the street as I go along. Oh! my poor wife! my poor wife! what shall I do?"

He was intensely excited. I suspected that he had been drinking to nerve himself to what he regarded as a disagreeable but unavoidable duty. I calmed him as well as I could, and he told me his story.

He was formerly a temperate though never a total abstinence man. He was employed on a railroad in some capacity—express messenger I think. The cars ran off the track. That in which he was sitting was thrown down an embankment. He was dreadfully bruised and mangled, and was taken up for dead. It seemed at first as though he had hardly a whole bone in his body; but by one of those marvellous freaks, as we account them, which defeat all physicians' calculations, he survived. Gradually he rallied. For twelve months he lived on stimulants. His wife's assiduous nursing through these twelve months of anxiety prostrated her upon a bed of sickness. From his couch he arose, as he supposed, to go through life on crutches. But returning strength had enabled him to surmount a cane. Her attack of typhoid fever left her an invalid, never to be strong again. Alas! his twelve months' use of stimulants had kindled a fire within him which it seemed impossible to quench.

"I cannot do my work," said he, "without a little, and a little is enough to unsettle me. I am now a hard drinker, pastor, indeed I am not. But half a glass of liquor will sometimes almost craze me."

I told him he must give up the little. For him there was but one course of safety, that of total abstinence. He was reluctant to come to it. His father's sideboard was never empty. It was hard to put aside the notions of hospitality which he had learned in his childhood, and adopt the principles of a total abstinence which he had always been taught to ridicule. However, he resolved bravely, and went away from my study, as I fondly hoped, a saved man.

I had not then learned, as I have since, the meaning of the declaration. The spirit indeed is willing, but the flesh is weak.

I saw him every few days. He never showed any signs of liquor. I asked him casually, as I had opportunity, how he was getting along. He always answered, "well." I sounded others cautiously. No one suspected him of any evil habit. I concluded he had conquered it. Though I did not lose him from my thoughts or prayers, I grew less anxious. He kept his Bible class, which grew in numbers

and in interest. Spring came, and I relaxed a little my labours, as that climate—no matter where it was, to me the climate was bad enough—required it. Despite the caution, the subtle malaria laid hold of me. I fought for three weeks a hard battle with disease. When I arose from my bed the doctor forbade all study and all work for six weeks at least. No minister can rest in his own parish. My people understood that, as parishes do not always. One bright spring day, one of my deacons called and put a sealed envelope into my hand to be opened when he had left. It contained a cheque for my travelling expenses, and an official note from the officers of the church bidding me go and spend it. In three days I was on my way to the White Mountains. It was there my wife's hurried note told me the story of Charlie's death. And this was it:

The habit had proved too strong for his weak will. He had resumed drinking. No one knew it but his wife and one confidential friend. He rarely took much; never so much as to be brutal at home or unfit for business at the office; but enough to prove to him that he was not his own master. The shame of his bondage he felt keenly, powerless as he felt himself to break the chains. The week after I left home his wife left also for a visit to her father's. She took the children, one a young babe three months old, with her, Mr. P. was to follow her in a fortnight. She never saw him again. One night he went to his solitary home—possibly he had been drinking—no one ever knew—opened his photograph album, covered his own photograph with a piece of an old envelope, that it might no longer look upon the picture of his wife on the opposite page, and wrote her, on a scrap of paper torn from a letter, this line of farewell:

"I have fought the battle as long as I can. It is no use. I will not suffer my wife and children to share with me a drunkard's shame. Good-bye. God have mercy on you and me."

The next morning, long after the streets had assumed their accustomed activity, and other houses threw wide open their shutters to admit the fragrance of flowers and the song of birds and the glad sunshine and all the joy of life, that house was shut and still. When the office clerk, missing him, came to seek him, the door was fast. Neighbours were called in. A window was forced open. Lying upon the bed, where he had fallen the night before, lay poor Charlie P. A few drops of blood stained the white coverlet. It oozed from a bullet wound in the back of his head. The hand in death still grasped the pistol that had fired the fatal shot.

## CHAPTER XXVIII.—OUR VILLAGE LIBRARY.

To that prayer meeting and Father Hyatt's story of Charlie P., Wheathedge owes its library.

"Mr. Laicus," said Mr. Gear as we came out of the meeting together, "I hope this temperance movement isn't going to end in a prayer meeting. The praying is all very well, but I want to see some work go along with it."

"Very well," said I, "what do you propose?"

"I don't know," said he. "But I think we might do something. I believe in the old proverb: The gods help those who help themselves."

That very week Mr. Mapleson called at my house to express the same idea. "What can we do to shut up Poole's?" said he. "It's dreadful. Half our young men spend half their evenings there, lounging and drinking away their time." He proposed half-a-dozen plans and abandoned them as fast as he proposed them. He suggested that we organize a Sons of Temperance, and gave it up because neither of us believed in secret societies; suggested organizing a Band of Hope in the Sabbath school, but withdrew the suggestion on my remarking that the Sabbath school would not touch the class that made Poole's bar the busiest place in town; hinted at trying to get John B. Cough, but doubted whether he could be obtained. I told him I would think it over. And the next evening I walked up to Poole's to survey the ground a little. I found, just as you turn the corner from the main street to go up the hill, what I had never noticed before—a sign, not very legible from old age and dirt, "Free Reading room." Having some literary predilections, I went in. A bar-room, with three or four loungers before the counter, occupied the foreground. In the rear were two round wooden tables. On one were half-a-dozen copies of notorious sensation sheets, one or two with infamous illustrations. A young lad of sixteen was gloating over the pages of one of them. The other table was ornamented with a backgammon board and a greasy pack of cards. The atmosphere of the room was composed of the commingled fumes of bad liquor, bad tobacco, kerosene oil and coal gas. It did not take me long to gauge the merits of the free reading-room. But I inwardly thanked the proprietor for the suggestion it afforded me.

"A free reading-room," said I to myself; "that is what we want at Wheathedge."

The same thought had for many years occurred almost simultaneously to my friend, Mr. Korley, though his reasons for desiring its establishment were quite different from mine. His family spends every summer at Wheathedge. His wife and daughters found themselves at a loss how to spend their time. They had nothing to do. They pestered Mr. Korley to bring them up the last novels. But his mind was too full of stocks; he always forgot the novels. On Saturday he went over to Newton, hearing there was a circulating library there. He found the sign, but no books. "I had some books once," the proprietor explained; "but the Wheathedge folks carried them all off and never returned them." Thus it happened that when the week after my visit to the free reading-room, I met Mr. Korley on board the train, he remarked to me: "We ought to have a circulating library at Wheathedge."

"And a reading-room with it," said I.

"Well, yes," said he. "That's a fact. A good reading-room would be a capital thing."

"Think of the scores of young men," said I, "that are going down to ruin there. They have no home, no decent shelter even for a winter's evening, except the grog-shop."

"I don't care so much about the young men," said Mr.

Korley, "as I do about the middle-aged ones. My Jennie pesters me almost to death every time I go down, to buy her something to read. Of course I always forget it. Besides, I would like a place where I could see the papers and periodicals myself. I would give fifty dollars to see a good library and reading-room in Wheathedge."

"Very good," said I, "I will put you down for that amount." So I took out my pocket-book and made a memorandum.

"What! are you taking subscriptions?" asked Mr. Korley.

"I have taken one," said I.

That was the beginning. That night I took a blank book and drew up a subscription paper. It was very simple. It read as follows:

"We, the undersigned, for the purpose of establishing a library and reading room in Wheathedge, subscribe the sum set opposite our names, and agree that when \$500 is subscribed, the first subscribers shall call a meeting of the others to form an organization."

