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Whole No. 666.

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"I suffered day and night with kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me, I am as well as ever. FRANK WILSON, Peabody, Mass.

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"I could not do without Kidney-Wort if it cost \$10. It cured my liver and kidney troubles after I had lost all hope. SAM'L BODDIES, Williamstown, Vt.

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"I suffered for 12 years from Piles, as none but those that have been afflicted can realize. Kidney-Wort quickly cured me. LYMAN T. ABELL, Georgia.

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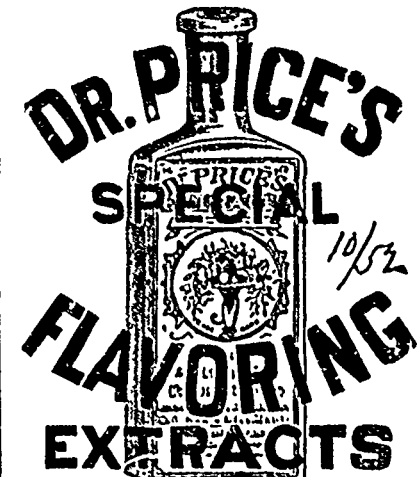
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IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL STONES FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CHAFING FORTIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

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

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

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

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED.

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No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

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Miscellaneous.

A VERY pretty and most easily made lap robe for the small child's carriage is made of a square of honeycomb flannel. Make a border round this with a split or single zephyr, about one finger deep, crochet a handsome scallop on the edge. The entire border is to be crocheted, of course.

FIREPLACE CURTAINS.—Fireplace curtains can be hung upon invisible wires, or if preferred upon visible brass rods beneath the mantelpiece, and made to draw before the grate. If it is desirable to hide the mantelpiece, they will serve this purpose also, as they may be drawn aside just enough to reveal the fire.

—LYDIA E. PINKHAM'S Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Hop Bitters are not only put up in liquid form but in pills and lozenges in which form they are securely sent through the mails.

CREAM PUFFS.—One pint boiling water; while boiling stir in one cupful of butter, two heaping cups of flour and eight eggs, yolks and whites beaten separately. Stir until well mixed, then take off the fire. When cool stir in one teaspoonful of soda. Now drop in gem pans and bake in hot oven.

SERIOUSLY ILL.—A person suffering with pain and heat over the small of the back, with a weak weary feeling and frequent headaches, is seriously ill and should look out for kidney disease. **Hop Bitters** regulate the kidneys, blood and liver, as well as the stomach and bowels.

A DEAL of breakage amongst glass and crockery can be prevented by the simple precaution of placing lamp chimneys, tumblers, and such articles in a pot filled with cold water to which some common table salt has been added. Boil the water well, and then allow it to cool slowly. When the articles are taken out and washed they will resist any sudden changes of temperature.

A WORD OF WARNING.—To protect the public, and prevent them from being imposed upon by the worthless counterfeits and imitations of our MURRAY & LANMAN'S FLORIDA WATER, we have prepared paper in which the words "LANMAN & KEMP, New York," appear in pale letters when a leaf of the little pamphlet is held up to the light; and whenever Florida Water is offered for sale wrapped in a pamphlet that does not have this water-mark or stamp in it, then it is counterfeit, and should be rejected.

TWO small square mats can be arranged so as to make a common pine bracket an addition to the parlour. The bracket must have no back, but instead one of the mats is fastened corner-wise against the wall. The other mat, also placed corner-wise, covers the bracket. Thus a good back-ground is provided for a vase or plaster bust, especially if the centre of the mats be velvet. Even a shilling plaster cast looks well against crimson plush or velvet.

A WISE CONCLUSION.—If you have vainly tried many remedies for rheumatism, it will be a wise conclusion to try **Hop Bitters** and Oil. It cures all painful diseases when other medicines fail.

LYONNAISE POTATOES.—One quart of cold boiled potatoes cut into slices, one tablespoonful of chopped onion, three tablespoonfuls of butter, one tablespoonful of parsley chopped fine. Fry the onion in butter till yellow, then stir in the potatoes and parsley, one teaspoonful of salt, one half teaspoonful of pepper. Stir carefully with a fork, so the potatoes will not get broken.

A NICE TEA DISH. Make a short sweetened pie crust, roll thin, and partly bake in sheets; before it is quite done take from the oven, cut in squares of four inches or so, take up two diagonal corners and pinch together, which makes them basket-shaped, now fill with whipped cream or white of egg, or both, well sweetened and flavoured, and return to the oven for a few minutes.

POTATO FRITTERS. Potato fritters are very nice for suppers, and are made in these proportions: Three large potatoes and three eggs, two tablespoonfuls of cream; boil the potatoes and beat them until they are light; beat the eggs very light, and mix them with the potatoes, add salt to your taste, beat the cream in last, mould the potatoes into round balls, sift flour over them, and fry until brown in hot lard; drain them on a napkin before serving.

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

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Good! Than anything else; A month ago I was extremely "Emaciated!!!"

And scarcely able to walk. Now I am gaining strength; and "Flesh!"

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and, and it is all due to Hop Bitters! J. Wickliffe Jackson, —Wilmington, Del.

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

HE that is unwilling to serve God in pain and patience is unworthy of so good a Master.

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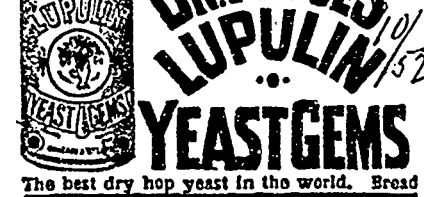
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THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, NOVEMBER 5th, 1884.

No. 45.

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Notes of the Week.

MESSRS. ROBINSON & JOHNSON, principals of the Ontario Business College, Belleville, have issued their seventh annual circular. The institution over which they preside provides a complete course in all the departments requisite for a thorough business education. They are ably assisted by a staff of efficient instructors.

A KEEN controversy over the evolution theory has been waged in the Presbyterian Church in the Southern States. Dr. Woodrow, in an able paper in the *Southern Presbyterian Review*, expressed his belief in the Darwinian hypothesis, with modifications, and that it was not inconsistent with Scriptural teaching. He is one of the professors in Columbia College. The trustees some time ago, after a lengthy discussion of the question decided in favour of the professor's views though a strong minority protest was entered against the decision. The discussion has been maintained by the religious papers almost without intermission, and now the question has come before the South Carolina Synod, who have just decided by a narrow majority that the teaching of evolution in the theological seminary at Columbia, except in a purely expository manner with no intention of inculcating its truth, is disapproved. This very mild deliverance was voted on by fifty for, and forty-five against.

THE Municipal Reform Association of Toronto, proposes to deal with an important municipal question—tax exemption. It will readily be understood that this is a matter of considerable practical importance, when it is known that property estimated at a value of between eleven and twelve million dollars in Toronto makes no contribution to the civic exchequer. The largest owners of this untaxed property are the churches and the government. Why these institutions should not bear their share of taxation as well as the humblest ratepayer it is difficult to imagine. In the interest of religion the churches should contribute their share of the public expense for the benefit of the community. Some suggest that legislation should be obtained abolishing tax exemptions in cities and towns where the inequality is most heavily felt. The fairest thing would be, if the people were prepared for it, to abolish exemption altogether, and thus treat all alike. It will have to come to this some day.

THE 30th of October was a red-letter day in the progress of the Scott Act. On that day it was submitted to a vote in Huron, Bruce, Dufferin, Prince Edward counties, and in York county, New Brunswick. In the latter the Act has been in operation, and the vote taken was to decide whether it should be sustained or repealed. A good evidence that the people are satisfied with its working is that it has been sustained by a decisive majority. The late defeat of the Act in Peel is shown to be scarcely a receding ripple on the advancing wave in favour of practical temperance legislation. Instead of depressing those who work for the adoption of the Act, the temporary disappointment has roused them to greater energy, and demonstrated that popular opinion is decidedly favourable. With the exception of Prince Edward County, where the Act was defeated, the majorities were surprisingly large, Huron giving over a thousand, Bruce over seven

hundred and Dufferin close on the same number of votes. The world moves.

A MOVEMENT to secure better municipal government for the city of Toronto has been commenced. A number of respectable citizens have formed an association to promote civic reform. A hopeful characteristic of the new organization is, that it is non-political. There are good reasons why in the larger sphere of national politics, there should be parties, but the presence of partyism in civic management is decidedly objectionable. It is felt that men of high character and capability do not often aspire to a seat at the city council boards. They are so closely devoted to their own immediate concerns that they do not care to discharge the more onerous duties of citizenship. Thus a premium is offered to the professional ward politician, hence the distrust that seems on the increase. If economic and wise civic government is to be obtained it will be because a better class of men are willing to serve their fellow citizens in the capacity of aldermen, and by the people generally voting honestly and impartially for men of character and ability.

EARL DUFFERIN, who sails in a few days to assume the Indian viceroyalty, was entertained at a farewell banquet in Belfast. The *Witness* says: "The banquet to Earl Dufferin in Ulster Hall was a brilliant success. All creeds and all political parties were represented, but all divisions were for the time forgotten in the desire to do honour to the distinguished Ulsterman who had shed such lustre upon Ireland and the empire. We have seldom witnessed greater enthusiasm than was manifested when Earl Dufferin rose, the whole assemblage cheered again and again, and it was some time before he could commence his speech. The speech was worthy of himself and of the occasion. The only political reference was directed to calm the fears that seemed to be entertained in some quarters respecting Russian advance in Central Asia. His Excellency's remarks on this question were of the most reassuring character. We cordially wish Lord Dufferin the greatest success in his new and high position, and hope his Indian career may redound still further to his own honour, the glory of his country, and the well-being of the millions of India."

IN Brantford there has been considerable excitement over military church parades with bands of music. The Evangelical Alliance of that town passed the following resolution. That this Evangelical Alliance write a respectful letter to the officers of the Dufferin Rifles, expressing the hope that in future when the volunteers have church parades that the bands may be dispensed with, inasmuch as the music in some cases has been found to disturb public worship, and the tendency is towards Sabbath desecration. This cannot be regarded as unreasonable. It would have entailed no self-sacrifice to have complied with it. The Lieut.-Colonel commanding the volunteers, however, is in no mood to comply with the very respectful request. He meets it with a blank refusal. The church parade on Sabbath is unnecessary. The volunteers can without difficulty attend the churches to which they respectively belong. There is no end to be served by the blare of a military or any other band on the sacred day. The continuance of these unnecessary parades with their accompaniments may be a mild form of Sabbath desecration, but they are a desecration nevertheless. There is no necessity for bad feeling over the matter, but all should unite for the preservation of the Sabbath and its becoming observance.

A CORRESPONDENT writes to a contemporary: I have visited almost every church in the city, and I am sorry to observe in most of them such a lack of reverence for God's house, even amongst those who call themselves Christians. Many when they come into Church just sit down, fan in hand, as if it were a theatre or other place of amusement, and very many, to judge by their actions, treat it as such. After expressing his preference for kneeling in prayer, the

writer adds: Again, the congregation seem to think it is the duty of the choir to do all the praises to God, which is a great mistake, and ministers would do well to encourage more congregational singing. If we, who are members of Christian churches, would only try ourselves to be more reverent in church, and encourage hearty congregational singing I am certain it would result in more good being done to the honour and glory of God; but to go allowing our light to burn so faintly in church reverence others will take notice of it, and in this case it would be better for us to put our light under a bushel altogether. Ye shall reverence My sanctuary, saith God's holy book, which in or out of church we want to take as our guide even unto death.

STUDENTS at college have the reputation of possessing great exuberance of spirit. They are inclined to be playful. Every college has its traditions of ridiculous practical jokes with the narration of which the average freshman is immensely tickled. There is, however, a danger of allowing these fun-loving propensities to run away with less evenly balanced natures, and painful even brutal results occasionally follow the practice known in the American colleges as "hazing." Happily these excesses are almost unknown among Canadian students. They sometimes have grievances, real or imaginary, for which they desire redress. In all properly constituted educational institutions, if gone about in a common sense and constitutional way, their remonstrances will be heeded, and reasonable requests satisfied. Down at Windsor, in Nova Scotia, there has been serious trouble in King's College, an institution in connection with the English Church. The president, it seems, is unpopular with the students; they complain of supercilious treatment at his hands. They desire that he and his fellow-instructors be replaced by others. To emphasize their wishes the students have resorted to the emphatic if not original device of locking out the president, subjecting him to barbarous annoyances, and burning him in effigy. The Bishop has proceeded to investigate. Ordinary people wonder why the students did not, in a gentlemanlike manner, request an investigation in the first instance before proceeding to frantic demonstrations.

THE Ontario and Quebec Convention of Young Men's Christian Associations held last week, at Peterborough, was full of interest. Earnest workers met in conference and the result may be confidently expected that the usefulness of this important Christian agency will be greatly extended. In the report submitted by Mr. Gartshore, Secretary of the Executive Committee, it is stated that Mr. T. S. Cole was appointed General Secretary, and spent four months in the Maritime Provinces, and the remainder of the time in Ontario and Quebec in resuscitating and building up societies. They had been assisted by the international committee of New York. At Barrie, Sherbrooke, Perth and Toronto district conferences had been held. Work among railway men was regularly carried on at Toronto, London and St. Thomas. The interest in college work was increasing. They regretted that, while so much work had been done, they had not received sufficient funds to meet expenses, and were compelled to report a deficit of \$375. They recommended that some systematic scheme should be devised to raise funds. Nineteen associations had reported a membership of between 4,000 and 5,000, and other reports were yet to be received. In 1881 there were six paid secretaries engaged in the work, and now there were thirteen. Mr. R. C. Morse, of New York, in speaking on "The Work among College Students," said that he brought the greetings of the American College Associations, of which there were 181. In these associations Bible and prayer meetings were held, and the members assisted in Sunday-school work. Some of them had a committee to consider foreign mission work. They were always very solicitous about the incoming freshman class. Mr. Morse also gave interesting details concerning the World's Conference recently held at Berlin.

Our Contributors.

WOMEN'S EDUCATION ABROAD.

BY SIR WILLIAM DAWSON, LL.D., ETC., PRINCIPAL
OF M'GILL UNIVERSITY.

At the opening of the fourteenth session of the Montreal Ladies' Educational Association, of which Mrs. Redpath is president, Sir William Dawson delivered the inaugural lecture on the above subject, as follows:

He first referred to the great development of the higher education in Great Britain between the time of his last visit in 1870 and the present time. Then there were a few associations only recently established for providing lectures for ladies, but the great movement for the collegiate education of women was merely commencing. Girton College began its work with six students in 1869 and was not fully organized till 1873, and it was not till 1881 that the University of Cambridge granted to the lady students formal admission to its higher examinations. At this moment nearly all the universities are open to women, and the "girl graduate," who was a poetical myth in 1870, is to be found everywhere, and more especially occupying high positions in the profession of the teacher. The existence of the Montreal Ladies' Educational Association began in 1870, about the same time with the initiation of the great movement in the Mother Country, but the latter has far outstripped us in the race. A remarkable illustration of the importance now attached to questions of this kind in England was afforded by the meeting of convocation at Oxford in May last, at which the lecturer had the opportunity to be present, and which was called for the purpose of taking, without discussion, the final vote on the question of admitting women to the university examinations. With reference to the numbers interested, the question was not large, for there are at Oxford only two halls for women, with not more than fifty students, and the regulation to be voted on was similar to that in force for some time previously at Cambridge. Yet the meeting was preceded by a warm and able discussion in the *Times* and other newspapers, and on the day of meeting, the floor of the Sheldonian Theatre was crowded with 800 members of convocation, who had come up from all parts of England for the momentous occasion, including a great number of the more eminent graduates of the universities. The seats around were filled with spectators, principally ladies, and the galleries were crowded with the undergraduates. While the voting was proceeding the whole audience was evidently in a state of intense excitement, and when the result was declared, 464

IN FAVOUR OF THE ADMISSION OF LADIES,

to 321 against, it was received with great cheering and other tokens of approval. The vote is said to have been one of the largest ever known, and it was remarked that many who have usually resisted the modern innovations in the university, had evidently on this occasion been won over to the other side. The questions relating to the higher education of women are of two kinds—those that relate to the education itself, and those that relate to the examinations to be undergone and the titles and distinctions conferred. The former is of course the more important, and in England it has been provided for principally through the exertions of the ladies themselves. The latter falls more especially to the authorities of the universities, and acquires importance from the fact that the examinations determine to a great extent the course which will be pursued by the educators, and whether the student shall undergo a genuine training of practical value or shall be subject to a process of cramming. Both of these divisions of the subject have consequently attracted much attention on the part of educators. With reference to the methods of instruction, these in England and Scotland are based entirely or almost entirely on the curricula of the universities, following them as closely as possible, in order that the students may come up for the regular university examinations. Full advantage is taken, however, of the facilities afforded for honour studies, whereby a high training along special lines of study can be secured; and where the students are placed in separate colleges there are special means for branches of culture, more especially those of an æsthetic and artistic character, which are neglected by the universities. With reference to the relation of the sexes in the higher education, three leading methods, or two methods and an intervening

one, containing a portion of both the others, are going on side by side in connection with the English universities. One is what is popularly known in this country by the somewhat objectionable name of co-education—that is, education in mixed classes without any restriction. This is carried on in University College, London, and University College, Bristol, with some measure of success, though the number of students seems to be diminishing in proportion as the other methods gain ground. It was also attempted, but without success, at Owens College, Manchester. The opposite method is that of

ENTIRELY SEPARATE COLLEGES FOR WOMEN.

