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Inflammatory Rheumatism Cured.

"AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years."
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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxoemia, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat: up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease, by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fall in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON, 105 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.



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BAKING POWDER.
ABSOLUTELY PURE.**

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

Scientific and Useful.

ORANGE AND LEMON PATES.—Line some paté-pans with a good puff paste, adding a raised rim of paste at the edge. For filling, to the grated rind and pulp of two oranges, or lemons, add the well-beaten yolks of six eggs, six tablespoonfuls of cold water and two of melted butter. Bake in the paste, and with the whites of the eggs add two cups of pulverized sugar make a meringue; brown very lightly in a moderate oven.

CHOCOLATE CAKE.—One cup sugar, half cup of butter, three eggs, one pint of flour, two tablespoonfuls of baking powder sifted in the flour; mix all thoroughly and bake in sheets. Custard for same: One cup of milk, one egg, half a cup sugar, two tablespoonfuls grated chocolate, one heaped teaspoonful of corn starch scalded together; cool and add two teaspoonfuls extract of vanilla.

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price. \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturer, 105 Yonge St., Toronto, Can.

TAPIoca PUDDING.—Soak four tablespoonfuls of tapioca in a little water over night or two hours. Boil one quart of milk and pour over it while hot. When cool, add half a teacup of sugar, one egg, and the yolks of two, well-beaten; flavour with extract of lemon and bake. When done, beat the whites of two eggs with two tablespoonfuls of pulverized sugar, spread upon the top, and return to the oven to brown.

LEMON SUGAR JELLY CAKE.—The whites of six-eggs beaten to a froth, two cups of sugar, one-half cup butter, one cup sweet milk, three and one-half cups flour, a little salt, and two heaping teaspoonfuls of baking powder. Bake in jelly-cake tins, and place between each cake jelly, made as follows: One heaping teaspoonful corn-starch, one tea-cup boiling water, two heaping tablespoonfuls of lemon sugar, two tablespoonfuls white sugar, one teaspoonful extract of vanilla, one teaspoonful fruit colouring.

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

TOOTH POWDER.—As good a powder for practical purposes as can be produced anywhere can be made by mixing precipitated chalk and carbonate of magnesia in the proportion of two tablespoonfuls of the chalk to a heaping tablespoonful of magnesia. Flavour with cinnamon, wintergreen, peppermint, or any other agreeable flavour. Pulverized chalk should never be used, as it is gritty. An excellent powder may also be made by mixing precipitate of chalk with orris root and other harmless substance. None, however, are especially superior to that made by the formula given.

THE Empress of Austria has 224 pairs of walking shoes, which cost her \$6 per pair. For half the money she could ride in a hack or sit on somebody's fence.

SNOWFLAKE TOAST.—Prepare the gravy by heating to boiling a quart of milk, to which a half cup of cream, and a little salt, if desired, has been added. Thicken the milk when boiling with a tablespoonful of flour well braided in a little cold milk. Have ready the whites of two eggs beaten to a stiff froth: when the flour is well cooked add the egg to the milk gravy, beating it in lightly. Allow the sauce to boil up once only after the egg is added, just sufficient to coagulate the albumen of the egg, but not to harden it. Pour it over hot browned toast and serve at once. If the toast has been prepared by drying in the oven, dip each slice into a little hot milk before covering with the gravy.

THE public are cautioned against imitations of Perry Davis' Pain-Killer, and to be suspicious of persons who recommend any other article "just as good." Many of these they make a little more profit upon, but which have no qualities in common with the Pain-Killer.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.

In Consumption and General Debility. Dr. D. D. McDONALD, Peitrodiac, N.S., says: I have been prescribing Scott's Emulsion during the past year with great results, and general satisfaction. It is especially useful in persons with consumptive tendencies.

Advertising Cheats!!!

"It has become so common to begin an article, in an elegant, interesting style, 'Then run it into some advertisement that we avoid all such, 'And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, 'To induce people 'To give them one trial, which so proves their value that they will never use anything else."

"THIS REMEDY so favourably noticed in all the papers, Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability 'In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die? 24/52

"No? 'She lingered and suffered along, pining away all the time for years. 'The doctors doing her no good: 'And at last was cured by this Hop Bitters the papers say so much about. 'Indeed! Indeed! 'How thankful we should be for that medicine."

A Daughter's Misery.

"Eight years our daughter suffered on a bed of misery 'From a complication of kidney, liver, rheumatic trouble and nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now, she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it." THE PARENTS.

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

BREDIN'S BLACKBERRY BALSAM

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

It is purely vegetable. For children, it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina Avenue and Nassau Street, Toronto.

HAVE YOU

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

YOU HAVE

BRIGHTS DISEASE OF THE KIDNEYS.

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

It must be treated in time or it will gain the mastery. Don't neglect it. Warner's BRIGHT'S CARE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, OCTOBER 7th, 1885

No. 41.

"In every respect a credit to the Presbyterian Church in Canada."
—*Barrie Gazette.*

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Notes of the Week.

A FAMINE in British India is again feared. In some provinces there has been long continued drought and in others destructive and disastrous floods. These, it is stated, have covered an area of 3,500 square miles, causing an immense loss of property and many lives. There is much destitution prevailing, and if prompt relief is not afforded the misery and loss of life will be greater still. The authorities are doing what they can to alleviate the sufferings of the people.

FRANCE has reaped little glory from the foreign conflicts in which she has recently engaged. The Tonquin campaign has been inglorious, and its results must be sadly disappointing to its projectors. Recently efforts have been made to push the conquest in Madagascar. There, too, the results have been disappointing to the French. The Hovas, who feel the injustice of the invasion, have hitherto been able to offer a stubborn and effective resistance to French aggression. Admiral Miot attempted the capture of a strongly entrenched position on the 10th ult. at Tarafat; but was repulsed and had to fall back on Tamatave, where he is awaiting the reinforcements for which he has asked.

THE Rev. Dr. George Jeffrey, of London Road Church, Glasgow, for many years one of the clerks and recently Moderator of the United Presbyterian Synod, has preached more than forty-six years to the same congregation. To one of his former parishioners, now a New York merchant, Dr. Jeffrey explained the secret of his being able to maintain an unbroken ministry in the same place so long. I read every new book that has a bearing upon my special work, and make extracts from it, and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to do at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen unfinished ones lying in my drawer ready to receive the results of my latest readings. I call them "sleeping sermons"; but it is they that sleep, and not the people who hear them.