I put Mr. Korley's name down for \$50, which started it well. Mr. Jowett could do no less than Mr. Korley, and Mr. Wheaton no less than Mr. Jowett; and so, the subscription once started, grew very rapidly, like a boy's snowball, to adequate proportions. The second Tuesday in July, I was enabled to give notice to all the subscribers to meet at my house. My parlours were well filled. I had taken pains to get some lady subscribers, and they were here as well as the gentlemen. I read to the company the law of the State providing for the organization of a library association. Resolutions were drawn up and adopted. Stock was fixed at \$5, that everybody might be a stockholder. The annual dues were made \$2, imposed alike on stockholders and on outsiders. A board of trustees was elected. And so our little boat was fairly launched.

We began in a very humble way. The school trustees loaned us during the summer vacation a couple of recitation rooms which we converted into a library and conversation room. The former we furnished in the first instance with the popular magazines and two or three of the daily newspapers. We forthwith began also to accumulate something of a library. Mr. Wheaton presented us with a full assortment of Patent Office reports, which will be very valuable for reference if anybody should ever want to refer to them. We also have two shelves full chiefly of old school books, which a committee on donations succeeded in raising in the neighbourhood.

But apart from these treasures of knowledge our collection is eminently readable. Maurice Mapleson is on the library committee, and Maurice Mapleson is fortunately a very sensible man. "The first thing," he says, "is to get books that people will read. Valuable books that they won't read may as well stay on the publishers' shelves as on ours." So as yet we buy only current literature. We rarely purchase any book in more than two volumes. We have a good liberal assortment of modern novels—but they are selected with some care. We sprinkle in a good proportion of popular history and popular science. The consequence is our library is used. The books really circulate. Our conversation room has proved quite as popular as the library. It is furnished with chess and checkers. What is more important it is furnished with young ladies. For the Wheathedge library knows neither male nor female. And the young men find our checkers more attractive than Tom Poole's cards. They are ready to exchange the stale tobacco smoke and bad whiskey of his bar-room for the fair, fresh faces that make our reading-room so attractive. The boys, too, as a class, are very willing to give up the shameless pictorial literature of his free reading room for *Harpers* and the *Illustrated Christian Weekly*. In a word, the Wheathedge library became so universally popular that when the opening of the school threatened to crowd us out of our quarters, there was no difficulty in raising the money to build a small house, large enough for our present and prospective needs. The only objector was Mr. Hardcap. For Mr. Hardcap does not approve of novels.

This objection came out when I first asked him for a subscription payable in work on the new building.

"Do you have novels in your library?" said he.

"Of course," said I.

"Then," said he, "don't come to me for any help. I won't do anything to encourage the reading of novels."

"You do not approve of novels, then, I judge, Mr. Hardcap?" said I.

"Approve of novels!" said he, energetically "If I had my way, the pestiferous things should never come near my house. I totally condemn them. I don't see how any consistent Christian can suffer them. They're a pack of lies anyhow."

"Do you not think," said I, "that we ought to discriminate; that there are different sorts of novels, and that we ought not to condemn the good with the bad?"

"I don't believe in no kind of fiction, nohow," said Mr. Hardcap, emphatically. "What we want is facts, Mr. Laicus—hard facts. That's what I was brought up on when I was a boy, and that's what I mean to bring my boys up on."

I thought of Mr. Gradgrind, but said nothing.

"Yes," said Mr. Hardcap, half soliloquizing, "there is Charles Dickens. He was nothing in the world but a novel writer, and they buried him in Westminster Cathedral, as though he were a saint; and preached sermons about him, and glorified him in our religious papers. Sallie is crazy to get a copy of his works, and even wife wants to read some of them. But they'll have to go out of my house to do it, I tell ye. Why, they couldn't make more to do if it was Bunyan or Milton."

"Bunyan?" said I. "Do you mean the author of 'Pilgrim's Progress'?"

"Yes," said he: "that is a book. Why, it's worth a hundred of your modern novels."

"How is that?" said I. "'Pilgrim's Progress,' if I mistake not, is fiction."

"Oh! well," said Mr. Hardcap, "that's a very different thing. It isn't a novel. It's an allegory. That's altogether different."

"What is the difference?" said I. "Oh! well," said he, "that's altogether different. I suppose it is fictitious; but then it's altogether different. It's an allegory."

"Now I don't approve," continued Mr. Hardecap, without explaining himself any further, "of our modern Sunday school libraries. I have complained a good deal, but it's no use. Tom brings home a story book every Sunday. I can't very well say he sha'n't take any books out of the library and I don't want to take him out of Sunday school. But I don't like these Sunday school stories. They are nothing but little novels anyhow. And they're all lies. I don't believe in telling stories to teach children. If I had my way, there wouldn't be but one book in the library. That would be the Bible."

"You could hardly leave in all the Bible," said I. "You would have to cross out the parable of the prodigal son."

"The parable of the prodigal son!" exclaimed Mr. Hardecap, in astonishment.

"Yes," said I: "that is if you did not allow any fiction in your Sunday reading."

"Oh!" said he, "that's very different. That's not fiction; that's a parable. That's entirely different. Besides," continued he, "I don't know what right you have to assume that it is a story at all. I have no doubt that it is true. Christ says distinctly that a man had two sons, and one came and asked him for his portion. He tells it all for a fact, and I think it very dishonouring to Him to assume that it is not. I have no doubt that He knew just such a case."

"And the same thing is true of the parable of the lost sheep and the lost piece of money and the sower and the merchantman and the pearl and the unfaithful steward?" I asked.

"Yes," said he, "I have no doubt of it."

"Well," said I, "that is at least a new view of Scripture teaching."

"I have no doubt it is the correct one," said he. "I don't believe there is any fiction in the Bible at all."

"Well," said I, "when you get home you read Jotham's story of the trees, in the Book of Judges; I think it's about the ninth chapter."

"I will," said he; "but if it's in the Bible I have no doubt it is true, no doubt whatever."

But in spite of Mr. Hardecap the Wheathedge library flourished; and next week our new quarters are to be dedicated to the cause of literature and temperance by a public meeting. And I am assured by those that know that Tom Poole's business was never so poor as it has been since we started our opposition to his free reading-room.

Miss Moore asked Maurice Mapleson last week to suggest a subject for an illuminated motto to hang on the wall of the reading-room over the librarian's desk.

"Overcome evil with good," said he.

(To be continued.)

WILL THE CANADA PACIFIC RAILWAY PAY?

Principal George M. Grant contributes an interesting paper on the "Canada Pacific Railway" to the Century for October. From it we quote the following: "But what will a railway get to do in this great sea of mountains? For along those five hundred miles of road on the mainland, constructed at so enormous a cost, the population, not counting Indians and Chinamen, is less than ten thousand. The British Columbians claim that a portion of the Asiatic trade will come their way, especially as the company that is building the road has announced its intention of putting on steamers to connect the Pacific terminus with the ports of Japan and China, and they also point to their fish, their mines of silver and gold and their forests, as the complement of the prairies of the North West. All their hopes and dreams cluster around the railway, and those whom it does not enrich will feel that they have a right to be disappointed. They ignore the fact that the people of the North-West or any other country can afford to pay only a certain price for fish or flesh, galena, gold, or anything else, and that if it cannot be supplied at said price it must be for them all the same as if it were non-existent. They fancy that the difficulty the Province has to contend with is not the comparatively small amount of arable land or the necessity for irrigation in districts otherwise good, or the intervening mountains, or the canyons that prevent river navigation, or the cost of transportation, or the great distances, but simply the presence of some thousands of industrious Chinamen. If Chinamen could only be kept out white people would come in and wages would go up and keep up. Good prices would then be obtained for everything, and every one could live comfortably."

