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TORONTO, CANADA

Vol. 14.—No. 48.
Whole No. 720.

Toronto, Wednesday, November 25th, 1885.

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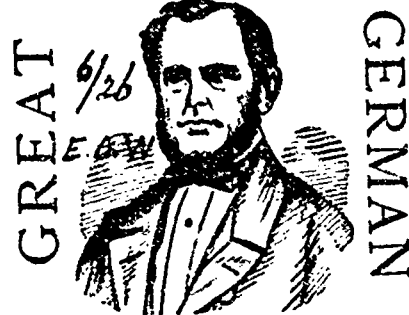
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BEef CAKE.—Chop some beef that is
rare, with a little fat bacon or ham, season
with pepper, salt and a little onion, mix well
and form into small cakes. Fry them a light
brown and serve with a good gravy made of
soup stock, thickened with brown flour.

PEARMARNALADE.—Skin the pears and boil
till very tender; weigh them; take half their
weight in sugar, put in a saucepan with a little
water and boil it, skimming it well; boil till a
thick syrup is made; add the pulp of the pears
and little essence of cloves. It is very nice for
filling tartlets.

CURED OF DEAFNESS.—Harry Ricardo,
of Toronto, was deaf for eight years, and also
suffered with Chronic Rheumatism. After
all else failed, Hayward's Yellow Oil cured
both afflictions. Yellow Oil is a reliable in-
ternal and external remedy for all painful and
inflammatory complaints.

BREAD PANCAKES.—Take stale bread and
soak over night in sour milk; in the morning
rub through a colander, and to one quart add
the yolks of two eggs, one teaspoonful of salt,
one teaspoon of soda, two tablespoonfuls of
sugar and flour enough to make a batter a
little thicker than for buckwheat cakes; add
last the well-beaten whites of the eggs and
bake.

CRANBERRY SAUCE.—Pick over and wash
the cranberries, and put in the preserving
kettle with half a pint of water to one quart
of berries; now put the sugar—granulated is
the best—on the top of the berries; set on
the fire and stew about half-an-hour; stir
often to prevent burning; they will not need
straining, and will preserve their rich colour
cooked in this way. Never cook cranberries
before putting in the sugar. Less sugar may
be used if you do not wish them very rich.

WASHING WOOLLENS.—To wash wool-
len goods so that they will not shrink, put
three or four pails of cold, soft water in the
washtub; then take two tablespoonfuls of
borax and one-half pint of soft soap, dissolve
in about one quart of hot water; when thor-
oughly dissolved, stir into the tub of water.
Put in goods and let stand an hour or two be-
fore washing. Rinse in cold rain water.
Bright colours should stand but a short time.

FOUND AT LAST!—A remedy that not
only relieves, but cures that enemy of man
kind. Consumption, as well as the numerous
satellites which revolve about it, in the
shape of coughs, colds, bronchitis, sore throat,
influenza, etc. The remedy we allude to is
Dr. Wisner's Balsam of Wild Cherry, pre-
pared by Seth W. Fowle, & Son, Boston.

APPLE MARNALADE.—Take nice, sound
russet apples, pare and core them; cut in
small pieces, and to every pound of fruit add
one pound of sugar; put the sugar to boil
with enough water to dissolve it in a preserv-
ing kettle; add one large lemon to every four
pounds of fruit; boil all this together until
the syrup gets thick, then add the apples and
boil until it looks clear. This is very nice
made half quince and half apple.

TOMATO SOUP.—One dozen ripe tomatoes,
about one quart of weak soup stock. If
the stock is strong use less, adding water to
make the required amount. Boil about one
hour together with onion cut up. Just
before taking up rub two heaping table-
spoonfuls of flour smoothly into a little
water, and stir carefully into the soup; allow
it to boil until it thickens. Strain all through
a wire sieve; season with a tablespoonful of
butter, a little salt and red pepper. Slice a
lemon very thin, put it into the bottom of the
tureen and pour the soup over it. Serve at
once.

ALLEN'S LUNG BALSAM.—Is the great
modern remedy for Coughs, Colds, Con-
sumption, Asthma, Croup and Bronchitis.
It is recommended by Physicians every-
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IN CASE OF SCALDING.—In case a child
or other person should accidentally drink
scalding water, cod liver oil and lime-water,
mixed in equal parts, should be administered,
a tablespoonful at a time, to the scalded throat,
given slowly, so that the healing mixture
trickles down almost of itself. This not only
heals the injured part but supports the strength
of the child as food would until other
nourishment can be taken. For external
scalds and burns there is nothing so cooling
and curative as an ointment of oxide of zinc,
but as every one does not have this in the
house it is as well to plunge the injured part
in cold water as to do anything else, when-
ever the plunge is practicable, and, when it is
not, to keep cloths upon it wrung out of ice
water. This excludes the air as any rate,
and allays the pain, allowing the strength to
rally, while it is within the reach of every-
body.

One Experience of Many.

Having experienced a great deal of
"Trouble" from indigestion, so much
so that I came near losing my
life!

My trouble always came after eating any
food—

However light
and digestible,

For two or three hours at a time I had to
go through the most
Excruciating pains,
"And the only way I ever got"

"Relief!"

Was by throwing up all my stomach
contents, and one can conceive the pains
that I had to go through, until

"At last?"

I was taken! "So that for three weeks
lay in bed and
Could eat nothing!!!
My sufferings were so that I called two
doctors to give me something that would
stop the pain.

Their efforts were no good to me.
At last I heard a good deal
"About your Hop Bitters!"
And determined to try them.

Got a bottle in four hours I took the
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One!!! ^{31/52}

Next day I was out of bed, and have not
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Hour, from the same cause, since.
I have recommended it to hundreds of
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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the
presence and development of the vegetable parasite
ameba in the internal lining membrane of the nose.
This parasite is only developed under favourable cir-
cumstances, and these are:—Morbid state of the
blood, as the bright corpuscles of tubercle, the ger-
m poison of syphilis, mercury, toxemia, from the re-
tention of the effete matter of the skin, suppression,
perspiration, badly ventilated sleeping apartments, and
other poisons that are got into the blood. These
poisons keep the internal lining membrane of the nose
in a constant state of irritation, ever ready for the de-
posit of the seeds of these forms, which spread up the
nostrils and down the fauces, or back of the throat,
causing ulceration of the throat; up the eustachian
tubes, causing deafness; burrowing in the vocal cords,
causing hoarseness; usurping the proper structure of
the bronchial tubes, ending in pulmonary consump-
tion and death. Many attempts have been made to
discover a cure for this distressing disease by the use
of inhalants and other ingenious devices, but none of
these treatments can do a particle of good until the
parasites are either destroyed or removed from the
mucous tissue. Some time since a well-known physi-
cian of forty years' standing, after much experimen-
ting, succeeded in discovering the necessary combi-
nation of ingredients which never fail in absolutely and
permanently eradicating this horrible disease, whether
standing for one year or forty years. Those who
may be suffering from the above disease, should not
omit delay, communicate with the business man
Toronto Mail, Messrs. A. H. DIXON & SON,
395 King St. West, Toronto, Canada. Inquire
for their treatise on Catarrh.

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Notes of the Week.

SUBSCRIBERS to THE CANADA PRESBYTERIAN would confer a favour by forwarding by postal card the names and addresses of friends not now receiving the paper to whom it will be sent free by mail till the close of 1885. This offer is made with the view of interesting members of the Presbyterian Church who are unacquainted with the character and objects of the paper and to induce them to become subscribers.

THE friends of temperance in York county are working steadily and energetically in favour of the Scott Act. At a recent meeting of the Scarborough Auxiliary Association, it was stated that the petitions in favour of the Act were receiving numerous signatures throughout the whole county. It is expected that in York the Scott Act will be submitted to the popular vote early next year. Its friends are confident that it will be carried.

AT the regular meeting of the Toronto Ministerial Association, an application by the Teachers' Association, desiring an expression of opinion as to the regulations by which religious instruction is to be restricted to the selections from Scripture recently published led to a lengthy and animated discussion. The conclusion arrived at was that if there is ambiguity in the regulations, the Minister of Education was the proper person to give the desired explanation.

APPRECIATION of good music is growing in Toronto. The laudable efforts of the promoters of the Monday Popular Concerts have received most encouraging support. From the start, as they deserved, they have been an unqualified success. The third of the series was attended by greater numbers than any of the preceding. Masterpieces of distinguished composers were rendered with exquisite skill and taste, while the graceful singing of Emma Thursby evoked enthusiastic admiration.

SIR WILLIAM MUIR, former Governor of the North-West Province of India, in recently taking leave of the Free Church Missionary Society, said that every fully-equipped mission in that country should have, as part of its effective force, a woman trained to the work of an evangelist. The hundred and twenty-five millions of women in that country had been too much overlooked. They could be readily reached by those of their own sex, and these should be sent among them. Sir William is now Principal of Edinburgh University, and his influence for good in that venerable seat of learning will be great.

REV. A. C. MACDONALD, of Inverness, formerly of Thamesford, Ontario, in a letter to Mr. John Mackay, of Toronto, expresses his conviction that any reforms worth having, relative to the land laws especially, will be obtained through the co-operation and influence of the owners of the soil, and not by an agitation which sets class against class. This conviction leads him to favour the candidature of the Marquis of Stafford in Sutherland, as his power can give the Crofters what no mere representative in Parliament could give. Mr. Macdonald's long study of the Crofter problem, says the *Christian Leader*, gives peculiar value to his opinion.

At a two-days' conference in Sydney of the Episcopal Church Society, attended by laymen as well as the clergy, the merits of the voluntary system were discussed, and it was agreed that there need be no fear of a fairly efficient minister lacking support under it. The opinion was favoured that it would be well to have a central fund from which all stipends should be paid. Such a fund would act as a buffer between pastors and their people. It was maintained by several speakers that the clergy should confine themselves to spiritual work and leave the financing to the laity. The practice of starving out inefficient ministers was generally denounced.

If an English newspaper in speaking of Riel had made a geographical slip it would have occasioned little surprise; but we were taken aback to see in our Chicago contemporary, the *Interior*, the following paragraph: "While our paper is going to the press, it is probable that Riel, the British Columbian rebel, will be expiating his crimes on the scaffold. The singular anomaly is here presented of a bad man, one who would have injustice done him if he were not hung, who is the champion of a just cause. It is bad policy, in a politic sense, for the Dominion authorities to hang him, because he stands for the rights of a people who have been wronged, and they choose to consider that his execution is a menace against them."

At last the shock of war has been felt in the Balkan Principalities. Servia, backed, it is understood, by Austria, has taken the initiative. Although the present condition of affairs is due to Bulgaria and Roumelia, the Bulgarians have not been able to hold their own. So far the Servian army has swept everything before it. There has been severe fighting, many lives lost and numerous prisoners taken; but the Bulgarian forces have been unable to check the advance of the hardy Serbs. The Conference seems powerless to provide a solution of the entanglements, which threaten to become more complicated. Greece is ready to make a strike in her own interest, Turkish battalions are ready to enter on the fray, Russia and Austria are watching events. The gathering war cloud may emit its thunderbolts at any moment.

IT is a curious circumstance that in Ontario more than one attempt has been made to wreak vengeance on some of the more prominent supporters of the Scott Act. Only a short time since, the dwellings of two respectable residents in Orangeville were injured by means of the deadly explosive, the inmates fortunately receiving no serious injury. Now it transpires that in Barrie a dynamite cartridge with a lighted fuse attached was picked up on the verandah of a house whose occupant was a prominent advocate of the Scott Act in Simcoe county. Such dastardly deeds meet with universal condemnation, and men base enough to resort to such weapons, in order to gratify their revengeful spirit on those who seek to discharge their duty conscientiously, ought to have the full measure of the law meted out to them.

SMALL-POX, which has wrought such havoc in Montreal, is steadily abating in that city. The returns show that the number of deaths is about half what it was a few weeks ago. As soon as firm, energetic and intelligent measures were enforced, vaccination, isolation and disinfection told at once. The city is fortunate in having for Mayor a gentleman whose sagacity and firmness enabled him to cope with the prejudice and ignorance which, had scope been given them, would have permitted the scourge to decimate the city. The Mayor was ably sustained by the good sense and intelligence of the principal French-Canadian and English citizens. It is sincerely hoped that in a short time the epidemic will have entirely disappeared, and that those among whom its ravages were greatest will remember the lessons taught by the terrible visitation. The same disease has made its appearance in Charlottetown, P. E. I., but the prompt measures taken will in all likelihood prevent it from spreading.

It is not often, says the *Quebec Mercury*, that our judges pronounce the sentence of imprisonment for life in Canada in any other case than where there is every reason to believe that a murderer is insane. But, at the Ottawa assizes, Mr. Justice Rose pronounced that dreadful doom on no less than eight young men of the city. Five of them had been found guilty of violent outrage upon a respectable young lady, and the other three, of a similar outrage upon another. But for the jury's recommendation to mercy, his Lordship said he would have imposed the death sentence. The people of Canada will be glad to know that there is at least one judge in the Dominion who takes a proper view of the heinousness of these outrages upon the person, which of late have become so frequent, and who remembers that the crime of forcible violation is a capital one, punishable with death. Too many lustful blackguards have been allowed to get off with only very light punishment, so light, indeed, that the fear of the consequences has ceased to be deterrent. It is sincerely to be hoped that Mr. Justice Rose's sentence will be used as a precedent by judges who hitherto have shown a timid reluctance to deal sternly with offenders of the Ottawa stamp, and that we may soon witness a sensible diminution of such abominable crimes.

THE *Interior* has been prosecuting a chemical analysis, and here is the result: Mr. Beecher preached in Centenary Methodist Church, Chicago, last Sabbath. His sermon, like all that he has preached since the conclusion of his nonsensical series on Evolution, was singularly rich, spiritual, evangelical. It was one of those sermons which have won for him a great Christian following in all lands. Lord Byron said of himself that he had no character, and all critics who have studied him agree in his statement concerning himself. It is equally true of Mr. Beecher. He is a bundle of contradictions which defy reconciliation so as to show a unit—a character. His recent sermons would be moonshine in a fog if his assaults on evangelical faith had any truth in them. His lecture on "Money" is thoroughly epicurean. And so far as it has had any influence, that influence was to destroy the foundations of morals, and set up selfishness and sensuality as the only motives worth following, and to place no limit on them except prudence. He has sought to destroy all doctrinal bases for morals in his sermons. Then he turns about and discourses of spiritual things with the unction of a saint and the eloquence of an angel; and with a sincerity, too, that is beyond question. Such a genius is not analyzable. He is a chemical agent which reacts upon everything it touches, and comes out in new forms and colours at each succeeding contact.

A NEW liquor law will soon come into operation in Russia. The Minister of Finance has issued a circular to the Inspectors of Excise in the different provinces for the purpose of showing that the new law will not, as asserted, favour the sale of spirits by retail. The circular says: "While experience has proved that the vice of drunkenness cannot be extirpated by legislative measures, it is certain that wise legislation can at least do much to lessen the evil and contribute to the moral development of the people. The main object of the new law is to restrict the sale of spirituous liquors upon the premises where they are sold, which do not exceed the number of one per cent. The sale of spirituous liquors will be permitted only in hotels, restaurants, and eating houses generally. This will lead to the closing of 30,000 drinking places on the 1st of January, the only exception being in favour of the itinerant vendors who attend the large fairs and festivals. In order to meet the evil in those places which are so remote from the seat of Government that it is difficult to exercise a regular control over them, the local authorities have been furnished with power to raise the license to 1,100 roubles for each tavern, and to limit as they think fit the number; to refuse a license to all persons whom they deem unfit to keep a tavern; and to punish with all the severity which the law permits those who commit any infraction of it."

Our Contributors.

SOME QUESTIONS ABOUT THE WINTER, BUT NOT ABOUT THE WEATHER

BY KNOXIAN.

A good many people are wrestling with this question: What kind of a winter will this one be? Will it be an open winter? Will it be a close one? Last winter was close enough to please the most ardent admirer of frost. A man who went through last winter can scarcely be blamed for indulging in a little harmless speculation about the coming months. Most of us have some fleeting memories of last February. It was one of those months that make a man walk quickly no matter how lazy he may be. On one of those mornings that we all remember a pedestrian felt constrained to feel his nose a good many times in walking a mile. Not that he had any reasonable doubt that the organ was there, but somehow the terrible thought stole over one's mind that it might be frozen. Sometimes it was frozen and when not frozen it was always numb. But what is the use of guessing about the weather of this winter. We know nothing about it. Some weather-wise people predict that it will be an open winter. They did exactly the same thing this time last year. Next May we may be able to discuss the matter with some degree of intelligence. We have no data now. The questions, however, that we cannot answer about the winter suggest some others that every good man should be considering.

"Will this winter be a very cold one? Cannot say. Is your congregation a cold one? Have you a spiritual winter in your congregation all the year round? Is the thermometer always below zero? Does the spiritual atmosphere in your congregation suggest January or June? Every congregation has an atmosphere of its own. In some the atmosphere is bright, sunny, cheery, stimulating, helpful. In some it is dull, heavy, leaden, depressing—just like one of those dull, heavy, leaden, November days that we have had lately. In some it is cold—frightfully cold—the people seem spiritually frozen. In a few it is stormy, very stormy. You never know what moment a storm may burst and kill somebody ecclesiastically—perhaps the minister. The air is charged with electricity which did not all come from above—most of it came from the opposite direction—and nobody knows what it may do. Every congregation has its own atmosphere. What kind of an atmosphere has yours? That is a far more important question than, What kind of a winter will this be?

What kind of an atmosphere pervades your prayer meeting? Is it cold? Is it dull? Do the people come because they like to come? Is it a lively, enjoyable, profitable, helpful kind of meeting.

What kind of an atmosphere pervades your missionary meeting? A good many missionary meetings are so small and weak that they do not create an atmosphere of any kind.