The United Presbyterian Church in Scotland has lost its Moderator by the sudden death on the afternoon of Sabbath, 13th ult., of the Rev. J. Logan Aikman, D.D., minister of Anderston Church, Glasgow, in his sixty-fifth year. On the previous Sabbath he preached thrice to his own congregation, though feeling somewhat unwell. He continued ailing during the week; but no serious result was anticipated, till Saturday evening, when his disease took an acute form. A native of Lanark, Dr. Aikman was ordained to the ministry in 1845, and after eleven years service in the pastorate of St. James' Place congregation, Edinburgh, he was translated to Glasgow as colleague and successor to Dr. Struthers. He leaves a record behind him of much and varied work. He also rendered important service on the School Board of Glasgow, to which, on one of the occasions of his election, he was returned at the head of the poll. He was the author of "Evenings at Calvary," and two other popular volumes of a similar character, as well as of a "Cyclopædia of Missions."

SINCE the outbreak of the small-pox epidemic Montreal has been an unfortunate city. The large death-roll from this scourge is being daily lengthened. As a consequence there has been much privation and suffering. Business has been materially injured and affairs are going from bad to worse. While many energetic and public-spirited men have been urging thorough and prompt measures for the suppression of the disease, others, through ignorance, unreasonable prejudice and the contemptible arts of designing demagogues, have been doing all they can to thwart effective measures for the stamping out of small-pox. It is natural enough that Montreal papers should seek to belittle the riots of last week; but even their own columns afford ample evidence that, whether the rioters were roughs or boys, or French anarchists, the outburst found its strength in the cry against vaccination. The Board of Health was the principal object of vengeance. It is reassuring to observe that the members of that Board are resolute and unflinching men, resolved to do their duty at all hazards. Montreal is suffering from two diseases, small-pox, and the excited vapourings of race cranks.

THE *Week* says: Archbishop Lynch has again been expatiating on that delightful theme: the diversities of Protestantism as contrasted with the unity of Roman Catholic faith. The unity of Roman Catholic faith is not quite so perfect as the Archbishop imagines. The religious belief of Pascal was far from being identical with that of the Jesuits. The modern teacher of Roman Catholic seminary, Suarez, differs, if not in formal dogma, certainly in spirit and in essential tendency from Thomas Aquinas and other theologians of the Middle Ages. The Ultramontanes of the present day differ widely from the opposite school. That Cardinal Newman writhes under the Syllabus, though he dare not directly impugn it, is manifest to all his readers. Archbishop Lynch has seen at his own door a fierce battle between the Gallican tenets of the Sulpicians and those of the Ultramontane invaders of Montreal. We say nothing of the feuds between different Monastic Orders, or the battles between Popes and Anti-Popes, in which, even if they were not in their main character doctrinal, there was usually some doctrinal element. Still, had the Roman Unity been preserved by free consent, without coercion of conscience, it might have been worth something as an evidence of truth.

IT is a most remarkable thing that horrible cruelties should for so long have been perpetrated on the poor victims of mental disease. Into the present century even absurd ideas in reference to the insane, and still more absurd methods of treatment, have lingered. Happily at last the humane spirit of Christianity has been applied to the care and cure of those afflicted with brain and nervous disorders. Dr. Daniel Clark, who, as Medical Superintendent of the Toronto Insane Asylum, has been so successful in his humane and enlightened management has written a brochure, "Insanity of the Past," in which he briefly mentions some of the former methods of treatment and shows how through ignorance and superstition the insane were subjected to terrible tortures. He traces the rise and progress of the more kindly and common-sense methods of dealing with the insane of our own day. By this great reform he tells us that the cruelties and neglects of over 2,500 years were put into juxtaposition with a benevolent Christianity, so that the shadows from the dark mountains might look the more sombre in the light of that "charity which suffereth long and is kind." The upward progress of the last half-century toward forbearance, pity and intelligent treatment of these brain-afflicted and storm-tossed mortals has yet to be told, and it will bear repeating as an unanswerable chapter in the evidences of Christianity.

How, asks *The Week*, has the Unity of Rome been preserved? It has been preserved by fettering conscience and stopping the mouth of free discussion. It has been preserved by the massacre of the Albigenses, by the butchery of a hundred thousand Reformers

in the Low Countries, by the extermination of the Huguenots, by the atrocities, literally without a parallel in history, of the Spanish Inquisition, by launching upon Germany the devastating hordes of Tilly and Wallenstein, by a series of crimes which have steeped the robe of religion in innocent blood and made her hateful in the eyes of mankind. If the people in Roman Catholic countries do not secede to other forms of Christianity they secede in masses to total infidelity. Let Archbishop Lynch, when he is indulging himself in flattering comparisons, compare the state of Christianity in any Protestant country with its state in France, that eldest daughter of the Church. Protestantism leaves conscience free, and the inevitable consequence is divergence in secondary matters, which, now that the intolerance with which the soul of Christendom had been deeply infected by ten centuries of Romish domination has departed, we are learning daily more to reconcile with agreement in fundamentals and co-operation in all Christian works. There was divergence among the early Christians, and the treatment prescribed for it by St. Paul was not the Index or the stake, but charity, with a large measure of comprehension. But religion being a practical thing, unity in morals, as the Archbishop will probably admit, is not less essential than unity in dogma. Let him tell us, then, plainly and frankly, whether he deems the acts of the Spanish Inquisition moral. If he says they are, we shall know with what we have to deal. If he says that they are not, there is between him and the Popes who sanctioned the Inquisition, as well as the ecclesiastics who officiated in *autos-da-fe*, the widest moral divergence that it is possible to imagine.