MIRACULOUS HOLY WELL.

There are many features about the well that would give it an extraordinary notoriety, and that would emphasize the reverence that clings to its associations. Indeed, long before the place was called Holywell it was named Trefllynnon, or Village of the Well. It is a truly marvellous well, throwing up, as it does, thirty tons a minute of singularly bright and sparkling water. The liquid, too, has medicinal qualities fully as efficacious as the waters of Harrogate, Leamington, Buxton and Bath. The species of scented moss found within the well is said by Linnaeus to be a specific in cases of ulcers, and in the present day it has been prescribed by physicians who are not believers in the supernatural. Possessing these qualities, it is not extraordinary that many persons have been benefited by dipping in the water, and by using the moss. It may be conceded, too, that many persons honestly think they have been so cured, for the most eminent physicians have told us that the mental effort to be well, on the part of those who have faith in certain remedies, often brings about a cure. Then follows the penalty of notoriety, viz., exaggeration. I myself believed in the deadly effects of the upas tree until I found I had been sheltering under one for a couple of hours. The man who

was said to have vomited "three black crows" had only parted with something "black as a crow," and the recent dynamite explosions have shown what rumour, with its many tongues, will say. The accounts of ordinary cures, then, would soon be exaggerated into miracles, and, as it is as easy to believe one miracle as another, all the other fantastic distortions of truth would be accepted, *namine contradicente*, even to the rhapsodical legend, dreamed (perhaps honestly enough) by a fervid and fantastic ascetic. - Good Words.

CALLING THE ANGELS IN.

We mean to do it. Some day, some day, We mean to slacken this fevered rush That is searing our very souls away; And grant to our loaded hearts a hush That is only enough to let them hear The footsteps of angels drawing near.

We mean to do it. Oh, never doubt, When the burden of daytime broil is o'er, We'll sit and muse while the stars come out, As the patriarchs sat at the open door Of their tents, with a heavenward gazing eye, To watch for the angels passing by.

We've seen them afar at high noon-tide, When fiercely the world's hot flashing beat; Yet never have bidden them turn aside, And tarry a while in converse sweet; Nor prayed them to hallow the cheer we spread, To drink of our wine and break our bread.

We promise our hearts that when the stress Of the life-work reaches the longed-for close, When the weight that we groan with, hinders less, We'll loosen our thoughts to such repose As banishes Care's disturbing din, And then—we'll call the angels in.

The day that we dreamed of comes at length, When, tired of every mocking quest, And broken in spirit and shorn of strength, We drop, indeed, at the door of rest, And wait and watch as the day wanes on— But the angels we meant to call are gone!

HOW LINCOLN STOPPED CRITICISMS.

General Porter contributes an interesting paper on "Lincoln and Grant" to the Century for October, from which we quote the following characteristic anecdote: "Grant's successes brought with them the usual number of jealousies and rivalries. Political generals had their advocates in Washington to plead their cause, while Grant stood without friends at court. His detractors gathered at times a great deal of strength in their efforts to supplant him with a general of their own choosing, and Lincoln was beset by many a delegation who insisted that nothing would harmonize matters in the West but Grant's removal. This nagging continued even after his great triumph at Vicksburg.

"Lincoln always enjoyed telling the General, after the two had become personally intimate, how the cross-roads wiseacres had criticised his campaigns. One day, after dwelling for some time on this subject, he said to Grant: 'After Vicksburg I thought it was about time to shut down on this sort of thing. So one day, when a delegation came to see me and had spent half-an-hour trying to show me the fatal mistake you had made in paroling Pemberton's army, and insisting that the rebels would violate their paroles and in less than a month confront you again in the ranks, and have to be whipped all over again, I thought I should get rid of them best by telling them a story about Sykes's dog.' 'Have you ever heard about Sykes's yellow dog?' said I to the spokesman of the delegation. He said he hadn't. 'Well, I must tell you about him,' said I. 'Sykes had a yellow dog he set great store by, but there were a lot of small boys around the village, and that's always a bad thing for dogs, you know. These boys didn't share Sykes's views, and they were not disposed to let the dog have a fair show. Even Sykes had to admit that the dog was getting unpopular; in fact it was soon seen that a prejudice was growing up against that dog that threatened to wreck all his future prospects in life. The boys, after meditating how they could get the best of him, finally fixed up a cartridge with a long fuse, put the cartridge in a piece of meat, dropped the meat in the road in front of Sykes's door, and then perched themselves on a fence a good distance off with the end of the fuse in their hands. Then they whistled for the dog. When he came out he scented the bait, and bolted the meat, cartridge and all. The boys touched off the fuse with a cigar, and in about a second a report came from that dog that sounded like a small clap of thunder. Sykes came bounding out of the house, and yelled:

"What's up! Anything busted?"

"There was no reply except a snicker from the small boys roosting on the fence, but as Sykes looked up he saw the whole air filled with pieces of yellow dog. He picked up the biggest piece he could find, a portion of the back with a part of the tail still hanging to it, and after turning it around and looking at it all over he said: 'Well, I guess he'll never be much account again— as a dog.' And I guess Pemberton's forces will never be much account again as an army."

"The delegation began looking around for their hats before I had quite got to the end of the story, and I was never bothered any more after that about superseding the commander of the Army of the Tennessee."

THE Government of Queensland have introduced a bill into Parliament which provides that the sale of intoxicating liquor may be abolished altogether; that the number of licensed houses may be reduced; and that no new licenses may be granted.

British and Foreign.

KIRKWALL. Cathedral has been repaired and slightly altered.

AN Indian prince, the Maharajah of Cashmere, has sent 5,000 rupees to Lady Dufferin's fund for the medical education of women.

DR. TAIT, of Trinity Episcopal Church, Pau, being gone a visit to his relatives at Milrig House, preached in the parish church at Galston lately.

HEIDELBERG, which is one of the oldest of the German Universities, is making preparations to celebrate its fifth centenary in August, 1886.

THE Episcopal Synod of New South Wales has appointed a committee to consider whether it is possible and desirable to deal with cases of ministerial incapacity.

THE Rev. Dr. Burns, the venerable and honoured Free Church minister of Kirkcriston, is full of vigour still and is able to discharge all his pulpit and pastoral duties.

THE Rev. Dr. Hugh Macmillan, of Greenock, the popular preacher and gifted writer, has been appointed Thomson lecturer at Aberdeen Divinity Hall during the coming session.

THE Rev. Dr. Stevenson, of Dalry, is to be entertained by Irwin Established Presbytery this month to a public banquet in honour of his completion of the fiftieth year of his ministry.

THE Conservatives objected to the placing of the names of Mr. Spurgeon and his brother on the Newington list of voters; but their objections were overruled by the revising barrister.

DONALD MACCALL, second mate of the Clyde dale, has been awarded a testimonial by the Royal Humane Society for his gallantry in rescuing the late Dr. Mackay, of Hull, at Portree.

THE Rev. James Fleming, of Troon, now in his ninetieth year, officiated lately in Newington Church, Edinburgh, at the marriage of his grandson, Rev. W. M. Taylor, of Aberfoyle.

DR. GEORGE McDONALD, the novelist, preached lately in Maxwell Church, Glasgow. His text was John vii. 16, 17, from which he delivered a characteristic and singularly helpful discourse.