What kind of an atmosphere pervades your annual congregational meeting? Is it stormy? Do the best people in the church go with a secret dread that something disgraceful may occur at any moment? Do the wicked fellows go expecting a scene that may afford them as much and the same kind of pleasure that they would enjoy at an average dog-fight? Does your minister lie awake the night before and several nights after? Does he always go home with a very heavy heart and tell his wife that he believes he must resign or look out for another congregation? What is the atmosphere of your congregational meeting anyway?

We have seen that each congregation has its own spiritual or unspiritual atmosphere. Now, if the atmosphere of your congregation is not what it ought to be, what are you doing to improve it? You are just as much responsible for its condition as anybody else. It won't do to say the minister creates the spiritual atmosphere of the congregation. Bad, middling, or good, most of it is created by the people. No one man can make the atmosphere spiritual. Paul was a good man, but if Paul rose from his grave and sat on the platform at a slugging-match in Albert Hall or even addressed the congregation he could not create a good, warm spiritual atmosphere. A minister that does not preach the Gospel may do a great deal to lower the spiritual tone of a congregation, because doing evil is always easy, but he cannot raise it alone. God's people must help him. It takes more than one man, more than a dozen men, to raise

the spiritual temperature in a body of a thousand. Now, once more, what is the spiritual condition of your congregation, and what are you doing to improve it? These are more important than any questions about the weather.

"Will business be good this winter?" That depends. If we have a month's good sleighing before Christmas and farmers market their produce it will be fairly good very good for a time of depression. Whether good or not none of us will suffer much in the body though some may feel mentally sore because they are not making much money. Good or middling, if our housekeeper understands the cooking business we shall all have three fairly good meals a day. Most of us will have pretty good clothes. Our ladies will be able to find "something to wear" when asked to weddings and evening parties. The man who likes his little smoke will find his tobacco, and the man who takes a "little something," in strict moderation you know, may be depended on to see that the hard times do not deprive him of his "nip" even in Sec't Act counties. We shall get through with the minimum of economy and the maximum of complaining. That is about how it will be in business this winter.

But how are things shaping in the business that the Giver of all good has entrusted to our hands? Will the balance be on the right side at the congregational meeting? How about the collections for the Schemes of the Church? How is the Church business—the Lord's business—prospering? That business is the most important of all. If it fails and Canada lapses into heathenism all the other branches of business must fall along with it. Trade is not brisk in Central Africa. Corner lots don't bring much in Khartoum. Boys have a poor chance on the banks of the Nile compared with the banks of the St. Lawrence. When will men learn that if the Lord's business is allowed to go down their own must go to ruin along with it.

"Money is scarce." Where? For what purpose? Rumour has it that the money to start the Liberal Club came in quite freely. This contributor has no quarrel with the Liberal Club provided that the Liberals conduct it properly. He holds himself in readiness to dine there when invited by Mr. Cartwright or Mr. Mowat. It is, however, remotely possible that some Presbyterians may give \$1,000 to the Liberal Club, \$100 to the endowment of Knox College, and \$10 to the Schemes of the Church. That is scarcely a fair division. We have no sympathy with the howl that some people raise about so-called luxuries. Burrowing in people's sideboards, inspecting their wardrobes, making an inventory of a lady's dresses and jewellery, making an estimate of a man's clay pipes and old briar roots, is a mean, small business. Ninety-nine times out of a hundred the people that live well pay the most for all good purposes. The problem is to keep up a proper proportion between what we spend on ourselves and what we give for good purposes.

"Money is scarce." Yes, it is desperately scarce in the homes of those worn-out ministers who are trying to live on \$200 a year. Think of that when you sit down in your elegant home.

"Money is scarce." Yes, it is painfully scarce in the homes of those ministers who are trying to keep the wolf from the door with very small salaries. Think of that, you Grit Presbyterians, when you are subscribing for the Liberal Club, and when you think of it give Argumentation a lift. Mr. Macdonnell has a better scheme than Mr. Cartwright, and he can support it just as ably.

ECHOES FROM THE OCCIDENT.

FROM OUR OWN CORRESPONDENT.

The past summer was an unusually dry one in this Province. In consequence bush fires were numerous and, for several weeks, smoke filled the atmosphere, making it rather unpleasant, and rendering navigation very dangerous. The late rains have extinguished the fires and dissipated the smoke, and now the weather is delightful.

Notwithstanding the dry summer, the crops were on the whole good, and were safely harvested. Fruit of a great many varieties has been abundant. The salmon industry has been very successful. While, therefore, the past season has been one of severe financial depression, we have reason to thank a kind Providence for a bountiful supply of the necessities, and even the luxuries of life.

The Provincial Exhibition was held this year in New Westminster. As yet it is in its infancy. Owing to various causes, such as difficulty and expense in transportation, distance and want of interest on the part of those having choice productions, and the inadequate inducements offered to exhibitors, it was not as good as it might be. In many departments the show was very meagre. In large vegetables, however, we cannot be beaten. The display of fancy work was also very fine.

As the C. P. R. is approaching completion, Eastern people are availing themselves of the pleasure of visiting our Province. Sir Charles Tupper paid us a flying visit during the Exhibition and, I believe, told our people that this was the finest country he had ever seen. This is perhaps too flattering, although all the great men who visit us express themselves in similar language. We are expecting a call from the Governor-General this week. We hope soon to welcome some of our clerical brethren to the West; they have gone East to recreate long enough. They should now take Horace Greeley's advice and *come West*. The brethren here would be only too glad to let them preach in their pulpits on the Sabbath, and take them around to see the sights during the week.

In church matters there has been some progress all along the line. We are not a little disappointed at the action of the General Assembly in not granting our petition for a Presbytery. We feel the lack of such a court very much. It would be presumptuous, however on our part to criticise the action of that venerable body. Doubtless, the fathers and brethren who opposed our petition had good reasons for their opposition, although we have looked in vain for them.

Mr. Thomson entered on his work at Granville and the North Arm early in the spring. His success is very encouraging. In May an organization was effected at the North Arm; two elders—Messrs. McCleery and Boyd—were ordained; a communion roll containing over a dozen names was formed and the Sacrament of the Lord's Supper dispensed. A site for a church has been secured on Sea Island and the building will be erected in the course of a few months. In former years Mr. Jamieson gave supply to this field. Mr. Dunn also gave them service for a time.

At Granville, the service is held in the school-house which has proved far too small, many having to go away night after night for want of room. We hope that a suitable site will soon be obtained so that ample accommodation shall be provided for all desirous of attending upon the means of grace.

In the Nicola Valley, Mr. Chisholm is prosecuting his work with vigour. Now that he has taken unto himself a helpmeet he will be able, I suppose, to do double service. We should have another man for the Spellemachem field, the majority of the settlers being Presbyterians.

Encouraging reports come from Mr. Fraser in Victoria. During the summer, he visited a new district called Alberni, lying to the west of Nanaimo, and found the beginning of what will be eventually a flourishing settlement.

In New Westminster the fourth communion season for the year was observed recently. Eleven united with the Church upon profession of their faith. The total number added during the year is thirty-five—nineteen upon profession of faith and sixteen by certificate.

We started a Chinese Mission School on the 1st of August which, on the whole, has been very encouraging. A suitable building was rented at \$15 per month. A little over twenty dollars fitted it for a night school. The rent so far has been met by a fee of twenty five cents per week imposed upon each Chinaman who is able to pay it. Inability to pay however, does not exclude from the school. The expenses of fitting up the place will be shared by some members of our congregation. The school is open every night during the week but Thursday. The attendance is very fluctuating. Since opening, over fifty names have been placed on the roll, while the average attendance would scarcely amount to fifteen. We teach them to read, write and count, and the progress they make is astonishing. At the close of the lessons we sing a hymn in Chinese, such as, "There is a Happy Land," "Happy Day," etc., and repeat the Lord's Prayer which is printed on a large sheet of cotton. We have sheets containing four hymns, the Ten Commandments and the Lord's Prayer. They were printed for me by a young Chinese doctor who, I am sorry to say, has become so addicted to opium

as to render him almost useless. In teaching we need a teacher for every four or five Chinamen. We have been very ably assisted so far by members of our congregation, many of whom are very much interested in the work. On Sabbath evening we meet at half-past eight o'clock. It is part of our agreement with the Chinese that they shall come on Sabbath evening and they attend pretty well, although some of them are rather suspicious of our movements. Our great difficulty here is a lack of knowledge of their language. Some of them understand a little English so that we can speak to them in it, but, very often, they fail to catch the meaning of our words. Our inability to address them in Chinese is made up to some extent by a Christian Chinaman—a member of our Church, Chin Kune Pai—who preaches, reads and preaches to them in their own language. He usually reads a chapter and makes a running comment on it. We cannot understand him, but he speaks with great fluency and at times becomes quite eloquent. Some of those present listen with great earnestness, while others are quite indifferent. We trust that under the blessing of God some of the seed sown will fall into hearts prepared for it and bring forth fruit.

We have appealed to the Foreign Mission Committee for some assistance. The school needs at least one permanent teacher. We have asked the committee to guarantee the expense of this teacher and we are living in hopes that our request will be granted. With one permanent teacher we could procure enough volunteers to assist in the work. The responsibility incurred is next to nothing. We ask nothing for rent and incidental expenses. Should the school have to be closed then the teacher's duties would cease, and the committee's obligation would cease also. Will the Church not help us?

CHURCHES OPENED.

On Sept. 27, a very handsome church was opened at Fort Langley in the Rev. Mr. Dunn's field. The church is a frame structure, 22 x 40, and will seat comfortably 150 people. It is surmounted by a bell-tower in which there is a bell. Mr. Jamieson, who in the early days of the settlement gave the people service, and who opened, over thirteen years ago, the old church, conducted the opening services in the new, preaching both morning and afternoon impressive and appropriate sermons to large congregations. The church cost about \$1,000 and is free of debt.

On the following Sabbath, Oct. 4, the Mud Bay Presbyterian Church, also in Mr. Dunn's field, was opened for divine service. The Mud Bay Settlement lies between New Westminster and the United States boundary line and occupies a fertile valley through which the Serpentine and Nicomekl Rivers flow. The greater part of the valley requires diking; but, when diked and drained, the soil, which is a rich alluvial deposit, is very productive. The new church stands in the centre of the valley, and in size and appearance resembles the one at Langley. Ten years ago, Mr. Dunn began work in Mud Bay in the home of Alexander McDougall. After a time the service was moved to the other side of the valley, then to the school-house. Now it has found a permanent location in the new church. The opening sermons were preached by Mr. Mackay, of New Westminster.

The readers of your paper will thus see that our brethren of the kirk are not so far away from us as they might suppose. Two new Kirk churches opened by ministers of the Canadian Church? Why should we not be one?

CHURCH AND STATE.

MR. EDITOR,—It will assuredly not be for lack of faithful monitors, if our Church is permitted to lose sight of her proper functions or wander from her proper sphere in the reclamation and spiritual instruction of men. None of us can have forgotten the disinterested labours of Brother Kyle in this direction. Through the powerful medium of the *Globe* he strove to instruct our ministers in their duty, and to avert, if possible, the loss and damage which they, in their ignorant zeal, were likely to inflict on the interests of morality and religion. And scarcely had the echo of his pathetic pleadings died away than Mr. Tassie takes up his parable, and, with equal fidelity and the same wealth of Scripture quotations, endeavours to recall a recreant ministry to a sense of duty and a better state of mind.

One of the brightest ornaments of the Presbyterian Church on this Continent, the late Dr. Charles Hodge,

of Princeton, has said that "if any man wishes to antedate perdition, he has nothing to do but to become a Freethinker, and to join in the shout. 'Civil government has nothing to do with religion and religion has nothing to do with civil government.'" Now, I am far from insinuating that Mr. Tassie is a Freethinker. For aught I can tell he may be a most estimable Christian man. But the desire he manifests to confine Presbyterian thought, speech and action within the narrowest possible interpretations of the Church's standards, amply attests his willingness to curtail the freedom of others. There is also much in his letters that might seem to exonerate him from the charge of joining in the "shout" aforesaid, still there can be no doubt that his utterances on "Church and State" virtually demand that civil government be forever emancipated from religious influences. He assails in a very abusive manner the General Assembly, because it protested against the action of the Senate, when that venerable body thought fit to stifle the voice and thwart the desires of a Christian people. He refuses liberty to a church court to register its disapproval of a legislation expressly designed to rob both Church and State of all the fruit accruing from long years of moral suasion and Christian effort. He seems to forget that Canada is a Christian country; that its constitution is framed to voice the aspirations and instincts, the experience and conscience of a Christian people, that its laws are developed from that divinely articulated summation of morality, the decalogue, and that these laws are assumed to be administered on the principles of Christian morality. The poor boon of "humbly petitioning the Government, or even protesting against any specially unjust attitude it may assume, would barely be denied to a missionary church in a heathen country. Yet Mr. Tassie deems it an assumption on the part of a religious body in a Christian land to record its disapproval of an undisguised attempt to destroy an act already on its statute book—an act to suppress the vice of drunkenness by declaring the liquor traffic illegal, an act to protect the youth of our land and the homes of our people; an act which originated on the petition of half-a-million of our Christian and temperance citizens which has already proved an unspeakable blessing to thousands and which is receiving, month after month, fresh evidence of popular sympathy and favour. The most extreme advocate of the "voluntary principle" will admit that the respective spheres of Church and State have at least contiguous edges—a border-land within which questions will arise affecting interests common to both. This overlapping of things civil and things spiritual is seen in the laws for the prevention of Sabbath desecration, profanity and sacrilege; and in the appointment of a day of thanksgiving, which only yesterday, I, in common with thousands of brother ministers and fellow-Christians, accepted without a whisper of complaint but with a sincere and hearty acquiescence. The same thing is exhibited when religious bodies, by petition, memorial, or remonstrance, approach the Legislature for the enactment or enforcement of Sabbath laws, or for the use of the Bible in our public schools. A few years ago our General Assembly appointed a committee to "watch legislation" on the subject of marriage with a deceased wife's sister; and did not this imply that the Assembly thought it had the right to watch, and that the Legislature was "worth watching"?

To read Mr. Tassie's letters, one would suppose that our Assembly had been usurping civil powers and claiming control of State affairs. But anything more ridiculously absurd could scarcely be conceived. Probably on the general question of "Church and State" there may be little diversity of opinion between those whom Mr. Tassie represents and those he assumes to censure. There is no intelligent Presbyterian that does not disclaim with his whole heart any such combination of Church and State as might hamper the freedom or dampen the zeal of the Church of Christ. We are probably agreed that the Church cannot without loss, unless in exceptional cases, plunge into party conflicts. Such a course would be more likely to degrade the Church than to elevate the State, to secularize the spiritual than to spiritualize the secular. But it in no wise follows that the pulpit must be dumb on great public issues that make for or against righteousness, mercy and truth. Neither the individual ambassador of Christ, nor the Church as an organic body, is at liberty to maintain a cowardly silence in regard to great abominations, simply because these happen to be espoused by some political party. When

a Church becomes so subject to the tyranny of political parties that she lacks courage to denounce the licensing of drunkard-makers as a crime; that she dare not "protest" against a traitorous attempt to rob her of her well-earned moral victories; against wicked infringements on the Day of Rest, against the circulation of obscene and polluting literature, against such trades as virtually make merchandise of the domestic peace and eternal happiness of men, she may well ask: What is her mission, or why is she permitted to cumber the ground?

Our fathers, to whom Mr. Tassie so kindly reverts, did not hesitate to face torture and death in defence of civil and religious liberty. Many of them suffered much obloquy in purging Britain from the curse of the slave trade. They did not rest with persuasion alone. They denounced the evil and demanded a law. And if we are worthy of such a noble ancestry we will never consent to see our nation enslaved by an unholy and degrading traffic that makes the noblest good of society a dream and produces a mass of misery and ruin which sickens and saddens the heart. Vice of any sort only asks of the Church to be let alone. If you grant it toleration it will take care of itself.

Stratford, Nov. 13, 1885.

P. WRIGHT.

LETTER FROM FATHER CHINIQUEY.

TO MY CHRISTIAN FRIENDS IN CANADA.

DEAR CHRISTIAN BROTHERS AND SISTERS,—I ask the help of your fervent prayers to the mercy seat in this hour of desolation. It has pleased our heavenly Father to visit me again with one of the most terrible disasters.

The priests of Rome, feeling unable to refute my book, "Fifty Years in the Church of Rome," had determined at once to destroy it. An order has evidently been given to the Roman Catholic postmasters to stop it wherever they could safely do so; and many have faithfully obeyed the order. For, in many instances, it is only after sending two or three volumes to the same subscriber that he could get one. In that way the first edition was soon exhausted, leaving me under the burden of a heavy debt. But, having stereotyped that first edition, it was my hope that the gap might be filled with the small benefits of the following editions. It was, however, the will of God that I should be again disappointed.

In the dark night between the 1st and 2nd days of this month, two witnesses saw the incendiary torch which was setting fire to the piles of paper and books around my printing press, and the next morning there was nothing to be found but a heap of smoking ruins!

This disaster ruins me completely. It does not, however, destroy my confidence in my merciful God. I remember that in 1869 the same implacable enemy burned my dear church, and ten days later destroyed also my college.

I then cried to my God, with His old prophet I lifted my supplicating hands to Him, and I cried from the bottom of my heart: "Have mercy upon me, oh, Lord! have mercy upon me!"

He heard my cries and saw my tears, and He chose many of you to be the instruments of His mercies toward me, His unprofitable servant. Three months after the fire, we could sing again the praises of the Lord within the walls of our rebuilt, humble chapel, and we could ask Him to pour His most abundant blessings upon you whom He had chosen as the blessed instruments of His mercies toward us.