This has long been in operation with great success at the large Ladies' College at Cheltenham, and also in the Bedford College, London, and the West End College, connected with King's College, London, and several other important institutions, and it is to be carried out on a great scale in the new Holloway College, for which magnificent buildings are being erected at Windsor. The Eclectic or combined system, which provides for separate residence of female students and separate classes for the junior years, and the more especially tutorial classes, with facilities to attend public lectures in the advanced classes along with the male students, is that in operation at Cambridge and Oxford, at Owens College, Manchester, and in connection with the University of Edinburgh. At Owens College the regulations provide separate classes up to the intermediate, and beyond this the council may admit ladies to attend the ordinary and honour classes in the advanced years with other students. Each of these methods may be regarded as an experiment, and each has its advocates urging reasons more or less cogent, but it is to be observed that in England no party proposes to follow one to the exclusion of the other, and that all are being pursued side by side. Thus parents and students can have their choice of methods, and acrimonious discussion such as results from the attempt to force one method on all is avoided. Details were then given of visits to various colleges for women, and as to the special excellencies of each, and the information obtained from the principals and from ladies and gentlemen concerned in their management; with special reference to the applicability of the several methods to this country. With regard to examinations and degrees, the practice of the English universities presents some points of diversity. The University of London gives the degree of B.A., and the lady graduates come up at convocations in caps and gowns to receive it, and are classed with the other students. The new Victoria University also admits women to the degree of B.A. The University of St. Andrew's admits to all its examinations and gives the degree of Licentiate in Arts. The other universities admit to examinations, but do not give the degree, but only a certificate equivalent to it, without any title. Many of the ladies interested in the movement express themselves as quite indifferent to the title of B.A., provided they obtain a certificate along with honours or classing if they have attained to these. They all insist, however, on the examination being strictly equivalent to those for men, and practically the greater number of the young women going up for the degree are not content with the ordinary B.A., but try for honours or classing in the final examinations, and a large proportion are successful. An important consequence of the movement is that many young women are preparing themselves for those teaching positions which have been filled by university graduates, and to such women the honour certificate or degree of the university, is

AN EDUCATIONAL QUALIFICATION

of considerable pecuniary value, raising them from the position of underpaid governesses or mere assistants to the higher grades of educational work. Women have already been enabled by the Normal Schools to secure this to some extent in Canada, but the university degree will open to them still higher and wider fields, and will make the profession of teaching more emphatically that of women. The lecturer then referred to the importance of the field opened up to the McGill University by the endowment of the Hon. Donald A. Smith, and to the advantages which McGill will have for carrying on the work, in consequence of the wide field now covered by its course of study, its advantages in apparatus and museum, and the aid which it may hope to receive from the work carried on by the Ladies' Educational Association, the Trafalgar Institute and the McGill Normal School. In conclu-

sion he referred to the efforts in this direction in France, Switzerland and Italy, and to the low position of women in the Moslem countries of the East, with its deplorable results on the state of society there, and to the praiseworthy efforts now being made, more especially by the American missionaries, certain benevolent English ladies, and the German deaconesses, in Egypt and Syria, for the benefit more especially of the women of the Christian population of those countries.

FRENCH EVANGELIZATION.

MR. EDITOR.—The Rev. Mr. Ball, if I understand him correctly, finds fault with the French work of our Church, owing to the manner in which the Committee perform their duties, and the visible result obtained for the outlay.

The first objection can be dismissed in a very few words; if there is bad or mismanagement, it is the duty of the Assembly to remedy it; the means are too simple to stop to discuss them; the result may be disappointing to all who take an interest in this interesting branch of our Church's work. I propose trying to show why this is the case. Those not thoroughly familiar with the Province of Quebec, cannot have the faintest idea of how deeply it is steeped in Romanism, the inhabitants being more Catholic than the Pope himself; what an influence the priest has over the people, what dense ignorance and bigotry prevail none can tell except those who live in the Province, and come into frequent contact with the people; the teaching is under the close supervision of the priest, and his interest is not to allow the spread of knowledge, so that those who are taught, especially in the country parishes, are literally the children of the church.

The want of truthfulness and uprightness among the French Roman Catholics is sorrowfully known to nearly all who have dealings with them. To show how Roman Catholic is the Province, within an easy hour's ride by rail from the city of Montreal, there is a county, according to the last federal census, without a single Protestant in it, and farther away. There must be others in a similar condition. To penetrate this gloom, and to work in so uninviting a field, our Missionaries are sent; what they suffer, what they encounter, we pass over; they actually do make converts; now, what becomes of those who change their religion? In the country, the priest goes about and tells his parishioners to neither buy from, nor sell to, the later convert and this is generally and literally carried out; the upshot is, the weak minded lapse, the strong sacrifice what they have and go where they can worship according to their convictions in peace and quietness and are probably lost in the census of our church.

A friend of mine, interested in a manufacturing company in Montreal, employing a number of workmen said, he had a few French Protestants among them, the great majority being Roman Catholics; these so persecuted the Protestants that the two could not be kept. To prevent the factory being closed, the Protestants had to be dismissed. This is not a solitary case. In conversation in a factory where a large number of hands were employed, male and female, one of the latter, an old country Protestant, came to the foreman in tears complaining of the petty persecutions she was subjected to by the Roman Catholic women. In this instance, the Protestant did not have to be removed, and yet, surrounded as we are with such discouraging influences, converts are made in both city and country. Measured by their money cost, perhaps the number of converts are few, that is, those counted as belonging to our church; is this singular or remarkable? Is it not the history and experience of nearly every missionary Church? What about our own Church in India? Consider the thousands of dollars that have been spent and where are the converts? Has this damped our energy? Not at all. We are sending fresh and increased help to that far-off land, and in doing so, shall we lessen our endeavours to help those who are perishing for the lack of knowledge at our very doors? If I know our people, I say, emphatically, no.

Is Mr. Ball prepared to say that for the salary received since being a minister, he has given money value in the converts that he can count; are any of the ministers of our Church satisfied with their work from this standpoint? Happily this is not what a minister's success is gauged by. There are many old friends of the French work. Perhaps at times their patience has been sorely tried when looking for larger returns for the labour and expense bestowed on it; but they

have not lost faith in it or faltered in their support of it.

I think the signs of the times predict a great change that cannot be long delayed in the Province of Quebec. There is a murmur of discontent gradually gaining strength in the ranks of the faithful; the cords have been drawn so tight, a little more tension, and they break. Those who leave Mother Church, may not all, or at once, become Protestants, but the most of our labours will be, and even now are, easier, owing to what we have indicated going on.

Our branch of the Church doing French work is gaining more in influence than in numbers at present, as any one attending one of the socials at the Presbyterian College in Montreal can see; I might also allude to the increasing number of French students studying for the ministry.

I am not connected with the committee who have in charge this French work, directly or indirectly, and do not write in their defence or to provoke discussion, my sole object being, to point out why greater progress has not been made in so important a work; will our Church lessen her endeavours or allow her ardour to cool in what, in my opinion, is first and foremost and pre-eminently the grandest work that we have taken up? I don't think so. We should not forget history—what the grand old Presbyterian Huguenots did for civilization. We have a chance of paying back, to some extent, our debt of gratitude to the descendants of their countrymen and are trying to do so.

Montreal.

LAYMAN.

ASYLUMS IN QUEBEC.

BY AN ONTARIO BARRISTER.

The case of Mrs. Lyman, so gallantly taken in hand by a citizen of Montreal, has aroused much interest.

The lady, apparently able to take care of herself, has been immured in an asylum for years. In England, or in this Province, such a case as hers would have been freely decided by the Court without reference to the Government of the day. In Montreal, the learned judge, having heard conflicting reports from medical men, thought further testimony necessary. Why not, then, have as many experts employed to see the lady and her surroundings and to give evidence, as the friends choose to employ? Why not let a judge freely and openly hold enquiry? But, no! the matter becomes one of State. The Provincial Cabinet is summoned to decide; and then the Attorney-General, Mr. Taillon, in the name of the Government, refuses to allow more than one additional doctor to enter the asylum and give evidence in the case.

The secret is simply this, because the asylum in question is in control of the dominant church. It is run in the interests and as part of the machinery of priests and nuns and they object to open investigation and exposure. The man who will be allowed to enter and make enquiry will not be one free from interest, local bias and prejudice, but one who will bow very low indeed to the veiled sisters who will open the door and surround him and be ready to kiss the hand of any reverend black gown who may be in waiting.

This is not the first instance in which such light as has happened to fall on such institutions in Quebec has shown anything but a clean surface.

The spirit of the Inquisition is not dead, as Mrs. Lyman, and probably many others who have fallen out with their interested relations and into the power of agents of this Church, can testify. Do our Quebec fellow-citizens not see danger lurking in their paths when legal questions, private interests and the liberty of the subject are thus removed from the arbitrament of independent judges and jurors and made subservient to the will of a priestly oligarchy?

Let us hope that the struggle thus begun will be continued with manly vigour.

MISSION WORK IN THE NORTH-WEST.

MR. EDITOR.—There appears, under the above caption, in your issue of Oct. 1st, a letter signed by Messrs Robertson and Whimster.

It shows that over 600 families of our Church in the North-West are, or soon will be, without a minister, missionary or regular service. But we are only beginning to feel the pressure in the matter of want of men. Year by year thousands are being added to the population by immigration. What are we going to do to supply these people with the Gospel? Where, for the next five or ten years, not to look further, are men to be obtained for this work, the importance of

which, cannot be over estimated, men with strong bodies, clear heads and warm hearts, who will preach Christ "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The letter referred to calls for men. Suppose that call to be responded to by one hundred or five hundred young men, which does not seem probable, they would be required to spend from five to seven years in college, before they could enter upon the work. What is to be done in the meantime? Our colleges are not supplying the demand of Manitoba, North-West and the older Provinces.

True, they send a few students each year, and some extra ones for a few months in summer, but this is not at all meeting the case. There are, we believe, a number of good, earnest young men in our Church, with good English education, a knowledge of the Scriptures, and an acquaintance with men gained by experience in commercial life, a training, by the way, which is not to be undervalued, who would gladly devote themselves to this work, who, for various good reasons, cannot take a college course. Here, we believe, we must look for a supply.

These men would be available at once and should, with as little delay as possible, be licensed. They could then take a course of reading, omitting classics, prescribed by the Assenbly or Synod and to pass examination thereon. Greek and Hebrew are, beyond question, useful and desirable, but are not necessary to an intelligent understanding or safe exposition of the essential doctrines of God's word. Again, let these men be paid. Why should such a man, call him "catechist" if you like, not be paid as well as a "missionary" if he does the same work as well?

We are in favour of "an educated ministry," but we are more anxious to see the work in the North-west prosecuted vigorously. We are peculiarly circumstanced in our North-west Mission work and if we do not meet the emergency ours will be the loss, not only of members but of opportunities. Surely the constitution of our Church is sufficiently pliable to accommodate itself to these new conditions. Let a judicious choice of men be made, and we see no objection to this plan. We should like to hear from others on this very important question of supply for the North-west.

Winnipeg, Oct. 3.

PRESBYTER

"SPEAKING THE TRUTH IN LOVE."

This is a miniature portrait of the faithful preacher. It is the most concise and comprehensive summary of the ministerial office and should be pondered by every occupant of a pulpit. Here he has got his theme—"the truth." Not the creeds of men, nor the fanciful interpretation of critics, nor the speculations of philosophy, nor the generalities of science, but "the truth." Paul evidently meant by this "the knowledge of the Son of God." He is the Fountain of truth and He is unfolded in the Gospel under the very aspect which we as moral delinquents require—that of Redeemer. Here the preacher has got his function—that of "speaking" the truth—conveying to his fellow-men through the tremulous and penetrating energy of the living voice all the aspects under which Christ is presented in God's word, and holding Him forth as the Alpha and the Omega of Scripture, around which all other truths revolve as planets around their central sun, all yielding homage to Him and all.

"For ever singing as they shine,
The hand that made us in Divine."

Here the preacher has the spirit in which he is to speak "in love." This is to be his motive power—not sectarian zeal, not controversial strife, not corroding envy nor self-aggrandizement, but love—love to Him who is "The Truth"—love to the truth for its own sake and love to the hearers for their souls' sake. This love to the truth will be what oxygen is to the air and what the genial glow is to the sun: it will convey on its wings, with the Spirit's aid, power to generate and sustain life. It will give warmth to the heart, pathos to the tones, winsomeness to the manner, moisture to the eye and a melting pity to the whole man. It will pour coals of fire upon the icy heart of the hearer. It will magnetize the sinner to the Saviour. Wing then your arrows of conviction, dear brethren, with the feathers of love. Let love work through all your arguments, and flash through all your eloquence, for without love your pulpit logic will be dry dust and your pulpit rhetoric idle rant. God has joined truth and love together; let them not be divorced by man.—*The Pulpit Treasury.*

Mission Notes.

A NOVEL feature in the recent experience of the Zenana workers at Soory, in India, is the earnest desire of many of the Mussulmah women to be taught. They are beginning to realize that women as well as men have minds.

AN English gentleman has hit upon an ingenious method of doing missionary work in India. He has had two of Mr. Spurgeon's sermons, which seem well adapted for evangelistic effect, inserted in full, as an advertisement, in some of the heathen newspapers of that country.

IN a communication recently received from Jeypore, the Rev. George Macalister says; "The Sambhar Salt Lake is about forty miles from Jeypore. About 4,000 people are engaged extracting the salt from this lake. One of the Government officials in charge of the works told me lately that they had recently introduced the custom of stopping all work on Sundays. The result was that the men were more content and actually did as much work now in six days, as they formerly did in seven."

THE Foreign Missions of the Reformed Church of America have made commendable progress in the direction of self-help. The fifty-second annual report of the Reformed Board states that the contributions of the native Christians during the past year in China reached the sum of \$1,958.75, in India \$844.75, and in Japan \$575.66. The time is soon coming when the wisdom of missionary policy will be measured largely by the spirit of self-help and earnest aggressiveness which shall be found in the native churches.

THERE are more clouds in the sky than there have been at any time during the last decade. The China missions are held in suspense by the menaces of war. In Persia, Mohammedan fanaticism has for some months past been rife, and the Government itself less tolerant, particularly with respect to labours among Mussulmans. Our missionaries are restricted, and their plans more or less disturbed. In the Turkish empire there is a revival of the haughty spirit of the Turk. On the African coast the French authorities seem determined to render our missionary work as far as possible nugatory, by requiring that only the French language shall be used, ruling out the English and even the native tongues. In Mexico there is also a threatened interruption of that thrift and advancement which for ten years have characterized our mission work. Political reaction threatens the peace of the country.

ACCORDING to the recent issue of the *Missionary Review*, the Evangelical Churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these the Presbyterian Church contains 445, the American Board 432, the Methodist Episcopal Church North 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but those mentioned lead. The income for all the societies reporting is \$3,420,513, while the entire expenses for the management were \$223,595.92, or less than seven per cent. The fact is also brought out distinctly, that the percentage of church growth by the addition of new members is four or five times greater in the mission than in the home field. The number of native communicants in all these mission churches is 248,070—an increase of 25,173 over the previous year.