AT the recent meeting of the British Association for the Advancement of Science, at Aberdeen, Sir Lyon Playfair delivered the inaugural address on "Science in its Relation to the Public Weal." It was just such an address as might be expected from the eminent scientist and politician. It was comprehensive, and well-suited for an audience of general intelligence. Speaking of last year's meeting at Montreal, he said: "The inhabitants of Canada received us with open arms, and the science of the Dominion and that of the United Kingdom were welded. We found in Canada, as we had every reason to expect, men of manly and self-reliant character, who loved not less than we did the old home from which they had come. Among them is the same healthiness of political and moral life, with the same love of truth, which distinguishes the English people. Our great men are their great men; our Shakespeare, Milton and Burns belong to them: as much as to ourselves; our Newton, Dalton, Faraday and Darwin are their men of science as much as they are ours. Thus a common possession and mutual sympathy made the meeting in Canada a successful effort to stimulate the progress of science, while it established, at the same time, the principle that all people of British origin—and I would fain include our cousins in the United States—possess a common interest in the intellectual glories of their race, and ought, in science at least, to constitute part and parcel of a common Empire whose heart may beat in the small islands of the Northern seas, but whose blood circulates in all her limbs, carrying warmth to them and bringing back vigour to us. Nothing can be more cheering to our Association than to know that many of the young communities of English-speaking people all over the globe—in India, China, Japan, the Straits, Ceylon, Australia, New Zealand, the Cape—have founded scientific societies in order to promote the growth of scientific research. No doubt science, which is only a form of truth, is one in all lands; but still its unity of purpose and fulfilment received an important practical expression by our visit to Canada. This community of science will be continued by the fact that we have invited Sir William Dawson, of Montreal, to be our next President at Birmingham. The succeeding topics on which he spoke were: Science and the State; Science and Secondary Education; Science and the Universities; Science and Industry; and Abstract Science the Condition of Progress."

Our Contributors.

THE ROUNDERS CONVENTION.

BY KNOXIAN.

Our readers are aware that there is a growing class of people in most cities and towns called Rounders. They derive their name from their habit of going round to the different churches. They connect themselves with no particular church and help to support none. Their presence occasionally is their only support. For this support many of them think the people who pay the money and do the work should be profoundly thankful. A convention of these excellent people was lately held in Toronto in somebody's mind. There was a good attendance and no collection. Rounders don't believe in collections.

The Hon. Itching Ears, president of the convention, took the chair and opened the proceedings with an address—not with devotional exercises. He said he was glad to see so many present and hoped they would have an enjoyable meeting. He congratulated them on the return of the season which always brought meetings of various kinds that one could attend without paying any money. He was happy to know that several new ministers had lately come to the city. It would be their duty to patronize all the new men as soon as possible. He had no doubt that there would be a number of distinguished strangers in some of the pulpits during the winter. He need not say that it would be the duty of the Rounders present to go and hear all the strangers. He hoped the pastors of the different congregations would exert themselves and secure the services of distinguished men who had a good record in the newspapers and were able to draw. There was no use in bringing ordinary gospel preachers to the city. Such preachers could not meet the wants of Rounders. He could not say what the chances were for some heretical preaching this winter; but he did hope some of the city pastors would get up a sensation by preaching a little heresy. There was a splendid opening for that kind of work. The daily newspapers could always be relied on to advertise a preacher that did his duty in that way. He would pledge his word of honour that if any of the prominent pastors of the city would get up a heresy sensation he would have the support of every Rounder in the city. (This last remark brought out thunders of applause.)

Mr. Ananias Loose-Tongue then spoke. He said he esteemed it a very high privilege to live in a city like Toronto. A church-going man like himself could attend a different church every Sabbath, besides taking in all the special meetings. Then it was so nice to meet a few choice spirits in a corner grocery on Monday and talk about the preachers and choirs, and organs and congregations. He always did like spiritual conversation. He believed he knew every bit of gossip about every minister and congregation in the city. It was utterly impossible for a man to keep himself in that high spiritual condition if he attended one church only. He urged members of the convention to avoid the humdrum practices of these stupid people who go to the same church every Sabbath. They should improve their privileges and go around among the churches.

Brother Skinsint then addressed the convention. He said there was one aspect of the question that had not been touched. He need scarcely say he meant the financial aspect. One could save money by being a Rounder. If a man went to one church regularly the managers were sure to ask him for money sooner or later. Church managers were nearly all worldly-minded men. Some of them even went the length of asking people for a certain amount each Sabbath. He was opposed to all such practices. Let those old-fashioned people who attend one place of worship build the churches, pay the minister, find the music and provide the light and fuel. The beauty of being a Rounder was that you got all these things for nothing and had the opportunity of finding fault with everybody and everything besides. Who would not be a Rounder and save money? It was all very well for Paul to say that the labourer was worthy of his hire and that Christian people should give so much a week. He considered James Beaty, G.C., M.P. a higher authority than Paul, and he was happy to say Mr. Beaty agreed with him. Brother Skinsint then closed by reading a long extract from Mr. Beaty's book.

Mr. Empty-Head said there was another advantage in being a Rounder which he would mention. If a man went to one church every Sabbath few people took any notice of him. If he went to a different church every day he was likely to be treated as a distinguished stranger. The ushers made a fuss over him, showed him to a good seat and perhaps the minister waited on him on Monday and asked him to "join us." If the church officers did not show considerable attention and put one in the best seat then there was a chance to write to the newspapers and accuse the officers of want of courtesy to strangers. He was happy to say the daily papers were always willing to publish letters of that kind. It gave a flavour of piety—a kind of evangelical air—to a newspaper to publish letters scolding church people for not giving their best seats to Rounders. He urged the members of the convention in writing to the press always to call themselves strangers—not Rounders. Strangers sounded better and reflected more on the churches. He had been a Rounder for a good many years and he believed he received far more attention than people who went to one church. Some of the church officers were beginning to look rather doubtfully at him at times; but when that occurred he always struck out for a new church or a sensation of some kind.

Mr. Itching Ears, Jr., closed the discussion. He said the Toronto ministers were sadly behind the times; with two or three exceptions they never announced the subjects on which they intended to preach as did the advanced preachers in New York, Chicago and other American cities. As an illustration of what he meant he said that a preacher in San Francisco, some years ago, announced that he would preach on the words "How is that for high?" That was the kind of subject he liked to hear discussed. He doubted very much if there was more than one preacher in Toronto who would announce that topic; and yet a subject like that, if properly advertised, would draw every healthy Rounder in Toronto and bring in a large number from the country. He thought they should bring their influence to bear on the Toronto pulpit in regard to this matter. By united energetic action they might bring about a reform.

The following resolutions were then unanimously passed and the convention adjourned:

1. Resolved that the deacons, managers and other office bearers of the different churches in the city be informed, and are hereby informed, that they are expected to provide comfortable sitting accommodation for all the Rounders in the city free of all expense.
2. That the pastors of the city be instructed to secure the services during the present winter of as many preachers out of the ordinary line as possible, and especially of "Sam Jones," who is at present making a sensation in the South. The expenses incurred by such services to be paid by the people who attend one church only.
3. That the pastors of the city be requested to announce in the daily papers the subjects on which they intend to preach, and to give special attention to such titles of sermons as are to be seen in some of the daily journals in New York, Chicago and other American cities.
4. That this convention desires to express its deep regret that the Christian people of the city do not see it to be their duty to provide several kinds of sensational entertainment every Sabbath for the Rounders of the city.