THE "Congregational Year-book" for 1885-86, lately issued, shows that there are in Scotland 101 churches and ninety-one pastors, and that the membership in December, 1884, was 10,869, and the amount raised for all purposes, \$115,135.

THE Rev. James Mackie, of the Scottish National Church, Manchester, has again assaulted an elder and again figured in the police-court. He was let off this time with an apology to the elder and a promise not to interfere with the church officials.

THE Rev. Dr. Horatius Bonar preached the funeral sermon of Mr. Dodds to a crowded congregation in Dunbar Church, and spoke lovingly of the blameless life, simple manners and theological attainments of the deceased minister.

THE Rev. Dr. Chrystal, the venerable minister of Auchinleck, along with Dr. Easton, of Darvel and Mr. Copeland, of Ayr, delivered addresses at the unveiling of an obelisk erected in honour of the five Covenanting martyrs at Mauchline.

MR. JOSEPH HENRY SHORTHOUSE, author of "John Inglesant," is a Birmingham man and engaged in the chemical trade. He carries on the business established by his great grandfather, more than a century ago, as a manufacturer of chemical acids.

THE Rev. Duncan Macgregor, of Chicago, president of the Scottish Land League of America, who has been accompanying Mr. Macfarlane, M.P., on his electioneering tour in Argyllshire, preached in Dr. Fleit's pulpit, Paisley, and on Monday evening delivered a lecture in Storie Street Church.

MR. WILLIAM COOK, for some time the beloved and efficient missionary of Mariners' Church, Leith, has died in Napier, New Zealand, whither he went in search of health. He was singularly successful in mission work; his winning manner drew people to his services, and his heart-stirring words pointed them to the cross.

REVS. E. REEVES PALMER, M.A., agent of the British and Foreign Bible Society, and John Jamieson, missionary of the United Presbyterian Church in Madrid, appeal for aid for Spaniards brought to the verge of starvation by the cholera epidemic. The picture they draw of the suffering caused by the scourge is very harrowing.

THE Rev. Dr. Thomson, of Grantown, who was for twenty-five years pastor of the Fourth Presbyterian Church, New York, and for a short time pastor of Knox Church, Galt, is to attend the centenary celebrations of his old congregation in New York at their request. They have sent him a handsome sum of money to defray his expenses.

A MEMOIR of Rev. Dr. David King will soon be published. Dr. King's work in Greyfriars United Presbyterian Church, Glasgow, will long be remembered in that city; and he was practically the founder of the Evangelical Alliance. The memoir has been edited by Dr. King's wife and daughter, and some of his sermons have been added.

REV. ROBERT BLACK, of Dundalk, died suddenly of heart disease. The deceased was born in 1815, and ordained by the Presbytery of Belfast in 1847 to Ballycopeland Church. For the past twenty-five years Mr. Black was located at Dundalk, and in addition to his ordinary ministerial work he acted as chaplain to the garrison, the gaol and the workhouse.

PARIS has a monthly manuscript paper called Le Bon Guide, which is the organ of professional beggars. It may be consulted daily in return for a subscription of eight sous. What it says is short but to the point, as: "To-morrow at noon, funeral of a rich man at the Madeleine;" "wanted, a blind man who plays the flute;" and "a cripple for a watering-place."

## Ministers and Churches.

THE Rev. Stuart Acheson, M.A., occupied the pulpit of Cooke's Church, last Sabbath, both morning and evening.

THE Rev. Dr. John Hall of New York, will lecture in Central Presbyterian Church, Toronto, on Thursday, the 21st inst., on "Present Social Problems."

As a specimen of one Sabbath's work in Muskoka, one of our missionaries drove eighty-nine miles, walked twelve, preached three times and made three sick visits.

THE Ladies' Missionary Society of Knox Church, Embro, had a bazaar on Fair-day, from which they realized about \$70 for Foreign Missions.

REV. Mr. McPherson and wife, formerly of Last Williams, have arrived from Scotland, and are making their home in London for the present.

THE Rev. J. McInnis has been called to the pastoral charge of St. Paul's Church, Sydenham, and Knox Church, St. Vincent, Presbytery of Owen Sound. He is to be ordained and inducted on the 20th inst.

MRS. DONALD, wife of the Rev. William Donald, of Pictou, N. S., accompanied by her son, Mr. James Donald, is on her way to Southern California, where for the benefit of her health, she purposes remaining for the winter.

ON Thursday the Presbytery of New York, of the Reformed Presbyterian Church of America, agreed to the translation of the Rev. William Wylie, of New York, to the Presbytery of Paris, in order that he may be inducted to River Street Church, Paris, on the 20th of October. Dr. Cochrane and Dr. Beattie, of Brantford, appeared in the interests of Presbytery and congregation.

THE Rev. Professor Bryce, of Manitoba College, writes: Will not some energetic young missionary or some good catechist, who is willing to go to Rainy River and Fort Frances for the winter on a regular salary, communicate with me at once? A new church has just been opened. The region is one of extraordinary beauty, and the people are earnestly desirous of having a man for their new church by the end of October.

THE Sabbath school teachers and Christian workers of Montreal are delighted to learn that Sir William Dawson has kindly consented to take up again a class for giving instruction to teachers and others on the topics of the International Series of Sabbath School Lessons. Sir William has but recently travelled in the Holy Land, and will be able to speak of many of the places mentioned with the accuracy and interest of personal knowledge and observation.

THE Alumni Association of Knox College met last Wednesday. The following officers were elected: President, Rev. Alexander Gilray; Vice President, Rev. A. B. Baird, M.A., B.D., Edmonton; Sec. Treas., Rev. G. E. Freeman; Executive Committee, Revs. W. G. Wallace, B.D., W. Frizzell, R. P. Mackay, B.A., W. A. Hunter, M.A., Orangeville, D. James, Midland, and Messrs. William Farquharson and A. McD. Haig. In the evening the members of the Association, with a number of invited guests, sat down to a sumptuous repast. Witty, wise and brief impromptu speeches were made by some of those present. The Glee Club charmed the audience with excellent selections.

A FESTIVAL, under the auspices of the Ladies' Aid of St. Andrew's Church, Flora, took place in the town hall last week. It was a success in every particular. In connection with the concert it may be remarked that the stained glass windows recently placed in the church by the ladies' exertion, are excellent. They set off the interior of the building to great advantage, and when the rest of the church is fitted to correspond it will be fully equal in appearance to many city churches and inferior to none of them in comfort. It is the intention of the ladies to continue their labours until the desired object is accomplished, and in this they must have the good wishes of all who appreciate their labours and their object.

THE new Presbyterian Church at Fort Langley, British Columbia, was opened for divine worship on September 27. The Rev. A. Dunn, pastor, offered up the dedicatory prayer, and the rest of the services were conducted by the Rev. Mr. Jamieson, who in the early years of its history gave regular supply at Langley. Mr. Jamieson opened the old church thirteen and a-half years ago, and upon him, therefore, naturally and appropriately devolved the duty of opening the new one. His services, both forenoon and afternoon, were most impressive and appropriate, and were attentively listened to by the large congregations. The church is a very handsome building, is hard-finished, will seat about 150, cost about \$1,000, and has no debt upon it. Another new church in Mr. Dunn's field of labour at Mud Bay, thirteen miles distant from Fort Langley, of similar design and cost, is to be opened on Sabbath, October 31st, free of debt.