THE American Baptist Missionary Union have resolved to take over the Livingstone Inland Mission, which is at present under the charge of Mr. and Mrs. Grattan Guinness. This mission sent out its first missionaries in January, 1878, and is consequently seven years old this autumn. Its object was to enter Central Africa by means of the great Congo or Livingstone water-way, just then descended for the first time by Stanley, and demonstrated to be the most important and direct route into the heart of the Dark Continent. Its plan was to evangelize by means of industrial mission stations, the tribes and nations occupying the vast basin of the Congo River, and constituting at that time an almost unknown world, equalling in area the whole United States on the east of the Rocky Mountains. The seven years of its past history have been years of very great anxiety and many difficulties. Fifty missionaries have been sent out; but so many have died, or been compelled to retire from ill-health, that there are only twenty-six at present on the staff.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ANOTHER WORD FOR PASTORS.

BY J. B. H., OTTAWA.

It was in good season giving your readers the extract from a New York paper, and appropriately termed "A Word for the Pastors."

We all know the tendency to belittle the minister's efforts. How often is the string of supposed inattention in visiting harped upon; such a remark as "the minister has not entered my doors for months" frequently made? As a son of the manse, and knowing somewhat of the life peculiar to a faithful pastor, the writer has no sympathy with the utterance. On the contrary, when heard he wonders more and more why a reason never accompanies the observation to show cause for change in the ministerial course. Is it that the grumbler is not living up to his profession, or perchance neglects the ordinances of the Church? Ask him and we imagine he would feel insulted, and would call, in such a case, a visit an unwarrantable intrusion. Has he sickness either himself or in his family and the minister never goes near his house? The answer will be in the negative, for every one knows this charge cannot be brought against the ministers. Why then selfishly require time which the pastor can so profitably employ elsewhere? We are well aware ministers endeavour to visit every member once a year, but often that is impossible, simply from the magnitude of the undertaking. Surely then, some charity might be extended, and the will taken for the deed. It requires but a moment's reflection for a reasonable person to assent to the proposition. Referring more particularly to the work of a city clergyman, while at the same time not presuming to vindicate his thousand and one engagements, we imagine it would not be difficult to fully occupy the six days from Sabbath to Sabbath. For instance, considering the mental labour which must attend the preparation of two sermons a week for a critical and highly intelligent congregation, three days for study is meagre allowance, but even that limit is liable to be broken in upon by this one or that wishing advice, oftentimes assistance, in one way or another. Oh! but says some one, "It is an easy thing to write a sermon." Yes, just try and prepare a paper to take half an hour in delivery and then answer. In addition to the three days we add two for visiting the sick and burying the dead, perhaps the most trying portion of a minister's life, of which a layman has but a faint conception, and there only remain twelve hours out of the week for much needed rest or recreation, for, bear in mind, a minister is but human after all, though many are prone to think he is impervious to fatigue, and has no business to be occasionally out of sorts.

Now, would it not be a better state of affairs to exercise this fault-finding spirit and in its place put forth a real earnest endeavour to strengthen the pastor in his great work by reaching out the helping hand; saying a kindly word for him; cease to be so very exacting; give him a good vacation once a year, cheerfully putting up with his absence; pay him well and promptly, and in other ways show his services are appreciated? We opine the conscientious verdict must be in the affirmative, and that not until it is reached will the grumbler cease his grumbling, and the minister, however faithful, be properly understood. In any case let us make the attempt to kill off this no-visitation cry.

THE JOYFUL SPIRIT.

The religion of the Saviour, when properly understood, is always felt to be one of gladness. It gives freedom to the prisoner, health to the sick, eyes to the blind, food to the hungry, hope to the despairing—all kinds of blessing to men in all situations. God advertises it to us as that which He means shall make us happy and thus, lightening our hearts, take away some of the darkness that broods over the world because of sin. It is a good thing for us if we are saved by it, even if we do go to heaven in sackcloth; but it is a better thing to be saved so as to have real Christian joy in feeling the triumph of our redemption. There is a disposition in many persons to take a dark view of everything, and, curiously enough, they have their religion help them do so. They wear it as a kind of mask and shadow, and then declare the world as dark as their own hooded countenances.

The joyful life is the more hopeful one, and hence the more agreeable. It is a miserable experience which one indulges when he sees all things going wrong. Not only a cloud, but the heavens full of clouds, and not one with a silver lining, will make a dreary day for anybody. But with the spirit full of the happiness of the gospel it is different, and life can become, and does become, as bright as the morning. Although Christ was the Man of Sorrows and acquainted with grief, He had an abiding spring of joy within, and under its influence He looked to the joy set before Him, and thus endured the cross and bore the load of human shame. Only once He let it shine through in its splendour. When He became

transfigured, it filled all about Him with bewildering joy, and even attracted Moses and Elias to meet Him and share His joyful company.

Religion is always recommended most forcibly by the cheerfulness of those who profess it. A frequent notion is that it is gloomy, dreary, shadowy, leading by an easy transition into thorough mental and moral night. Sometimes it has that air and the judgment people then get of it cannot be blamed. Such an air is, however, only a caricature. The house of prayer is a joyful place; the Christian's noblest inspiration is that of joy in the Lord. He who accepts Christ may expect to have his soul filled with the most fruitful happiness, and to be crowned at last with the blessings of a kingdom in which the inhabitants are not only joyful, but whence sorrow and sighing have fled away.—*United Presbyterian.*

FOR THE CANADA PRESBYTERIAN.

CONSIDER THE LILIES.—*Luke xii. 27.*

BY MARGARET MONCRIFF, ST. MARY'S.

Behold the lilies of the field,
They neither toil nor spin;
They have no fear of future want,
They never knew of sin.

God gave to them their pure white dress,
That makes them look so fair;
Their roots are fed, their leaves expand
With sunshine and with air.

This lesson sweet, Christ gives us meet,
To ease the troubled mind;
It speaks to us of power, of love,
Of willingness combined.

Behold, I stand, reach out thy hand,
Thy friend, I'll then come in;
I will supply thy every need
And cleanse thee from all sin.

I'll give to thee the peace of mind
Which care cannot destroy;
I'll fill thy heart with thankfulness,
And thou shalt sing for joy.

I'll walk beside thee all the way,
And all thy foes overcome;
I'll give thee victory over death,
And Heaven shall be thy home.

I'll wipe the tears from off thine eyes,
Give thee a mansion fair,
And clothe thee with My righteousness,
More pure than lilies are.

No sin nor death can enter there,
Eternal joy is thine;
To be forever with the Lord
And in His beauty shine.

THE ORIGIN OF EVIL.

In my younger years I tried once and again to solve the problem of the origin of evil. In my later life I have given up the attempt. I have become convinced that no one has cleared up the mystery, which remains as the one dark cloud in our sky.

The great German philosopher, Leibnitz, propounded a grand doctrine of optimism, which asserts that this is the best possible world; and this doctrine was expounded with glowing eloquence by Bolingbroke, and in terse verse by Pope. This style of sentiment prevailed in our literature for more than a century, and people did little to remove the evils in our world or to elevate the great mass of the people, many of whom sank in our great cities to the lowest depths of degradation. But in later times thinkers have been obliged to view the other aspects. Astronomy teaches the generation of worlds out of star dust. Geology tells us that death has reigned over all animated beings from the beginning. In all past ages there has been a struggle for existence.

We have now pessimism, which declares that the world is the worst possible, proclaimed and defended by a few moodish men of genius, and youths are wondering at it, and finding a confirmation of it in the circumstance that they are not meeting with an encouragement suited to their merits and their opinion of themselves.

On two points I have reached assurance: one is, that God is not, and cannot be, the author of evil; and on the other hand, that those intelligent creatures who commit sin are themselves to blame for it. Carrying those two convictions with me, I leave speculative questions with God, of whose existence and goodness I have such abundant proof.

On one other point I have reached assurance—the existence of pain is not inconsistent with the existence of love. Suffering is one of the most potent means of calling forth love. The shepherd left the ninety-and-nine sheep in the wilderness to go after that which was lost. There was a tenderness in the interest which the father took in his returning prodigal son beyond what he felt for the one always with him, and which led him to run out to meet him and embrace him in his arms. There is joy in heaven among the holy angels over one sinner that repenteth.

"Pure religion, and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Man may feel at times as if he were kept at an infinite distance from God; yet if he would but think of it, there is an endearing element in the love of God toward sinful men not found in His love to the holy angels. There is pity. "Like as a father pitieth his children, so the Lord pitieth them that fear him." That apparent frown which we see at times on the face of God is assumed only because God has to mark His disapprobation of our conduct, His love all the while being ready to burst out. Thus it was that God was led to give up His only begotten Son to suffer and to die for us. It was this affection which led the Son to leave the bosom of the Father, and suffer and die on earth. The highest exercise of love which the universe discloses is the love of God—Father, Son and Holy Spirit—toward fallen and suffering man. "Herein indeed is love."

The mystery of darkness is swallowed up in the mystery of light, as we "comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge."—*Dr. McCosh.*

A MINISTRY OF POWER.

Our power in drawing men to Christ springs chiefly from our personal joy in Him, and the nearness of our personal communion with Him. The countenance that reflects most of Christ, and shines most with His love and grace is most fitted to attract the gaze of a careless, giddy world, and win then restless souls from the fascinations of creature-love and creature-beauty.

A ministry of power must be the fruit of a holy, peaceful, loving itinerancy with the Lord. O how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation. Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call; how strong the motive for spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, negligence, sloth and formality.

Of all men a minister of Christ is especially called to walk with God. Everything depends on this; his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of His countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuse tranquility around. One who walks with God receives and imparts life whithersoever he goes, as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the barren wastes to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.

OUR OCTOBER WOODS.

Exquisite as are these October days of sunshine and rich colouring, perhaps we should tire of them if they were long continued. The very gorgeousness of the effects would, no doubt, ere long pall upon the eye, which never wearies of the more restful green of the summer woods. As it is, we feel that it is the short-lived beauty of a transient stage, and value it accordingly. Then there is the touch of a pathos which invests the dying glories of the summer with a sorrowful air, even to not over-sensitive minds. The withering of the flower, the fading of the leaf, are too suggestive of the transitory nature of all earthly delights. Happy they whose happiness stands on the firmer basis which "abideth forever!" Yet, if it is a foreshadowing of that one event which awaits all that is fairest and sweetest here below, this autumn season suggests also the complementary truth that through death ever comes life, fast following behind. It is the germinant bud of next year which is pushing off this summer's faded leaf; and nothing can be more interesting than to note how mother nature, even in the season of general death, is busily preparing and nourishing the full tide of life that will burst in with the coming spring. The falling acorn bears the germ that, with favouring conditions, will in a few months be a tiny sprouting oak. Under the soft mould wait the myriads of seeds and rootlets that are ere long to clothe the earth with a fresh mantle of verdure, and the brown leaves that seem to flutter sadly and reluctantly down, when even their autumn glory is over and drear November is at hand, are converted by nature's tender care into a soft and close mantle to protect from the wintry frosts the delicate flower which will be the glory of the spring! And so, even the always saddening season of nature's decay becomes a parable of resurrection to comfort hearts that suffer from a sense of far heavier loss; and that includes nearly all—does it not?—*Fidelis, in Week, Oct. 30.*

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TORONTO, WEDNESDAY, NOVEMBER 5, 1884.

IN this number the first instalment of Hesba Stretton's new and interesting work, "Carola," makes its appearance.

THE proposed Publishing Company, Toronto, has issued a prospectus with the name of Rev. George Bruce, St John, as a Director. The Halifax *Witness* says: We have Mr. Bruce's authority for stating that his name is used in direct opposition to his wish in the matter. It may be added that we have received a similar disclaimer from Mr. Bruce. It has also come to our knowledge that it is being industriously represented by parties interested in the new scheme that overtures for amalgamation with THE CANADA PRESBYTERIAN have been made and rejected. The truth is that offers have been neither made, entertained, nor rejected. The interested report is utterly without foundation.

MR. S. H. BLAKE scarcely displayed his usual wisdom, the other day when he told a meeting he was addressing that had it not been for the Church of England Temperance Society, the Scott Act could not have been carried in Simcoe. Even supposing Mr. Blake to have been correctly informed on the matter, and we very much doubt the correctness of his information, other denominations might say the same thing. The Methodists might say "but for us the Act could not have been carried." Taking into account the large majorities given in municipalities in which the Presbyterian element is strong, Presbyterians might perhaps claim the victory on stronger grounds than other Episcopalians or Methodists. This view of the case is strengthened by the fact that in Huron and Bruce where Presbyterians abound the Act was carried by immense majorities, while in Prince Edward county where there is scarcely any Presbyterian element the Act was defeated. But we must not raise such points. It takes all to do and even all did not do in Peel.

THE Ministerial Alliance of Brantford, composed of ten of the city ministers, addressed, a short time ago, a respectful note to the colonel of the Dufferin Rifles, asking that the bands be dispensed with when the Rifles are on church parade. Their request was met by a refusal, and the refusal, not any too polite in itself, was followed by an address on the subject from the colonel to the Rifles, which, if correctly reported, was grossly insulting. Matters were not mended by the act of Col. Denison in going to Brantford and haranguing the Rifles on the following Sabbath. Of course the usual amount of abuse was heaped upon the Alliance by that small section of the press that always glories in everything that tends towards Sabbath desecration. It is always popular with a certain class to pose as defenders of the volunteers, and if an attack on the sanctity of the Sabbath can be made at the same time, the work is doubly congenial. No sane man pretends to say the volunteers cannot worship as devoutly without a band as with one. The talk about military practice in garrison towns in England is rubbish. Brantford is not a garrison town. The colonel of the Dufferin Rifles is not a British officer. We recommend the Ministerial Alliance to bring the matter before the government at once if congregations are disturbed in their worship. Parliament showed very clearly last session that the highest military officers in the Dominion cannot be allowed to insult people with impunity. It is not very likely that a local officer can be allowed to go farther than the Major-General was allowed to go.

THERE can be no reasonable doubt that the Home Mission Committee did a wise thing in appointing an ordained missionary to labour in and supervise the mission fields of Muskoka, Algoma and Parry Sound Districts. These districts have become so large that it is simply impossible for the Presbyteries concerned to give them the attention demanded by their increasing size and importance. However capable and willing the convener of a Presbytery's Home Mission Committee may be he can only overtake a certain amount of work, and the wonder is that in addition to their pastoral duties some of our local conveners have managed so well. The building of the C. P. R. from Pembroke to Lake Superior and of the connecting link from Gravenhurst to Nipissing will open out an immense tract of new country in which home mission work must be energetically pushed forward. New mission stations must be started at many points along these lines, and it is a matter of great importance that they should be located at proper points. At an early day the C. P. R. will have opened up the country on the north shore of Lake Superior, and our missionaries must follow the path of the settler. To expect two or three Presbyteries, the members of which have quite enough work of their own, to supervise personally the opening of these new fields and the working of many old ones, is to expect an utter impossibility. Mr. Findlay has already done excellent service in the home field, and there is every reason to believe that in the greatly enlarged field to which he is now appointed he will do excellent work. His duties are arduous and responsible and we bespeak for him the hearty support of the Church.

OUR excellent contemporary, the *Christian Guardian*, is now in its fifty-sixth year, being one of the oldest, if not the very oldest paper in Ontario. Having had an experience of over half a century, during which time it has been managed by the shrewdest business men in the Methodist body—and there are very shrewd business men in that body, the *Guardian* must be good authority on such questions as the cost of publishing a religious newspaper. The price of the *Guardian* is two dollars per year and the editor in his last issue tells those who clamour for a cheaper paper that the price cannot be reduced for the following, among other reasons: 1. Every one who reads the paper for a year, gets good value for his money. 2. There is no religious paper of equal value published at a lower price. 3. We cannot compete with cheap weeklies, made up from the matter already used in daily papers. 4. These cheap weeklies cannot supply the place of the *Christian Guardian*. 5. We are this year enlarging and improving the paper, and otherwise increasing the cost of its publication, without increasing the price. The foregoing reasons apply to THE PRESBYTERIAN with still more force. A newspaper is a growth and the *Guardian* has been growing for fifty-five years. If money was lost on it during the earlier years of publication there has been half a century to make up the loss. THE PRESBYTERIAN has been in existence for twelve years only. Thousands were sunk in the business before it came anything near a paying point and sufficient time has not elapsed to make up the loss, even if the investment were a first-class one. Methodism has done a hundred times as much to support the *Guardian* as Presbyterianism has ever done to support THE PRESBYTERIAN. Some of the very men who on the platform denounce Presbyterians because they are not as loyal to their Church as Methodists, not only give THE PRESBYTERIAN the cold shoulder but even try to injure its influence and decrease its value as a property. We do not propose to be frightened any more than the *Guardian* by the cry about "cheapness." If we cannot publish a paper worth more than two cents a number we would greatly prefer publishing none at all.