PRESBYTERIANISM IN ENGLAND.

FROM THE SIXTEENTH TO THE NINETEENTH CENTURY.

Having spent the summer chiefly in England, in the character of an invalid, and mixing much with Presbyterians, my attention was naturally called to the early history of that form of church government in South Britain—a subject to which I had never before given much thought. Becoming greatly interested in Puritan times, I made copious notes from the books I read; and now that I am once more in the Switzers' land, and high above the din and bustle of towns and away from the incessant talk of tourists about "peaks and passes," I occupy a few hours of my forced inactivity in putting my notes into shape, with the hope that some of the readers of THE CANADA PRESBYTERIAN may be induced, by my imperfect sketches, to study a subject which grows in interest the further it is prosecuted.

Traces of Presbyterianism were found in England almost as soon as the Reformation itself, for it was during the reign of

EDWARD VI. (1547-1553)

that John Knox, released from the French galleys, devoted five of his best years—four of them in Northumberland—to the service of the young King and his Council; introducing into two of the parish churches—Berwick and Newcastle—the same forms of worship and administration of the sacraments which he afterwards introduced into the National Church of Scotland. In his "History of the Reformation" Knox condenses this portion of his life into these few lines: "The said John was first appointed preacher to Berwick, then to Newcastle, last he was called to London and the south parts of England, where he remained till the death of King Edward VI." From other sources we learn that "a runagate Scot did take away from us the adoration of Christ in the Sacrament; so much prevailed that one man's authority at that time"; and now, under the same influence, bishops and presbyters were not considered two orders of ministry, but only two ranks or degrees of the same order, Presbyterian orders being freely recognized without any idea of re-ordination, which was not mooted till near the end of Elizabeth's reign. Professor Lorimer, in his monograph, "John Knox and the Church of England," shows that from 1549 to 1553, under Knox's influence, sitting was substituted for kneeling at the Lord's Supper in several of the leading parish churches. The authorized national liturgy was dispensed with and many Scottish distinctive forms and usages were introduced. During the succeeding reign of

MARY TUDOR (1553-1558)

many church reformers, to escape from the bitter persecution of the Queen, fled to Switzerland—Knox amongst the number—and found refuge in Geneva. And here it was that English Presbyterianism was first successfully organized under the moderatorship of Knox. The church session or "eldership" there included a host of distinguished men, such as Knox and his colleague Goodman, Coverdale, Bishop, Whittingham, Gilbey and Podley, who afterwards produced many important historical works, amongst the number being "The Book of Common Order," generally called Knox's Liturgy, and the Geneva version of the Bible long afterwards in use, and highly esteemed by Presbyterians both in England and Scotland. During the reign of

ELIZABETH (1558-1603)

Presbyterianism in England had a checkered history, its advocates being called Puritans, a name which, in its widest sense, included all who desired purity in church government and doctrine. The Puritans at first consisted of those who had been exiled during the Marian persecution, and who had returned to England. Under the strict action of Elizabeth they separated into Brownists, or Independents, and Presbyterians, the latter remaining in the Church.

During 1567-8 persecution in France and Holland drove thousands of Protestants, chiefly Presbyterians, into England; and in 1570 were published the earliest English expositions and vindications of Presbyterian principles. Amongst the advocates of these principles may be named Thomas Cartwright and Walter Travers—distinguished scholars and divines of the University of Cambridge—at that time the headquarters of Puritanism. These men were foremost in defence of Presbyterianism against the attacks of Whitgift and Hooker.

In 1571 an Act of Parliament was passed for the reform of disorder in the Church, which, omitting all mention of discipline, and sanctioning only the doctrinal articles, implicitly recognized ordination by presbyters without a bishop.

The action of the Commons in 1584 shows that Presbyterian principles were strong in the country. Still all proposals for establishing presbytery in the different parishes were met by the unyielding exercise of the Queen's prerogative; and the Puritans were even subjected to severe persecution.

The islands of Jersey and Guernsey, to which many Huguenots had fled after the massacre of St. Bartholomew, alone were Presbyterian by permission. Cartwright and Snape were pastors there from 1576 to 1625. A completely appointed Presbyterian Church existed, confirmed by Synods, held in the islands and authorized by the governor. As soon as Laud came into power, however, the Government attacked presbytery wherever it was found—Guernsey was com-

elled to accept episcopacy as Jersey had already been; and the ten foreign congregations in England were placed under the control of the English Church. Even the English congregations in Hamburg and the Netherlands were ordered to relinquish their Synods.

Notwithstanding this, all the Parliaments of Elizabeth included a majority of Presbyterians; but they were unable to effect much in the way of reform in the Church, owing to the opposition of the Queen. Jealous of her prerogative, and distrusting the temper of the Commons, Elizabeth never, if she could help it, permitted religious debate in the Lower House. As head of the Church she claimed unrestricted jurisdiction in her own department, and the exclusive initiation of all proposed alterations. Indeed, presbytery as such was detested by Elizabeth. She would recognize no authority in any man which was derived from a source distinct from herself; and she adhered resolutely to her own purpose of checking all efforts to make any change in the ecclesiastical system of England.

Froude states that Elizabeth never concealed her dislike and contempt for Protestantism itself. She hated to acknowledge any fellowship in religion either with the Scotch, Dutch or Huguenots. If the Protestantism of her bishops was conspicuously earnest, she did not hesitate to depose and even imprison them. In these circumstances the Anglican prelates soon learned to be discreet and to enrich themselves and their families by the sale of their spiritual functions, licenses, dispensations, etc., thereby bringing both themselves and their offices into disrepute. No wonder, then, that the tendency of every sincere English Protestant was toward an organization similar to that of the Kirk of Scotland.