PRESBYTERY OF REGINA.—This Presbytery met on Sept 15, at Wolseley. There were present Messrs. P. S. Livingston, Moderator; Hugh McKay, John Fotheringham, S. T. Taylor and A. Urquhart, ministers. There were also present several student missionaries labouring within the bounds. The minutes of the previous meeting were read and approved. Several appointments and re-arrangements of fields were made for the winter. A number of loans and grants asked for from the Church and Manse Building Fund were favourably recommended by the Presbytery. Applications were read from Messrs. George Evans and Walter Murray asking to be received as catechists. Messrs. McKay, Fotheringham and Urquhart were appointed a committee to arrange for the dispensing of the sacrament of the Lord's Supper in the different mission fields, and the holding of missionary meetings. The Clerk reported that, as instructed, he had communicated with the several congregations and mission stations within the bounds, as to the financial and general standing of the different fields, and that, in most instances,

had received such information. Mr. A. Robson, who has been labouring for the past two years with much acceptance in Wolseley, having passed a most satisfactory examination, was licensed and ordained as missionary. The next meeting was appointed to be held in Knox Church, Regina.—A. URQUHART, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street, Owen Sound, on 18th Sept. Reports were given in from all the mission fields by the committees appointed to visit them. All the reports showed satisfactory progress in the work. Arrangements were made for grouping the fields in the hope of giving at least partial supply during the winter. Crawford and Peabody were united and erected into a pastoral charge to be supplied by probationers. Students were all present and read discourses from subjects prescribed. It was agreed to certify them to the college in which their course is being taken. Wesley Akitt presented himself for examination with the view of studying for the ministry in Knox College. The examination was cordially sustained. Mr. David Ross was granted the status of catechist. Mr. McNeil, one of the students labouring within the bounds of Presbytery, offered himself for winter work, and was appointed to labour in Johnstone and Dagwood, Woolford and Caven group. Presbytery adjourned to meet in Erskine Church, Meaford, on the 29th September. At the adjourned meeting a call from St. Vincent and Sydenham to Mr. John McInnis was sustained and accepted by him. His ordination and induction were fixed for Oct. 20, at half past two o'clock, p.m., in the Sydenham Church. Warton congregation asked leave to moderate in a call, which was granted. Presbytery then adjourned to meet in St. Paul's Church, Sydenham, on the 20th Oct., at eleven o'clock a.m., and was closed with the benediction.—JOHN SOMERVILLE, Pres. Clerk.

PRESBYTERY OF GUELPH.—According to adjournment the Presbytery of Guelph met on the 29th September in Chalmers Church, Guelph. The chief business was the disposal of the resignation by Mr. Cameron of his pastoral charge of Knox Church, Acton. Evidence was produced that the session and congregation had been duly summoned to appear for their interests at this meeting, and a paper was handed in containing the names of five commissioners who had been appointed to represent them. Mr. Cameron having signed his adherence to his resignation the commissioners were heard, all of whom bore testimony to Mr. Cameron's worth, and his zeal and faithfulness since he came to minister among them. After putting questions to them and receiving answers, they were removed and the Presbytery proceeded to deliberate. Thereafter it was moved and unanimously resolved, "That the Presbytery, having heard all the parties in the case, and being assured by Mr. Cameron that he still adhered to his resignation, and that they are shut up to accept the same, which they hereby do with deep and sincere regret. They would, at the same time, put upon record their sympathy with him in the circumstances in which he is placed, and their high appreciation of the motives by which he has been actuated in the course which he has felt himself constrained to take; and their testimony to his ability and faithfulness as a preacher of the Gospel, and a minister of the Lord Jesus Christ; to his conscientious and dutiful attendance on their meetings, to the courtesy and kindness which characterized all his intercourse with members, and to his readiness to undertake any special work or service to which he was appointed. They would pray and hope that the Lord of the harvest may soon open up to him a field of usefulness, in which there may be opportunity for the comfortable and successful employment of the gifts and graces with which he has shown himself to be richly furnished, and that he may be long spared to labour therein. Further, the Presbytery would express their sympathy with the congregation now deprived of his pastoral services and their trust that the Head of the Church may soon send one again to break steadily among them the bread of life so that they shall be able to say: 'Our eyes are now more behold our teacher.' Parties having been recalled this decision was intimated to them and they signified their acquiescence. Dr. Torrance was appointed to preach in Acton on the 4th October, and, after sermon to declare the pulpit vacant in the usual way. He was also appointed Moderator of Session during the vacancy. The Clerk reported that he had, as instructed, written to the congregations from which no reply had been obtained at last meeting, as to their attention to the taking up of contributions for the Schemes of the Church, and read the answers he had received, from which it appeared that the matter was not overlooked. He next read a supplementary report, showing the estimated amount expected from each congregation in the bounds for the Funds for Aged and Infirm Ministers, for the Widows and Orphans of Ministers, and for Manitoba College. Applications for augmentation of stipend from West Puslinch and Hawkesville and Linwood were directed to be forwarded to the Home Mission Committee. Mr. J. K. Smith and Dr. Torrance were appointed a committee to visit West Puslinch, and Mr. Hamilton and Mr. Tait to visit Hawkesville and Linwood and urge the people there to greater liberality in the support of their ministers, so that a less sum may be required from the Augmentation Fund, to report at their convenience before next March. A committee composed of Dr. Torrance, Convener, Dr. Wardrope, Mr. J. K. Smith, Mr. John Davidson, and Mr. Hugh Rose, ministers, and Mr. Charles Davidson, ruling elder, was appointed to take into consideration any business arising from the proceedings of last General Assembly, requiring Presbyterial notice, and to report at next regular meeting. The proceedings were closed by pronouncing the benediction.—ROBERT TORRANCE, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 29th of September, at eleven o'clock a.m. Eighteen ministers and ten elders were present. Several members were absent on account of affliction. Sympathy with these brethren was expressed, and a resolution was passed conveying to Dr. Fraser an expression of sorrow on account of the decease of Mrs. Fraser. Commissioners to