FRENCH EVANGELIZATION.

MUCH useful information concerning the important agencies of the Church is embodied in the annual reports presented to the General Assembly. How many—or rather how few—care to read them through? It is obvious that they do not receive the attention they deserve. So great is the press of business coming before the superior court of the Church that not one even of the most important schemes receives the full consideration it merits. Prominence is justly given to Home and Foreign Missions, French Evangelization and the Colleges, but no person who has

attended the General Assembly feels that too much time is ever devoted to the consideration of any one of them.

When diversities of opinion arise respecting the management of any of the important departments of church work, when sharp controversies are indulged in, it would be well calmly and carefully to go over the able reports that in printed form are placed in the hands of members of Assembly, and subsequently incorporated in the *Acts and Proceedings*. At the present time we commend to the careful perusal of all who have access to it, the last report of the Board of French Evangelization. It will convey a clear and intelligent idea of the importance and magnitude of the work in which the Church is engaged for the benefit of our French Canadian fellow-citizens.

In the prosecution of this work peculiar and grave difficulties have to be encountered. With the French Canadian *habitant* the feeling of nationality is perhaps stronger than is the case with any other denizen on this western continent. They cling with tenacity to the traditions of the past. Language, law and religion form a threefold cord, binding them closely together, and isolating them from their fellow-citizens of other national origin. They have been taught to look with resentment on any proposal to interfere with the institutions they are so anxious to conserve. In addition to race peculiarities, they are in the grasp of an autocratic and dominant church, whose influences touch them at every point of their existence. The Romish Church has much to answer for in keeping alive feelings of hatred and horror of evangelical truth.

Sincere Protestants would not care to commend the religion of the Bible to the people of Lower Canada, if they were not convinced that it is purer, holier and better fitted for the promotion of the temporal and eternal welfare of all who receive it, than popery. It is not for their subjugation to a certain way of thinking, but their emancipation from the thralldom of error and superstition. It has to be borne in mind that for a French Canadian, living among French Canadians, and surrounded by all the influences of popery, to accept the Gospel in its simplicity and purity, requires more than average moral courage. Is it to be wondered at that in the face of so great obstacles as the work of French Evangelization has to encounter the progress should not be so rapid as its ardent friends desire?

There is in these days a special danger of estimating moral and spiritual movements mainly by tangible results. Facts and figures are indispensable, but they are not the only infallible criteria by which the greatest spiritual forces are gauged. In the most sacred of all work in which we are engaged we have to learn the lesson of dependence. Paul may plant and Apollos water, but it is God that giveth the increase. Paul went on planting, and Apollos continued to water while life lasted. They felt the imperative demand of duty. "Woe is me," said the unbending Apostle of the Gentiles, "if I preach not the Gospel." The same necessity is laid on the Christian people of Canada to give their French Canadian brethren the Gospel of Jesus Christ.

The work carried on by the Board is mainly by means of three agencies, the press, the school and the pulpit. In the selection of colporteurs care is exercised in securing agents specially adapted for the work they have to do. Last year eleven tried men visited twenty-one districts, disposing of 1,962 Bibles, Testaments and Gospels, and 22,000 tracts and publications. Important and encouraging results have followed the labours of these self-denying men during the year.

There were seventeen mission schools under the care of the Board last year, the most important and perhaps best known being Point-aux-Trembles, which had ninety-eight pupils enrolled. Another flourishing school is at Ste. Anne, Kankakee, with 145 pupils. In these seventeen schools pupils enrolled numbered 537, with twenty-two teachers. It may interest not a few of our western readers to know that one of the teachers in Pointe-aux-Trembles, entering on her duties last year, is a daughter of the late Rev. James Cameron, of Chatsworth. She gives promise of being a most efficient instructor. In an extract from the *Presbyterian Record*, appearing on another page, it will be seen that up to the 3rd ult. over two hundred applications for admission into the schools had been received, a larger number than at any former period

since the institution has come under the control of the Presbyterian Church.

There were seventy-eight preaching stations supplied during the year. Of those engaged in preaching at these stations twenty-one were ordained ministers. There were twenty-six church buildings in these fields, 934 members, 965 families, 2,171 attended Sabbath services, 973 in attendance at Sabbath Schools and Bible classes. Towards the support of ordinances among themselves these stations contributed \$4,797, and the number of members added during the year was 192.

Space only permits the expression of the earnest hope that differences of opinion as to details and modes of management will in no way interfere with the zealous prosecution of the work of French Evangelization, which on the whole presents encouraging prospects of greater successes than any achieved in the past. It is also hoped that there will be no churlish illiberality in the matter of giving, when there is such urgent need of increased support to one of the most deserving departments of mission work in which the Church is engaged.

A SURPRISING DECISION.

WHEN such a body of men as the Presbyterian Ministerial Association of Toronto formulate a deliverance on any given subject, it may justly be inferred that they did not reach a conclusion without sufficient reason and due deliberation. This being the case, the curt announcement in the daily papers that at their last meeting they adopted a deliverance discountenancing literary associations and those having social interests in view in connection with congregations, was all the more surprising. In the absence of assigned reasons, and all details as to the manner in which the decision was reached, only a strong sense of duty constrains us to utter a word of sincere and earnest remonstrance. We do not say that the question of having literary societies connected with congregations is not open to discussion, or that it has not two sides—a weak and a strong one. What is the overmastering objection to their existence? Was the deliverance arrived at with cordial unanimity? Were no voices raised in favour of tolerating the existence of such institutions under the fostering care of the Church? Was there not even a respectable minority?

The announcement—perplexing in its brevity—of the decision is very liable to be misunderstood, especially by those interested in such associations. They may, however, be assured that the crisp resolution did not spring from any hostility to literary culture, nor from any desire to discountenance the study of the masterpieces of English literature. It is very doubtful if in the ranks of the Presbyterian ministry throughout the world such an upholder of obscurantism could be found.

Seriously, however, we believe a grave mistake has been made. The winter evenings afford great opportunities for good or ill. It is conceded that the study of literature is in itself a good thing, a profitable way of spending an evening. Better for the Church to smile rather than frown upon it. A literary evening once a week, or at rarer intervals, spent in the Church basement or parlour, represents more or less attention to the subject considered than the time the meeting occupies. It may be said that evenings might be more profitably spent otherwise. Yes, and also unprofitably, too. The moulding of young minds is a work as blessed as it is responsible. To encourage them in the acquisition of studious habits and cultured tastes is a work worthy of an earnest Christian minister. But the ministry is so over-burdened by many onerous duties. So it is. Still is there one solitary congregation where Christian men of education and varied reading are not to be found who would esteem it a privilege to join with and be helpful to the young people in the cultivation of learning? To such it would afford a congenial sphere of useful work for the benefit of others.

It is certain that not a few of the most useful workers to-day in many spheres owe much to mutual improvement societies under religious auspices. They have inspired noble impulses and given power to those who had the good sense to avail themselves of their opportunities. Such associations would go far to evoke respect and attachment to the Church and its services. The young people have, alas! to encounter forces that greatly tend to weaken these. After all, what is the Ministerial Association itself but a mutual improvement society not unconnected with the Church?

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite representative of juvenile literature continues to be as attractive as ever. Its tales and sketches, its tasteful and finely finished pictures are such as captivate its hosts of young readers.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Like the majority of publications from this leading establishment this weekly magazine for the young is most useful and attractive. It educates the intellect, the moral sense and the æsthetic taste by the excellence of its reading matter and the artistic beauty of its illustrations.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas*, a monthly magazine for the instruction and amusement of young people, maintains the high reputation it has honestly gained by its superior merits. The illustrations are numerous and artistic. The articles are varied and valuable, and the stories are entertaining and refining in their tendency.

FORE-GLEAMS OF IMMORTALITY, AND AN IN MEMORIAM. By Rose Porter. (New York: Anson D. F. Randolph & Co.)—Under this somewhat quaint title the author first presents the Scripture evidences of immortality in a clear and impressive light, and in the second part she writes a very suggestive outline life of a Christian friend whose memoranda had been entrusted to her keeping. To bereaved mourners this little work, on which a light of spiritual beauty rests, will suggest the truest comfort. It is filled with consolation for those who have entered the sanctuary of sorrow.

JOSEPH LIVESEY. Edited by James Weston. (London: S. W. Partridge & Co.)—This is a condensed sketch of the life of a venerable philanthropist, who, at the age of ninety, has just passed away. He was a pioneer total abstainer, and wrought intelligently and earnestly for the promotion of the temperance cause throughout his long life. He sought to advance the well-being of his fellow men. He strove to make the world better by his efforts and his consistent example. The little book is well and concisely written.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The frontispiece of the November number of this attractive magazine is "Play—A Scene from the Life of the Last Century." Mowbray Morris writes an excellent descriptive paper on "Eton." The numerous illustrations add greatly to its value. "Thoughts in a Hammock" is a poem presented in quaintly pictorial form. Another illustrated descriptive paper is on "The Malatestas of Rimini." James Sully writes philosophically on "Baby Linguistics." Hugh Conway's serial, "A Family Affair," is continued, and a new one, "That Terrible Man," by W. E. Morris, is begun.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The November number of *Harper's* presents a number of special attractions. The frontispiece is a fine engraving of Vandyke's picture of Charles I. and Henrietta Maria. The literary contents of the number are more than ordinarily attractive. The principal articles are descriptive, historical and critical, most of them profusely and finely illustrated. Among distinguished contributors to this number the name of Dr. Francis Parkman, the historian, may be mentioned. He writes interestingly on "The Acadian Tragedy." William Black's serial story is concluded. The poetry is up to the usual standard of excellence. The customary departments of the magazine are varied and valuable.

THE CENTURY. (New York: The Century Co.)—The fifteenth volume of this excellent magazine begins with the November number. The chief attraction promised for the new volume is the series of papers on the civil war in the United States. Distinguished generals, both Northern and Southern, who participated in the contest, are to write these papers. The first which appears in this number is by General Beauregard. These papers are to be illustrated mainly from photographs of actual war scenes. In addition there is a rich variety of papers on general subjects, most of them superbly illustrated. W. D. Howells makes a good beginning in his new work of fiction, "The Rise of Silas Lapham." Topics of the Time and Open Letters discuss crisply a number of subjects of timely interest and practical value.

AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

From our own Correspondent.

The Fifth Annual Convention of the American Inter-seminary Missionary Alliance met in Princeton, on Friday, Oct. 24th, and was in session until Sabbath evening.

There were present four hundred and fifty theological students from thirty seminaries, representing ten denominations.

Prof. Wm. M. Paxton delivered the address of welcome in which he referred to two significant facts: 1st, The doors of all heathendom are at last open to missionaries. 2nd, God has, in His Providence, supplied the means for the support of all men who consecrate themselves to Foreign Missionary work. Among the events of Friday's sessions was a paper and discussion upon the "Indian Problem." Among the startling statistics I select only an illustration.

Cost to United States Government for 2,200 Dakotas during seven years of wild life, \$1,848,000; cost for same Indians during same length of time as Christian Indians, \$120,000. Saved to the Government by Christian Missions in seven years on 2,200 Indians, \$1,728,000; confidentially we all think Uncle is very stupid.

On Friday evening Prof. Geo. R. Crooks, D.D., of Madison, N. J., (Methodist) delivered an address upon "The Relations of Missions to the Life of the Church." He emphasized and illustrated the fact that as an effect of missions, the essential truths of Christianity are brought into relief and denominationalism dies away.

The Presbyterians will cease printing the "Westminster Confession" in Syriac, and the Methodists care less for the abridgment of the Thirty-nine Articles on the mission field, yet the doctor did not advocate a creedless Gospel, but creeds must be shortened. The first word of the Christian is: "I believe," the second word is: "Believest thou?" Christianity that stays bundled up at home is sick, but now the church is getting well and going abroad, and it does not commit missions to some excrement society but it has taken upon its own shoulders the whole world. For a long time the Cathedral of Cologne had upon it, as signs of its unfinished state, cranes and pullies, and new generations were born to take up the work. Over the Christian Church is found a mystic crane. Let us new generations take up the work and finish the world-wide temple. On Saturday morning, Mr. John G. Flagg, of New Brunswick Seminary, read a paper on "Missions in Central Africa;" following this paper was an earnest discussion. Probably the remarks of a Brahman youth, a Moravian, a Turk, a Chinaman, several native Africans, a Choctaw, and a Jew were most effective. They showed by their presence the attractive power of the cross.

The paper by John C. Hobson, of the Alexandria (Episcopal) Seminary, on "Systematic Giving in its Relation to Missions," touched what the Convention considered a vital part of the work and the general opinion of delegates of all denominations was that the defect of the average Christian was his failure to give to Foreign Missions both systematically and proportionately. What wonders the church is accomplishing in foreign lands! but the ground of this work is the paltry sum of about thirty-two cents per Christian annually.

The meeting held on Saturday afternoon was extremely interesting. Mr. J. C. Smart, of Union (Presbyterian) read a most entertaining and instructive paper on "The Missionary Outlook." A coloured delegate afterward remarked "that depends on the Missionary inlook." Several returned missionaries addressed the Convention. Mr. Gerald F. Dale, of Syria, told striking instances of how the Syrians were affected by slight things. How a young lady was given some old ladies' magazines from which she translated some stories that became popular and had a god effect. How Christian tourists travelling on the Sabbath had retarded his work.

One feature of the Convention was the private prayer meetings of those who had consecrated themselves to work in the foreign fields. About forty men in this meeting enjoyed a free-hearted conversational communion that was unlike the meeting of the large Convention. These were the happiest men in the Convention, and they seemed full of God's Spirit.

On the Sabbath, the sessions were quite like an ordinary church service. Dr. Arthur Mitchell, of New York spoke in the morning of what the church really is now doing on foreign soil. He said there were as many foreign missionaries as there were pastors in the State of New Jersey and they had converted from heathen darkness as many souls per annum as the New Jersey ministers had, with all the helps and favourable influences the latter enjoy.

In the afternoon Dr. T. H. Pattison, of Rochester spoke of what the "Life that Now Is" owes to missions, and in the evening Rev. W. J. Tucker, of Andover, preached upon "The Christian Measure of Consecration."

This Convention is an event of great help to us students and all consent that God's Spirit has blessed us.

A good many were led to decide to be foreign missionaries by this Convention, and have written the momentous news to their sweethearts, and a good many are still struggling and praying. Will not your readers pray God to help them?

Choice Literature.

CAROLA.

BY HENNA STRETTON.

CHAPTER I.—AN EAST-END JEW.

In one of the London streets lying along the riverside there was, some years ago, a small shop, perhaps the smallest shop in London, for the tenant of it, when standing in the centre, could touch each wall with his outstretched hand. Over the narrow doorway, which with a window two feet wide filled up the whole frontage, was painted the name Matthias Levi; and in the window-sill and up each side of the window-frame were ranged old boots and shoes of every size, which old Matthias Levi had mended and patched, and was in this way offering for sale.

Small as the shop was, there was plenty of room within for a cobbler's stall; and there the old Jew was always at work, from time to time lifting up his lowered head to take a kindly glance at the people passing along the pavement, or at the great wagons blocking up the narrow street. He was never seen without an old cap of brown seal-skin, in shape like a turban, which came down low over his high and narrow forehead, almost touching the shaggy grey eyebrows hanging over his deep-set eyes. All his teeth were gone, and his mouth fell in, but there was a placid smile resting upon it, which had something of the charm of childhood. If a customer came in his wrinkled face beamed with pleasure; and he was as earnest in seeking out the best pair of mended shoes to fit their feet, as if those feet were his own. Not a few children went into that little shop bare-foot and came out shod, without Matthias being a penny the richer.