So much has already been done by you for my dear missions that I will not make a new appeal to your Christian feelings. But I know enough of your inexhaustible charity to be sure that many of you would like to come to the rescue of their old friend and co-soldier.

Here I am, fallen, bruised, wounded and powerless on this terrible battle-field.

Oh! do not forsake me! For God's sake, come to my rescue. Help me to continue the glorious struggle in which we are engaged. Do not allow the foe to triumph over us! A united effort, with our ardent prayers to the mercy seat, will give us a new victory. With only the fragments gathered from your tables we can raise that book from the smoking ruins under which it is buried. And before long it will go again to many places, as a messenger of God to warn the disciples of the Gospel against the snares of Popery.

I here respectfully ask my venerable Christian brethren, Dr. MacVicar, in Montreal, Rev. J. K. Smith,

in Galt, Ont., and Dr. Weir, in Quebec, to accept and transmit to me what my kind Christian friends will trust them to save me from a complete ruin in this hour of trial. Truly yours in Christ,

C. CHINIQUY.

Ste. Anne, Kankakee Co., Ill., Nov. 13, 1885.

P.S.—I respectfully ask the Christian press of Canada to reproduce this letter.—C. C.

AN ADDITIONAL PROFESSOR FOR KNOX COLLEGE.

MR. EDITOR.—The Presbyteries have now a very important duty to discharge, and the choice they make will tell on the interests of the Church for years to come. The subjects of which the new professor is to have charge make a choice somewhat difficult, as you point out in your issue of the 4th inst. In my opinion, the Church should in her selection give the prominence to Homiletics and Pastoral Theology. Few men fail in the ministry through lack of knowledge of Church History, many fail through lack of pulpit power. It is said by a high authority that ninety-five per cent. of those who fail as public school teachers fail for lack of animation. The same, I believe, is true of preachers of the Gospel. Many, comparatively feeble in the pulpit, have written well on Homiletics, and could tell their students how to preach. But it is one thing to tell students how to preach, and quite a different thing to show them how to preach. Only a man of some oratorical power can do the latter. To inspire our students with an enthusiasm for the work of the pulpit, train them in the best methods of building a sermon, and in the cultivation of an effective and animated delivery, are the objects to be aimed at.

It is well known that the leading preachers of the present day are distinguished more by their style or manner than by the matter of their discourses. Good matter may become intolerably dull through the manner in which it is delivered. A man, who cannot deliver well himself, may have an excellent theory of good delivery, and urge his students to aim at the attainment of it, but more than this is needed. To teach it, and not be able to exemplify it, is not the kind of teaching required. What a man cannot do himself, he is not likely to be very efficient in teaching others to do. The other professors will supply the students with ample stores of first-class ammunition; the new professor must be able to drill the students in the most effective methods of using it. He should be a man in the full vigour of life, a man of large sympathies of acknowledged success as a preacher and pastor, clear and thorough in his grasp of the system of theology, and of a more popular type of character than would be required for any other chair in the college.

The right of nomination belongs to the Presbyteries, and I think it is in bad taste for writers in the press to anticipate the action of Presbyteries by mentioning any name at this stage, as some are doing. I give my views for what they are worth, and I think it desirable that the question should be fully discussed on its general merits, and on public grounds. Yours, etc.,

November 16, 1885

CLERICUS.

RUSSIA—PAST AND PRESENT.

BY REV. WILLIAM HAMILTON, D.D.

It may be said with truth that the vast interior of the Russian Empire is less known by ordinary readers than Central Africa. Nay, enterprising traders in the days of good Queen Bess were more familiar with the lands along the Volga, the great central river of Russia, than English merchants of the present day. Anthony Jenkinson carried letters from Queen Elizabeth to Ivan the Terrible, proposing friendly commercial intercourse; and in prosecution of his enterprise, that navigator sailed down the Aral and the Volga from the centre of Russia to Astrachan, on the Caspian Sea. The Volga drains 580,000 square miles, and is the largest continental river on the globe. The vast extent of the Russian Empire is difficult to conceive. It embraces eight millions of square miles, or one-seventh of all the land on the entire globe. The population is about 90,000,000, while immense tracts within the Empire are very thinly peopled, though quite capable of cultivation. Siberia is not all a frozen desert, a land of snow and ice, while a large proportion of the southern steppes, or plains, could support a fourfold increase of population.

Let any one open a map of the world. He will discover that Russia now embraces the whole of Northern Asia and all Northern Europe, except Scandinavia. An overland route to the American Continent could be made from England, chiefly through Russia, with only seventy miles of sea, i.e., twenty miles to Calais, and fifty miles across Behring's Straits.

The population of Russia is greatly diversified. The Greek Church prevails in the West and North; Mohammedanism, in the conquered and annexed country to the South and East. In no other country does religion, such as it is, have a stronger hold on the mind and conscience of men. There are millions of Old Believers, or Dissenters. The Bible has been extensively circulated. An old Russian translation of the Bible existed more than 200 years ago.

A priest of the Greek Church, speaking of the Bible in Russia, said: "The Scriptures which came from England, from the Bible Society, have been the mainstay, not of our religion only, but of our national life. In thousands, in tens of thousands of pious homes, they have been read. The true Russian likes his Bible—yes, even better than his dram—for the Bible tells him of a world beyond his daily toil, a world of angels and of spirits, in which he puts a nearer faith than he puts in the bread and water about his feet. In every second house in Great Russia, the true Old Russia, in which we speak the same language and have the same God—you will find a copy of the Bible, and men who have the promise in their hearts."

The Church of Rome has ever been the enemy of the Bible Society. When the Jesuits were expelled from every Roman Catholic country in Europe they were received by the insane Emperor Paul and were allowed to set up their schools, by which undoubtedly education was promoted. But they soon learned that the Bible was being printed in the Russian tongue; and they wrote and preached against it. The black clergy, or the monks of the Greek Church, joined in the outcry; and the Bible was for a time put under arrest. The Jesuits were finally dismissed. The ordinary priests, or popes, in the parishes favoured the circulation of the Scriptures. The monks are gradually losing their supremacy; the popes, who are married men, are gaining control of education; and Russia, with her really pious people, has before her a great future, enlightened and guided by the Word of God.

THAT PROFESSORSHIP.

MR. EDITOR.—Permit me to supplement with a few facts Dr. J. Campbell's admirable letter on the new professor for Knox College. He is quite right in saying that the present Lecturer has to all intents and purposes occupied the contemplated "chair." He has had their subjects, Homiletics, Pastoral Theology and Church Government. He has been for many years permanent Lecturer, as he declined to occupy the "chair" if he had to be elected annually. It was natural that he should decline to incur the great expense and hard study required to qualify himself fully for his duties, only on the uncertain condition of an annual appointment. What has induced the Senate to substitute Church History for Church Government, I do not know. Indeed, this seems to be *extra vires*, as the Assembly gave instructions merely to define the "chair," but certainly not to drop an important and greatly valued subject out of the curriculum of Knox College. Be this as it may, the Lecturer's extensive study of Church History, and especially his exhaustive study of Patristic literature, required in treating the subject of Church Government, must tend to qualify him for teaching Church History. His appointment, too, dates sufficiently far back to make it precede his arrival even at the prime of life.

The two following historical facts should be kept in view: The occasion of Dr. Proudfoot's appointment in 1867 to teach Homiletics, Pastoral Theology and Church Government was the annual exodus of students to Princeton, N. J. It was thought that his lectureship, embracing so many subjects, together with that on Apologetics, would, if successful, retain our students in the country. It is well known that it did, or helped greatly to do this, except in a very few cases which can be easily accounted for. Thus his teaching has been popular and successful.

The other fact is that the recent movement toward the appointment of an additional professor had not its origin in the College Senate, in the Board of Management, or even in the Assembly; but it was entirely

due to the frequently expressed desire of the students to have fuller and more adequate instruction in Homiletics and Pastoral Theology. They felt that Homiletical instruction was most valuable to them, and indeed necessary to qualify them for preaching the Gospel. They also felt that the time allotted to them was entirely insufficient. They also knew that they could not compensate for this deficiency by private reading, as there are few satisfactory systematic works on the subject. Perhaps Dr. J. Campbell will pardon me for presuming to add to his letter.

AN ALUMNUS OF KNOX COLLEGE.

A DAY IN ROME.

After having seen several other famous places, I have been permitted "to see Rome also." I am now in that famous city. In this article I shall confine myself to an outline of my visit to-day. In the morning, immediately after breakfast, I went to St. Peter's Cathedral for the second time. I wished to go up into the dome. One can do so only on Thursdays and that from nine to eleven a.m. I first walked a little on the roof, which slopes gently down inward. The statues of Christ and His Apostles on the top in front are of prodigious size. I then went up the steps inside to the cornice at the foot of the great dome. The passage around on it is wide, and on the edge there is a strong iron railing, so that one is quite safe. I must confess, however, that it was very painful to me to look down on the people on the pavement below. They seemed like flies crawling on it. I then went up to the top of the dome. Outside, there is a broad pathway all around. There, on a fine day, one has a most magnificent view of the city and neighbouring country. I next went up to the centre of the ball, which is eight feet in diameter. As I could go no higher, I next came down. I tried to get into the crypt and manufactory of mosaics, but found that I would need to call again. I then visited some galleries of sculpture. I visited some others, and the galleries of pictures before I visited the library. This takes up several rooms, all most magnificently decorated. In one room are several very costly presents to popes. The books and manuscripts, with few exceptions, are shut up in cupboards. I visited a square in the Vatican, in which a pillar—I have been told that it is in honour of the late Council—is being set up. When finished it will be a gorgeous piece of workmanship. I had an opportunity of preaching the Gospel once in the Vatican. My congregation was as large as Philip's on a certain occasion. (Acts viii. 35.) It seemed to understand all I said and to assent to it. The conversation was carried on in French. We parted on the most friendly terms. I then sought very diligently for the Papal Mint, and at last succeeded. I saw the machinery in motion. After a while I went to the Numismatic Office. There I bought two copies of the medal struck by order of Gregory XIII. in honour of the St. Bartholomew's Massacre in 1572. Many Roman Catholics say that no such medal was ever struck. Well, I myself—as I have just said—got two copies of it this afternoon at the Vatican. On one side is the effigy of Gregory XIII., and on the other the inscription: "*Ugonottorum strages, 1572.*" I intend to get a few more before I leave. The price is not great. I had not the slightest difficulty in getting what I wanted. I gave the clerk a jotting to this effect: "St. Bartholomew Medal, 1572—Gregory XIII." He then went to a cupboard and immediately brought out a package of copies. He asked me if I were French. I said that I was Scotch. He had never heard of such a place as Scotland, which was not very flattering to my national pride. Very possibly, he has never heard of John Knox, but I did not trouble him with church history.

I then set to work to get a pass to visit the Castle of St. Angelo. At last I succeeded. I intend using it to-morrow.

In the evening I visited the remains of the Coliseum "by the pale moonlight." The moon was about full, and the most of the time I was there, quite clear. The height and thickness of the walls and the immense number of passages and chambers there are overpowering to look on. I then came back under the Arch of Titus and along by the ruins of the Forum, the Arch of Severus and the Maxentine Prison, and at last arrived in safety at my home for the present.

Rome, Oct. 22, 1885.

T. F.

Pastor and People.

For THE CANADA PRESBYTERIAN.

ANOTHER WONDERFUL HYMN AND ITS AUTHOR.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

"There is a Fountain filled with Blood.

To Wm. Cowper, the author of the hymn under consideration, one of the most gifted of the British poets, the world is indebted for many precious lyrics which it will not suffer readily to die, but none has found greater favour than

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.

Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then, in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me;

'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but Thine.

He was born 15th November, 1731, at Great Berkhamstead, of which parish his father was the highly respected rector for many years. His mother, Anne, daughter of Roger Dunne, Esq., of Ludham Hall, Norfolkshire, was a descendant, by four separate lines, of Henry III. Hence the memorable words:

My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies.

He was only six years old when his mother died, but his memory of her was most precious and, stimulated by a portrait of her that hung for twenty years at least in the same parlour, gave a colour and character to many an exquisite line in his writings.

He was trained for the legal profession, and took chambers in the Middle Temple in 1754. Among his companions at this time was Edward Thurlow, afterward Lord Chancellor of England—also his associate in Lincoln's Inn. As a companion, Cowper is described as being a great favourite—a youth of great intelligence, engaging countenance, a well-proportioned figure, and much elegance of manner. But in spite of all such advantages—his appearance, great scholarship and high attainments and distinguished birth, he was the most diffident of men. As an evidence of this, the following may be mentioned: The two offices, the Reading Clerkship, and the Clerkship of the Committees of the House of Lords, became vacant in 1763, and were offered him, he accepted them at once, but in reflection was so overwhelmed by extreme modesty as to surrender both in favour of the less lucrative Clerkship of the Journals! Shortly after this (1763, when about thirty-two years of age) his mind gave way, and a deep distressing melancholy settled down upon his soul, during which he gave way to the wildest fancies and believed that he was detested by man and abandoned by God—forever abandoned—and more than once made an attempt at self-destruction. It was after one of those attempts, which was frustrated by a providential circumstance, that he wrote, in one of those gleams of returning reason, which came now and again to him in the darkness of his despair:—

God moves in a mysterious way.

His distress at this time was very great. He could not bear the gaze of man, and he had a dreadful sense of the scrutiny of God. His nights were passed without sleep, or in fearful dreams, and at one time he was tormented with the recollection of one passage of Scripture, and at another with another. Having some notion of *saving faith*, he determined on one occasion to prove whether he possessed it or no by repeating the creed. While endeavouring to do this his thoughts became confused, and he was unable to proceed. "I considered this," he says, "as a supernatural interposition to inform me that, having sinned

against the Holy Ghost, I had no longer any interest in Christ. . . . Being assured of this, I gave myself up to despair. I felt a sense of burning in my heart like real fire, and concluded that it was an earnest of those real flames that were soon to receive me. I laid myself down howling with horror, while my knees smote against each other."

Thus he suffered for about eight months, till Reason abdicated her throne, and the wild fancy raged without limit, driving him into the fiercest paroxysms. He was then placed under the care of Dr. Cotton, a man of kind sympathy and much Christian excellence. Under his skill the disease abated, and gradually he recovered the serenity of former days, but not the serenity of the Gospel which he so much desired. How was this to be obtained? What did the Good Shepherd do for His weak servant, at this time groping his way into liberty? How was the golden harp, so broken down and out of sorts, to be retuned and prepared for the higher service? The answer is, that going one day into the garden he found a Bible and read the story of the raising of Lazarus from the dead. The narrative greatly interested him; the Redeemer's character seemed so lovely. He wept to think that he had so far sinned against one so beneficent, and longed to call Him his Saviour, too. In short, the effect upon his mind was soothing and sanctifying, and he again sought consolation in the Scripture. One of the first passages which he read was Rom. iii. 25: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." "Immediately," he says, "I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement that Christ had made, my pardon sealed in His blood, and all the fullness of justification." It was shortly after this that he wrote the hymn:—

Est sanguinis repleta fons
Immanuel ductus,
Et sordidus submersus hic
Lustratus fit, mundus.

Lactatus mortuus fur
Iam tum fontem videns
Hic quoque vilis ablut
Peccata penitens.

O Agne Dei, ista fons
Defecit nunquam
Dona omnis recumbit genus
Allata gloriam!

Ab hinc flumen vidi tuis
Vulneribus fluens,
Divinus amor cordi est
Et erit moriens.

Tum dulcius, nobilius
Laudabit Te carmen
Salvator magnæ hominum
Vox frustra quum, lumen.

Indignus ut sum, Domine,
At lyra aurea
Parata mihi, ut ferram
Æterna carmina.

It is sad to think that after the lapse of four or five years more, the distressing malady returned—returned on the death of his only brother John (1770)—and remained for about five years. He lost his wonted cheerfulness. His feet again stumbled on the dark mountains, and he relapsed into despondency. Yet it was about this time, or a little before it—in the twilight of reason, when the shadows of the long eclipse were falling—that he wrote the most of his sixty-six hymns. When we think of this we can understand the pathos of such lines:

What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an aching void
This world can never fill,
Return, O Holy Dove, return,
Sweet messenger of rest,
I hate the sins that made Thee mourn,
And drove Thee from this breast.

How wonderful this man's history, and how wonderful the history of this great hymn! Coming forth from a wounded heart like the water from the rock in response to the prophet's rod, it has been a power in the world. How many cold hearts have been warmed by its holy fire! How many penitents that were bowed down have been lifted up by its noble lines! It has been a mother's breast from which thousands have drawn nourishment in the past, and from which thousands more will draw comfort till the light of time melts away in the coming glory. Surely it is a leaf from the tree of life which is for the healing of the nations.

CONSIDER the uncertainty, mutability and inconsistency of all things under the sun. All temporals are as transitory as a hasty torrent, a shadow, a bird or an arrow in flight, as a post that passeth by. "The fashion of this world passeth away."

EGYPT AND THE BIBLE.

[Outline of lecture delivered by Sir William Dawson in Stanley Street Presbyterian Church, Montreal, and corrected for THE CANADA PRESBYTERIAN by the lecturer.]

Sir William Dawson, Principal of McGill University, delivered the first of two lectures on "Egypt and the Bible" in Stanley Street Presbyterian Church recently to a large audience. In this first lecture the subject was "Egypt in Early and Patriarchal Times." Egypt owes its connection with the Hebrews in great part to its physical diversity from Palestine. An alluvial plain of extreme fertility, and irrigated by the Nile, it is rarely subject to famines, and these have no physical connection with those of Palestine, as they depend on failure of the inundation which is fed by the rains of distant parts of interior Africa. Thus, famines in Egypt do not occur at the same time with those in Palestine. Egypt has, therefore, always been a place of refuge and supply for the people of Palestine in seasons of scarcity. It was mainly from this cause, in connection with important early movements and migrations, that Egypt became, in the providence of God, the cradle and school of the chosen people, in which they grew from a family into a nation. The lecturer gave a sketch of the synchronisms of Hebrew and Egyptian history from the time of Ham, or Khem, to the close of Egyptian and Hebrew independence, when both countries were included in the great Persian Empire. The time of Abraham was probably about that of the thirteenth dynasty of Egyptian kings and the beginning of the invasion of the people called Hyksos, or shepherds from the East, that of Jacob and Joseph toward the close of the Hyksos domination, and that of Moses and the Exodus in the reigns of Ramases II. and Menephtah, of the eighteenth dynasty.