the General Assembly gave reports. Elders' commissions were received. A call from the congregation of Second Innisfil to Mr. W. A. Duncan, B.A., was sustained, and a telegram having been received intimating his acceptance, arrangements for the trials and examination of Mr. Duncan were made as follows. The Presbytery to meet at Churchill on Tuesday, 13th October, at eleven o'clock a.m., for trials, etc., and, should these be sustained, at two p.m. for his ordination and induction—Mr. J. J. Cochrane, Moderator of Session, to preside, Mr. J. A. Morrison, of Oro, to preach, Mr. D. D. McLeod to address the minister and Mr. J. Carswell the congregation. Parties were heard from the congregations of Angus, New Lowell and Airlie, now forming one charge, in respect to a proposal that the two first named be separated from Airlie, and form a charge retaining the pastor, Mr. J. Leishman. The proposal was opposed by the representative from Airlie. After deliberation, the Presbytery agreed to effect the separation on the 1st day of April next, and to assure the Airlie people that every effort would be made to supply them with Gospel ordinances after the separation. Home Mission business engrossed the larger share of the Presbytery's attention. Reports of the Convener and Mr. Findlay reviewed the work of the past six months. Twenty-three students and four catechists were engaged. Extracts from their reports were read showing much good and faithful work. Some of the missionaries were obliged while prosecuting their labours to make long journeys on foot, and the Presbytery agreed to make efforts to obtain the use of suitable means of travelling for the missionaries in future. Several reports were received from members of Presbytery who visited stations and administered ordinances. The report of Mr. D. James, who spent four weeks in the mission field, was of special interest. In each of the Townships of McConkey and Dunchurch, where Mr. R. Harkness, of the Knox College Students' Missionary Society, was labouring, Mr. James organized a congregation consisting of twenty-seven members in the former, and in the latter of ten, to which were added thirteen on profession of faith. His travels in these regions were accomplished in pedestrian fashion. Of the road from Commanda to McConkey he reports: "We found the road rather rough, seven miles of the twenty-five being over a blazed track and that at some points hard to be followed." To reach Dunchurch he walked twenty-eight miles. The Presbytery agreed to tender thanks to Mr. E. Wiman, of Toronto, as representing the Dwight-Wiman Club, for their kind interest and aid given to the members of our church in the Township of Franklin; also to acknowledge gratefully the services of the Students' Missionary Associations of Knox College and of the Presbyterian College in Montreal. Mr. A. G. Jansen, recently arrived in this country from London, applied to be received as a catechist in the employment of the Presbytery. He was examined by a committee appointed for the purpose, and, the report being highly satisfactory, the Presbytery agreed to send his name to the Home Mission Committee and employ him in the mission field. The engagement of Mr. W. J. Hewitt, of Ingersoll, as missionary at North Bay, etc., made by the Presbytery's Home Mission Committee, was sanctioned. The General Assembly having given liberty to ordain Mr. Henry Knox, catechist, it was arranged that the Presbytery meet at Magnetawan on Wednesday, the 14th of October, at two o'clock p.m., for his ordination as missionary within the bounds of the Presbytery—Mr. Findlay to preside, Mr. Leishman to preach, Messrs. D. James and T. McKee to address the missionary and the people. Mr. D. D. McLeod was appointed Moderator of Session of Medonte and Vasey, and to provide for the election of additional elders. Arrangements were made for supply by catechists of a considerable portion of the mission field during the winter. It was agreed to recommend to the Home Mission Committee the appointment of Mr. H. Currie, late of the Owen Sound Presbytery, to the charge of Penebushene and Wyebridge, and Mr. F. B. Rogers, formerly of Meaford, to the charge of the Couchiching group of stations, both having intimated their willingness to labour in the bounds as ordained missionaries. The present state of the mission work of this Presbytery is satisfactory. The stations have been well supplied during the summer by a large number of labourers, and never before have there been provided so many missionaries for winter service as have been secured. It was also mentioned as a reason for thankfulness that, while there were numerous vacant congregations in the bounds about two years ago, there will be but one after the induction at Churchill on the 13th inst. Leave was granted to the Huntsville congregation to mortgage the church property for \$500 in order to enable them to complete the manse for the use of the missionary.—ROBERT MOONIE, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst., Rev. H. M. Parsons, Moderator. Mr. Peter Crann having died since last meeting, his name was ordered to be taken from the roll, and the Clerk was instructed to write to his widow and assure her of the Presbytery's deep sympathy with her, as also of their sense of his worth and valuable aid to the cause of Christ. A draft minute regarding the late Rev. W. E. McKay, of Orangeville, was read from a committee previously appointed and adopted, and a copy thereof was ordered to be sent to Mrs. McKay. Rev. W. G. Wallace was appointed to take oversight of the Scheme of Temperance, said appointment having been omitted at the previous meeting. A report was read from committee as to the organizing of a regular congregation at York Station, consisting of twenty-one members and twenty-three adherents. The report was approved of, and an interim session was appointed. Also the three trustees chosen by the congregation, in terms of application made, had leave given them to borrow \$500 towards finishing their church in course of erection. Dr. Caven reported moderating in a call from the congregation of St. James Square Church, Toronto, the call being given to Rev. Dr. Kellogg, Professor of Dogmatic Theology in the Western Seminary of Alleghany, Pa. On being read, the call was found to be signed by 294 members, and concurred in by fifty-five adherents. The salary offered is \$4,500. After hearing Mr. Henry Darling, one of the two commissioners appointed, the Presbytery sustained the call, and ordered it to be sent to

Dr. Kellogg. A report was read from a committee previously appointed a petition for the erection of a congregation at Dovercourt, expressing the opinion that such action would be premature, but advising the organizing of a Sabbath school, etc., in the locality, under the care of the sessions of Chalmers and College Street Churches. The report was received and adopted. Mr. D. McMillan, as representing Queensville, and Rev. J. Frazer, as representing Sutton, were severally heard anent a proposal to re arrange the stations in these localities, and connect Ravenshoe with Sutton; whereupon it was moved by Dr. McLaren, seconded by Rev. D. J. Macdonnell, and carried, to send Rev. A. Gilray as deputy to these places and ascertain the views of the people anent the re-arrangement proposed. Mr. Gilray was also authorized at a later stage to moderate in a call from Queensville, etc., on the 20th of this month. On motion made by Dr. Reid, a committee was appointed to consider the matter of the supply of vacant congregations within the bounds, and to report thereon at next meeting. The committee appointed are Revs. Dr. Reid, Dr. McLaren, D. J. Macdonnell, A. Gilray, and Messrs. Banks and Crawford. Rev. A. Tait reported moderating in a call from Camilla and Mono Centre, addressed to Rev. James Malcolm, probationer. The call was found to be signed by 159 members, and concurred in by sixty-five adherents. The salary promised is \$700, together with a manse, with the hope of obtaining \$50 as supplement. The call was sustained, and ordered to be sent to Mr. Malcolm. In terms of application made, the Presbytery granted a certificate of disjunction to Rev. J. Kirkpatrick. On report of a committee, the Clerk was instructed to attest Messrs. A. R. Barron, B.A., and H. F. Thomas for admission to study at Knox College. A committee previously appointed reported in favour of allowing the congregation of York Mills to quit their present church and meet for worship in Bethesda Church, to the south-east. Similar reports were received from the neighbouring sessions, and the Presbytery granted leave accordingly. Rev. R. Gray tendered by letter the resignation of his pastoral charge, and it was agreed to cite his congregation to appear for their interests at next meeting. It was also resolved to appoint a committee for the purpose of considering a re arrangement of these congregations and some others contiguous; said committee to report to next meeting. A paper was read from the congregation of Chalmers Church, Toronto, resolving to relieve the Presbytery henceforth from any further action anent supplement for their pastor, and pledging themselves to pay the whole of the salary, viz., \$1,100. The paper was heard with much satisfaction. There was also read an application from the same congregation for leave to consolidate the existing mortgages on their church property, amounting to \$3,300. The Presbytery granted leave as applied for. Next meeting was appointed to be held on the 3rd of November, at ten o'clock a.m.—R. MONTEATH, Pres. Clerk.

N. B.—In the statistical return for the Presbytery of Toronto—appended to the printed minutes of last General Assembly—West Church, Toronto, is reported as having 250 on the communion roll. I have learned lately that the number should have been 450. But the error was not mine.—R. M.

MONTREAL NOTES.

THE Rev. Professor Campbell, M.A., and family returned to the city this week after the summer's vacation spent in Yukon, Muskoka. The Professor is in excellent health and met with a hearty welcome from his brethren here.

The quarterly meeting of the Montreal Presbytery was held in the David Morrison Hall on Tuesday. There was a large attendance of ministers and elders and a considerable amount of business was transacted, the Court continuing in session till half-past eleven in the evening. The report of the Home Mission Committee was submitted by Rev. K. H. Warden, the Convener. It gave details of the work done in the several fields during the summer and contained recommendations as to future supply. It was resolved to endeavour to secure the services of an ordained missionary for the Avoca district who would take the supervision of the adjoining field of Ponsonty. This latter is a district of wide extent, somewhat sparsely settled and without any other than Presbyterian supply. It has been worked during the past six months by the Students' Missionary Society of the Presbyterian College, Montreal. The Avoca field consists of two stations, some eight miles apart. It has been supplied heretofore by student missionaries—both in the summer and winter. It is believed that the appointment of a judicious ordained missionary will be very much in the interest of the whole district.