In one corner of his dark den a spiral iron staircase, no broader than a ladder, ascended to the room overhead. This was larger than the shop, for it extended over an archway, which led down between two warehouses to the riverside. It was the old Jew's living-room and bed-chamber in one, and was but scantily furnished. In the corner of it opposite to the spiral staircase stood a ladder, with a trap-door at the top of it, leading to a garret above it. This garret, which had no other way of entrance than through the Jew's shop and dwelling place, was rented by him to such tenants as were willing to put up with this inconvenience. The three rooms were taken out of an old and dingy warehouse with a rotten-looking landing stage on the river-bank, which had once probably been a busy spot, but which had now fallen into hands that did but little trade, and only kept the place in such repairs as prevented it tumbling into ruins.

The attic was still larger than old Matthias Levi's dwelling-place, for it ran back towards the river, and had a low broad window looking out upon it. Half the panes were broken and stuffed up with old rags, very much obscuring the light as it struggled to reach the dark corners, which were made by the tilted angles of the roof. In one of these, almost on the floor, was a low bedstead with a torn and dirty quilt covering it. The furniture was still more scanty than in the room below, for there was but one chair, one table, and one old box, and a shelf against the wall holding a little crockery and a tin saw-pan, whilst a half-full sack of coal and a bundle of chips stood near the trap-door on a spot closely grimed with coal-dust. With the exception of this corner, which was plainly in a hopeless condition, the floor was tolerably clean, and such glass as was left in the window frame was fairly bright.

There were two persons living in this garret: a woman nearly eighty and a girl not yet eighteen.

The girl had never known a time when she had not been left to herself. Her father died before her birth, and her mother followed him before the child had memory to recollect her; the only trace of her existence was that she had called her baby Carola, probably because she had seen some barge with that name sailing passed the window. The old woman, Carola's grandmother, had never quitted the garret where she lived since the child had been old enough to send out on errands; and this had come to pass at a very early age, for her wants were as simple as the furniture of her room. All she asked of life was a crust of bread and half a bottle of gin a day. As long as Carola could remember these requirements had been duly met. Every other day the crooked shining fingers of the old woman fumbled into a mysterious pocket among her rags and produced the price of a bottle of gin and a loaf of bread. The loaf was chiefly for the girl, but the gin was altogether for the old woman. When these errands were done Carola was free to do as she liked and go where she pleased.

It was an active out-of-door life, full of change and stir; in and out of the gin-palaces, with their crowds of drunken men and women, and up and down the riverside, among cursing and swearing riverside dwellers. Nothing escaped Carola's quick eyes and ears; and every day was full of new interest to her. Of any place in the world beyond the two or three streets near her home she knew nothing, or that any other kind of life could be lived but that of the rough people around her. Her existence was, on the whole, like that of some wild creature; eating when she was hungry if she could get the food, and sleeping when she was tired if she could find a corner to curl herself up in. At all times she thrust her little figure into every crowd, and stood in the front rank at every street sight. "Carola," as she was called, was a favourite everywhere, and continued to grow in favour. She never entered a gin-shop without having a dram pressed upon her; and the lads who rowed their boats fearlessly amid the confusion of steamers and barges on the river were always willing to take "Carola" with them. She knew all the evils from which most girls are guarded, and but little of the good in which most girls are cradled.

But however ragged little Carola might be, her feet were always warmly shod; and however neglected by all else, old Matthias Levi did his best to guard her from harm. His heart was, in fact, bound up in her. She was as the apple of his eye, though in the frosty reserve which old age had

gathered around him he was bound as in fetters of iron, and could neither talk much to her, nor was able to draw out the child's chatter. But as she passed in and out, ascending and descending his iron staircase, she was constantly under his eye, and often exchanged a few words with him. As Carola grew older, and her grandmother more infirm, the discharge of the Sabbath duties fell to her. She was not more than eight years old when she began to light the lamp and kindle the fire for him on a Sabbath eve, when his law forbade him to touch them himself. And as she grew old enough he taught her, with some austerity of manner, softened by a generous supply of sugar-plums, the Ten Commandments.

"They're good laws," he said, "and it 'ud be good enough for you to keep them, Carol; though you're not one of my people, my dear."

But as Carola went to and fro about the street, mixing with the lowest of the people, she found that not one of these laws was ever thought of. Yet there was something in the sound of the solemn words that stirred the depths of her childish heart. Every night she stood with her hands behind her in front of the old man, who laid aside hisawl and needle to listen, while she repeated them in a clear, sweet, serious voice before going up the ladder which led to her grandmother's garret.

For the only restraint in Carola's life was that of the necessity of coming home at nine o'clock, when Matthias Levi shut up his shop and fastened the door with a heavy iron bar, as if all his shoes were made of gold. As the only access to the garret lay through his premises, Carola could not stay out later in the streets. Till the very last moment she would linger among her companions, loth to return to the dismal attic, which was her only home; but when the clock struck nine she had to flee, and rush, breathless with her running, into the dark little shop. How good this restraint was for her she did not know until many years had gone by.

Once a week the old Jew underwent a strange and solemn change in Carola's eyes. This was on a Friday evening, when he exchanged his seal-skin cap for a hat of a peculiar shape, and drew about his shoulders his white-and-blue prayer-robe, which his father had brought with him from Poland. She could hear him saying words she could not understand, as she peeped down at him from her trap-door in the ceiling of his room, and watched until the long prayers were ended and the old man laid aside his Sabbath dress, and sat down in his old familiar guise.

"What do you do that for?" asked Carola, one Friday evening after an unusually long prayer, as she crept half-way down the ladder, ready to retreat quickly if the strange old man was angry.

"They're good words as the wise men of my people have taught us to say," he replied. "I used to know partly what they meant, but I've forgotten what it is now I'm old. But they are pleasing to Him," he added with a mysterious gesture as he lifted up his hand and pointed through the window to the small portion of sky visible through it.

"Would they do me any good?" inquired the child.

"They're good words for man," answered Matthias with a grave dignity, "but woman has no call to say them; and you're not even one of our women. No, they'd do you no good, my dear, if I could teach them to you."

"Women that aren't Jews, does He like them?" asked Carola, pointing up to the sky.

"P'raps He do, p'raps He do," he replied in a caressing tone. "He loves the Jews, and has chosen them out of all people; but I think He'd love a little girl like you if you keep them ten laws I've taught you."

"Is it good to lie in bed all day, and drink gin?" she inquired, shrewdly.

"There's naught against it in the laws," he said; "and it don't make much difference to folks that are only English, and not Jews as well. But you take care, Carol, and keep all these laws, and p'raps you'll be reckoned as a Jew when the great judgment comes. I don't know much about it, my dear, for I was not one of the wise men, and they never asked me to read in the Synagogue; but there's no harm done by keeping His laws."

Matthias had never said so much or, spoken so earnestly to her before; and Carola climbed back to the garret, and lay down beside her drunken old grandmother, firmly resolved to keep all those laws which Matthias had taught her. By dint of listening with all her might every Sabbath eve to the half-audible prayers mumbled by the old Jew, she caught up a few Hebrew words, which she repeated in a low whisper, standing at the garret window, and looking up steadfastly to the quiet sky which hung above the busy river.

CHAPTER II.—LEFT TO HERSELF.

Whilst Carola was only a little child the old Jew could guard her from many evils; but as she grew older his anxieties for her became greater. Fortunately, when she was about twelve years of age, a school inspector tracked the wild street girl to her home; and insisted upon her going to school. Upon this Matthias took her to a small Jewish day-school in the neighbourhood, where she quickly learned to read, and read with intelligence and ease. But as soon as she could shake off these shackles, she returned to the free and danger-us life of the streets, with its constant changes and its exciting events. Many an hour, the old cobbler, sitting at his stall, brooded painfully over the perils to which Carola was exposed. She was growing up into a beautiful girl, with fine dark eyes, and an abundance of dark hair, which hung tangled and unkempt, over a white, broad forehead. She was getting ashamed and impatient of her ragged clothing, which hitherto had given her no concern; and nothing made her eyes sparkle with pleasure so much as when Matthias bought her some bright bit of ribbon, or some cheap trinket from the Jewish peddlers, who called now and then at his shop-door. It was very evident to Matthias that more lads hung about the place than when Carola was a mere child; and even his angriest remonstrances could not prevent the girl from standing at the street corner laughing and chaffing with them. Worse than all, the girl was unfor-

tunately growing fond of the spirits her grandmother lived upon and of late she had come in more than once with an unsteady step and glistening eyes, which had struck terror into the heart of the old Jew, who was as abstemious as most Jews are.

"Oh, Carol, Carol!" he cried one evening, with tears in his deep-set eyes; "whatever will become of you, if you don't keep yourself from goin' bad?"

"Why, I'm keepin' all those laws you've taught me!" she exclaimed, turning round and gazing at him with a startled look. "I never swear, nor steal, nor nothin', like all the rest of em'; and I stay indoors all the time you keep Sabbath, though it makes me mis'erable. If I'm goin' bad, it isn't much use to keep those laws."

"But you go to the vaults, Carol," he said, anxiously yet timidly; and folks are fond of you, and they give you more drink than a young girl like you ought to have; and you run about the streets too much for a pretty girl like you. Stay at home more, my dear."

"Stay at home!" she echoed, with a wild laugh that was sad to him to hear; stay at home with nobody but grandmother; and she lyin' in bed and drink, drink, drinkin' all day! Oh, I'd soon take to drinkin' like her, if I'd nothing else to do. I must run about the streets, Matthias. I couldn't live in that old hole, and never go out like her. I'd rather be dead and in my grave, I would."

"Couldn't you get some work to do?" he asked.

"She won't hear a word of leavin' her to earn money for myself," said Carola; "she cries and says I don't love her; and one of the laws says, 'Honour thy father and thy mother.' That means grandmother as well, doesn't it?"

Matthias bent his head gravely.

"So I mustn't disobey her," continued Carola, "and I'm mis'erable, and I hate myself in these dirty old rags of clothes, and I can't ever forget them, only when I just take a little drop to drink, and then it doesn't seem to matter so much, and I feel almost like a little girl again. But don't you be afeard for me," she went on, looking affectionately into the old Jew's dim eyes. "I know you'd be troubled if I went wrong, and I'll not go wrong, no more than that, if that's wrong for a girl as isn't a Jew. Just that little bit of a way I'll go, but not a bit further. And that isn't breakin' one of the commandments, you know."

So nothing could be done by Matthias for Carola as long as her grandmother lived, except to look over her as closely as he could. There were no more peaceful days for him except the Sabbath, when he knew that the girl was safe at home, in the garret overhead. Now and then he bought a book for her from the peddlers at the door, and was more than content when she shut herself up with it, and never put it down, if it was an interesting book, until she had read it to the last page. But her absorbing life was out of doors, and as soon as the Sabbath or the book was ended, Carola darted out into the streets. Nor was Matthias sure that she would come back when the clock struck nine; she was growing tired of even this slight restraint.

But at length the inevitable end of the drunken old grandmother drew near; and Carola had to remain indoors day after day with the dying woman. The girl could not believe that her grandmother was really going to leave her, and to leave her alone in the world. No neighbour came in to help her in her duties; for to do so they must have passed through Matthias Levi's rooms, and as long as she could remember no stranger's foot had entered them. He fetched a doctor towards the end, for he knew there would be trouble and difficulty if this was neglected; but the doctor only shook his head, and said nothing could be done to prolong the life of the wretched old woman.

"Give her anything she seems to like," he said.

There was only one thing the dying creature craved for; and Carola went out late at night to the nearest gin-palace to buy a fresh bottle of gin. She had been sitting in the close atmosphere of the garret all day without food; only now and then sipping the gin-and-water she had poured at intervals down her grandmother's parched throat. The streets were quiet as she sped along them, for in a few minutes all the spirit-vaults would be closed, and those who were drinking late were still inside their glittering walls, waiting to be turned out at the last moment. Carola's face was bathed with tears of which she was half-proud and half-ashamed.

"Take a drop of something to comfort you," said the barmaid, sympathizingly. Carola was in no hurry to go back. She felt reluctant to return at once to the dismal and lonely room, where there was nothing to look at but the shrunken and death-stricken face of her old grandmother. Yet she did not care to stay in the streets, dimly lighted though they were, where she might be seen by any one who would jeer at her grief. When she had almost reached Matthias's door she turned down stealthily along the low passage, which led beneath the dwelling to the riverside. The half-ruined landing stage, which was lying in the moonlight, seemed to invite her to rest there a little while; and Carola sat down on a block of wood, around which still hung the frayed and ragged fragments of a cable, by which boats had once been moored. The night breeze blowing across the river came fresh and cool to her heated face. It was past midnight, and the full moon was rising into the sky, and sending a flickering track of glistening ripples up to her feet. There was a gentle lapping of the water against the landing-stage, which had a lulling and soothing sound. A good many vessels lay at anchor higher up the river, with lights burning fore and aft; and down east some ship in full sail was going out quickly with the tide. But there was scarcely a sound to be heard except the low swish of the water at her feet. A few soft little clouds followed in the wake of the moon, all tinted with golden light; and the rest of the summer sky was scattered over with dim stars. They looked to Carola like eyes heavy with sleep, that could keep watch no longer like her own.

She might have dozed a few minutes; but suddenly she woke up, and saw a boat passing across the line of light across the river. It looked black against the silvery moonlight. There were two men standing up in it, and their dusky forms swayed to and fro in a fierce struggle. Carola sat still and looked on, as she had often gazed as a spectator

on a street fight. The boat crossed the light, and drifted on into the darkness, but having once seen it, she could still see it, though indistinctly. In a minute or two one of the black figures disappeared, whether into the boat or into the water she could not tell. Only one man stood there, where two had been a moment before; but no shout or cry broke the stillness of the night. The man who was left took up an oar and paddled up the river, passing her so closely and so slowly that she could plainly see who it was.

"Why, that's George Bassett!" she said to herself, drawing back a little into the deeper shadows of the thick timber. He had been haunting her footsteps of late, and she did not like him; she would not have him find her there for worlds. As soon as he was fairly past she crept silently along the passage and into the open street.

Matthias Levi was looking out anxiously for her, and he shook his head sadly at her uncertain and faltering gait. Carola had been away nearly an hour; and he did not know but that the old grandmother might be dead. Though it was not the Sabbath he had put on his old prayer-robe that he might recite his prayers, with a vague reverence for the approaching presence of the mysterious angel of death, who came alike to Jew and Gentile. He hurried the girl upstairs, and stood at the foot of the ladder, watching her climb up it with her unsteady feet and trembling hands.

"Tell me how she is, Carol," he said eagerly; "you're yourself enough to know how the poor creature is? You're not too much overcome to see how she is, my dear?"

Carola turned round, and looked down upon him with streaming eyes.

"You think I'm drunk," she said, "and it's mis'erable I am. Why can't grandmother go on livin' as she's always done? I've never done ought to vex her. I've kep' myself good because you and her was for ever and ever goin' on at me. I don't know any other girl as good as me. Haven't I always kep' myself a good girl?"

"Yes yes, Carol," he said soothingly, "and if you'd never ta'en any drink you'd be a jewel. And you are a jewel to me, my dear. Only you go on now and tell me how your poor grandmother is."

On the low shelf which formed the chimney-piece of the garret a candle was burning in an old gin-bottle. It had burned dull during the girl's long absence, and cast a mere glimmer of light on the yellow and sunken face of the old woman. Her head was tossing to and fro on the hard pillow, and her ragged grey hair lay in thin and tangled knots about it. But her dim eyes glistened a little at the sight of Carola, and at the strong scent of the dram which she had hastened to give to her, lifting up the grey head tenderly as she held the cracked cup to her lips. With a satisfied sigh the dying woman fell back as soon as the dram was swallowed; and Carola sank back on the floor beside the bed, watching the parched and withered face, as it seemed to grow darker and colder every minute, in spite of her faithful gaze.