In the earliest history the names of Egypt and its gods afforded important links of connection with the Bible history. The relation of Khem, the native name of Egypt, and the Biblical Ham, the son of Noah, was discussed, and traced down to its modern appearance in alchemy and chemistry, sciences originally invented by the Egyptians and still bearing their name. The name Egypt is more modern, but may be traced back as a local name in the Hebrew Caphitor, and appears in the modern name Copt applied to the descendants of the ancient Egyptians. Osiris, who appears in Egyptian history as a god, ancestor and judge of the dead, was shown to correspond in many important respects with the Biblical Mazor, or Mizraim, which still appears as the Arabic name of Egypt, Masr, or Misr. The connection of these deified men with ancestral and nature worship was noticed, and the importance of distinguishing them from the older Egyptian triad or trinity, consisting of Ra, with Ptah and Kneph representing the supreme god and creator in his threefold aspect, and pointing to a primitive monotheism akin to that of the Bible underlying the idolatries of Egypt. The doctrines of immortality, of the future judgment and the resurrection as held by the Egyptians, were then noticed, and the connection of these pointed out with the tone of the Pentateuch in directing attention more distinctly to judicial retribution in the present life, and in removing any ground for the idea of sacrifices for the dead and payments for *post mortem* absolution, which had become so great an abuse in Egypt. The condition of Egypt and its people in the time of Abraham, as known to us from the monuments, was then sketched, in connection with the probably extremely rapid growth of the population in primitive times, and its inheritance of antediluvian arts, and the remainder of the lecture was devoted principally to the circumstances attending the visit of Abraham, and the residence of Joseph and Jacob in Egypt and the remarkable accordance of the Biblical narratives of these visits with the testimony of the monuments still existing in the country, showing a very accurate acquaintance on the part of the Biblical writers with arts, institutions and practices, which have only recently become known to us from the Egyptian side by the exploration of their monuments and the decipherment of their inscriptions.

A BLESSING OR A CURSE.

Two Scotchmen emigrated in the early days to California. Each thought to take with him some memorial of their beloved country. The one of them, an enthusiastic lover of Scotland, took with him a thistle, the national emblem. The other took a small swarm of honey bees. Years have passed away. The Pacific Coast is, on the one hand, cursed with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which has been and is still one of the blessings of the Western Slope of the Rocky Mountains. Even so does every Christian carry with him some thistle plucked from the old man, or honey from the new man, with which to bless or curse men, according as he makes choice for God. How precious is our influence, how we should watch and guard it. *Words and Weapons.*

THE eye that sweeps over the whole circle of divine truth must rest on Jesus as the centre.

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TORONTO, WEDNESDAY, NOVEMBER 25, 1885.

THE commodious and handsome building erected in the city of Quebec, for the Y. M. C. A., has a large and burdensome debt yet resting upon it. The Executive Committee of Ontario and Quebec make a joint appeal for aid in its reduction. Numerous inducements are offered. The Quebec Y. M. C. A. promise to raise \$7,000 of the \$18,000 indebtedness. Mr. Alcorn, of Toronto, offers to give \$1000, provided the whole amount of the debt is fully secured. The Hon. J. G. Ross, of Quebec, will give \$2,500, and Mr. R. R. Dobbell, \$1,000. Mr. Robert Kilgour, Wellington Street, Toronto, has consented to act as treasurer for this fund, and no money will be disbursed till the whole amount has been subscribed.

We regret that the Scott Act was defeated in St. Catherines last week by a majority of about 600. We shall not imitate the example of the anti-Scott organs and try by various means to explain away the verdict. Anything more silly than the attempts made by some of these organs to show that majorities away up among the thousands did not represent the will of the people because a certain proportion of votes was not cast, could not well be imagined. What is the use in asking people to give a verdict at the polls on any question if you begin to quarrel with it the moment it is rendered? Had Middlesex given a majority of 3,000 against the Act, even the London *Free Press* would accept the verdict as triumphantly conclusive against the Act, supposing there were not a score of votes polled on the other side. There is no sort of sense in asking the people to say what their opinion is on any question, and then, the moment it is given, declaring it is not their opinion. We accept this vote as conclusive evidence that a large majority of the people of St. Catherines do not want the Scott Act. The vote means that at least. Whether it means anything more or not we are not prepared to say. Many will, of course, conclude that this majority shows conclusively that the inevitable reaction has set in. One defeat is not enough to prove any such conclusion. Whether there is a reaction or not will become apparent later on.

THE Episcopal Church in England is supplying a fine illustration of the truth that sowing the wind always leads to reaping the whirlwind. For centuries the country clergy in that Church have been little better than electioneering agents for the Tory Party. They took an active part in every election, they fought against every measure of justice that has been slowly introduced to Nonconformists. Twelve thousand of them seven years ago prevented Disraeli from allowing Nonconformists to use their burial-services in the English churchyards. Not only were these country parsons political agents for one party—as a rule they were narrow, tyrannical, insulting. The result is that over four hundred of the candidates now seeking election are pledged to Disestablishment in some form. In fact the question of Disestablishment is the most prominent. The war rages furiously around the Church. It will not come this Parliament, it may not come the next; but Disestablishment shall come in the near future. No power on earth can stop it and

no power higher than the earth will try. The overbearing insolence of the clergy has pushed Disestablishment forward at least a hundred years. Had these gentlemen kept out of politics, and not denied the right of Christian burial to the Nonconformists, the Church would not now be assailed as it is. They went into the political arena to fight against the rights of their countrymen and now they must just take what they get in the strife. Serves them right. They chose their own weapons and field of battle and now, when they are getting worsted, nobody pities them.

A WRITER in one of our exchanges, discussing the deviations of the pulpit, thus refers to the prayers of his former pastor:

The prayers were out of the beaten track. They were prayers, not addresses to the Almighty, much less to the congregation. They were marked by much variety in both the use of petition and in phraseology. The language, while often in the very words of Scripture, was always saturated with Scripture. The preacher talked with God. The impression could not fail to go forth from his prayers that he was intimate with God. The effect of those prayers was to lift the worshippers as into the presence of God. We do not expect to hear such prayers again for the voice that uttered them joins now in the everlasting hallelujah.

While we have no sympathy with the cry for a liturgy that comes from certain quarters we regard it as a good sign that many Presbyterian people are giving up the idea that the sermon is everything in worship. The sermon is very important, but it is not everything. Phelps it is, we think, who says that if compelled to form an opinion of a minister by hearing him once, he would attach as much importance to the manner in which he conducted the other parts of the services as to his sermon. The intelligence and spiritual culture of a congregation can be tested very much better by the manner in which the people enjoy and take part in the other parts of the service than the manner in which they listen to a sermon. The intellectual and spiritual culture of a preacher may be tested in the same way. The wisest and most intelligent Christians worship all the way through and enjoy and profit by the reading and prayers. The thoughtless, the sensation-hunters, the people who have no spiritual appetite, pay no attention to anything but the sermon and sometimes not much to it.

A FEW weeks ago the Presbytery of New York decided to hold continuous services during the present winter, the object being the quickening of spiritual life in the churches, and the bringing in of the thousands who attend no place of worship. The first meetings were held in Dr. Van Dyke's church and Dr. John Hall's, and were watched with much interest. Judging from the following comments in the *New York Evangelist*—a very good authority—so far the meetings have more than come up to the expectations of the Presbytery:

The special services, commenced in our city churches two or three weeks since, have been continued with steadily increasing interest. The meetings grow larger, and the solemnity deepens, showing that the members of our churches are awakening to their duty to the masses of our city population, and are ready to work without as well as within their respective congregations. We have not thought it wise to herald the meetings in advance, or to make proclamation of what they were going to accomplish, which savours too much of "sounding a trumpet" before us when we offer our prayers. But we do rejoice in every true sign of genuine spiritual life, assured that as that life becomes fuller and stronger, it will overflow the churches, and spread into neglected neighbourhoods, till it reaches the most destitute portions of our great city.

It is now, we believe, all but universally conceded, that continuous services, if properly conducted, are highly beneficial in certain spiritual conditions. To condense one's attendance at church and prayer meeting into one month in the year is presumptive evidence that the person who does so is not converted. But the fact that some people do this wherever and whenever continuous services are held is no evidence that continuous services may not at times be beneficial. It is greatly to be deplored that such bad associations have grown up around revival services. Nothing more natural or more scriptural can be imagined than a congregation or all the congregations in a Presbytery meeting continuously at certain times for worship. And, yet, so much extravagance, so much doctrinal error, so much impertinence and hypocrisy have characterized many of these meetings that many good people of conservative notions shrink from them. Is not the Presbytery of New York taking the right plan? They hold continuous meetings themselves and shut out the abuses.

AUGMENTATION OF STIPENDS.

THE Committee in charge of this Scheme have recently issued two circulars—one to Presbyteries and the other to the ministers, Kirk sessions and membership of the Church. In these circulars the case is clearly stated and the need of energetic action forcibly presented. What are the facts? There is required this year the sum of \$36,000, viz.: \$4,000 to repay money borrowed from the Reserve Fund and \$32,000 to meet the actual expenditure of the year. Last year the receipts amounted to \$26,158. In this were included \$3,846 from Legacies, \$723 from donations and \$400 from interest on Reserve Fund. The donations and especially the legacies were very exceptionally large, and cannot reasonably be looked for to anything like the same extent in this or future years. The Reserve Fund, being impaired, will not yield as large a sum in interest this year as last. In the receipts of last year was also included the sum of \$4,000, being special subscriptions from the city of Montreal. From this source, it is stated, only \$2,000 will be available this year. Deducting, say \$6,000, from last year's receipts, derived from the above named sources, there remains about \$20,000 as the normal revenue of the year. As compared with this sum there is this year required \$36,000. In other words, nearly eighty per cent. is needed this year from the congregations of the Church in excess of what was contributed by them to the Augmentation Fund last year.

The mere statement of this fact is sufficient to convince every one that the most strenuous efforts on the part of Presbyteries and congregations are this year needed, if the Scheme is to prove a success. It may be said that, in forgetfulness of the fact that the Home Mission and Augmentation Funds are now entirely separate, some congregations last year sent money intended for Augmentation which went into the Home Mission Fund because it was not properly designated; and the fact that the Home Mission Fund ended the year with a balance on hand of \$7,260, while the Augmentation Fund had a deficit of nearly \$4,000 may be pointed to in proof of this. While this is true yet too much may be made of it. The Home Mission Fund at the beginning of last year had \$2,600 on hand. Had it not been for this, and an exceptionally large amount received during the year in legacies, etc., it would barely have been able to meet the actual expenditure of the year, instead of closing it with a balance on hand of \$7,260. The fact at any rate remains that the sum of \$36,000 is required for Augmentation this year from the congregations of the Church, as compared with only about \$20,000 got from the last year.

To ensure that this \$36,000 be got it will be necessary to have the hearty co-operation of every Presbytery in the Church. The Assembly's Committee have allocated to the several Presbyteries what they believe to be their fair proportion of the \$36,000 needed, and have recommended the Presbyteries to apportion the amount asked from them among the congregations within the bounds, or to adopt such action as to them may appear best to secure that the amount be raised. Last year many Presbyteries fell far short of the sum assigned them, and in some Presbyteries (and these not the poorest) less than one-third of the amount asked was obtained. It is probable that this was, to some extent, owing to a lack of definite, systematic action on the part of Presbyteries. It is hoped that it will be otherwise this year. The plan of apportioning among the several congregations the amount expected from the Presbytery has much to commend it, and it has been adopted with marked success in the Maritime Province section of the Church, where it has been fairly tested and where the success of the Augmentation Scheme was very doubtful till this course of action was determined on. Last year, of the 181 congregations in the Eastern Synod 166 responded to the appeal made by the Augmentation Committee, and of these no fewer than 130 came up to or exceeded their apportionment, and two-thirds of those that failed to contribute were vacant charges. The result in the Eastern Section of the Church should encourage every Presbytery in the West to test the plan for one year at any rate.

The apportionment to Presbyteries is not an assessment. It is simply an indication of the mind of the Committee as to the amount which may reasonably be expected from each. The sum asked may not in every case be equitable. The Committee, however, have doubtless sought, as carefully and accurately as

The information at their disposal would enable them, to assign to each Presbytery its fair share of the total sum required. So, in making apportionments to congregations, Presbyteries will be understood as only indicating what in their judgment is the fair share of the amount asked, which each congregation should at least aim to raise.

In notifying congregations of the amount assigned them, it would be well for Presbyteries to remind them of the fact that the two funds are entirely separate, and that no money sent in designated for Home Missions will be appropriated to Augmentation.

We understand that \$32,000 are this year required for Home Missions; that is, in order to end the year free from debt, at least \$25,000 are needed, in addition to the \$7,000 on hand at the beginning of the year. For Augmentation there must actually be raised, to end the year free from debt, the sum of \$36,000.

It is hoped that no Presbytery will be satisfied with simply apportioning the amount asked for by the Assembly's Committee among its several congregations; but that steps will be taken to secure the efficient presentation of the claims of the Scheme in all the congregations of the bounds, so that objections may be removed and the cordial co-operation of office-bearers and members secured. This may be best accomplished by the appointment of a small Presbyterial Committee to watch over the interests of the Scheme generally, an important part of whose duty should be the *thorough visitation of the aid-receiving congregations*. Too much stress cannot be laid on this, for although it will not tell to any great extent on the current year's operations (the grants having been already fixed for the ecclesiastical year ending on 31st March next), yet the success of the Scheme in future years largely depends on the introduction of improved systematic financial arrangements for raising money for stipend in the congregations now on the aid-receiving list. An opinion prevails in many quarters that several congregations receive help which should be self-supporting, and that in a considerable number of others the grants should be reduced, the people being abundantly able to contribute more largely toward the salary of their minister. This opinion may or may not be well founded; but it exists and the success of the Scheme is imperilled in consequence. It cannot be doubted that there is a tendency on the part even of some Christian men to lean too much on others and of some congregations to slacken effort because of the consciousness that they are part of a wealthy church which has a large central fund to make good their lack of liberality in the support of their pastor. There are few churches that recognize more clearly than the Presbyterian Church in Canada the duty, of the strong to help the weak, few churches that have given better practical proof of their belief in this Christian principle. At the same time, however, our people will not long continue generously to support this Scheme unless they are assured that the congregations being helped are themselves contributing up to the measure of their ability in support of their pastors. It is incumbent, therefore, on every Presbytery to take steps to see that this is done in all the aid-receiving congregations within their bounds. This work of visitation is sometimes carried out in a very slipshod manner. A deputation is appointed by the Presbytery; the minister of the aid-receiving charge writes the Convener that "it is really no use coming, because the people cannot do more than they have been doing"; the deputation report accordingly to the Presbytery and the Presbytery asks Augmentation Committee for the same grant as formerly. No minister or session or board of managers should be allowed to stand in the way of a Presbytery's deputation reaching the people; no deputation should be satisfied with anything short of a thorough canvass of the congregation; and no Presbytery should recommend the Assembly's Committee to make a grant unless they have sufficient evidence that the congregation is itself contributing according to the measure of its ability. The success of the visitation of aid-receiving congregations depends largely on the deputations appointed. Some men have greater adaptation than others for this kind of work, and it is very important that Presbyteries should, not in a haphazard way, but carefully and judiciously select the men likely to render most efficient service. It is hoped that Presbyteries, when they come to consider the reports of deputations, and to apply to the Committee for grants based on these reports, will not lose sight of the new regulation adopted by last Assembly. Heretofore all congrega-

tions put on the aid-receiving list were entitled to receive grants sufficient to bring the salary up to \$750 and manse. This new regulation gives the Committee discretionary power to withhold aid or to give a reduced grant. It also instructs Presbyteries to apply for a smaller sum than the full amount required to make the stipend \$750 and manse, when, in their judgment, the circumstances require it.

Many of the Presbyteries of the Church meet within the next few weeks. It is hoped that the claims of the Augmentation Scheme, as presented in the circular of the Committee, will receive full consideration and that such action will be taken as will ensure complete success.

Books and Magazines.

THE Woman's Temperance Society Publishing Association, Chicago, have issued a beautifully illustrated calendar for 1886.

MIND IN NATURE. (Chicago. The Cosmic Publishing Co.) This new philosophic and scientific magazine continues to present its readers with a variety of subjects for reflection.

THE SANITARIAN. (New York. 113 Fulton Street.)—The November number of this valuable monthly contains able discussions of matters pertaining to public and individual health.

KNOX COLLEGE MONTHLY. With pleasure we welcome the first number of a new volume of this academic magazine. It is much improved in appearance. The contributions to the present number are of a high order.

TREASURE-TROVE. (New York: E. L. Kellogg & Co.)—This is a carefully-conducted publication devoted to school children. It will be very interesting and helpful to the large class of readers for whom it is designed.

INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1886. (Chicago: The American Publication Society of Hebrew.)—This is a handy little pocket volume of the Scripture text of the lessons together with Golden Texts and memory verses for the year.

PRESBYTERIAN COLLEGE JOURNAL. (Montreal. John Lovell & Son.)—The *College Journal*, so spiritedly conducted by students in the Presbyterian College, Montreal, reappears much improved in style and appearance. The number as a whole is remarkably good.