MR. S. A. THOMAS, one of the French students of the Presbyterian College here, supplied the Mille Isles and Shawbridge mission field this summer, conducting services both in French and English. The attendance has been very large, as many as 50 or 60 French Catholics being present at some of the meetings. The Sacrament of the Lord's Supper was administered by a member of the Presbytery last month when twenty-one members were added to the communion roll, all on profession of faith. The Presbytery are trying to secure for the district the services of a suitable ordained missionary qualified to take charge of both the English and French work. The people are contributing liberally in hope of getting such a missionary to labour permanently among them.

At West Farnham, another field supplied during the last summer by a French English missionary, five persons were last month added to the membership. There is here a very neat, comfortable brick church erected two years ago at a cost of \$4,000. The lot, valued at \$1,500, was donated to the congregation by a generous member. The people are most anxious to obtain a permanent pastor. The field is an inviting one in many respects, the town being in the centre of a good agricultural district with two lines of railway, one of which has extensive workshops in West Farnham. The population of the town consists of both French and English-speaking people.

THERE are fifteen congregations in the Presbytery receiving assistance from the Augmentation Fund. One of these

—Chatham and Grenville—becomes self-supporting from this date. Deputies have been appointed to visit all the others, with instructions to use their best endeavours to secure increased contributions toward the support of their pastors. The Presbytery is directing the special attention of sessions of the self-supporting congregations to the urgent claims of the Augmentation Scheme, so as to enable the Assembly's committee to wipe out the indebtedness of the past year and to pay the full minimum stipend to all the ministers of the Church. It is felt to be most important and it was strongly urged in the Presbytery that the visitation of the aid-receiving congregations be thoroughly attended to so that the liberality of the people may be fully drawn out and the funds of the Church saved. It is hoped that the reports of the deputies will in every case show an advance in the amounts contributed by the people toward their minister's salary.

MR. ALEXANDER C. HUTCHINSON appeared before the Presbytery asking their counsel and co-operation in the establishment of a congregation and the immediate erection of a church building in Cote St. Antoine. The following committee was appointed to co-operate with the Presbyterian families of that suburb in this matter. Rev. R. H. Warden (Convener); Rev. Messrs. Mackay, Barclay, Smith, Jordan, McCaul and Fleck and Messrs. John Stirling, Wm. Reid, J. Cleland, W. Robb, W. Drysdale and Walter Paul. It is hoped that a suitable church building will be erected this fall. The Presbyterian Sabbath School in Cote St. Antoine has now nearly 100 pupils on the roll and difficulty is being found in efficiently carrying on the school because of the limited accommodation in the building where it is held.

THE call from Ganbar and Colquhoun, in the Presbytery of Brockville, to Rev. J. P. Grant, of Laguerre, was laid on the table for two weeks and Prof. Scrimger and Mr. Warden were appointed to visit Port Lewis with a view to the union of the congregation there with that of Laguerre.

ELEVEN students appeared before the Examining Committee of the Presbytery and were certified to the Senate of the Montreal College.

AT the request of the congregation of Joliette Mr. Z. Lefebvre has been appointed missionary to that field for one year and arrangements have been made for his ordination.

THE opening exercises of the Presbyterian College, here, took place on Wednesday evening, when the David Morrison Hall was filled by the friends of the institution. Rev. Principal MacVicar, D.D., presided and on the platform in the Hall were Sir Wm. Dawson, Professors Campbell, Cousirat and Scrimger, Dr. Kelly, Rev. Messrs. Herridge, Lee, Dey, Cornack, and most of the city ministers. After devotional exercises, conducted by Rev. L. H. Jordan, B.D., the Rev. W. J. Herridge, B.D., of Ottawa, delivered a very able lecture on "Christianity and Culture." The Principal announced that fifteen new pupils had already been enrolled and a few others were still expected. Everything betokens a prosperous session.

ON Thursday evening the Rev. J. Fleck presided at a meeting of the congregation of Taylor Church and moderated in a call in favour of the Rev. Thomas Bennet, of Carp and Kinburn, in the Presbytery of Ottawa. The congregation are unanimous and it is hoped that a settlement will soon be effected.

ONE of our city volunteers, Mr. John H. Samuel, a member of St. Paul's Church, was accidentally shot on Saturday evening week by a comrade, while guarding the Exhibition buildings, some of which are being fitted up for hospital purposes. He died on Sabbath and was buried on Tuesday. His funeral was one of the most largely attended that has been seen here for many years. Not only was the church filled to overflowing but the streets were lined by large crowds of people thus testifying their deep sympathy with the family in their bereavement. Mr. Samuel was a young man of great promise and the circumstances connected with his death were such as to call forth the sympathy of very many, even of those not personally acquainted with the family. The service in St. Paul's Church was conducted by Rev. J. Barclay.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE TEMPLE REPAIRED.

Act. 25, } 1895. } THE TEMPLE REPAIRED. } 2 Kings 12: 1-15.

GOLDEN TEXT.—"I was glad when they said unto me, Let us go into the house of the Lord."—Psalm cxvii. 1.

INTRODUCTION.

Hitherto we have been engaged with the history of Israel. Now we are transferred to Judah for a lesson, but led thither by the wicked family of Ahab. When Ahab's daughter was slain by Jehu, Athaliah, the mother of Ahaziah, a daughter of Ahab, usurped the throne and slew the royal family with the exception of one—the youngest child, who was stolen and hid by his aunt Jezebel's sister, the sister of Ahaziah and wife of Jehoia-da the High Priest. This child Joash—was only a year old when rescued, and was concealed in the temple for six years. In the seventh year of his age the High Priest arranged a revolution by which Athaliah was slain and Joash made King.

The skilful manner in which the revolution was conducted is recorded in chap. xi. It was comparatively easy to accomplish it, because the best of the people, as well as the priests and Levites, were favourable on account of the efforts of Athaliah to establish Baal worship and destroy the worship of Jehovah. It was a part of the divine purpose by which the family of Ahab should perish on account of their sin. The first act of the new king was to make a covenant between himself and people and the Lord that they should be the Lord's people. The first practical result of that covenant was the demolition of the temple of Baal. The people broke down the altars, images and temple, and slew Mattan the priest before the altars. The right way in which to

prove our loyalty to Jehovah is to break down every idol that may have a place in our affections.

EXPLANATORY.

The King was only seven years old when he began to reign and reigned forty years. He reigned well so long as the High Priest lived to instruct him, but afterwards was led astray. One defect, however, is noted during the lifetime of Jehoia-da, viz.: that the high places were not destroyed. These altars were forbidden and an express command given that they should be destroyed. (Deut. xxiii. 29.) They were associated with idolatrous practices and led the people away from the true worship of the temple. Examples of will-worship.

I Temple out of Repair.— This was owing chiefly to the preference of Athaliah for Baal worship. She and her sons (2 Chron. xxiv. 7) "had broken up the house of the Lord and all the dedicated things were bestowed on Baalim." How much damage was done it is impossible to say. The diversion of all the funds for a number of years, for another purpose, would of itself by the natural process of decay—result in serious defects. Probably much more was done. The vessels and materials were used for the erection and furnishing of the rival temple.