"There's money for you, Carol," she said, speaking with great difficulty, and in a whisper; "plenty o' money, nigh upon a pound a week. You're a heirsch. Matthias is takin' care of it; and I've been a good grandmother to you. The money's all safe, and I've never drank more of it than I promised. I've never been bad to you, have I Carol?"

"No, no," said the girl, sobbing. "And now you're nigh on eighteen, and you're a good girl yet," she gasped, "you've never stole or gone wrong; and I'm not afeard to give account to them as left you with me. There's not a many girls as don't go to the bad, and you're a pretty girl; but you promise me you never will, will you, Carol?"

"Never!" said Carola, fervently. There flashed across her mind the recollection of how George Bassett had kissed her in the street a day or two ago, and how she had given him a fierce blow on the cheek, which had left the marks of all her fingers. She would do it again, and sharper, if there was any need.

"Will God Almighty be very hard on me?" exclaimed the old woman with a sudden cry of terror. She started up in her bed, and glared with sunken and blood-shot eyes into the black shadows under a gable of the roof. Carola looked that way with beating heart and shuddering frame; but there was nothing she could see. The crooked fingers that had gripped her hand slackened their hold, and the worn-out body of the dying woman fell back on the bed. When Carola withdrew her eyes from the blackness of the shadows she saw that her grandmother was dead.

to be continued.

A PLUCKY YOUNG MAN.

Here is a true story of successful energy. A young drug clerk wrote from the Far West to a prominent pharmacist in New York, saying he would like to come to the city and enter a store. He came, but when the pharmacist questioned him personally he found that his visitor had never put up prescriptions written in Latin; consequently, he could not get a situation. He did not know a soul in the great city, not even the gentleman to whom he had written (until he met him at his store). He sought in vain for a place, and finally found a subordinate position, where he was given five dollars a week and had to board himself. He was a studious, pushing, active young fellow, and soon managed to attend the lectures at the College of Pharmacy. The gentleman with whom he had corresponded took an interest in him, and invited him to come to his store and assist in the manufacturing of fluid extracts. Once he showed his employer what he could do in that line. The man was surprised. "Why can't you do something of that kind for me?" he asked. The clerk said he could, and his salary (which in the meanwhile had been slightly increased) was raised to very respectable proportions. He worked for a time in this way, eventually receiving a salary of \$50 a week; finally he opened a laboratory of his own, and to-day he employs forty or fifty "hands." And yet, when he arrived in New York he did not have a dollar, and was without influence and without friends.—*From Ready for Business, by George J. Manson, in St. Nicholas for November.*

BIRCHBROOK MILL.

A noteless stream the Birchbrook runs
Beneath its leaning trees:
That low, soft ripple is its own,
That dull roar is the sea's.

Of human signs it sees alone
The distant church-spire's tip,
And, ghost-like, on a blank of gray,
The white sail of a ship.

No more a toiler at the wheel,
It wanders at its will;
Nor dam, nor pond is left to tell
Where once was Birchbrook Mill.

The timbers of that mill have fed
Long since a farmer's fires:
His doorsteps are the stones that ground
The harvest of his sires.

Man trespassed here; but Nature lost
No right of her domain;
She waited, and she brought the old
Wild beauty back again.

By day the sunlight through the leaves
Falls on its moist, green sod,
And wakes the violet bloom of spring
And autumn's golden-rod.

Its birches whisper to the wind,
The swallow dips her wings
In the cool spray, and on its banks
The gray song-sparrow sings.

—*John Greenleaf Whittier, in November Atlantic.*

A REMARKABLE BRIDGE.

Distant about an hour's ride by rail from Avignon is the Pont du Gard (or "Bridge of the Gard"), a great bridge, or aqueduct, built here by the Romans at the time when this part of France was occupied by the soldiers and colonies of that people; and, next to the Colosseum at Rome, it is considered the grandest and most perfect piece of Roman architecture now standing in the world.

It is an immense stone bridge, stretching across the whole valley. It consists of three rows of arches, one above the other. In the lower row there are six very large arches; above this a longer row of eleven smaller arches; and over this, thirty-five arches still smaller. On the top of the upper row, and forming the summit of the bridge, is a covered aqueduct, or water-way. At a little distance this vast bridge seems almost as entire and perfect as when first built, and we can hardly realize the fact that it has stood there for nineteen centuries. It was erected solely for the purpose of carrying water across the valley, and was part of an aqueduct twenty-five miles long, constructed by the Romans to conduct the water of the springs of Airan to their town of Nemausus, now the French town of Nîmes.

Great stones project at regular intervals from its sides, to the top of the second row of arches. These served as supports to the derricks and other machines by which the massive stones were raised as the building progressed. We can also see the square indentations in the stone-work which were made there to support the scaffolding of the Roman masons.—*From "Personally Conducted," by F. R. Stockton, in St. Nicholas for November.*

THE MISSION OF CHRISTIAN ETHICS.

From an article by Bishop Henry C. Potter, in the November *Century*, we quote the following: "The mission of Christian ethics to our modern social science is to speak not only a word of warning, but also a word of encouragement. That branch of science has concerned itself largely in our own generation with the relations of capital to labour, with the improvement of men's homes and streets, of prisons and almshouses and hospitals. One of the most encouraging features of the social progress of our time has been the hearty and often generous interest with landlords and capitalists, men of science and men of the various professions, have shown in bringing every latest scientific discovery to bear upon the practical elevation of the poor, and the physical and intellectual improvement of the less favoured. The immense sums of money spent for placing educational advantages within the reach of the masses who spend their lives in daily toil, and the sums, scarcely less vast, which, in our mother country, if not in our own, have been spent in building model cottages and tenements, and even factories, for the poor, is a demonstration of this. But in all this expenditure of money and wealth there is often involved an experience of discouragement which it is idle to ignore. The classes who are most benefitted by these reforms do not care for social science. Model dwellings and rules of hygiene are equally distasteful and uninteresting to them. If you appeal to them to conform their lives to wiser rules of cleanliness, temperance, frugality and forecast, too often you appeal to them in vain. Essays on light and drainage and ventilation, which laboriously you circulate among them are left unread. Even the most elaborate and costly schemes for their advantage fail of any practical effect. It is tolerably well ascertained, for instance, that the Peabody lodging-houses have not reached, or, at any rate, have not greatly benefitted, the class for whom they were designed. These have shunned homes involving rules of decency, cleanliness, and self-restraint, which would have been to them intolerable, as they would have shunned a prison; and the Peabody model tenements became the homes of the better class of skilled mechanics, and even of clergymen and other professional men, by whom they were in no sense needed. In other words, no argument of the science of sociology by itself was strong enough efficiently to reach the class to whom it was addressed."

British and Foreign.

PROFESSOR JOWETT has been a third time elected vice-chancellor at Oxford.

DURING the last ten years Italy has expended one hundred million dollars on monster war vessels.

THE Bishop of Oxford opened the Pusey memorial house at Oxford lately with an address eulogizing Dr. Pusey.

MISSSES CECILIA and Marianne Murray, Glasgow, have left for China to work in connection with the China island mission.

SINCE the cholera appeared in Italy last summer to the 1st of October, when its violence abated, 19,762 cases and 9,824 deaths occurred.

DR. E. A. FREEMAN HENRY has been appointed professor of Modern History at Oxford in room of Dr. Stubbs, now Bishop of Chester.

HERR MAKART has left a fortune of about \$200,000. A London picture dealer is said to have offered \$35,000 for the contents of Makart's studio.

THE Dingwall Free Church congregation has given a call to Rev. Murdoch Macaskill, Greenock, to be their pastor in room of the late Dr. Kennedy.

BRITISH delegates have been appointed to the international conference about to assemble at the Hague to discuss the question of the liquor traffic in the North Sea.

IN 1864 there were only thirty-seven ministers in the established presbytery of Glasgow, while now there are eighty-one. Only nine of the thirty-seven now remain.

ITALY proposes to adopt gold as its monetary unit. Since resumption its specie circulation has not been large, only one-seventh being in silver, as required for small change.

IT is proposed to erect a memorial chapel with stained glass windows, at a cost of \$5,000, in St. Giles' kirk, Edinburgh, as a monument to the late Dr. William Chambers.

STOKE PARK, at the village of Stoke Poges, Buckinghamshire, the church of which, immortalized by the poet Gray stands within the grounds, has been offered for sale in England.

GERMANY sends France enormous quantities of game; in 1883, 230,000 of the 253,000 hares consumed in Paris, besides 11,000 deer, 200 boars, and feathered game innumerable.

PRINCIPAL TULLOCH, of St. Andrew's, is to deliver the fifth series of St. Giles' lectures. His subject is "Movements of Religious Thought in Britain in the Nineteenth Century."

FROM 1863 to 1883 the lottery players turned into the Royal Italian Treasury two hundred and seventy-five million dollars. Count Cavour used to call the lottery "the tax on fools."

A CHAPEL is to be erected at Wirksworth in Derbyshire, to commemorate the life and labours of Elizabeth Evans, the aunt of George Eliot, and the original of Dinah Morris in "Adam Bede."

THE last three of Mr. Ruskin's Oxford lectures will deal with "Protestantism; or the Pleasures of Truth," "Atheism; or the Pleasures of Sense," "Mechanism; or the Pleasures of Nonsense."

THE *Freeman* states that the earliest trust deed of a Baptist chapel in Lancashire or Yorkshire is that of a school-house at Bacup, bearing the date of April 16, 1692. But the church at Tottlebank is older, having been founded as early as 1660.

A SWISS mountaineer has made a bet with a wealthy Englishman that he can make the tour of Europe on foot, visiting every separate country inside of twelve months, to start on January 1st, 1885. The wager is for a thousand pounds with expenses.

ABOUT two dozen persons, half of whom were ladies, met in Edinburgh lately to draw up a constitution for a branch of the "conditional immortality association." Sixty members have been enrolled in the Glasgow branch during the first year of its existence.

THE Rev. James Stalker, the able young minister of Kirkcaldy, has been elected to Roseburn Free Church, Edinburgh. Principal Rainy, as a member of the congregation, says the field of work there is thoroughly worthy of the best minister in the Church.

AN interesting suggestion has just been made for the introduction of camels into the south of England as beasts of burden for farmers and others. For a number of years they have been in use in Australia, and their docility and endurance in that country are highly praised.

AN Italian Admiral has invented a shrapnel shell for the 100-ton guns; at thirty yards from the cannon's mouth it bursts, throwing forward seventy-five smaller projectiles, which in turn burst, strewing in fan-shape a thick shower of balls and fragments with terribly destructive effect.

AN excessively hard winter, from a business and financial point of view, is looked for throughout southern Europe, owing to the cholera and failure of crops. The curtailment and stagnation in trade are complained of as unparalleled in central and north Europe, with no immediate prospect of relief in view.

GREAT regret is felt in Donegal, Down and Tyrone, Ireland, where Col. Stewart had large estates yielding \$30,000 a year rental, at his tragical death in Egypt. He was one of the kindest and most generous of men, sharing the greater portion of his large fortune among relatives and in acts of charity, and reserving but a small portion for his own use.

IN 1871 the women in England and Wales employed as authors, editors, and journalists numbered 255; in 1881 they had increased to 452. At the former date there were no female reporters, at the latter date there were fifteen. The latest census shows 123,995 female teachers as against 47,836 males, and 11,376 women who teach music against 14,170 men.

Ministers and Churches.

REV. JAMES MURRAY has accepted the call to Streetsville.

THE Queen has sent a copy of her book to Queen's College, Kingston.

DR. COCHRANE begs to acknowledge with thanks receipt of \$100, from "A Friend," for Home Mission Fund.

THE congregations of St. Vincent and Sydenham being desirous of obtaining a settled pastor at the earliest possible date, invite candidates to correspond with the Rev. J. T. Patterson, Meaford, Moderator, *pro tem*.

THE Rev. J. F. Dustan, who has accepted the call to St. Paul's Presbyterian Church, Truro, will be inducted on the 11th of November. St. Andrew's pulpit has not yet been permanently filled. The Rev. Thomas Cumming, of Montreal, has been called, but as yet no reply has been received.

THE Rev. Mr. Burnfield's new volume, "Voices from the Orient," will be issued from the press next week. In addition to much that will be of the deepest interest to all readers, there are a number of chapters devoted to the monuments of Egypt, and the inscriptions in the wadies of Arabia, and also to the discussion of a few important questions of topography in Egypt and Palestine.

THE Fisk University Jubilee Singers have given three concerts in Toronto, which were as highly appreciated as ever by large audiences. The impressiveness and fine taste with which the peculiar melodies of the South are rendered, are received with universal favour. Rev. R. Wallace, on behalf of the Toronto Ministerial Association, said a few cordial words assuring the singers that they might always depend on a hearty welcome from the people of Toronto. His remarks were enthusiastically responded to. By request another concert will be given in the pavilion Horticultural Gardens, on Thanksgiving Day.

REV. A. MCKENZIE, late pastor of the Presbyterian Church at Glamis, who is now about to remove to the Village of Kincardine, was visited on the 21st ult, at the manse by a large number of his old hearers who presented him with a purse containing about \$56.00 and also an address expressive of their love and attachment to him as their pastor and their earnest wishes that happiness and prosperity may accompany him during the future in all his efforts to gather lost souls into the everlasting Kingdom of our Redeemer, Christ Jesus. The above token of favour and esteem is only what might be expected from the Glamis people toward a pastor who has been so humble, faithful and clear in his exposition of Gospel truth.

A SPECIAL meeting of the Paris Presbytery was held on Oct 28th, to consider the call from Springfield and Sunnyside, Manitoba, to the Rev. Wm. McKinlay, of Ratho and Innerkip. Revs. Dr. Cochrane, of Brantford; Mr. McKay, of Woodstock; and Rev. James Robertson, of Winnipeg, addressed the Committee on behalf of the claims of Manitoba, while Messrs. Nichol, Dickie, Mitchell and McBeth spoke against the translation sought, and, Mr. McKinlay having intimated that he could not see his way to accept the call, the translation was refused. Mr. Robertson, of Chesterfield, was appointed moderator of Stanley Street Church, Ayr, during the vacancy occasioned by the lamented death of Mr. Inglis; Mr. McKinlay to preach the church vacant next Sabbath, and Messrs. Thomson and Robertson, ministers, with Messrs. Easton and Lillico, elders, to prepare a minute in reference to the late Mr. Inglis.

PRESBYTERY OF TORONTO.—An adjourned meeting of this Presbytery was held on the 21st ult, Rev. R. Wallace, Moderator. Parties were heard anent the resignation of Rev. J. M. Goodwillie, tendered by him at the previous meeting. On motion of the clerk, seconded by Rev. J. M. Cameron, it was agreed to accept of said resignation, with an expression of sympathy for Mr. Goodwillie in the circumstances which have led to such an issue, as also to counsel the congregation that they fulfil whatever pecuniary claims he may have upon them. Rev. Dr. Gregg reported moderating in a call from Charles Street Church, Toronto, in favour of Rev. John Neil, B.A., minister at Nassagaweya, in the Presbytery of Guelph. The stipend promised is \$2,000, payable in equal sums monthly. After hearing commissioners, the call was appointed, and Revs. D. J. Macdonnell and A. Gilray were appointed to appear in support thereof before the Presbytery of Iph. Dr. Reid, Messrs. J. Brown, J. Gibson, G. T. Ferguson and Hon. Justice Patterson being appointed to appear for the session and the congregation. A call from the congregation of Streetsville, addressed to Rev. James Murray, probationer, was reported on by Rev. E. D. McLaren. The stipend promised is \$1,000, together with a manse. This call was also sustained, and in case of its being accepted by Mr. Murray a subject for trial sermon was arranged to be given him, and provision also made for his ordination on the 10th inst. A report was made and adopted anent the summer exercises given in by eight students, and anent the examination of three others for admission to the classes in Knox College. Notice of motion

was given by Rev. A. Wilson in regard to the examination of session records, said motion to be brought up on the 4th inst. The Presbytery adjourned to Parkdale with a view to the induction of Rev. R. P. MacKay. The church there was well filled. An excellent sermon was preached by Rev. W. G. Wallace, of Georgetown, from Acts v. 20. The usual questions were put and satisfactorily answered, after which the Moderator led in prayer and inducted Mr. MacKay into the charge at Parkdale. He was then addressed by Rev. H. M. Parsons and the congregation by Rev. P. McF. MacLeod. The settlement thus effected has not been a tardy one—only six months since the charge was rendered vacant; and the hope is very strongly entertained that the late minister of Knox Church, Scarborough, whose labours were valued so highly there, will have much acceptance and success in Parkdale.—R. MONTTEATH, *Pres Clerk*.