During the late years of Elizabeth's reign, Presbyterianism in England manifestly declined. There was an absence amongst the common people of any desire to interfere in matters of this kind, which showed a striking difference between them and the same class in Scotland. In England the nobles and governing classes took the lead, the people following in the wake of royal authority. In Scotland the people were converted to the Protestant faith before the civil powers had taken any part in the matter; so that when the Legislature became friendly to the Reformation, it had only to ratify the profession of faith already adopted by the nation. The consequence was that the Church in England never ventured to advance far beyond the limits prescribed by the Queen; while the Scottish Church, carrying the Legislature along with her, took various steps forward, improving her standards, and discarding from her creed and constitution all that by implication even symbolized with the apostasy of the Roman Church. To use the language of Dr. Dykes: "Under the great Tudor sovereigns the English Reformation was the hesitating and halting work of statesmen, rather than the effective movement of a Christian people, when its conscience has been thoroughly awakened. For this reason reforming principles were not carried out so logically to their conclusions, nor was the Church brought back in the same degree to the simplicity of New Testament times, as on the Continent or in Scotland." During the reign of

JAMES I. (1603-1625)

the party of reform were sadly disappointed in their hopes. In 1604 the King issued the "Book of Canons," by which every clergyman was compelled to subscribe "willingly and *ex animo*" (1) the spiritual and ecclesiastical supremacy of the Crown, (2) the Book of Common Prayer, (3) the Thirty-nine Articles of 1562 as being "all and every one of them agreeable to the word of God." The result was that a large number of ministers differently estimated from forty-five to three hundred, were deprived of their benefices, and a steady persecution began, in consequence of which an exodus took place to Holland, where the exiles erected Presbyterian Churches, thereby re-acting upon opinion in England. Under

CHARLES I. (1625-1649)

the two great parties of Reform in Church and State joined hands and effected a double revolution—ecclesiastical and civil. In 1642 the Long Parliament abolished episcopacy in the National Church, and substituted a

PRESBYTERIAN CONSTITUTION,

making the Westminster divines their ecclesiastical advisers, and the administrators of Parliament in carrying out this great transformation. In 1646 both Houses ratified the ordinance establishing presbytery,

and ordered this organization to be set up in London, Lancashire, Shropshire and other counties, so that, but for the growing ascendancy of the Parliamentary army, and the usurpation of Cromwell, the re-organization of the Church would have been effected throughout all the country. This was the state of matters when the Stuarts were restored in the person of

CHARLES II. (1660-1685)

a restoration rendered possible only by the co-operation of the Presbyterians—whose reward was the passing of the "Act of Uniformity" in 1662, which demanded "assent and consent" to everything in the Book of Common Prayer. Through this duplicity of Charles some 2,000 ministers were deprived of their offices.

After this presbytery began to decline, and until the end of last century, it existed in England but in name. This was due less perhaps to the system than to the conduct of its friends, who, during the period of persecution, had ceased to speak or write on presbyterial organization, seeing that such organization had become impossible.

With the restoration of religious liberty at the REVOLUTION OF 1688,

the Presbyterians began indeed to build "meeting-houses," and twenty-five years after the Revolution there were 800 congregations, nominally Presbyterian, throughout England. But that favourable opportunity for securing an influential position in the land was again lost for want of organization. There was no synodical association, no superintendence, no jurisdiction on the part of a supreme court, exercising a guiding, governing and directing power. Broken up into fragments, presbytery lost its influence. Its life partook of the spirit of languor which was creeping over the whole framework of life, and it continued to ebb under the general influences of religious decay.

Town and county associations, during the next century, took the place of presbyteries and synods and little influence being exerted to guard the orthodoxy of those who occupied the pulpits, unsound doctrine soon spread both amongst pastors and people. The colleges at Warrington, Manchester, York, etc., gradually became nurseries of Arian and Socinian ministers, and English Presbyterians began to call themselves Unitarian, while still clinging to the old historical name to which they clearly had no longer any title. It should be added that up to 1783, the Classis—the name by which the presbytery was then known—was merely an association of "ministers"; and it was only in that year that "elders" were invited to sit with them and vote.

Before bringing this very imperfect sketch of old Presbyterianism in England to a close, I may say that in the Northern Counties, particularly those bordering on Scotland, there still remained some congregations, who adhered, with more or less fidelity, even in the darkest times, to Presbyterian principles, and who continued to claim a certain intimacy with the Scottish Church; but the history of these churches is of too legendary a nature to allow of anything very positive being affirmed regarding them.

English Presbyterianism, as it now exists, I must leave for another letter. T. H.

Righi Daily, Switzerland, Sept., 1885.

MISSION WORK IN THE PRESBYTERY OF QUEBEC.

MR. EDITOR,—The writer, with another member of the Presbytery of Quebec, has just returned from visiting—by appointment of Presbytery—one of the weak congregations, or more properly speaking, one of the mission stations within its bounds. A few words about the trip may give some of your readers an idea of the situation of mission fields in this Province, which is more Romish than Rome, and the difficulty of taking a complete oversight of them. We leave by the G. T. R., and after a run of thirty miles for my companion, and twenty miles for myself, along the beautiful valley of the St. Francis, we arrive in Sherbrooke, the Queen City, or chief town of the Eastern Townships.

Early the next morning we take the new road, the Quebec Central, which carries us on our way exactly 100 miles. For the greater part of this distance the road traverses a very barren country. Mountains of rock with scrubby growth, high, bare and rocky pinnacles, burned forests and very stony wastes, are visible to the right and left. After leaving Weedon (thirty-

six miles from Sherbrooke) not a village or town of importance is passed until the neighbourhood of Quebec is approached. For miles and miles, in several parts of the road, not a solitary habitation is seen. But as here and there we emerge from the forest, leaving mountainous and rocky districts behind, the glittering spire of a Roman Catholic parish church is seen in the distance.

But this portion of the Province, barren though it is (and likely to remain so), is not without interest to the tourist. To the sportsman it offers "fresh fields and pastures new." In addition to high hills or little mountains towering on every hand, and the maiden and burned forests through which our way lies, mountain streams and beautiful lakes are ever near. Of the latter the following are some of those which lie at our feet as we dash along: Black Lake, Lakes Aylmer and Weedon. These, we would say, are from one to three miles broad and from six to nine miles long and are said to abound with fish and game.

At Thetford Station we pass within a few feet of the wonderful asbestos mines. Here asbestos is quarried from the rocks in large quantities. From 300 to 400 men are engaged in this solitude quarrying this mysterious, fire-proof substance. At Black Lake, another station on the Quebec Central Railroad, is another mine of the same kind employing at present about 100 men.