TWO MONTHS IN THE CAMP OF BIG BEAR. (Parkdale: Times Office.)—This little volume in two parts gives a graphic delineation of the stirring adventures of Mrs. Gowanlock and Mrs. Delaney during the recent North-West rebellion. It has a number of illustrations.

MAN. (Ottawa.)—The first number of this new Canadian magazine has been received. In addition to literary subjects it devotes considerable space to popular science, public and individual hygiene, social and domestic economy. Its editor is Dr. Playter. A number of eminent Canadian *litterateurs* contribute to its pages.

CHRISTMAS SELECTIONS FOR 1885. (Cincinnati: The John Church Co.)—This is a sixteen-page pamphlet containing, in addition to nine beautiful carols by eminent writers, a fine Responsive Service especially prepared by R. S. Thain. The typographical appearance is in keeping with the excellent contents, the pamphlet being printed in colours on fine tinted paper.

FIFTY YEARS IN THE CHURCH OF ROME. By Father Chiniquy. (Toronto: S. R. Briggs.)—This remarkable work, an extended notice of which, soon after its publication, appeared in THE CANADA PRESBYTERIAN, has met with a hearty reception. Mr. Briggs of the Willard Tract Depository, has the sole agency for the Provinces of Ontario and Manitoba and the North-West Territories.

YEAR BOOK OF SERMON AND GOLDEN TEXTS. By J. E. Kittredge, D.D. (New York, London and Paris: Cassell & Co.)—This compact, neatly printed little book is specially fitted to promote the efficiency and usefulness of Presbyterian Sabbath schools, and to bring the pupils into closer relation with the Church. Pastors, Sunday school superintendents and teachers ought to give it a careful examination.

EUREKA RECITATIONS AND READINGS. (New York: J. S. Ogilvie & Co.) This is a very good collec-

tion compiled and prepared by Mrs. Anna Randall Diehl, who has a high reputation as a writer of standard works on elocution, and also as a teacher of the art. It is especially adapted for day and Sabbath schools, all adult and juvenile organizations, young people's associations, reading clubs, temperance societies and parlour entertainments.

THE MISSIONARY WORLD.

ZENANA WORK.

(A paper read at a recent Benares Missionary Conference.)
(Continued.)

The question of time is an important one in zenana work. Most of the houses get one or two hours at most each week. One hour per week in the year is about two months regular instruction, for one hour each day. Considering these few lessons, it is wonderful the progress the zenana pupil makes in the year.

At the beginning of our teaching we often find the Hindoo or Mussulman lady's mind is as shut up within the limits of the zenana as her body is. Save the usual affairs of life, eating, drinking, mourning, rejoicing and marrying, the Indian woman has little thought, and her mind is unopened. Zenana work in the beginning is often teaching the pupil to think for herself.

It is not to be understood that all the women are dull, and give no intelligent answers. Some are very quick, and grasp with ease the meaning of parable or history. In some of the zenanas the "Pilgrim's Progress" is a great delight, and although much of the meaning of that beautiful allegory is hid from them, yet it has their ear and attention. To do well the work of a zenana missionary one should be acquainted with Hindoo and Mohammedan systems of religious thought and belief, and surely if the gentleman of the house asks a question regarding his own religion or the Christian religion, should not liberty to answer be allowed? But making it a rule to speak on religion to the men of the house lies rather outside the work of a zenana missionary. Neither is it the work of a zenana missionary to go to every house she is called to, she must first ascertain whether the house has a respectable name. In all her work she should be careful of herself, her assistant teachers and native Christian teachers, that those who are without may see them walk in wisdom.

DIFFICULTIES.

Some of the difficulties connected with zenana work. When the strange lady comes and sits down in a Hindoo home, the language she finds to be the first great difficulty. To speak plainly is the longing of the zenana missionary; the difficulty is how to do it.

Another is the difficulty of getting used to the long hours of work; five and six hours of steady work are a little trying at first. Some break down with this, and say it is the climate, whereas the same number of hours of work at home would be difficult to bear. The climate, too, is a difficulty. Some never get acclimatized, while some have better health than at home. The zenana lady finds it difficult to live away from home and books and constant means of gaining knowledge. It is exhaustive to be always giving out instruction and taking little in. It is difficult to live half-an-hour's drive from your work, to get accustomed to bad roads, overturned garris and runaway horses. It is difficult to get used to bad odours, wild dogs, mad people and infectious diseases. As regards the pupils, one great difficulty is the little time they can receive. In the schools the great trial is the short time the Hindoo and Mussulman children are allowed to stay at school—the few years they have to learn everything in. Just when the child has got over the drudgery part of learning to read and write and is listening with opened eyes to the ways and histories of other lands—at the time when it is a joy to the teacher to impart knowledge—the little girl is taken away from school and married. The great difficulty in the way of Hindoo children's education is child-marriage.

In speaking of the children of the zenana schools the many interruptions to the lessons are among the difficulties of the zenana missionary—the numerous holidays which break the work, the marriages, births and deaths of their relatives, which some way or other require the presence of the children of the house; the sicknesses, especially small-pox, which last spring prevented hundreds of children in Benares alone from attending school. The zenana missionary has these difficulties in the continuing of regular teaching.

M. PATTERSON.

Choice Literature.

THE ROSE OF BLACK BOY ALLEY.

CHAPTER II.

Nixie's mother was really ill, much worse than Nixie knew. Joe came again next morning, and the women from upstairs and the women from next door, and one or two others, came and talked about her. She did not attempt to rise from the pailasse, and Nixie, understanding little save that somehow Joe had done it, sat in the corner by the wall, and held her mother's hand till some one turned her out, telling her that she was in the way and bidding her not to return for a couple of hours at least.

Moggy made no objection to the child's departure. So Nixie went and wandered aimlessly about the streets. She wandered a good way farther than she had ever done before, down across one of the bridges of the dock and out into the winding riverside streets beyond. She did not know where she was going or why she was going, but she felt restless. Till yesterday she had never heard of England. Now she longed to get there; and to see roses and smell them and take them to mother became an absorbing desire.

Suddenly she found herself out from the narrow, smoke-encrusted street and free of the shadow of the London Dock. She stood in a comparatively open space and directly opposite, divided from her only by a low wall and high iron railing, was an enclosure which could only be a garden. Her mother did not often have moments of expansion such as that of yesterday; but she had told Nixie of gardens that people had in the country with trees in them and flowers and beds and ornamental stones. Here were all those things and overhead the sky quite wide and bright. Nixie could hardly believe her eyes as she held with both hands to the iron railing and gazed before her. She forgot her fatigue, she forgot her sick mother, she forgot everything but her great and marvellous discovery. Grass, flowers, trees, not dead, not for sale, but living, growing in the ground as her mother had told her that they did! She turned her eyes from one to another. She felt bewildered at this extraordinary and unexpected realization of her dream. She did not know till now how little she had in truth believed it all. Then, as she recovered a little, she drew long breath to prove whether the scent would work the wonders her mother had attributed to the scent of roses. No smell reached her but the smell of dusty grass, but she fancied herself the better for it. She was the better for it. Elate and fresh as if she had just risen from a comfortable bed, she began to walk round the outside of the garden. Her mother had told her that in the gardens of England there were vegetables and fruit besides the flowers. And then roses! Since all else was true, why not that? There might be roses in this very garden. To see the child scurrying with bare feet and tattered garments from end to end of that iron-railed wall, few of the passers-by could have suspected what it was she sought so eagerly. At last she cried aloud for joy: "Roses! roses?" More than one turned to look at her, but it was not their business and they passed on; for she had found in a neglected corner out of reach, but still not very far from the railing, a magnificent tall bush. It was as high as a man. It was covered all over with pink flowers and under the leaves she could see, even from where she stood, that there were, as her mother had told her, thorns upon the branches. All was right in every particular. She climbed upon the little wall, and stretched an arm in her excitement through the railings toward it. "Oh, you beautiful! you beautiful!" she exclaimed. "I wish I could take you to my mother."

"What are you doing on the railings? Get along down with you and be off."

Nixie had attracted attention at last from the only person whose business it was, and her delight was for the moment ended in the grasp of a policeman, who lifted her down from the wall and ordered her to look sharp off home. But her pink blossoms were visible above the wall; they comforted and reassured her and she had no wish now to stay any longer here. She wanted to speed home and tell her mother. Here, she felt, was a joy that could be shared, and the darksome alleys of Prussom Island nodded with trees and glowed with flowers for her as she went home.

"Mother! mother!" she cried as she sped at last down their own court and on at their own door. "I've seen roses' pinkie all over the tree, and"

She stopped, for here was home, but not her home. The table was gone, the pailasse was gone, her mother was gone, and in their place there was a strange round table and a bedstead, a strange lot of children crawling about the floor, and a strange woman girding herself with pitched cord in preparation for her work at the sacks.

The woman looked up as Nixie paused, speechless, upon the threshold.

"I suppose you're the little girl who used to live here? Your mother ain't here; she's gone!"

"But I left her here this morning."

"Here to-day and gone to-morrow." The woman was slightly tipsy, or she would have had more compassion on the scared, bewildered countenance Nixie turned toward her. She now found a bit of cord round her hand and, crooning a song, she applied herself to her work. The hard, unmusical sound lived in Nixie's memory for years.

One of the strange children pushed up against Nixie. "Get away," he said; "you don't belong here."

She turned from the doorstep into the court.

"But I left her here this morning," she repeated mechanically. She had nothing else to say. She looked up and down, to right, to left. The court was swimming before her, its ugliness and its noises all confused.

"Why, Nixie, are you fretting for your mother?" That was the first sound she heard distinctly; it came from a friendly neighbour who passed by. "Never you fear, she'll be all right. Joe's taken her to the hospital, and the best thing he could do too, after knocking her about yesterday. He's pledged the things to pay for the expense of the moving; but he'll look after you. You sit and wait a bit."

There was an ash-heap close by, and Nixie sat down ob-

ediently upon it. "When will she come back?" she asked. "There's no knowing. Maybe they won't keep her a great while. You sit and wait for Joe."

All through the heat of that summer day Nixie sat and waited patiently upon the ash-heap. Already the absence of her mother's arm made a difference in the way that she was treated. The boys came and teased, the girls pulled her hair, decaying cabbage leaves were thrust into her face; the children who had come to live in her house stood by the doorstep and reviled her. But she scarcely knew it; her mother's absence had left her too desolate to realize anything but a sort of blackness in the day, which strangely opened sometimes to admit a vision of a tall, pink flowering tree. She shed no tears; she scarcely spoke, except to say quietly, "Let me alone," when her tormentors clustered thickly round her; and as the day wore on they did let her alone, for she gave them so little amusement. The court did not empty with the approach of darkness. On the contrary, it was at night that it was always most full and noisy. The men were set free from their work. Drinking began, swearing became more voluble, blows were not wanting, and the rougher sorts of quarrelling turned the place into a pandemonium. Nixie was worn out with her long day of waiting and fasting. No noise, no grief, could keep her awake at last. Her head began to droop; she sank down lower and lower, till her pretty gold curls touched the dust, and in the midst of the terrible turmoil she slept, for the first time homeless, upon the ash-heap.

It was nearly midnight when she was awakened roughly and suddenly by Joe.

"Here! I forgot all about you. You come along home to my missis; she wants a gal to help look after the brats and you can sleep somewhere along with them."

"Not in your house. I hate you! Where's my mother?"

Startled as she was from sleep, Nixie recognized Joe instantly, and gave him the benefit of an outburst which was quite unlike her ordinary, patient speech.

"Now then, spitfire!" he said, not ill-naturedly. "You'd better bridle your tongue, I warn you, before you come across my missis. Her hand's readier than mine."

"I won't come across her; I won't have anything to do with her, nor with you. Where's my mother?"

"Your mother's in the hospital and very comfortable and sends her love to you."

Nixie looked at him suspiciously, and refused to be comforted.

"I want my mother," she reiterated, turning a white, imploring countenance from one bystander to another.

The court was emptier and darker now; but a little group had collected round, and the woman who had spoken to Nixie early in the day undertook to reason with her.

"Your mother's where she should be, in the London Hospital, and she'll have the best of care and she said you were to go along with Joe till she came back."

"When will she come back?"

"In a fortnight, maybe. You can't stay out all that time without anything to eat."

"I won't go! I hate him. What call had he to knock her down?"

"Ah, well, if you don't do what she tells you, she won't know where to find you when she comes out, and then, maybe, you'll never see her again."

Nixie went; there was nothing else for her to do, and the thought that her mother might not know where to find her was the deciding one.

Through the now dark and desolate streets she followed Joe to a home much like as her own, situated in a distant court. His wife, who was in bed with some of the children round her, greeted him with a volley of abuse for coming home so late, and when she saw Nixie, was ready to turn her straight out of doors again. Joe, however, was the master in his own house.

"The child will stay," he decided, "and she'll look after the brats while you're at your work. Get you now to bed," he added to Nixie, and pointed as he spoke to a heap of flock in the corner of the room, where three children already lay. Nixie did not speak a word; she was reduced to feeling almost grateful as she crept to the place he had assigned.

He vouchsafed no explanation of where she had come from, and in the morning he gave her one piece of advice.

"Just you take my word for it, and don't mention your mother while you're here. Say I found you on a dust-heap, and told you my missis wanted a gal."

Nixie was glad to do as she was told. In this place her life was such as to make the old life with her mother seem in one day a paradise too far removed to have ever been realized. Joe's wife was not more often drunk than Moggy; but there was this great difference, that whenever she was drunk Nixie was beaten. The child, who had scarcely known a blow, would creep to her sleeping-corner at night, stunned and dizzy, and aching from head to foot. Then, instead of the mother by whose side she had been used to lie, her bed-fellows were rude children who kicked and pinched her at their will. To go from them to their mother was to go from bad to worse. The woman had a violent temper, and though Nixie was of real service to her in minding the babies, she seemed to bear a grudge against the child for the mere fact of her existence, and to be well determined to let her feel it. Nixie was no hungrier than she used often to be in her mother's care; but then, when she was hungry, she could be quiet and wait for better times. Now, when she was hungry, she had to drag heavy babies about, and as they were frequently hungry too, the task of amusing them was no trifling one. She felt often so faint and giddy that she could not lift the children from the ground, and then the longing for somewhere to hide from their cries and their mother's blows became such a yearning after her own strong mother's arms as was at times almost unendurable. In all the troubles of life she had up to this time enjoyed the comfort dearer than any other to the weak—a protector. Now she knew what it was to be alone. Her thin cheek grew thinner. The little face lost its confiding gentleness, and began to wear a constant expression of pain. Her mother's name

never passed her lips. She scarcely spoke at all, and so fearful was she of betraying anything in regard to herself that wild horses would not have drawn her to the court where she used to live. If, in perambulating the streets with the children she happened to pass the entrance, she would involuntarily turn her head away. Life was growing so hard that she could scarcely have endured it as she did but for the one sustaining faith that her mother would some day return and look for her in Joe's room. Evening after evening, when Joe came home, her eyes would search his face for news; but he never told her anything, and she never ventured upon a question. She was tempted at times to run away; but the sentence with which the woman in her own court had decided her to accompany Joe, chained her still to her slavery. "If you don't do what your mother tells you, she won't know where to find you when she comes out."

But no life is altogether without joy. Besides the hope of her mother's return, Nixie had one interest still. She did not forget the promise made by her "teacher," as she persisted in calling him and her alleviating joy was to escape from the wretched household of which she formed a part, and to wander expectantly about the streets, where she would most likely, she thought, be sought for. He had told her it would be a long time before he came. She did not, therefore, doubt him in the least because he delayed. She hoped for him and sought for him and firmly believed that he would some day bring her a rose from England. A rose from England meant all that was sweet and graceful and beautiful to her, and was easy to believe in since she had seen the lovely garden. That garden to which she could never go now, for it was too far away, had stirred thoughts in her that she could hardly understand. Her "teacher" had given her one steadfast fact round which the new thoughts clustered. "God makes the roses grow in England." Faintly, doubtfully, the little heart was lifted up, and, as she wandered in the England of squalid streets and filthy smells and hideous sights and horrid sounds, her yearnings were perhaps just as reverent, if not so conscious, as those which, long ago, in another desert, lifted another heart to the faith that some day, instead of the thorn shall come up the fir-tree and instead of the briar shall come up the myrtle-tree. Somehow at this, the most unhappy period of her life, the dream of goodness which makes roses grow gave her the only comfort which she had. She craved to know more about it; she craved for a sight of the man who had been kind to her; and when day followed day and he did not come, she at last inquired of the children round who went to school where it was that the teachers came from. "Up the Commercial Road in trams and 'busses," they told her.

From that time forth she never failed to escape at least once a day from her bondage and the travellers by tram and bus in the Commercial Road often noticed a little ragged figure with eager countenance, who ran alongside and peered into the vehicles when they stopped. If any one inquired what she wanted, the answer was always the same, "I'm looking for a teacher, please."

GOD IS MANIFEST.