FRENCH EVANGELIZATION.

The Board of French Evangelization met in Erskine Church, Montreal, on the 24th September. There were twenty-two members present, and a large amount of business was transacted. The Executive, in March last, prepared new regulations for the more efficient conduct of the work, bringing it into closer connection with the several Presbyteries within whose bounds operations are carried on. These regulations were considered at length by the Board, and after slight amendment were adopted. It was resolved to test their working practically for a year before submitting them to the General Assembly for permanent adoption. The necessity for more vigorous prosecution of the work is seen in the fact that not only are the French speaking population crowding out the English in the Province of Quebec, but are rapidly encroaching on the English in all the eastern counties of Ontario. In the bounds of the Glengarry Presbytery alone the population of Scotch origin have only increased one-half of one per cent. during the last decade, whereas the French speaking people have increased seventy-five per cent. in the same period. The French Canadians are also rapidly increasing in the New England and other States, many of the converts connected with our own Church settling there where they have greater immunity from persecution, and greater freedom in the enjoyment of their new faith. At present there are known to be upwards of fifty French Protestant congregations of missions in the United States.

L'Aurore, the French weekly, published by two of the missionaries of the Board, has now a larger number of subscribers in the United States than in Canada, and recently, a French Protestant weekly newspaper, *La Trompette Evangelique*, has been established in Chicago, by the Rev. A. P. Seguin, in the columns of which there are advertisements of thirty French Protestant mission churches in the States. Recognizing the desirability of co-operation with the French Canadians, especially in the New England States, the Board took action in this direction. Applications were received from three districts in the Province of Quebec for the establishment of mission day-schools. Grants were made, and teachers have been appointed to these, Mr. J. Bourgoin, the Principal of the Pointe-aux-Trembles schools, was present, and addressed the Board. He stated that the indications were that there would be about three hundred applications for admission to the schools for the session ending 15th October. Already (3rd October) upwards of two hundred applications have been received—a larger number than in any former year at this period, since the schools became the property of the Church. Although the state of the fund showed a marked falling off, as compared with the same date last year, the Board resolved to admit to the schools as many pupils as the buildings will accommodate, trusting that means will be forthcoming to maintain them. It was also resolved not to contract the general work, or reduce the staff of missionaries, teachers, etc., for at least three months, in the earnest hope that the congregation of the Church and the friends of the mission will, before January next, provide means sufficient to render unnecessary so disastrous a step. A committee of seven was appointed to take the supervision of the schools. An Executive was also appointed to overlook the entire work. Hitherto the Executive consisted of the members of the Board residing in Montreal. These numbered seventeen or eighteen, and met monthly. Now, however, the Executive consists of thirteen, including representatives from five of the Presbyteries within whose bounds French work is carried on. The most recent monthly reports were submitted from many of the fields. These generally were most encouraging, as the following brief jottings show:

Namur.—Services are now held at three stations in this field, the average attendance being respectively forty-five, forty and twenty. The ordinance of the Lord's Supper was administered in August, when nine new members were received on profession of their faith. Two mission day-schools are maintained by the Board in this district.

Laprairie.—This is a joint French and English field, where the cause is weak, the attendance averaging only

thirty. Last month four new members were added to the communion roll.

Hochelaga.—In July last the Rev. R. P. Duclos was appointed to labour here. He spent several weeks in a house-to-house visitation of the district, and only recently opened a French preaching service. The attendance thus far has not been less than sixty, fully two-thirds being French Canadian Catholics.

St. John's Church, Montreal.—Sixteen new communicants have been admitted thus far this year, and the attendance at the Sabbath services is well maintained. The mission day school was attended last month by forty-one pupils, of whom twenty-three were the children of Roman Catholics. The number of French Protestant churches in Montreal is now seven. In 1875 there were but three.

West Farnham.—The ordinance of the Lord's Supper was administered in the new Church here in August by the Rev. J. McCaul, Moderator of Session. A large number of new members were received, five of whom were French Canadians. About two years ago the Board sent one of their French missionaries to break ground here, and there is now a very fine church property worth \$5,000, and a communion roll of nearly forty. Many families have recently had to leave the place, and though the congregation is now chiefly English speaking, the French missionary speaks hopefully of the prospects of the French section of the work.

Quebec City.—The missionary reports "we have this month (August) added to our ranks, three new soldiers who up to a few days ago were devoted Roman Catholics. One of them, a man of forty-eight years of age, was a singer in church choir and as may well be imagined has not much rest from his tormentors. He has accepted the truth with the simplicity of a child, and is as firm and devoted to his new faith as he was to his former belief."

Leslie and Thorne.—A French student laboured here during the summer. The attendance at the French service averages forty, and at each of the two English stations from fifty to sixty. A neighbouring English minister of our Church writes encouragingly of both the English and French work in the district, and the missionary, on leaving the field to return to college a fortnight ago, received an address signed by upwards of 140 persons, expressing their gratitude to him and their high appreciation of his services.

Grand Falls, N. B., and Vanburen, Maine.—Mr. E. F. Seylaz is the missionary of the Board here. The work is very largely English at both stations, though there is a very large French Catholic population, whom Mr. Seylaz seeks in many ways to reach and benefit. The average Sabbath attendance last month was ninety at Grand Falls and thirty-two at Vanburen. The Sabbath-school at the former station numbers forty-three, and at the latter twenty-three. Mr. Seylaz was recently ordained by the Presbytery of St. John. A prominent member of the Presbytery writes: "Mr. Seylaz and his wife are very highly esteemed, and I am assured are doing a good work. None can labour more diligently than they are doing."

The Board are at present urgently in need of funds for the prosecution of general work, as well as for the maintenance of the Pointe-aux-Trembles schools. It will be most disastrous if it is found necessary to reduce their staff, and withdraw from any of the fields now occupied.—*From Presbyterian Record, November, 1884.*

The following letter has just been received from the Principal of the Pointe-aux-Trembles schools:

DEAR SIR,—We have many more pupils than we expected, and I think we never had so many at the beginning of a session.

There are now in the school: seventy-four boys, forty-four girls, 118 pupils, fifty of them belong to the Roman Catholic families, sixty-five are converts, three are Protestants. A great many others are very anxious to come, but as we are already too much crowded I have written to them not to come, so there will be no room for Miss G—'s scholars.

Everything is going on in a satisfactory manner, and I hope this will be a very successful session.

J. BOURGOIN.

This letter speaks for itself. This is the largest attendance we have ever had since these missions schools became the property of the Church. Last year ninety-eight pupils were present. The addition means an expenditure this year for the Pointe-aux-Trembles schools alone of about \$7,500, in addition to \$25,000 for the general work. At present the treasury is empty, and unless funds are soon forthcoming the work must be contracted. What thank-offering better than \$50 sent for the support of one of these 118 boys and girls at Pointe-aux-Trembles!

Montreal, October 30th, 1884. ROBERT H. WARDEN.

At the recent Social Science Congress in England, the abolition of private lunatic asylums was, in the International and Municipal Law Section of the Jurisprudence Department, recommended by both writers of the special papers on the question of lunacy law reform, and the recommendation met with general approval.

FRATERNAL GREETINGS.

THE PRESS ON THE CANADA PRESBYTERIAN.

WONDERFULLY IMPROVED.

THE CANADA PRESBYTERIAN appears this week in a new dress. The appearance of the paper is wonderfully improved. —*Peel Banner.*

FLOURISHING CONDITION.

THE CANADA PRESBYTERIAN comes to hand this week in an elegant new dress. The get up is certainly very creditable, and is an excellent proof of THE PRESBYTERIAN'S flourishing condition. —*Hamilton Times.*

FULL OF CHURCH NEWS.

THE CANADA PRESBYTERIAN comes out this week in a new dress and full of church news. The improvement in appearance is marked. The announcement is made that arrangements are in progress for increasing its efficiency. —*Toronto Mail.*

SHOULD BE IN EVERY PRESBYTERIAN FAMILY.

It is a good paper, a credit to the publisher, as well as the influential denomination in whose interest it is published. It should be in every Presbyterian family in the Province. While it is Presbyterian it is friendly and charitable to other religious bodies. —*Berlin News.*

UP TO THE STANDARD.

THE CANADA PRESBYTERIAN is out in a new dress, and looks as cheerful and bright as a newly minted dollar. Its editorials, news of the churches and general selections, are all up to the standard of a denominational journal and full of interest. We are pleased to note this evidence of success. —*Newmarket Era.*

MORE THAN EVER DESERVES SUPPORT.

It is conducted with much spirit and ability, and gives all important news relating to this body in Canada. It has rendered in the past important service to the Presbyterian cause, and now, in its greatly improved form, it more than ever deserves the confidence and support of the people who belong to that denomination. —*Gulf Mercury.*

IN THE FRONT RANK.

THE CANADA PRESBYTERIAN comes out in a new dress this week, which is both neat and attractive. The announcement is also made that arrangements are nearly completed whereby its usefulness, efficiency and value will be greatly enhanced. THE CANADA PRESBYTERIAN stands in the front rank of denominational journals on this continent. —*Thorold Post.*

A CREDIT TO THE DENOMINATION.

THE CANADA PRESBYTERIAN has made its appearance in a new typographical outfit, and looks neater and brighter than ever. THE CANADA PRESBYTERIAN is a credit to the denomination whose views it so ably advocates. Its editorials are marked with liberality of thought, and while always faithful to the tenets of the church it upholds, has a broader outlook on life than those of many other religious journals. The arrangement of matter in its pages is excellent, and it deservedly holds a high rank in the religious press. —*Toronto Daily News.*

ABREAST OF THE TIMES.

The current number of THE CANADA PRESBYTERIAN comes out in a new dress. Not only is our able contemporary printed in new type from title to imprint, but a judicious change has been made in the paper used—a white material having been substituted for one of a blue tint. It is announced that arrangements have been made to secure the assistance of other able pens in the contribution department, and that no effort will be spared to keep THE PRESBYTERIAN abreast of the times, and so retain the honourable position it has held for some years. —*The Week.*

A MOST ABLE REPRESENTATIVE.

This week THE CANADA PRESBYTERIAN comes out printed from new type, and presenting a greatly improved appearance. And improvements beyond the mechanical department are also determined upon. It is announced that arrangements, to be made public in due time, are now nearly completed, by which the usefulness, efficiency and value of the paper will be enhanced. THE PRESBYTERIAN is a most able representative in the press of the church for which it speaks, and is evidently bound to keep up with all the requirements of our rather exacting time. —*The World.*

STRONG AND INTERESTING EDITORIALS.

THE CANADA PRESBYTERIAN is out in an exceedingly beautiful new dress. Its columns are thronged with strong and interesting editorial articles and paragraphs, news of the churches, and general selections, together with a valuable advertising patronage. Arrangements have been made with leading clergymen and laymen throughout the Dominion to become special contributors, and nothing will be left undone that brains, capital and experience can suggest to make the paper increasingly worthy of its past record and of those among whom it specially circulates. —*Toronto Globe, Oct. 25th, '84.*

LETTER FROM MRS. MACKAY, FORMOSA.

The following letter addressed to Mrs. Harvie has been forwarded for publication:

I never get tired looking at the girls' school, it is so pretty? It would look nice in any part of clear Canada. I was so happy seeing it go up. I used to run out with warm rice for the men who mixed mortar and brick above brick and stone above stone. Then I would go back to our house and after seeing the children all right, I would go out again and stay with my husband and Siam Chberg Hoa till our clothes would be wet with dew. Sometimes we were out nearly all night. The men at work would sing songs (being heathen) and we would sing our sweet hymns. Some folks said we were crazy. I didn't care what they said. In February last I went all over my native Formosa in the north and got girls to come to the school. In March thirty began to study. O what work to teach the poor girls from the East coast, (not Chinese.) I worked and worked away getting them to learn to read. When they came they were like wild creatures, running all over. Those who taught in Oxford College came every day to help; but my husband could teach them more in one hour than we would all day. He did everything to get them to think. Well now, last evening at 7 p.m. all went to the college and we closed the girls' school for two months. Siam Chberg Hoa, and my husband will take all home in a day or two. Tell dear Canadian ladies that though hard worked for four months, now we all feel so glad. The thirty girls came dirty, wild and could not read one letter; now they are clean, nice and can read and write in the Romanized colloquial. For our sweet hymns they can sing them all. After this it will be easier, and when Mr. and Mrs. Jamieson know my native tongue they will help us. Didn't our true God help us? I can't forget Canada. God bless dear Canada and all the noble women who pray for us.

Yours sincerely,

MINNIE MACKAY.

June 27th, 1884.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 16, } 1884. } SOLOMON'S SIN. { 1 Kings 11: 4-7.

Golden Text.—"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

Time.—From 950 to 900 B.C., Solomon died 975 B.C., and this record was some years before his death.

Place.—Jerusalem, the Mount of Olives, and other hills round about.

Notes and Comments.—Ver. 1. "When Solomon was old;" not probably more than fifty or fifty-five, yet as these monarchs were not long-lived (Solomon died at sixty), his present age would be relatively "old;" "wives turned his heart;" years of luxury and indulgence with increasing sensualism had weakened his will and made him unable to resist the importunities and influence of his many heathen wives; "after other gods;" the gods of their heathen homes, "not perfect—as the heart of David"—in the service of God; David sinned greatly, more than once, but he never forsook the service of God and followed idols.

Ver. 5. "Went after:" actually worshipped, Deut. 13: 2; 28: 14; "Ashtoreth;" a female divinity worshipped by the Zidonians, specially adored by women. "Milcom," or "Molech." Ver. 7. The fire-god of the Ammonites, worshipped by the offering of human sacrifices. "Ammonites;" descendants of Lot, conquered by David, whose home was on the border of the Syrian Desert, east and north of the Moabites.

Ver. 6. "Went not fully;" the outward service of Jehovah still went on in His temple, and Solomon would be found there at times; but, alas! he would also be found in the idol temples joining in the service of those false gods whose worship his "strange wives" had brought with them. His delight in the Lord God had gone.

Ver. 7. "High place;" although these were forbidden to the Israelites yet they had been tolerated in the worship of Jehovah, but the practice was essentially heathen. See introduction to Lesson 3 this quarter. "Chemosh, the abomination of Moab;" that worship of the Moabites which was an abomination to God. Chemosh was the sun-god, worshipped as king of his people, and as a god of war.—"Molech," see note on Ver. 5. It is probable that Chemosh, Baal, Ashtoreth; Molech, etc., were originally so many names of the one supreme god worshipped under different attributes and with various rites in different countries.

Ver. 8. "Likewise—for all his strange wives;" there may not have been other gods than those named; the probability is that as his wives would be from subject tribes and kingdoms round about, those would embrace the worship of all; "burnt incense;" one of the highest forms of idol homage.

Ver. 9-10. "The Lord was angry;" what is God's anger? It is totally unlike human anger, the outburst of uncontrollable passion; it is rather the deep, eternal antagonism of holiness to sin, it is the manifestation of that repugnance of right to wrong, which we call anger; "had appeared unto him twice;" on both occasions he had been warned against forsaking the ways of God, 1 Kings, 3: 14, 9: 6-9; "had commanded;" the sin of Solomon was aggravated by the fact that God had Himself spoken to him.

Ver. 11. Now the Lord punishes. "Said unto Solomon;" by whom we are not told. Nathan was dead, and the removal of the restraint of his presence and counsels might have had something to do with Solomon's sin. "I will rend;" symbolized by the rending of the new garment.

Ver. 80. will violently take away "thy servant," Ver. 28. Jeroboam had been employed by Solomon during the building of Millo and the repairing of the branches of the city of David.

Ver. 12-18. There is a ray of mercy in the dark cloud of judgment, the falling of the thunderbolt should not take place during Solomon's life, it should come in the life of his son, and the loss should not be total; "I will give one tribe to thy son;" Rehoboam really had two tribes. It would appear as if "little Benjamin" had become so absorbed in powerful Judah that it had to a great degree lost its distinct tribal character, and the two were spoken of as

HINTS TO TEACHERS.