Arriving at Beauce Junction about noon, we are met by our worthy friend, the Rev. J. D. Fergusson, B.A., whose extensive field of labour along the Kennebec Road we are to visit. Here we refresh ourselves and give an extra feed to the trusty horse which is to convey us some twenty-five or thirty miles inland, and which has already been driven many miles. We are now done with the railway, and we have a meeting at seven p.m., if we can get there in time. Our road for many miles is along the banks and in the fertile valley of the Chaudiere—a river famous in Canadian history. The day is fine, the roads good, and the scenery magnificent. The land is well cultivated, and the farmers—all French Roman Catholics—seem prosperous. Nowhere in the Province of Quebec has the writer seen such fine and substantial houses among the French as are found along the Chaudiere Valley. The little, square, white-washed house, so common among the French, and so characteristic of them in this Province, is not seen here. The houses are almost without exception of one style and about the same size. They are about forty feet long and almost invariably have seven windows to the front, four in the lower part, two on either side of the door, and three attic windows above. The roof of the houses in the whole district from Beauce Junction to the boundary line of Canada and Maine, is quite sufficient to settle whether the original owner was French or "white" as the other nationalities are called, or call themselves. The peculiarity of the French roof is that as it approaches the eave it shows a great tendency to the concave in its outline. The eaves, too, project beyond the wall to a greater extent than do those of the English-speaking class.

At this time of the year the tobacco plot is an inseparable adjunct to the Frenchman's house. These people generally raise and manufacture their own supply of this noxious luxury. The "weed" is now in bloom, and in a few instances we see a woman harvesting the plant. Some of the women use it too. The wheat, too—of which there is a small patch on every farm—is ripe, and we see the harvesting process. No reapers in the Ontario sense, nor self-binders are seen. For a distance of from twenty to thirty miles we see the harvesting process in the French district. Though the operation is going on in field after field, in only one field was a man to be seen. In every other case the women are at work—no reaper, self-binder, not even a cradle is seen. It is the old, old way. The sickle is the implement used, and in many cases even the sickle is not seen; a carving knife is taken in lieu of the hook or sickle. And yet this district has, I am told, been settled for about 100 years!

We pass through the large parishes of St. Joseph and St. Francis, each of which is about ten miles long. In the centre of each is a beautiful village of the same name with parish; and in the village is the large and magnificent stone church. The most devout and faithful of the farmers adorn the front of the farm with a large cross which stands from fifteen to twenty feet high. The farmer makes and erects the cross

and the priest, for a consideration, blesses it. This cross is neatly and sacredly fenced in, and prayers offered there are more efficacious than if offered elsewhere, except it be in the church. The priest is supposed to be well nigh omnipotent. He is approached in almost every emergency, such as when buildings are burning. He is supposed to be potent in the case of the potato-bug pest. When the bugs become troublesome the farmer betakes himself to the priest. Some of these priests have a supply of crosses about two feet high, which are sold to the farmers for a consideration. The cross, being blessed, is believed to have a great influence over the bugs. Many trust to the efficacy of the cross (which is placed in the potato-patch) and to prayers offered at the cross; but the priest generally uses Paris green in his own plot.

As the sun is declining, we see a small, white building not very distant, and its bright spire is glistening in the setting sun. This fills our hearts with gladness, for it is a neat little Presbyterian church standing there alone amid the surrounding darkness and gloom. It was dedicated to the God of heaven and earth last year, and is the only Protestant church in that community for many a mile. Here are seven Protestant families who strive to maintain ordinances among themselves. It is one of Mr. Fergusson's stations. Here we hold an evening meeting and every one who possibly can attend is present.

Early next morning we are on the way again for the central portion of Mr. Fergusson's field. We have parted company with the Chaudiere and are now following one of its tributaries—the Riviere du Loup, of Kennebec. Gold is found in considerable quantities in the bed of these rivers; and the surrounding country—especially the Gilbert River district—is rich in the precious metal. Knowing ones claim that the district is capable of giving richer returns than Columbia or California if the necessary capital could be commanded. Nuggets worth from \$6 to \$80 have been found in the Du Loup bed; and it is asserted that Sir W. Logan, high up its banks, found a nugget which was a pound weight.

The Presbyterial delegation tried their hands, and were rewarded by four "colours" which are visible to the unaided eye. After a drive of about fourteen miles we reach our next destination—Marlow. Meantime we have passed through the French parish of St. Comb. In Marlow we find a neat, new manse and stable. There is no church. The twenty Protestant families of this community worship in the school-house. Here we meet with the managers at three o'clock p.m., and seek to set in order what is wanting; and hold a public meeting in the evening when Gospel addresses are given to a full house.

Next morning we are on the road for the Line Settlement—two miles distant which is the third portion of Mr. Fergusson's charge. In reaching it we pass through another French parish or a portion thereof. The country is rough and mountainous. In the twelve miles we ascend 1,100 feet, and then we get to the height of land. Here we enter a large house. In the east end are the kitchen and living room; in the west end are the sleeping apartments. The occupants of this house are in the day-time under the Stars and Stripes, and in the night they put themselves under the protection of that flag which

For a thousand years has braved
The battle and the breeze,

for the imaginary line which separates Canada from Maine passes through this house. Ascending an eminence a few yards back of the house we come upon what is here known as "the Monument." This is a square metal column, about twenty inches at the base and eight feet high, gradually tapering upwards. The Canadian side bears the inscription "Lieut.-Col. J. B. B. Estcourt, H. B. M.'s Commissioner." The side towards Maine "Albert Smith, U. S. Commissioner." The south side bears the words "Treaty of Washington," and the reverse side "Boundary, Aug. 9, 1842." The Monument indicates the boundary line.

Here we begin a from-house-to-house visitation of the few families in the Line Settlement—preaching to them duty and privilege—and then retrace our steps. At five p.m. we have a congregational meeting, and at seven p.m. a public meeting, and our visiting work is finished. Early the following morning we set out on our return trip, and after a drive of about forty miles we make Beauce Junction in time for the train for Sherbrooke. I may add that the week previous my companion in travel returned from visiting another

mission field where he dispensed ordinances and ordained elders; that in doing so he travelled 302 miles each way by train through almost an unbroken Roman Catholic territory. Are we not in this Presbytery entitled to Western sympathy and support? Are we not entitled to a Superintendent of Missions? J.

Sept. 7, 1885.

SHOULD RIEL'S SENTENCE TAKE ITS COURSE?