I own my surprise not only at the fact, but at the manner in which in this day writers, whose name is Legion, unimpeached in character and abounding in talent, not only put away from them, cast into shadow, or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears, and found guidance for the footsteps of so many a weary wanderer on earth, which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if at length we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet at least the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted and recorded as a gain. One recent, and in many ways respected, writer—a woman long wont to unship creed as sailors discharge excess of cargo in a storm, and passing at length into formal atheism—rejoices to find herself on the open, free and "breezy common of humanity." Another, also a woman, and dealing only with the working and manifestations of God, finds in the theory of a physical evolution as recently developed by Mr Darwin, and received with extensive favour, both an emancipation from error and a novelty in kind. She rejoices to think that now at last Darwin "shows life as a harmonious whole, and makes the future stride possible by the past advance." Evolution, that is physical evolution, which alone is in view, may be true (like the solar theory), may be delightful and wonderful, in its right place; but are we really to understand that varieties of animals brought about through domestication, the wasting of organs (for instance, the tails of men) by disuse, that natural selection and the survival of the fittest, all in the physical order, exhibit to us the great *argumentum* of creation, the sum and centre of life, so that mind and spirit are dethroned from their old supremacy, are no longer sovereign by right, but may find somewhere by charity a place assigned them, as appendages, perhaps only as excrescences, of the material creation? I contend that evolution in its highest form has not been a thing heretofore unknown to history, to philosophy, or to theology. I contend that it was before the mind of St. Paul when he taught that in the fulness of time God sent forth His Son, and of Eusebius, when he wrote the "Preparation for the Gospel," and of Augustine when he composed the "City of God"; and, beautiful and splendid as are the lessons taught by natural objects, they are, for Christendom, at least, indefinitely beneath the sublime unfolding of the great drama of human action, in which, through long ages, Greece was making ready a language and an intellectual type, and Rome a framework of order and an idea of law, such that in their were to be shaped and fashioned the destinies of a regenerated world. For those who believe that the old foundations are unshaken still, and that

the fabric built upon them will look down for ages on the floating wreck of many a modern and boastful theory. It is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into "countless millions of organisms": for such, it seems, is the latest "revelation" delivered from the fragile tripod of a modern Delphi. Assuredly on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding and might be deemed incredible. Nay, some will say, rather than accept the flimsy and hollow consolations which it makes bold to offer, might we not go back to solar adoration, or, with Goethe, to the hollows of Olympus?

"Wenn die Funke sprüht,
Wenn die Asche glüht,
Eilen wir den alten Göttern zu."

—W. E. Gladstone, in "Nineteenth Century."

ANTIOCH IN ROMAN TIMES.

The brilliant side of Syrian affairs is the economic side. In manufactures and trade Syria takes (with Egypt) the first place among the provinces, and even in some aspects rises superior to Egypt. Agriculture thrives under the abiding peace and under the intelligent system of irrigation to a degree which shames modern civilization. . . . Even of districts which are now mere deserts, and where it seems impossible for men to live, a great part was formerly a field of labour for industrious arms. East of Hemesa (Homs) where now you see no green leaf, no drop of water, the remains of very numerous oil presses are found. . . . Travellers from Hemesa to Palmyra now carry water with them on camels; yet the road runs all the way through the remains of villages and towns. What Syria could do is best seen in its chief town, Antioch, the town which was (till the founding of Constantinople) the chief city of the Eastern Provinces, inferior in population only to Rome and Alexandria, and perhaps to Seleucia. . . . Of course, it took an active part in the trade and manufactures of its province; yet it was the residence rather of consumers than of producers. In all ancient history there was no city in which the enjoyment of life was so much the main point, its duties so purely secondary. . . . Antioch was superior to any other city of the Empire in the magnificence of its public buildings and grounds. Its chief street, of vast length, with a broad way bordered on both sides by colonnades, running straight through the town along the river, was imitated in many an ancient city, but could not be matched even in imperial Rome. Water was supplied to every house in Antioch; under the colonnades you could walk all through the town sheltered at any season of the year from rain or sun; at night the streets were lighted—a fact which is reported of no other ancient town.—Mommson's History of Rome.

GRATIFYING STATISTICAL FACTS.

Prof. A. J. Schem, one of the chief authorities on statistics, has published a computation that is both surprising and gratifying. He reports the population of the world at 1,396,752,000 souls; of whom 685,459,411 are under the Christian governments, and 711,383,589 under non-Christian governments. The total area of the earth he reckons to be 52,092,470 square miles; of which 32,419,915 square miles are under Christian governments, and 19,672,555 square miles are under non-Christian governments. It is only about eighty years since the Christian church began to endeavour in earnest to win the world to Christ, and so great has been the success that already nearly half of the population of the world is under Christian influences. The superior vitality and power of Christian governments is shown in the fact that nearly two-thirds of the area of the earth is under their sway. The sure promise of God is, Daniel vii. 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

THE NEBULAR HYPOTHESIS.

Why, we cannot tell, but for some reason we have classed Mr. Proctor among the believers in the nebular hypothesis. However, in an essay on the new star in Andromeda, published in the *Scientific American*, he puts himself among its opponents, in such decided language as this: "If any occurrence in the star depths could possibly shake men's faith in that theory—or rather speculation, for so Laplace regarded it—the sudden appearance of a new star in the midst of a mass of stellar matter should do so. A theory which has been accepted by astronomers under the mistaken idea that there are no physical objections against it, and by physicists under the equally mistaken idea that observed astronomical facts absolutely require it—a hypothesis according to which a mass of gas, far rarer than hydrogen at atmospheric pressure (nay, almost infinitely rarer) and having a span of about six thousand millions of miles, rotated for millions of years as a coherent whole—such a theory may be expected to retain vitality under almost any conceivable shock. Otherwise, assuredly the discovery that sudden and rapid changes, not the inconceivably slow changes imagined by Laplace, affect star clouds of enormous size might be expected to destroy men's faith in an idea which its celebrated author never regarded as more than a guess, and which, with the knowledge of physical laws possessed in our time, should have been long ago rejected as obviously erroneous."

FOR THE CANADA PRESBYTERIAN.

THE CHRISTIAN CREED.

A VERSION IN VERSE.

BY WILLIAM MURRAY, A PHOENIX BANK, HAMILTON.

I believe in God Almighty,
Maker of the heavens and earth,
God the everlasting Father,
He to whom I owe my birth.

And in Jesus, His beloved,
Christ His only Son our Lord,
From eternity begotten,
Ever more to be adored.

By the eternal Holy Spirit
Sinlessly He was conceived;
Born of Mary, blessed Virgin;
By His nation not received.

Under cruel Pontius Pilate
He was crucified and slain;
Buried in the tomb of Joseph,
In which never man had lain.

From the tomb He rose triumphant
On the third, the appointed day,
Angels clothed in shining raiment
Testifying where He lay.

'Twas for sinners that He suffered,
Bled and died upon the tree,
And to sinners now are offered
Peace and pardon, full and free.

He ascended into Heaven,
Where He sits at God's right hand,
Whence He'll come in power and glory
On the earth again to stand.

On the earth, where bruised and bleeding,
Once He to the cross was led,
In the presence of the angels
He will judge the quick and dead.

I believe with equal fervour
In the gracious Holy Ghost,
He, without whose quickening mercy,
Dead in sin, we all were lost.

I believe with joy and gladness
In the holy Catholic Church,
Which upholds throughout all ages
Quenchless Truth's eternal torch.

I believe in the communion
And the union of the saints;
In the fellowship with Jesus,
Which no evil temper taints.

I believe that though my body
Into ashes must decay,
It shall rise again re-quickened
At the Resurrection Day.

And as Christ, my Elder Brother,
Lives and reigns in earth and sky,
And shall live and reign forever,
I believe that so shall I.

DENOMINATIONS IN ULSTER.

The following are given as the figures of the population in the North of Ireland:

County Antrim—118,852 Presbyterians, 50,896 Roman Catholics, 44,128 Episcopalians, with 4,693 Methodists, and 11,456 of other denominations.

Armagh County—72,000 Roman Catholics, 52,000 Episcopalians, 25,000 Presbyterians, 4,000 Methodists, 2,000 of other denominations.

Cavan County—104,000 Roman Catholics, 19,000 Episcopalians, 4,000 Presbyterians, 1,000 Methodists, 185 of other denominations.

Donegal County—157,000 Roman Catholics, 24,000 Episcopalians, 20,000 Presbyterians, 2,000 Methodists, 800 others.

Down County—95,000 Presbyterians, 69,000 Roman Catholics, 53,000 Episcopalians, 3,000 Methodists, 11,000 others.

Fermanagh County—47,000 Roman Catholics, 30,000 Episcopalians, 9,000 Presbyterians, 4,000 Methodists, and 57 others.

Derry County—51,000 Roman Catholics, 48,000 Presbyterians, 25,000 Episcopalians, 500 Methodists, and 3,000 others.

Monaghan County—75,000 Roman Catholics, 13,000 Episcopalians, 12,000 Presbyterians, 500 Methodists, 600 others.

Tyrone County—109,000 Roman Catholics, 44,000 Episcopalians, 38,000 Presbyterians, 3,000 Methodists, 1,000 others.

"THE Lives of Robert and Mary Moffat" has reached a second edition within a month of its publication.

Most people think, if they keep all the best rooms in their hearts swept and garnished for Christ, that they may keep a little chamber in their heart's wall for Belial on his occasional visits; or a three-legged stool for him in the heart's counting house; or a corner for him in the heart's scullery, where he may lick the dishes. It won't do. You must cleanse the house of him, as you would of the plague, to the last spot. You must be resolved that as all you have shall be God's, so all you are shall be God's.—John Ruskin.

British and Foreign.

WITHIN the last ten years fourteen war correspondents have perished in the prosecution of their calling. The half of these fell in the Soudan.

THE McAll mission has now 100 distinct stations, of which thirty-eight are in Paris and its neighbourhood. During last year 902,121 persons attended the services.

AT a meeting of delegates from the Australasian Young Men's Christian Associations held at Sydney, it was resolved to ask Messrs. Moody and Sankey to visit these Colonies.

A GENEROUS Free Church elder, in order to deepen the interest of its members in the Church's work, is circulating a thousand copies a month of the *Free Church Monthly*.

THE Rev. Mr. McEachran, of Victoria, states that within the last eighteen months three ministers arrived in that Colony with good certificates whose conduct was such as to preclude their being called.

MR. JOHN RAE's masterly volume on "Contemporary Socialism," the most instructive work on the subject that has yet been written, is being translated into Italian by Professor Bertolini, of Venice.

THE Rev. Charles Naismith, late of Helensburgh and the Vale of Leven, formerly of Canada, was inducted to the pastorate of the Presbyterian Church at Liverpool, New South Wales, on 2nd September.

THE Baptists of New South Wales have a mission in India and are making progress in numbers, literacy and area of work. Last year \$7,500 were raised for the general purpose of the denomination.

MR. CAINE, M.P., calculates that by the extinction of the liquor traffic other trades in Great Britain would be benefited to the extent of \$1,000,000 a year! Mr. Caine puts prohibition first in his programme.

THE Presbyterian Church of England has lost one of its saintliest laymen and most generous, as well as unostentatious, givers, by the death of Mr. David Peebles Wood, a member of St. John's Wood congregation.

THE Rev. Mr. Graham, of New Haven, gave notice at last meeting of Edinburgh Presbytery that he would call attention at next meeting to how the Act of Security and Treaty of Union might act as a barrier against Disestablishment.

THE Rev. George Robson, of Lauder, who has been minister there for fifty-two years and is still hale and hearty with the exception of failing eyesight, has got a colleague and successor in Mr. Thomas Keir, of Perth, who was ordained recently.

LADY JANE DUNDAS has given \$4,000 to Haddington Presbytery to enable them to continue the bursaries annually provided by the late Lady Ruthven in Pencaitland parish and which has lapsed by a flaw in her ladyship's settlements.

STIRLING Free Presbytery rescinded Mr. Porteous's call to Dunipace, on account of the lack of harmony in the congregation and appointed three assessors to select a minister, without, it is said, giving the congregation any voice in the matter.

THE funeral of Bishop Fraser was most impressive, and showed the profound respect in which the good prelate was held. The streets of Manchester were lined with people dressed in mourning; business on 'change was suspended and many shops were closed.

THE Rev. Dr. Alex. White, of Edinburgh, recently gave a powerful address on "Personal Purity," before a large gathering of men in Free St. Matthew's, Glasgow. Mr. Salmon, minister of the congregation, was in the chair, and Professor Lindsay and others also took part in the proceedings.

THE Rev. Ronald Bayne, who is a contributor to the fourth volume of the "Dictionary of National Biography," is a son of Dr. B. Bayne, who succeeded Hugh Miller in the editorship of the *Witness* and afterward started the *London Weekly Review*. Mr. Ronald Bayne is a curate in the Anglican Church.

MELBOURNE Presbytery is considering a scheme of visitation of congregations by six ministers and six elders to receive reports and give advice and encouragement. They would meet first with the session, then with the managers and Sabbath school officials, finally devoting an evening to the congregation.

MEMBERS of the Bible class in Rutherford Free Church, Aberdeen, have constructed a very ingenious and complete model of the tabernacle, intended to illustrate lessons in the class. Three months were devoted to its construction. Last year the class numbered 223, and the model is likely to increase it this winter.

THE *Reformer* asserts that at Campbeltown, the whiskey-distilling capital of Scotland, there are 151 paupers and pauper-lunatics out of a population of less than 10,000; that no fewer than 300 hundred families have each but a single room; and that within two years over fifty deaths have been traced directly to drink.

MR. GILBERT BEITH, invited to become a candidate for the central division of Glasgow, has been most cordially approved by the local Liberal Association. Another son of the venerable Dr. Beith, of Stirling, Mr. Donald Beith, was pressed at the general election to become a candidate for Manchester, the city in which he resides.

MR. J. HALL RENTON has been adopted by the local Liberal Association as their candidate for the central division of Edinburgh. Mr. Anderson, of the well-known publishing-house of Oliphant, Anderson and Ferris, as chairman at one of Mr. Renton's meetings, made happy reference to the candidate's parents and also to his distinguished brother, the late Rev. Henry Renton, of Kelso, whose memory is warmly cherished in so many hearts.

Ministers and Churches.

DR. MACKAY, in his last letter, states that he has received \$10,000 as damages for chapels destroyed, etc., during the war.

Two good congregations assembled at Hyde Park and Komoka to observe Thanksgiving Day. The sum of \$13 was contributed to the Aged and Infirm Ministers' Fund.

THE office-bearers of Hyde Park Church were entertained at the manse on Monday, the 16th inst., in celebration of the twentieth anniversary of the marriage of the minister.

THE Rev. R. H. Warden, 198 St. James Street, Montreal, begs to acknowledge with thanks the receipt of \$10 from L. P.; and of \$100 from a friend, for French Evangelization.

AN able and appropriate sermon under the auspices of the Irish Protestant Benevolent Society of Toronto was preached last Sabbath in the Central Presbyterian Church, by the Rev. S. Lyle, of Hamilton.

THE Rev. T. T. Johnston has been inducted into the pastoral charge of Wick and Greenbank in the Presbytery of Lindsay. The settlement is a most cordial and harmonious one, and promises to be productive of the best results.

ON Friday evening last a numerously-attended social under the auspices of the St. James Square Church Mission Band was held at the residence of Mr. C. Blackett Robinson. An interesting address descriptive of the McAll Mission in France was given by the Rev. D. McLaren, M.A., and choice musical selections, tastefully rendered, contributed to the enjoyment of all present.

A SERIES of evangelistic sermons were begun in the Tilsonburg Presbyterian Church on Sabbath, Nov. 15, in which the pastor is assisted by Rev. J. M. McIntyre and the other ministers of the place. The meetings have been well-attended and the interest is manifestly growing. It is hoped that there will be a great manifestation of the Spirit of God in the awaking of God's children and the gathering in of the unsaved.

MR. CHILDERHOSE, a student of Queen's College, who has done excellent work at Springfield during the summer, was presented lately, at a social held at the residence of Dr. Mills, with an address expressive of the high appreciation in which his services and character were held by the people amongst whom he had been labouring. In addition to the address, Mr. Childerhose was presented with Hodge's "Systematic Theology."

THE Presbyterian Congregation at Appin, an out-station of the Glencoe congregation, have decided to build a church. This decision was reached on Thanksgiving Day. After the sermon a congregational meeting was held, presided over by the pastor, Rev. John Robinson. The purchase of the lots by the committee was endorsed, trustees were appointed, and a committee to whom was entrusted the work of proceeding with the erection of a suitable edifice. The church will probably be of brick, and when finished, a credit to all concerned.

THE Church of the Redeemer, Deseronto, is fortunate this year in having an energetic Ladies' Missionary Association which is doing good work. In the beginning of the year it was assigned the task of collecting the contributions of the congregations for the different Schemes of the Church. By steady, faithful work these ladies have effected much, and it is probable that the amount collected this year will be double that of last year. The officers of the Association for the current year are: Mrs. Robert Geddis, president; Mrs. Geo. Gordon, vice-president; Miss F. Davis, secretary, and Miss Stoddart, treasurer.

ON the 19th of October, the septennial of the erection of the Presbyterian Church, Gravenhurst, and the induction of the Rev. Mr. Dawson into that pastoral charge, was celebrated by a very large social gathering of the congregation. The Rev. Mr. Macdonnell, of Toronto, delivered a most eloquent and thrilling address on that occasion. Mr. Dawson stated that during the past seven years some 200 persons had been received into the membership of the church, and that the number on the communion roll at date, now purged, stood at 130. The Sabbath school had not then existed quite seven years, but there were 145 names on the Sabbath school roll, with an average attendance of about 100.

A NUMBER of the friends of the Presbyterian cause in Wolsley met in the house of Mr. Angus Mackay on the evening of the 29th ult. for the purpose of showing their appreciation of the labours of the Rev. A. Robson, and bidding him a cordial farewell on the occasion of his leaving for Fort Qu'Appelle. After enjoying the good things of Mrs. Mackay's table the company was called to order by Dr. Bain, who in the name of the friends presented Mr. Robson with a purse of \$155. Suitable expression was given by several who were present to the esteem in which Mr. and Mrs. Robson are held, to the value attached to the services rendered and to the desire that much success may attend the missionary's efforts in his new sphere of duty.

RAINY skies, muddy roads and pitch darkness did not prevent the success of the tea meeting in the Presbyterian manse, Huntsville, on Thanksgiving Eve. The tables, groaning under the good things of this life, gave abundant proof of the energy and taste of the ladies. Music, singing and speaking were of a high order. The occasion was memorable in the history of Huntsville as the first on which the ministers of the three churches—Episcopal, Methodist and Presbyterian—have occupied the same platform. Net proceeds, \$31. Four hundred dollars are still needed to complete the building, which is expected to be ready for occupation about Christmas. Additional subscriptions in the locality, one or two projected entertainments and aid from outside friends, will place the building, the most substantial in the place, on a satisfactory basis.