Preliminary.—Some teachers may think that they will have a difficulty in teaching this lesson because of the character of Solomon's sin; this will prove no difficulty if it is remembered that the beginning of the evil was that "his heart was turned from the Lord God of Israel." Sin has many manifestations, but its source is in the evil heart; lying and theft and drunkenness, disobedience to parents and such like, are disobedience to God, even as idolatry, and will as certainly be followed by his anger and punishment.

Topical Analysis.—This may be put in three words, (1) Sin, 4-8. (2) Punishment, 9-11. (3) Mercy, 12-13.

Show in what Solomon's sin consisted, the successive downward steps, and the cause of his fall. His many wives: This was of itself a sin, a thing that God had commanded should not be, Deut. 17: 17, and for the very reason that the sin of Solomon proved to be a sound one; "neither shall he (the king) multiply wives unto himself, that his heart turn not away;" not only did he break one command, but another, which the king in common with all the people was bound to observe; he married "strange wives;" heathen idolaters, which was positively forbidden, Ver. 2. To these women he gave himself up; he forgot the charge of his dying father, forgot the vision of God twice vouchsafed to him; "went after" heathen gods, and built for them temples even as he had done for the God of Heaven, and with it all he kept up an appearance of worshipping the Lord, a miserable sham, which deceived no one unless it was himself; his hypocrisy added blackness to his sin.

Look further at the character of Solomon's sin, it was a sin against light. Solomon knew full well, none in the Kingdom of Israel better, that it was a grievous wrong he was doing; he had not alone the commands of the law and the charge of his dying father, he had the direct word of God to himself, words of counsel and of warning, none less than he could plead ignorance of the will of God. Show here that our sins are against light and knowledge; our scholars know the truth and the will of God; the sins of those who have the Bible in their hands and who listen Sabbath after Sabbath to faithful teachers of the word are against more light than even Solomon had, for there is a light from the cross which he saw not, and a manifestation of the love of God which he could not conceive. It was a sin against experience. He had proved that blessings and honour came from God, and that in obedience to God only could he have them continued, and yet he carelessly, recklessly ignored that experience and lived as though he knew it not. It was a sin that involved others, all sin does so, more or less, but a man in the position of Solomon, the king of a great nation was sure to influence his people largely. It is a fact in history that the court of a nation determines with almost certainty, the character of the nation for the time; dissolute kings have made dissolute people. So none of us liveth to himself; our circle may be small but for good or evil we influence some. Pray that the influence of your scholars may ever be for good.

But it may still be asked, "How could Solomon fall so low as to be an idolater?" We noted at the beginning of this topic the outward steps of his fall, they were clear and plain; the inward, though not told us, are, we think clear also. He gave way to a spirit of worldliness; his riches and honour and power were the thorns that choked the growth of Divine things in his heart; unlike his father David he had not early trials and discipline; unlimited prosperity was granted him, and that drew him from God. Teach that God in withholding temporal things may be truly blessing us, for few are they who can walk unharmed through the fire of worldly temptations. There was sensuality, a pampering of the flesh, and giving way to its desires; surrounded by pleasures he forgot God. Then it is evident that he had come to be one of that class of men whom to-day we describe as "liberal Christians;" so liberal in fact, that Christianity is nothing more to them than any other form of belief, so, as F. W. Robertson says: "He was beginning to ask, is not one religion as good as another? . . . He began to feel that there is a great deal to be said for these different religions, . . . and so he became liberal and took idolatry under his patronage. There are few signs in a soul's state more alarming than religious indifference, that is the spirit of thinking all religions equally true—the real meaning of which is that all religions are equally false." Teach to beware of this spurious liberality; if the Bible be true, it is the one only truth; if Jesus be our Saviour there is no other way; no other name is given under heaven whereby we may be saved.

The second and third topics while important we have had other opportunities of discussing, two texts will serve to illustrate them, for the one Ex. 34: 6-7 "The Lord—that will by no means clear the guilty;" for the other, Hosea 11: 8, sets forth the enduring love and kindness of God. "How shall I give thee up?" "In His wrath he remembers mercy."

INCIDENTAL TRUTHS AND TEACHINGS.

How wise, in the light of Solomon's experience, the prayer of Prov. 8: 9.

The highest wisdom, and the greatest manifestation of piety may degenerate into folly and sin.

Avoid worldly, unchristian companions; let him that thinketh he standeth, take heed lest he fall.

Main Lesson.—Watch and pray that ye enter not into temptation, Matt. 26: 40; Dent. 4: 9; Prov. 4: 23; Mark 4: 24; Luke 21: 36; 1 Cor. 10: 12; 2 Tim. 4: 5; 1 Pet. 1: 13.

Our Young Folks.

THE WORLD FOR JESUS.

The whole wide world for Jesus,
For His is its domain,
And His is the dominion
From sea to sea to reign:
To Him the kings of Shoba
Their royal gifts shall bring,
And isles afar their tribute
Shall render to their King.

The whole wide world for Jesus;
His banner be unfurled
Wide as his great commission,
"Go ye to all the world,
And preach to every creature
Eho messages of peace;
Lo! I am with you always
Till time itself shall cease."

The whole wide world for Jesus
O Church of Christ, awake!
Put on thy strength, O Zion,
Thy posts of duty take;
Go forth upon thy mission
In Jesus' name alone,
Till earth will all her millions,
His sovereignty shall own.

"NOW I LAY ME DOWN TO SLEEP."

BY JAMES OTIS.

"I don't s'pose it makes any difference when poor young ones like us die, do you, Jennie?"

"What makes you talk like that, Dickey? Try to go to sleep, and when mother comes home you can have an orange like what you wanted yesterday; that is, if she gets the pay for the washin'."

"I don't want to go to sleep, 'cause I ache so; an' some how I'd like to know what there is up in the sky, for I shouldn't wonder if I was goin' there like Joe Hardy did when he got run over."

"Oh, don't Dickey, don't talk like that? I'll fix the room up so it'll look better, an' then you shall get up an' sit by the window, where you can see all the teams."

Jennie bustled around the one scantily furnished room, trying with but poor success to so arrange the few pieces of furniture that the wretched apartment might seem more cheerful to the poor little invalid, who had been confined to his bed for so many long, weary weeks that it seemed almost as if he had always been there.

"It hain't any good to fix up for me, Jennie," he said with a faint sigh, while his pale face grew more pallid, as an unusually severe spasm of pain passed through the wasted body. "I don't want to sit at the window, but I do want you to come and talk to me. Don't you know what it was Linpey Jim said rich people's children told God when they wanted to talk to Him?"

"I don't know what you mean, Dickey," said Jennie, as she furtively wiped the tears from her eyes, while she took the sick boy's poor little wasted hand in her own.

"Don't talk this way till mother comes back; please don't, Dickey."

"But don't you remember what Linpey said? I wouldn't want to go up to the sky all alone without lettin' God know I was comin', though perhaps he wouldn't let me in there anyway, 'cause my clothes are so bad. I know how it commenced."

"How what commenced, Dickey, darling?"

"That what Linpey told about. It was, 'Now I lay me down to sleep.' That couldn't be for me, could it, Jennie? 'cause I ache so I can't lay down to sleep. I wish I knew the rest of it, 'cause perhaps God could give me new clothes so's I'd look fit to go where He is if I only knew how to tell Him about it. 'Now I lay me down to sleep.' Pr'aps God wouldn't mind if that haint jest the way it really is, seein's how I don't know what the words—now I've got it. 'I pray the Lord my soul to keep.' I haint jest sure I know what that means, do you, Jennie?"

"O Dickey, what is the matter? What makes you talk so when you know mother promised us we should have a good dinner with real meat to eat when she come home?"

"Now listen, Jennie, 'cause it seems as if it would make me feel almost well if I could only say it. 'Now I lay me down to sleep; I pray the Lord my soul to keep. If I should die before I wake—If I should get to sleep, Jennie, and if I should die before I get awake, where would I be, Jennie?"

"I don't know, Dickey; I don't know. Per'aps you'd go right up into the sky. But please don't die, Dickey dear, 'cause you and mother is all I've got; and what would I do if you wasn't here?"

"But s'posen I should die, where would I be? I don't ache so very much now, but I wish I knowed all of it; wouldn't it be tough if I was to go up to the sky without lettin' any one know that I was comin'. I s'pose I'd get throwed out anyway; but per'aps I might have a chance of stayin' a little while if anybody knowed I was comin'. 'Now I lay me down to sleep, I pray the Lord my soul to keep.' Do you s'pose He'd take the trouble to keep the souls of poor young ones like me an' you, Jennie? If we was rich folks, and had good clothes, it wouldn't make very much difference if I did die 'cause I ache so dreadfully all the time."

"Indeed it would make a difference, Dickey, for you're the only brother or sister I've got, an' what would I do if I was all alone here when mother goes out to work?"

"Well I won't if I can help it, though, if I knew jest whether God would let me come up into the sky, it wouldn't seem so bad—I—I—down to—sleep—soul to keep."

The words came slowly and falteringly from the cold lips; the face that had been distorted by pain, was wreathed by the fanning of the angels' wings into a smile; the pain-racked body was stilled by the presence of the white-robed visitors, and Dickey had really lain down to sleep.

To him had come that certainty which comes to all, as they reach the brink of the dark river, that He does all things well, and then it was that poor little invalid Dickey knew that in his Father's mansion neither money nor raiment was needed to make even the poorest in this world's goods one of the favoured dwellers.

He had lain himself down to sleep, watched over by God's angels, who had had charge concerning him.

He prayed the Lord his soul to keep, and his Heavenly Father, noting even the sparrow's

fall, had taken to Himself the soul he had given.

If he should die! Dickey had but awakened to a life of which he had known nothing; but the glories of which were to be shown to him.

His soul the good God had sent His angels to bring away across the dark valley of the shadow of death, and poor little Dickey, poor no longer, had gone home with never a doubt to make him afraid.—*Congregationalist.*

"SHE WAS A STRANGER."

A missionary was requested to go out to a new settlement to address a Sabbath School. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, and tears trickling between her small brown fingers. Soon, however, another little girl about eleven years old, got up and went to her and led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, talking in a cherry manner all the while.

The little one brightened up; the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"Oh, one of the neighbour's children?" replied the missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care of her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed to be all alone, and needed somebody to be kind to her.'"

The words came to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

SERVE THE LORD

With all thine heart.	Deut. x. 12
With gladness.	Ps. c. 2.
With willing mind.	1 Chron. xxviii. 9.
With pure conscience.	2 Tim. i. 3.
With all humility	Acts xx. 19.
Without fear.	Luko i. 74.
Acceptably with reverence.	Heb. xii. 28.

I ENTERED a house and said, "Do you want a Bible,—God's word?" I was called an impostor by the wife, and prepared to leave. "You are not to go," said the husband, "till I know more of your book." I read four chapters. They bought the book, and gave me a good dinner.—*French Canadian Mission Report.*

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*Prov. iii. 5, 6.*

Words of the Wise.

A HOLY act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

THE Scriptures were written not to make us astronomers, but to make us saints.—Matthew Henry.

SOME one asked Coleridge—if he could prove the truth of Christianity? "Yes," said he, "try it!"

To an honest mind, the best perquisites of a place are the advantages it gives a man of doing good.—Addison.

REASON can not show itself more reasonable than to cease reasoning on things that are above reasoning.—Sir Philip Sydney.

FROM fear and anxious care, my soul, refrain thee;

Cast all thy grievous burdens on the Lord; And He with arm almighty shall sustain thee, And comfort thee according to His Word.

IT is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace.—Evangelical Messenger.

WOULD'ST thou have thy flesh obey thy spirit? Then let thy spirit obey thy God! Thou must be governed that thou mayest govern.—St. Augustine.

ROUND dealing is the honour of man's nature; and a mixture of falsehood is like alloy in gold and silver, which may make the metal work, but embaseth it.—Lord Bacon.

AN earnest Christian is always peculiar and half incomprehensible to the world. He has something which they have not, and which they do not know how to reckon in their calculations.

HUGH MILLER said: "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness."

INTERCESSION is the very safety valve of love. When we feel that we really care nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray!

IF there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's, that we do not find it.—Edward Gennett.

THERE are few persons who really know the preciousness of the promises of God's Word, because they have never tried them. God is ready to fulfill every promise He has ever made, and Christians do not know what they are losing by not implicitly trusting in Him.

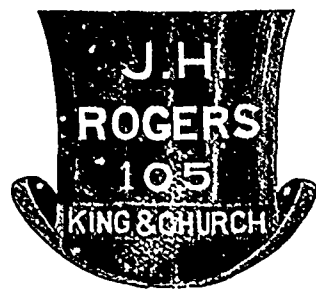
GAZING down the far forever, Brighter glows the one sweet name, Steadfast radiance paling never, Jesus, Jesus! still the same; Evermore "Thou shalt endure;" Our own Saviour, strong and "sure."

How poor and helpless, how mere a pilgrim and a stranger in a world over which he has no rule, must he be who has not God all one with him! Not otherwise can his life be free save as moving in loveliest harmony with the will and life of the only Freedom—that which wills and we are.

THE everlasting hills will crumble to dust, but the influence of a good man will never die. The earth will grow old and perish, but virtue in the heart will be ever green and flourish throughout eternity. The moon and the stars will grow dim and the sun roll from the heavens, but true religion and undefiled will grow brighter and brighter, and not cease to exist while God himself shall live.—Anon.

THE world has a right to expect a cheerful, contented spirit; yes, more than—a courageous joy in the Lord, from all of Christ's followers. We ought to live above the fog-belt. The higher up the holier, the higher up the happier. A churlish, croaking, gloomy professor of Gospel religion is a living libel; he haunts society like a ghost. But there is One who says to us: "I am come that your joy may be full." Let us open our souls to Him and our faces will shine; He can make even tears to sparkle; we shall carry sunshine into the darkest hours, we shall catch instalments of Heaven in advance. "Come ye, and let us walk together in the light of the Lord."—Selected.

A GREAT MISTAKE.—It is a great mistake to suppose that dyspepsia can't be cured, but must be endured, and life made miserable thereby. Alexander Baird of Cobourg, was cured after suffering fifteen years. Bardock Blood Bitters cured him.



LEADING FALL STYLES — IN — ENGLISH AND AMERICAN FELT HATS.

Clerical Felt Hats a Specialty. Our FINE FURS SHOW ROOMS are now open, and contain the latest styles in Ladies' and Gentlemen's Fine Furs.

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On the 16th Oct., at the residence of Duncan McQuarrie, Oak River, Man., by the Rev. C. Myers, the Rev. James Duncan to Isabella McQuarrie, fourth daughter of the late Donald McQuarrie, Caledon, Ont.

At the residence of Mr. Thomas McCosh, Paris, on Wednesday, 29th ult., by Rev. Robert McCosh, assisted by Rev. John James, D.D., Rev. David James, Midland, to Margaret A., only daughter of the late Dr. McCosh, Paris.

At Toronto, 7th Oct., by Rev. Wm. Gregg, D.D., assisted by Thomas MacPherson, of Stratford, the Rev. Helenus H. MacPherson, M.A., of St. John's Church, Halifax, to Eleanor, eldest daughter of the Hon. Mr. Justice Patterson.

DIED.

In Manvers Township, on 25th ult., Thomas Pritchard, brother of Rev. James Pritchard, Manchester, in the 54th year of his age. His loss is sincerely mourned by a large circle of friends and acquaintances.

Suddenly at the residence of her father, Northport, Ont., Oct. 22nd, of cerebral hemorrhage, Kate Lazier, beloved wife of Rev. Jas. M. Boyd, B.D., Beauharnois, Que., aged 37 years and 11 months.

"Asleep in Jesus! blessed sleep, From which none ever wake to weep, A calm and undisturbed repose, Unbroken by the last of foes."

WANTED: A young man, ORDAINED MISSIONARY To labour within bounds of Presbytery of Kingston.

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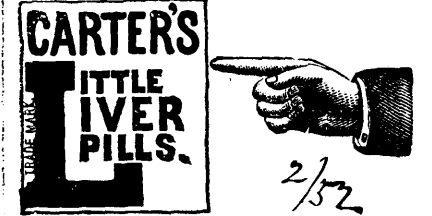


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