MR. EDITOR,—A writer in THE CANADA PRESBYTERIAN, signing himself "Fidelis," has been giving reasons why capital punishment should not be meted out to Riel. These reasons all arise out of the fact that in that writer's estimation the Half-breeds had great grievances which to some extent justified the rebellion. As Principal Grant expresses it, their grievances were so great that even white people would have rebelled. It would not be very difficult to show that the white settlers in the Prince Albert District had more grievances than these French Half-breeds and it is still less difficult to prove that these Half-breeds would never have had recourse to arms had they not been skilfully manipulated by Riel for bold bad purposes of his own. These Half-breeds had no grievances which would justify even them in open rebellion and before the troubles actually broke out they were in possession of information given to them from their pulpits that commissioners would soon be present who would settle all just claims. It was when they received this information that they actually took up arms, and why? Riel saw that by this commission the Metis would get their claims and he would be left out in the cold. So in order that he would be recognized and treated with, he sprang the rebellion upon the country. In order to get the Half-breeds to take the first step towards rebellion, he worked upon their sympathy for himself. A prophet, he knew what the police were about. They were preparing to take him prisoner. In the darkness of the night he could both hear and see them. He thus got an armed body guard of the most desperate of his fellow-countrymen. The next step was to plunder, with this handful of men, a few stores. The next was by persuasion and threats to get the whole settlement compromised. These were the successive steps in the late rebellion as I learned in Prince Albert from loyal French Half-breeds, and from the prisoners whom he seized at Duck Lake.

Again, the Roman Catholic priest Pêre Andre has placed it upon public record, which has never yet been contradicted, that Riel offered to the Government at Ottawa, through Mr. McDowall of the North-West Council, to withdraw entirely from these Half-breeds and live a quiet and retired life in the Province of Quebec providing he got the balance of the \$35,000 which he says he was formerly promised. This demand was transmitted by Lieutenant-Governor Dewdney and when at last Riel found that the Government would do nothing, in a passion he declared that it would cost the Government more like thirty millions than thirty thousand. These were the utterances of a man whom "Fidelis" evidently looked upon as burning to avenge the wrongs of his people. The sooner the country gets rid of such selfish patriots the better.

Riel has shown himself in the past totally regardless of the sacredness of human life. Any one who would resist his imperious will was not safe with him for a moment. In the eyes of the whole civilized world the death of Scott was a murder pure and simple. Riel was then, no doubt, young and intoxicated with success; yet when he came into the Prince Albert District last summer he never expressed the least contrition to the white settlers for the death of their fellow-countryman. Furthermore, I had it from one then most intimate with Riel that he defended that act as necessary and constitutional.

In Fort Garry, too, he threatened the lives of his other prisoners and told them that before he would permit their rescue they would all be dead men. These murderous words and actions of his in the former rebellion find a parallel in his late history. When Chas. Nolin, his own cousin, opposed Riel's resort to arms at Batoche he had passed on him the sentence of death which was only avoided by Nolin professing to fall in with the rebels. Louis Mariot, another loyal French Half-breed, had also to escape for his life. It cannot be denied that he threatened the lives of the prisoners he held at Batoche. Several of these had no connection with the Government

and their seizure was entirely wanton. When these men were rescued they had been for days fed upon the half-cooked livers and lights of animals and other refuse, and the reason of some of them was already tottering. Those who know the situation best have no doubt that the preservation of their lives was entirely owing to the suddenness of the charge and the swiftness of judgment that came upon the rebels.

He not only incited the French to rebel but he also called out the Indians. While professing to have a mission from God and uttering the most pious ejaculations, he predicted the eclipse which was to be to the Indians a sign that they were to take up arms and that he—Riel—was more than mortal. He thus worked upon their superstition and ignorance. Truly he was a most single-eyed patriot.

My position then is that Riel has no claim upon the mercy of our Government. To say that these people were goaded into rebellion is to make a rash and untrue statement for political effect. To say that they had no grievances requires an effrontery only to be found in a blinded partisan. With all their grievances they would never have resorted to arms had it not been for the intrigues of Riel and these were for selfish purposes of his own. Hanging Riel does not exculpate the Government. If "Fidelis" and others wish to see mercy exercised they can find plenty of more worthy subjects in Riel's poor duped followers now undergoing penal service in Stony Mountain penitentiary; but so long as capital punishment remains on our statutes it will be difficult to find one more deserving than Louis David Riel. "Fidelis," too, thinks that in case Riel suffers he will be looked upon by many as a martyr. What right have we as a nation to be eternally guided in our action by Quebec sentiment? The union of our Provinces is preserved at too dear a rate if we permit murderers to escape. *Fiat justitia ruat cælum.* JUSTITIA.

REPLY TO MR. TASSIE.

MR. EDITOR,—To your learned correspondent, W. T. Tassie, I commend the remarks of the Apostle Paul on that very argument which he quoted so largely from in your issue of Sept. 9, viz.: "Happy is he that condemneth not himself in that thing which he alloweth."

Either your printers have made fearful havoc with his manuscript or his great subject has strained his mind so much as to make him unable to write clearly. I, therefore, can only suppose he is endeavouring to prove (1) that those who voted for the resolution of our last Assembly in favour of the Scott Act, and censuring those who attempted to burke it, acted contrary to the laws, and inconsistently with the traditions, of our Church. And (2) that teetotalers are acting in opposition to the Bible in trying to lessen the drinking of and traffic in intoxicating beverages, and perhaps that they are even acting wrongly in themselves refusing to drink those "good creatures of God."

As to the first point I have to reply: Those ministers and elders whom he attacks are very well able to defend themselves; and that the creed, standards and traditions of our glorious old Presbyterianism are quite safe in their hands. But I ask Mr. Tassie if his laboured, rambling and inconsequent argument is—even with all its defects—on the side of historical truth, how comes it that one of the stock accusations against John Knox is that he continually interfered in politics, and tried to make himself virtually a Pope?

Has Mr. Tassie never read the story of Presbyterian struggles for "Christ's crown and covenant"? Has his heart never burned within him as he read?

As to the second point. His letters bring vividly back to my mind the ignorant, selfish and shameless attempts which were so often made before the American rebellion to show that the Bible sanctioned slavery—nay, even commanded it. He triumphantly makes the point that teetotalism and prohibition are not commanded in the Bible. Well suppose they are not. Is there any command in the Bible that houses must be built of brick in dangerous situations, that steam-boats must not be overcrowded, that small-pox patients must be isolated? There are no commands in the Bible on a thousand and one details of our complex modern life. If Mr. Tassie believes he should do nothing but what is commanded in the Bible why does he wear trousers and a hat? But he has evidently not read his Bible so very closely after all, for there are at least four instances of "partial prohibition" or Scott Act legislation in that old Book.

Newly appointed as priests, two sons of Aaron appeared before the Most High drunk, and, without warning, forth flashed "fire from the Lord," and struck them dead. From that time the priests were prohibited by law from drinking wine when engaged in religious services.