THE Chisholm Presbyterian Church, which for some time past has been undergoing a renovation, was re opened

for worship on Sabbath, November 15. The services were conducted both forenoon and afternoon by Rev. W. S. Ball, B.A., of London township, who preached able and appropriate sermons from Psalm lxxvii. 5-6, and Titus iii. 4-5. On Monday evening the church was again filled to listen to a lecture from Mr. Ball, on "The Men of the War, and How they Fought." Mr. Ball's position as chaplain to the forces gave him exceptional opportunities for becoming familiar with the various bodies of our troops, together with the mode of warfare on both sides, and these were described with all the vividness of an eyewitness, and the accuracy and minuteness of a close observer. The lecture was listened to throughout with absorbing interest, and a hearty vote of thanks tendered to the reverend lecturer at the close.

THE *Sentinel-Review* says: The lecture in Chalmers Church on Monday evening, 16th inst., by J. Campbell, M. D., drew a large audience. The subject was: "Scottish Character," a subject to which the lecturer, as an agreeable speaker and enthusiastic Scotchman, did ample justice. The causes which have gone to make Scottish character are (1) climate, (2) physical geography, (3) the War of Independence, (4) the Reformation under John Knox, (5) the work of the Covenanters, (6) the literature of the country, especially the poetry of Robert Burns. The lecturer was frequently applauded, and at the close of his address received a very cordial vote of thanks, which was moved by Dr. G. W. A. Ross, of Woodstock, and seconded by Dr. F. Sutherland, of Norwich, in very felicitous terms. A solo, "Where did Scotia get her Fame?" was sung by Mr. Scrimgeour, and another, "My ain Country," by Miss Annie Johnson. Both were highly appreciated by the audience.

THE Ministerial Association of West Durham met last week in the school room of the Church Street Methodist Church and completed its organization. The doctrinal basis of the Evangelical Alliance was accepted as that of the association. Rev. E. Roberts was chosen as President, Rev. A. A. Drummond, Vice-President, and Rev. W. H. Warriner, Bowmanville, Secretary-Treasurer. A communication from the Clarke Ministerial Association was received, offering to disband and unite with the West Durham Association on condition that the meetings be sometimes held in Newcastle. It was unanimously agreed to accept the offer and amalgamate the two associations. Rev. A. A. Drummond introduced the matter of the religious instruction of the pupils of the public schools and stated that the ministers of all denominations in Newcastle had united and arranged with the trustees and teachers for the holding of a half hour's religious service in the schools on Friday afternoons. The President and Secretary, together with the Rev. R. D. Fraser, were appointed a committee to see what could be done in Bowmanville. The next meeting is to be held in St. Paul's Church vestry on Monday, December 7th, when the Rev. E. Roberts will read a paper on Amusements.

THE Rev. H. M. Parsons delivered a most interesting lecture last week in MacNab Street Presbyterian Church, Hamilton, on "Dispensational Truth as affecting Missions, especially Foreign Mission Work." With the aid of a large chart representing the various dispensations, he traced the course of religion up to the present time, and from the dealings of God with the human race in the past he pointed out what His dealings in the future would be. The dispensations were represented as eight in number: (1) Holiness; (2) Antediluvian, Adam to Noah, 1,650 years in round numbers; (3) Post-diluvian, Noah to Abraham, 450 years; (4) Patriarchal, Abraham to Moses, 450 years; (5) Jewish, Moses to Christ, 1,450 years; (6) Christian, ascension of Christ to His return, 2,000 years; (7) Millennial, return to final victory, 1,000 years; (8) Holiness. He gave a brief exposition of each of these periods, which he designated as dispensations. The whole lecture went to show the duty of Christ's disciples to send the Gospel to all nations and have it proclaimed to the entire world, that from all nations, kindred, tongues and peoples Christ might select His chosen nation to reign with Him—not to be His subjects in heaven, but to be co-rulers. The chairman, Rev. D. H. Fletcher, thanked the eloquent lecturer on behalf of the mission band of the church, under whose auspices Mr. Parsons delivered his lecture.

PRESBYTERY OF HAMILTON.—This Presbytery met on November 17. Mr. J. R. McDonald addressed the court in reference to the Aged and Infirm Ministers' Fund, urging that due attention be given to it and explaining the changes proposed to be made. Arrangements were made for interchange by ministers to give addresses on the Missions and Schemes of the Church. Dr. McDonald submitted an overture providing for the election of the Moderator of the General Assembly by ballot from a list of names proposed by Presbyteries. The overture was discussed and will be considered more freely at next meeting. The Committee on Augmentation was instructed to give diligence in seeking to carry out the recommendations of the circular sent by the Augmentation Committee of the General Assembly. A committee was appointed to visit Drummondville in connection with the withdrawal of supplement from that congregation. A committee was appointed to consider the matter of the appointment of an additional professor in Knox College and report. Arrangements were made for holding conferences on the State of Religion, Temperance and Sabbath Schools in several central localities within the bounds. The Remit on the supply of vacant pulpits was considered and approved with some amendments. The question of the Unification of the Foreign Mission work was referred to a committee to consider and report at next meeting. Mr. Gordon gave notice of an overture increasing the remuneration of probationers and students.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery met at Exeter on the 10th November. The remit of Assembly on the "Unification of the Foreign Mission Work" was taken up, and after consideration of its several clauses was approved of as a whole and the following words added to the second clause as an amendment: "Care being taken that not more than two members be selected from the same Presbytery."

Thereafter the remit on the Aged and Infirm Ministers' Fund was taken up. All the clauses to the fifth were approved of simpliciter. The fifth clause was amended to read: "that the rate be a percentage on income and left to the committee to determine." The fifth clause was amended by striking out the words between "allowance on" and "Jesus," and substituting therefor, "retiring from the pastorate after attaining the age of seventy." The following arrangements were made for holding missionary meetings and exchanging pulpits for preaching missionary sermons. For such meetings the Presbytery was divided into five sections: Section I.—Deputation—Messrs. McDonald, Musgrave, McCoy, and D. D. Wilson, elder. Blyth, Dec. 14th; Manchester, etc., Dec. 15th; Hullett, etc., Dec. 16th. Section II.—Deputation—Messrs. McLean, Pritchard, Ramsay, and Robert Laidlaw, elder. Seaford, Dec. 21st; Egmondville, Dec. 22nd; McKillop, etc., Dec. 23rd. Section III.—Deputation—Messrs. Fletcher, Martin, Carriere and J. Scott (Hensall), elder. Knox Church, Goderich, etc., Dec. 14th; Bayfield, etc., 15th; Bayfield Road, etc., 16th. Section IV.—Deputation—Dr. Ure, Messrs. Danby, Forrest, and J. R. Miller, elder. Thames Road, 21st; Exeter, 22nd; Grand Bend, Dec. 23rd. Section V.—Deputation—Messrs. Stewart, Acheson, Barr, Thompson, and William Kotheringham, elder. Hensall, Dec. 14th; Kippen, etc., Dec. 15th; Union Church, Brucefield, Dec. 16th; Clinton, Dec. 17th. Exchange of Pulpits.—Blyth, Mr. Stewart; Manchester, etc., Mr. Ramsay; Hullett, etc., Mr. Pritchard; Clinton, Mr. McLean; Seaford, Dr. Ure; Goderich, Mr. McDonald; Egmondville, Mr. Musgrave; McKillop, Mr. McCoy; Bayfield, etc., Mr. Carriere; Bayfield Road, etc., Mr. Forrest; Grand Bend, Mr. Danby; Exeter, Mr. Acheson; Kippen, etc., Mr. Martin; Hensall, etc., Mr. Fletcher; Thames Road, etc., Mr. Thomson. Collections to be taken up at missionary meetings for the Schemes of the Church.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held its regular bi-monthly meeting in Chalmers Church, Guelph, on the 17th November.—Mr. J. C. Smith, B.D., Moderator. There was a good attendance of ministers, but only a few ruling elders. The Clerk reported that he had preached in Knox Church, Acton, and declared the pastoral charge vacant as appointed. It was reported that the Home Mission Committee had granted the applications made for augmentations of salaries in West Puslinch and Hawkesville, that the amounts had been paid over to those entitled to them and their receipt acknowledged. A committee was appointed to consider and suggest some appropriate way of celebrating the approaching jubilee of Dr. Smellie, who, in March next, will have completed his fiftieth year since his ordination to the work of the Gospel ministry—the report to be given in at first regular meeting. Dr. Torrance gave notice that at next regular meeting he would move that the Presbytery nominate Mr. J. K. Smith, M.A., of Knox Church, Galt, for the Moderator's chair at the ensuing meeting of the General Assembly. A long and elaborate report was submitted from the committee appointed to make all necessary inquiries, and procure all the information they could regarding certain church property in Puslinch, with a view to ascertain and determine how it should be disposed of among the two congregations of Presbyterians in that township, so as to fulfil the terms under which it had been originally granted. Resolutions were read and adopted at a meeting of the congregation of Duff's Church and commissioners were heard in support of the same, setting forth their claims upon the property. Commissioners from West Puslinch were heard in reply, after which the Presbytery proceeded to deliberate. It was then unanimously resolved, on motion of Mr. J. A. R. Dickson, seconded by Mr. John Davidson, that the report of the Committee now submitted be adopted, and that they be re-appointed with instructions to confer further with the parties interested, with the view of having the matter in dispute finally settled in accordance with the report, the basis of adjustment being that the amities, which the Presbytery regard as most equitable and just, and that the Presbytery express their earnest hope that the congregations will see it to be their best interest to come to an amicable agreement on the basis suggested. A petition was presented, signed by twenty members in full communion in connection with the church in Elmira, asking to be placed in the meantime under the pastoral charge of Mr. Hamilton, of Chalmers Church. The Presbytery agreed to express their gratification with the step taken by the petitioners and to grant their prayer, it being understood that the congregation at Winterbourne was a consenting party to the arrangement. Mr. Fowlie read a report from the committee appointed to make arrangements for the usual annual conference on Sabbath Schools, Temperance and the State of Religion. The report recommended that these conferences be held in Burns Church, Erin, beginning on the afternoon of Tuesday, the 19th January, continuing throughout the evening and on the forenoon of the following day, and contained a list of subjects for discussion with the names of the speakers to introduce them. The report was received and the programme proposed approved, and the Clerk was authorized to get a sufficient number of copies printed for circulation. Reports were read of mission work at the two mission stations, Eden Mills and Garafraxa. From the report regarding the latter it was ascertained that there was an irregularity in the way in which it was supplied at present, and the Clerk was instructed to correspond with the Session on the subject and ask an explanation, and also with the student who had laboured there during the summer months, and who is understood to have some connection with the irregularity referred to. An exhaustive report was submitted from the committee appointed to examine into the business contained in the proceedings of the late General Assembly, calling for the attention and action of Presbyteries. The report consisted of two parts, one dealing with those items which were of the nature of recommendations and instructions, with which subordinate judicatories were called on to deal at once, and the other embracing remits, etc., on which returns had to be made to the Supreme Court. Among the latter were certain recommendations to a report to a special committee on the Aged and Infirm Ministers' Fund, on a plan proposed for the supply of vacancies, and regulations on

printing The report of the committee was received, its recommendations were adopted, and the committee thanked for their diligence. A circular was read from the Board and Senate of Knox College, stating that in accordance with instruction of the General Assembly they had decided that the subjects to be committed to a fourth chair in Knox College should be Church History, Homiletics and Pastoral Theology. It was agreed that consideration of the subject should be postponed till the next meeting, which was appointed to be held in Burns Church, Erin, on the third Tuesday of January, 1886, at ten o'clock forenoon. The roll having been called and marked, the proceedings were closed with the benediction.

MONTREAL NOTES.

THE contract for the new Presbyterian Church at Cote St. Antoine has been let, and on Monday last the work of building was begun. The church is to have a graceful tower, and will present a neat and attractive appearance. Connected with it on one side are two rooms for Sabbath school purposes. The site is a very desirable one—a corner lot, fronting on what is known as the Cote St. Antoine Road, the main street of the municipality, and close by the Protestant school building. The canvass for subscriptions is still proceeding in the city, and there is room to hope that the entire cost of the lot will be contributed by the Montreal friends.

AN "Evening with Tennyson" was the title of an entertainment given in Emmanuel Church lecture-room here, on Tuesday evening, by the Rev. John Burton, of Toronto. The hall was well filled. During the evening Mr. Burton read several poems, and others were musically rendered by members of the church choir. The entertainment was very much appreciated by the audience, and a hearty vote of thanks was accorded Mr. Burton at the close. Mr. Burton is at present delivering a short course of lectures to the students of the Congregational College in this city.

THE Rev. Dr. Smith, of St. Andrew's Church, St. John, N. B., visited Montreal last week on his way home from a month's vacation spent in the Western States. A congregation in Wisconsin and another in Michigan are anxious to secure the Doctor's services, if they have not already formally called him. It is hoped, however, that he may see his way clear to continue in Canada.

THE Young People's Association of Chalmers Church held an open meeting lately—Mr. Scott presiding. The question, "Shall Treason be Considered a Capital Offence?" was discussed, Messrs. Robert Greig and Alex. McEwen supporting the affirmative, and Messrs. Muirhead and Gordon Fletcher the negative. The majority of the large audience present voted in favour of the affirmative.

BEFORE the Young Men's Society of St. Paul's Church on Monday last, an interesting paper on "Canadian Politics" was read by Mr. Andrew T. Drummond.

THE Rev. L. H. Jordan, B.D., of Erskine Church, is to preach before the students of Queen's College, Kingston, on Sabbath next, the 29th inst.

MANITOBA COLLEGE.

The Theological Department of Manitoba College was formally opened on the evening of the 6th inst. by Rev. Dr. King, the principal. The attendance was very large, the public room of the college being filled with students and friends of the institution. After devotional exercises Dr. King opened the department with an interesting and able lecture on "The Claims of the Christian Ministry." The lecture was followed by an address from Rev. Dr. Bryce, who gave an account of some of the successes which had been achieved by the students at the May examinations of the University of Manitoba.

Dr. King, in subsequent remarks, made the following statement with regard to the college:

The number of students in attendance in the arts department is at present thirty-six, with ten pupils in addition, who are in the preparatory department. It is almost too soon to be able to state the exact number likely to be in attendance in the theological classes. Already ten have joined them and there are several others who are expected to do so within a few days. Altogether the attendance in the several departments is larger than it has been at any previous period in the history of the institution, and if the same number of accessions is made this year between November and New Year, which we have been accustomed to receive, the advance will be still more marked.

In addition to the pass-work of the university and the subjects of the honor courses in classics, natural sciences and philosophy hitherto taught, the college is this year giving instruction in the work of a fourth honor course, modern languages. It scarcely needs to be said that the work, including the preparatory, arts and theological departments is much too heavy for the professorial staff, even when assisted, as it is, by willing and well-qualified lecturers and tutors. An earnest effort, however, is being made on the part of all to overtake the large amount of work that has devolved on them. No pains are spared to do full justice to the students who have placed themselves under the staff of this institution, and at no previous period have the students as a class shown a greater disposition to make the best use of their advantages.

In the theological department, I trust, the students may continue to enjoy the benefits of weekly teaching from the lecturers who have kindly assisted in former years—the Rev. Mr. Gordon, the Rev. Mr. Pitblado and the Rev. Mr. Pringle. At the solicitation of several ministers and students, and with the sanction of the General Assembly, the senate of the college has prepared a scheme of examination, with a view to conferring the degree of B.D.

It will be seen that the college, including both class-rooms and students apartments, has received a complete overhauling during the past recess. It is now in a condition of fair

order, and I am glad to say that the apartments of the students are to receive in a few days some much needed conveniences, through the kindness of Mr. and Mrs. Mortimer Clark, of Toronto, who lately visited the institution and who generously, and without solicitation, offered in addition to their well-known and oft-repeated gifts to Knox College, to make this contribution to the comfort of the resident students of this institution. I have also to mention that a valuable prize will be given this year by Mr. J. Ross Robertson, of the Toronto Telegram, to the student who passes the best examination in the English work of the previous year. This also was spontaneously offered.

There is not much new to be said in regard to the finance. What has to be said is favourable. The running expenses, including professors' salaries, are being fully met. The mortgage debt has been reduced since June last by \$4,800, and the endowment has been increased \$1,200, the gift of the Mission Board of the United Presbyterian Church of Scotland. In addition to \$8,000 due at the Rev. Dr. Reid's office, there are still two instalments of the mortgage debt of \$4,800 to be met in October, 1886 and 1887. I am expecting Winnipeg to give me substantial assistance in meeting these last payments. Not many of us may be able to give large sums, but I trust the numbers who are prepared to assist will be found to be very large. The opportunities to subscribe for this purpose will certainly be offered to not a few during the present winter or in spring, and I trust the result may be such as to show that Winnipeg is not insensible to the benefits such an institution as this is conferring on the city.

Brief addresses of a congratulatory kind were given by Lieut.-Governor Aikins, Mr. Somerset Rev. Mr. Pitblado and Rev. Mr. Langford.

OBITUARY.

MR. DANIEL GILMOUR.

The subject of this sketch was born in County Derry, Ireland, in the year 1817. He came out to this country in the year 1843 and settled permanently in the township of Sheffield, near the village of Tamworth. Mr. Gilmour identified himself with Presbyterianism from the first, and to him is to be attributed the growth and prosperity of the cause in these parts. For thirty-five years he had been a ruling elder in the congregations of Camden East and Tamworth, and his wise counsels and sound judgment on matters appertaining to the church's welfare were always valued and appreciated by the minister, Session and congregation. Mr. Gilmour occupied from time to time the position of reeve in his municipality, thus testifying to the high respect, esteem and confidence in which he was held by all classes in the community.