How unfortunate when money and intellect, etc., that belong to the Lord, and ought to be used for His service, are turned into other channels—to serve our great enemy! We the temples—or the Church the temple, will suffer by simple neglect. "How shall we escape if we neglect so great salvation?"

II. First Attempt at Renovation.— The king commanded the priests to collect all the money of the dedicated things, and to make the necessary repairs. The money of the dedicated things is explained as consisting of three elements:

(1) Money of every one that payeth the account.—In Ex. xxx. 13 we are told that when the census was taken, a half-shekel was paid by every one that was numbered above twenty years old.

(2) Money that every one is set at.— The first-born was redeemed at a certain price (Num. xviii. 15, 16) of man and beast, and also when under a vow, a payment was made according to the priest's valuation. (Lev. xxvii. 2 S.)

(3) Money that cometh into any man's heart to bring.— That means voluntary or free will offerings which was a variable amount, according to the piety of the people.

All this money was put into the hands of the priests. They were required to collect it, (ver. 5. "Every man of his acquaintance," in their own districts and having provided for their own maintenance—to expend the rest on temple repairs. But it did not work: some think that the priests were dishonest and appropriated the money; others think that the real cause of failure was the want of funds the people did not respond to the call. The latter is the probable explanation—since Jehoia-da was High Priest, and would not allow such misuse of money given for so sacred a purpose.

III. Repairs Completed.— In the twenty third year of Joash's reign the work was not done, and the King took them to task for neglect of duty. He asked the High Priest why the work was not done.

That will be the question to be answered by every negligent servant to the King of Kings, "Why have you not done the work entrusted to you?"

He next took the work out of their hands.—He told the priests to receive no more money for this object, and they consented to receive no more, and gave up their commission, and thus acknowledged their failure.

So, when Christ comes, the unused talents will be taken away and given to those who have proved themselves faithful. How humiliating to be reproved for unfaithfulness in repairing the Lord's temple! How happy to hear the Master's "well done" at the close of the day!

New Arrangement. Jehoia-da the priest took a chest and placed it at the door of the temple, on the right side, near the altar. In the lid of this chest a hole had been bored into which the priests dropped the money brought for the purpose of repairing the temple. If there had been suspicion that the priests were before dishonest, they would not now be allowed to handle the money, as they did when dropping it into the chest. It was more negligence than dishonesty.

Put in bags. When the chest became full the High Priest and secretary put it in bags, and weighed it—the usual method of counting money—often these bags with the king's seal upon them passed as current money. The contributions came in very freely. In 2 Chron. xxiv. 9-10 it is said that the people rejoiced in giving, so that there was an abundant supply.

The causes that led to this greatly increased liberality were probably the king's proclamation, requiring the people to pay this tax of Moses for this purpose, and then the fact that the people knew what they were giving for made them more interested. By the first arrangement, they did not know what portion of their gifts might go to the special object in view, and that destroyed interest.

Amongst other things it is a help in stimulating the liberality of the Church to let them have no doubt as to the fact that the money is used for the purpose for which given.

Overteers.— They had such entire confidence in the men employed to take charge of the work that they required no reckoning of them: for they were faithful. What careful state of society it would be, if all masters could have such confidence in their servants! That is the state that will exist in the future when the Gospel shall sweeten all our nature that has been corrupted by sin. The more of such harmony that exists between the labourers in repairing Zion, the more enthusiasm will exist amongst the people in giving all the support they are able.

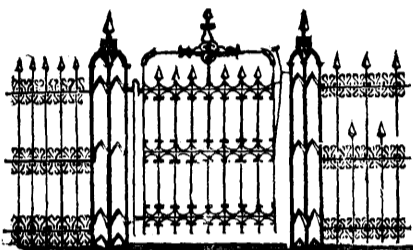
May that blessed time be hastened by His Spirit!

PRACTICAL SUGGESTIONS.

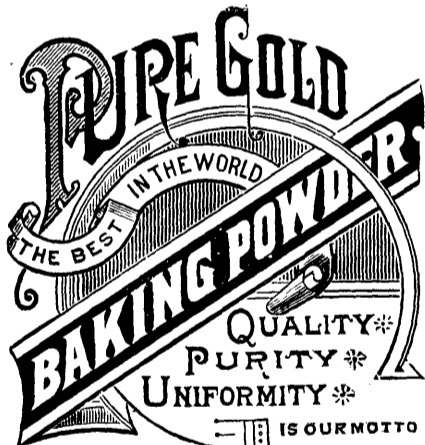
1. How many breaches in the Church now! As a whole—as congregations—as individuals!
2. The rulers of the land should try to quicken the Church in building Zion, instead of standing in the way.
3. The giving of money is a way in which all can have a hand in building Zion in all lands.
4. When a first attempt fails at a good thing make a second.



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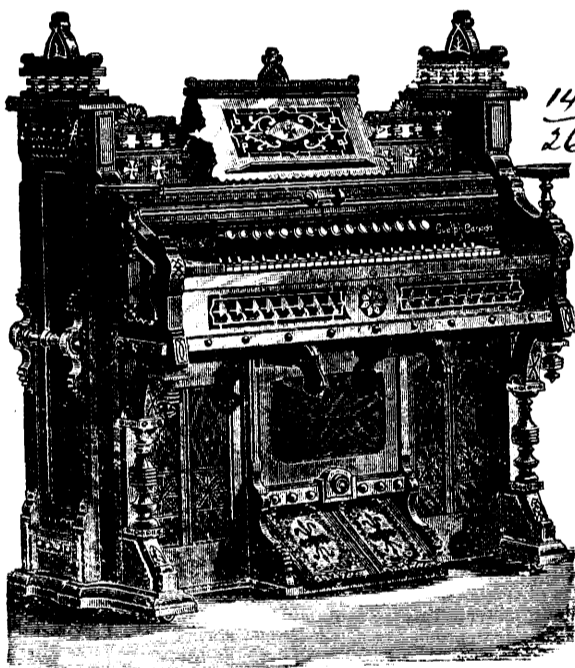
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MEETINGS OF PRESBYTERY.

ROCK LAKE.—At Morden, on Wednesday, October 21st, at one o'clock, p.m. LANARK AND RENFREW.—In Church Carlton Place, on 24th November. WHITBY.—At Pickering, on Tuesday, Oct. 20, at half-past ten a.m. MTRAMH.—In the hall of St. Andrew's Church Chatham, on October 20, at eleven a.m. LINDSAY.—At Lindsay, on Tuesday, November 24, at eleven a.m. SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m. BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m. HURON.—In Exeter, on Tuesday, November 10th, at half-past ten a.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m. QUEBEC.—In Morrin College, on Tuesday, Nov. 3rd, at ten a.m. PETERBORO.—In St. Andrew's Church, Peterboro, on Tuesday, January 14th, at half-past ten a.m. LONDON.—In First Presbyterian Church, London, on Tuesday, December 15th, at half-past ten p.m. PARIS.—In River Street Church, Paris, on October 20th, at eleven a.m. In Zion Church, Brantford, on December 10th, at eleven a.m. MONTREAL.—At Westminster, on December 10th, at half-past one p.m. OWEN SOUND.—In Eskine Church, Meaford, on the 24th October, at eleven a.m. TORONTO.—In the usual place, on November 3rd, at ten a.m.



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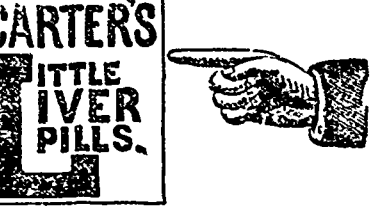
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