He was a good man, in the highest sense of the word. It is only about two months since Mrs. Gilmour passed away. A family consisting of three sons and two daughters are left to mourn the loss of kind and affectionate parents.

At the close of his sermon, preached on the occasion of Mr. Gilmour's death, which was based on Genesis v. 24, his pastor spoke of him as follows:

May I not say of him, dear brethren, whose irreparable loss as a church and congregation we are called this day to mourn: "And Enoch walked with God; and he is not; for God hath taken him." A good man, a veritable Enoch, beloved and respected by all who knew him, having served his day and generation among us, hath fallen asleep. Daniel Gilmour hath been released from the toils of life's day. We shall see him no more, and we shall never be permitted to look upon his like again. He will be sorely missed in the home and in the church. His children and friends will have to travel life's journey without his cheerful companionship. The minister with his eldership shall miss him for his labours of love and his zeal in the promotion of every good work. This congregation will no more have the benefit of his wise counsels and Christian walk and conversation. But he is not dead—our brother is not dead—we shall not let him die, for we shall keep his memory green in our hearts. While he lives this day where life is full and free—while he lives in a city that hath foundations—he lives in us and shall continue to live in us.

"Faithfully his Christian course was run,
And we will not sorrow that his work is done,
But rather pray that he has gone to rest,
Far from all coming evil, toil and strife,
At peace for ever on his Saviour's breast,
To win that rest—may we too live that life."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 6, } THE SINFUL NATION. } Isa. i.
1885. } 1-18.

GOLDEN TEXT.—"Cease to do evil; learn to do well."—Isaiah i. 16, 17.

INTRODUCTORY.

There is nothing definitely known about Isaiah, but what is revealed in the first verse of this chapter. Tradition says that he was of royal blood, the son of a brother of Uzziah, which has the appearance of truth. The lofty dignity of his bearing toward Hezekiah, but especially the elevation of his style, indicates a very exalted character. This superiority is not, however, to be accounted for by blood, but by the fact that his lips were touched with a coal from off the altar. It is the eloquence of the Spirit of all wisdom. It is also a tradition that he was put to death—sawn asunder—by Manasseh, when idolatry was at its height. If so, Manasseh repented of his sin and was forgiven. It was no ordinary impiety that could lay violent hands on such a heavenly character. But how often it has been done!

EXPLANATORY.

The lesson is very long and very impressive. Let all make a personal application.

I. Vision.—It is a grand picture that is presented to Isaiah's view as clearly as if he saw it with the bodily eye. Jehovah is the speaker, He summons the heavens and the earth as an audience to hear His words. He complains of the treatment He has received at the hands of the children of Israel.

II. The Complaint.—He charges them with conduct that is

(1) Unnatural, ver. 2. "I have nourished," etc.—What can be more painful to a parent than that the children, whom he has nourished and brought up, at a great deal of expense and anxiety and sacrifice, should, when grown up, turn their backs upon him? Look at the care and education given to the Jewish nation since they left Egypt and then at their conduct in the time of Isaiah, during the reign of Ahaz especially, and the force of the charge will appear.

(2) Worse than the brutes.—The ox or ass is not so ungrateful. They know the master that feeds them and acquire an affection for him. They think of him and long for his coming when absent; but Israel is even ignorant of the Author of their good and gives the credit to idols.

(3) Defines their character. "A seed of evil doers."—Their fathers before them were not right, and that is always a great misfortune to children.

"Corrupters."—They made matters worse by going farther than their parents did. They continued accumulating transgression until they were "laden with iniquity." Every individual was like Christian ("Pilgrim's Progress") with a load on his back.

These sins consisted in forsaking the commandments and ordinances of the Lord, and provoking Him to anger, in degrading themselves by going backward instead of forward in character and the likeness of their Creator. How offer give all this was is shown by the character of God, the Holy One of Israel.

(4) Their hopelessness, ver. 5.—When children are disobedient there is hope in the rod of correction. But when that fails what hope is there? So God says to His people: "Why should I smite you any more? Ye revolt more and more—go from bad to worse." This teaches that God has no pleasure in afflicting His people, but does it for their own good.

He then tells how severely they had already been afflicted. The whole body is covered with wounds and festering bruises and new strokes (not sores), and all have been left unattended to. Neither bandage nor oil to soften and close up. The punishment has been so great that they are fainting away—the head sick and the heart faint. What more in the way of punishment could do good!

(5) Their afflictions defined, ver. 7, 8.—The whole country has been desolated by invading armies, so that Jerusalem (daughter of Zion) stands as a cottage in a vineyard, etc., that is, stands alone, the cottage or booth and lodge meaning places in which the keepers of vineyards and gardens dwell.

(6) A remnant.—The destruction would have been complete, like unto that of Sodom and Gomorrah, had God not in His sovereign grace prevented. The remnant saved refers to the small number and also to their better character. Paul quotes this verse in that sense. (Romans ix. 29.)

III. Hypocritical Worship.—In verse to the figure of their likeness to Sodom and Gomorrah is continued. They are, like them, corrupt in life, although they carefully maintained the forms of worship.

Sacrificer, ver. 11.—Multitudes of them were offered—the fat burned and blood poured upon the altar, according to law. But they gave God no delight, nor were they to any purpose so far as getting blessing was concerned. The reason was that (ver. xii.) they trampled on the Lord's courts. They irreverently and profanely dishonoured these services that should be approached with holy fear. Such worship was not required at their hands.

Bloodless offerings, etc., ver. 13.—Incense, meal offerings and holy feasts are rejected on the same ground. "I cannot bear iniquity and the solemn meeting." The two cannot go together and be accepted of God.

New moons, etc.—The beginning of every month was reckoned by the new moon and observed as a feast. Other feasts were Passover, Pentecost, Day of Atonement, Tabernacles, Sabbath, Trumpets, Sabbatical Year and Year of Jubilee. All these were a burden (trouble) and hateful to God because associated with impure lives.

Blessings withheld, ver. 15.—Their prayers are unanswered. When they lift their hands toward Heaven in an imploring attitude, He hides His face from them, because their hands are stained with blood. He cannot look upon sin.

IV. The True Remedy.—The only way in which they can get deliverance is by reformation of life.

(1) Negative, ver. 16: Wash, etc.—Let them give up the sins that have stained their characters and made them so offensive that God hid His face from them.

(2) Positive, "Learn to do well."—This is necessary in order to carry out the former. We can only avoid evil by doing good. Judgment, i.e., justice, in your own dealings and try to right the wrongs of others who cannot help themselves. Especially let the interests of the fatherless and widow be an object of care.

(3) Reasoning with God.—They are invited to consider the matter, and see whether God is willing or unwilling to have mercy. The discussion is not given, but the conclusion, viz.: That God will forgive and blot out the deepest stains of guilt, if they turn from their evil ways; but, if not, that the sword will devour them.

The scarlet and crimson are the colours most difficult to remove. No sin is beyond the power of grace. "The blood of Jesus Christ cleanseth from all sin."

PRACTICAL SUGGESTIONS.

- 1. God will in the future plead His cause before an assembled world.
- 2. The unnaturalness and meanness of sin!
- 3. How body and soul are weakened by sin!
- 4. The effects of sin on the country are disastrous.
- 5. The letter killeth, the spirit giveth life.
- 6. God condescends to our frailty and reasons where He has the right to command.

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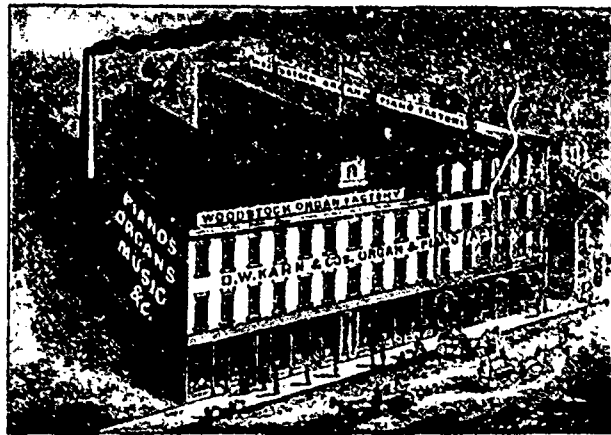
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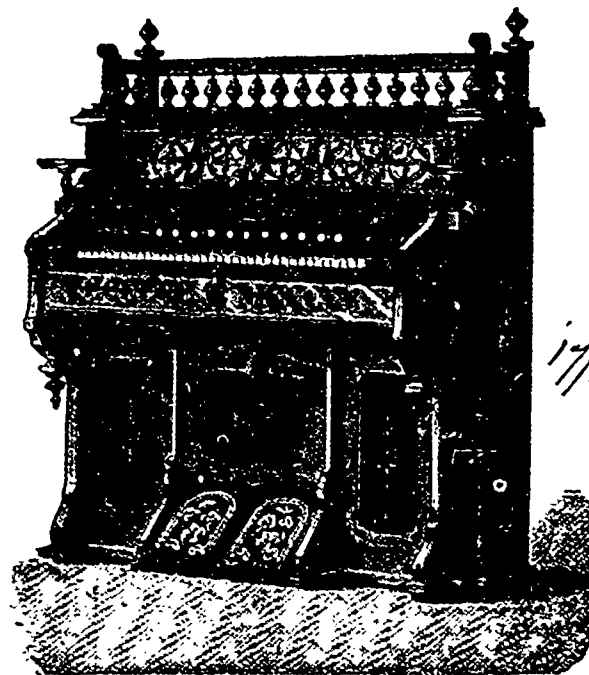
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Sparkles.

THE man who robs a clothes line is not necessarily a laundryman, but he generally takes in washing. Yes, and he is likely to be ironed if he is caught.

WHAT in the Old Version was called "leasing" in the New Version is termed "lying, or falsehood." The real estate agents have brought this on themselves.

A HINT.—Ask your Druggist, Grocer, or Shopkeeper, for a bottle of "Anker-Pain-Expeller." If he passes it down without receiving any for him, while extracting the quarter dollar from your wallet, if this is the genuine made by Perry Davis & Son.

PHRENOLOGIST: "Your bump of imagination is abnormally large, sir. You should write poetry." Citizen: "I do write poetry. Only yesterday I took a poem to an editor, and that bump you are feeling is where he hit me. Don't bear on it so hard."

A YOUNG man sent fifty cents to a New York advertiser, to learn how to make money fast, and was advised in reply to glue a five dollar greenback to the bottom of his trunk.

Horsford's Acid Phosphate.

A Reliable Article.

Dr. E. CUTLER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."

STABLE-KEEPER: "By-the-way, shall I put in my extra buffalo?" English Stranger: "Couldn't you let me 'ave an 'orse, you know? Et'er rather not drive a buffalo first time, you know?"

MALARIA is the action of disease germs in bad air, poor drainage, swampy regions, etc., upon the system, producing chills, fever, neuralgia, and many dangerous diseases. Burdock Blood Bitters regulates the bowels, liver and blood, and wards off and cures Malaria.

COUNTRY girl (addressing a robust tramp): "Why don't you go to work?" Tramp (looking hungrily around): "I would if I had the tools." Country girl: "What sort of tools?" Tramp: "Knife and fork."

A Cure for Drunkenness.

Opium, morphine and kindred habits. Recipe and valuable treatise sent free. The medicine can be given in a cup of tea or coffee and without the knowledge of the person taking it if so desired. Send two 3c. stamps for full particulars and testimonials. Address M. V. LUDON, Agency 47 Wellington Street East, Toronto, Canada.

"Yes," said a lady, when interviewed on the subject of servant girls, "I find that the Swedes make the most capable and trustworthy servants. I never had a Swedenborgian that did not give perfect satisfaction."

PEARLINE.—James Pyle's Pearline stands pre-eminent as the most valuable acquisition to the laundry, for it very greatly lessens the labour of washing. It should be, as it very generally is, in every household. No family is so rich as to be able to do without it and none so poor as not to be able to afford it. It is obtainable at all grocery stores.

"WHAT do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?" "Not a bit," said his father; "they harness him to the church and expect him to draw it alone."

PROFESSOR (looking at his watch): "As we have a few more minutes, I shall be glad to answer any question that anyone may wish to ask." Student: "What time is it, please?"

THE decided beneficial effect of Robinson's Phosphorized Emulsion in the treatment of female weakness, and nervous prostration, has given it a wide-spread reputation, and in every case the story is the same: "My health is so improved since using it," "I am like a new woman," that we do not hesitate to recommend it to everyone in need of a health restorer.

A LITTLE Scotch boy, on his being rescued by a bystander from the dock into which he had fallen, expressed great gratitude, saying: "I'm so glad you got me out. What a lickin' I wad have frae my mither if I had been drowned."

Nervous Debilitated Men

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

A GRAND juror, having applied to the judge to be excused from serving on account of his deafness, the judge said: "Could you not hear my charge to the jury, sir?" "Yes; I heard your honour's charge," said the juror. "But I couldn't make any sense of it." He was "excused."

A DESERVED WORD OF PRAISE.

This paper, in common with all the best papers of the Dominion, is very chary in its public commendation of the wares and articles which claim public attention in its advertising columns. When it knows any thing is worthy of special mention, it is frank enough to say so. For the past two or three years our columns have contained many articles (taken from other papers and inserted with our regular reading matter) commendatory of Warner's safe cure. We hear much from it on every hand, and we confess we have been as surprised as gratified, at the reports in circulation concerning it. We know there is a prejudice against the use of unauthorized proprietary medicines and in many cases the prejudice is well founded. In this instance, however, the prejudice seems hurtful only to him who indulges it. We are satisfied from personal investigation that this great preparation has not only a present beneficial effect, but that to a remarkable degree it has a permanent effect, once singular and gratifying, and it is therefore not at all surprising that it should have won such a deserved hold on public favour.

Our well-known Bishop Edward Wilson, of Ottawa, pronounces it "the most valuable and efficacious remedy ever tried. It is like a charm, soothing, relieving and building up so quickly. I commend it without hesitation and often meet with instances where it has proved a great boon."

The Rev. William Henderson, of Prescott, Ont., was unable to fulfil his clerical duties, being utterly prostrated with a bad cough, palpitation of the heart, short breath and liver disorder. In 1883 he was restored to health by the use of this remedy and remains in good health to this day. The Rev. D. A. Brown, a retired Methodist clergyman, of Aultsville, aged seventy-eight, was completely broken down with gravel, bladder catarrh, profuse micturition and general nervous unrest. He underwent fearful operations, but did not amend. Two years ago he began Warner's safe cure and it restored him to health and he now says the effects were decidedly permanent. The Rev. George Watermann, of Winborne, Eng., was completely under the power of Bright's disease of the kidneys and was given up by the best London specialists. Two years ago he began this remedy and in a recently published statement we see he is fully restored to health. We might multiply instances without number—everything we hear of it confirms our belief that this preparation is one of the most praiseworthy ever discovered. Endorsement from such sources as we have named ought to discount the possibility of any scepticism.

FINE PIANOS.

(From the Baltimore American.)

There is one branch of mechanical industry of which Baltimore has good reason to feel proud, and to lay claim to superiority over all similar manufactures in the world, and that is its pianos. Much, if not all of the credit for the rapid strides in this direction is due to the world renowned manufacturers, Wm. Knabe & Co. Wherever a taste for music is to be cultivated, there will be found one of Knabe's celebrated pianos. It would be useless to enumerate the many expositions at which they have taken prizes, inasmuch as the public has been from time to time informed of the different awards. Since then there have been improvements made on the improvements, which were at the time thought to be perfection; and today the Knabe organ stands unsurpassed in tone and quality. Now that the interior work of the instrument has been perfected, the outer covering is receiving due attention. Among the latest styles of cases turned out at their factory are those made of rosewood and mahogany, with beautifully inlaid work, and those of mahogany, with inlaid brass and ebony, with artistic fancy work, are to be had in either square or upright pianos.

INFLUENZA.—This is an epidemic worse and more depressing than an ordinary cold, and requires prompt remedies to break it up. Hagyard's Pectoral Balsam is a trustworthy remedy for all forms of colds and their dangerous results.

Doctor R. is jovial. No one takes the loss of patients more easily. Yesterday he went to visit one of his clients, suffering from pleurisy. The porter stopped him. "Your patient died last night." "Good!" cried the doctor; "I am pressed for time this morning."

The best Ankle Boot and Collar are made of zinc and leather. Try them.

PROF. LOW'S MAGIC SULPHUR SOAP.—Healing, soothing and cleansing for all eruptions, diseases of the skin. Delightful for toilet use.

HALL'S VEGETABLE SICILIAN Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to too hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

PREPARED BY R. P. Hall & Co., Nashua, N.H. Sold by all Druggists.

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EGAN'S IMPERIAL TRUSS.

One testimonial. Hundreds like it. 6/13 BRINSTON'S CORNERS, ONT. Sept. 24th, 1885.

CURED.

GENTLEMEN.—Your Truss has succeeded where all others failed, and mine was a bad case. I am a farmer, my work is hard—logging, stumping, picking, digging ditches, and lifting stone. I never had to quit work, yet your Truss cured me in three months, and I am now as sound as I ever was. Yours truly, GEORGE GILSON.

This Truss never tips or moves from position, even the sixteenth of an inch. Cures every child, and eight out of every ten of adults. Guaranteed to hold the worst form of hernia during the hardest work or severest strain. Don't waste money on useless appliances; but send for illustrated circular, contains price list, your neighbour's testimony, and questions to be answered. Call or address "The Egan Imperial Truss Co." Office, 23 Adelaide Street East, Toronto. Mention THE CANADA PRESBYTERIAN.

THE 12/13 Canada Business College. HAMILTON, - ONT. ESTABLISHED TWENTY-FOUR YEARS.

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Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50. C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.

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