Then, in the case of a Nazarite, a man who vowed to devote himself exclusively to God's service, it was God's command that he should drink no wine.

If a man became a drunkard he was to be stoned with stones until he died, according to law.

By the law of their father the Rechabites were forbidden to drink wine forever, and the Bible highly commends their obedience.

Will Mr. Tassie still say the Bible is opposed to teetotalism and prohibition?

But let us go further. In the very passage Mr. Tassie quotes from in his last letter, viz., Romans xiv. and xv., where the Apostle is discussing the question of eating meat offered to idols, he announces the grand underlying principle of Christianity given to guide us in all our relations with our fellow-creatures—a far more complete and safer guide than the fullest list of "thou shalt not" that could have been drawn up. That principle is: "Thou shalt love thy neighbour as thyself." And he applies and enforces it as follows.

"Let us cast off the works of darkness. Walk . . . not in *revelling and drunkenness* . . . but put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lust thereof. Let . . . no man put a *stumbling block*, or an *occasion to fall* in his brother's way. If thy brother be grieved with thy meat, now walkest not thou charitably. Destroy not him *with thy meat* for whom Christ died. Follow after the things wherewith one may edify (build up) another. For meat destroy not the work of God. It is good neither to eat flesh, nor to *drink wine*, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak. We . . . ought not to please ourselves, for even Christ pleased not Himself."

How can any man who believes these are God's words delay in giving up his support of such a fearful curse to his brother as is the making, selling and drinking intoxicating beverages?

Every one of us shall give account of himself to God. D. G.

ANOTHER REPLY TO MR. TASSIE.

MR. EDITOR, In answer to Mr. Tassie permit me to say that were wine used only as St. Paul recommends, i.e., as a medicine, or confined strictly to the uses Mr. Tassie points out in the sacrament, no total abstinence society would ever have been started. And if all indulged in strong drink only as Sheridan, Froude, etc., to whom he alludes, granting that they never drank to their hurt, no steps towards prohibition could ever have been taken. But to the fact that this is not so, every hamlet in our midst will bear me testimony. It is then because wine leads to a taste for strong drink, and strong drink leads to drunkenness, and drunkenness brings in its train penury, crime, oaths innumerable and blasphemy blood-curdling, and because the Book says: "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them."

"Woe unto them that are mighty to drink wine, and men of strength that mingle strong drink."

"And take heed to yourselves lest at any time your hearts be overcharged with drunkenness."

"Let us walk honestly as in the day, not in rioting and drunkenness."

"But now I have written unto you, not to keep company if any man that is a brother be a drunkard." "And be not drunk with wine."

"For the drunkard shall come to poverty."

"But if that evil servant say in his heart. 'My Lord delayeth his coming,' and shall begin to be drunken, the Lord of that servant will come in a day when he looketh not for Him, and will appoint him his portion with the unbelievers."

"Nor drunkards shall inherit the Kingdom of God."

"Drunkenness and such like, of the which I tell you before, as I told you in time past, that they which do such things shall not inherit the Kingdom of God."

These, then, are the reason why we work and pray for the destruction of that terrible destroyer.

Mr. Tassie, perhaps, does not know that the service he has thus rendered to the Anti-Scott Act party together with that of his fellow-believer, Archbishop Lynch, is lauded with oaths in many a bar-room.

Vankleek Hill, Sept. 15, 1885. E. G. JONES.

Pastor and People.

GROW NOT WEARY!

Grow not weary, tempted soldier,
In the battle and the strife;
Christian warfare for the Master
Only terminates with life.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

Though the field o'er which we travel
May not be what we would choose,
We must still go bravely forward
Soldiers never dare refuse.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

What we now called giant mountains,
Seen, 'mid darkness, in our way,
Will diminish as we near them,
'Till the brighter light of day.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

To the brave and dauntless spirit
Never known to quail or fear,
Hindrances, whatever they may be,
Will be sure to disappear.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

Onward, then, and onward ever!
Soldier, march with fearless tread!
Though the storm may rage around thee,
O'er thee angel wings are spread.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

Light will yet break forth in beauty,
Gilding every hill and vale;
Truth may falter for the moment,
But at last it will prevail.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

God is with thee, faithful soldier,
None can match His wondrous might;
He is present in the battle,
Helping soldiers in the fight.
Crowns and kingdoms, lasting ever,
Will succeed our best endeavour!

—Edwin H. Nevin, D.D.

FOR THE CANADA PRESBYTERIAN.

THE POOR RICH MAN.

There is no poverty so pitiful as that which is clothed in purple and fine linen, and fares sumptuously every day. Like gorgeous robes on a skeleton the outward splendour but makes more apparent by its contrast the ghastliness of death within, and the man who has added house to house and field to field till he has gained great possessions, and in gaining them has starved his soul, must be a sight over which angels weep.

There are many types of the poor rich man, or rather there are many stages in his development. The young ruler who came to Christ, running in his eagerness and kneeling in his reverence, who had been just and truthful, and pure and unselfish—claiming even to have kept the precept: "Thou shalt love thy neighbour as thyself" (Matt. xix. 19, 20)—did not know his own heart and was all unconscious of the evil things that lurked there, and yet he was sincere and his life must have been one singularly beautiful, for "Jesus, beholding him, loved him." Not till the Master touched the plague-spot in his heart did he suspect its existence. He had only known that he felt a vague unrest. All his broad acres had not given him eternal life—he must do something to inherit it. "What lack I yet?" And when, as by one vivid lightning-flash he saw his heart, saw that his broad acres were the barrier between him and his desire, he went away sorrowful—away sorrowful from Christ from whom so many had gone rejoicing! Did he carry a sadder heart than the one he left behind? Dante styles his choice the "Great Refusal," and depicts him as mourning through a lost eternity his folly and sin. Scripture is silent as to his future, and in view of its silence we can make no assertion; but neither are we shut out from the hope that that revelation of himself may have done its work, and that he may have returned to lay his all at the feet of Jesus, and either to give up his riches gladly or to receive them back no more his idol as a sacred trust for God.

It may have been he was young. Would it have been likely had he lived for thirty years adding wealth to wealth, honestly acquired it may be, by toil of hand or brain, or through its own legitimate increase, but hoarded till his barns were bursting with the good gifts of God to him, while his heart had dwelt in a "contracting chamber" and grown narrower and narrower as the walls of his wealth closed in that he would have come to Christ?

For the heart grows rich in giving,
All its wealth is living grain;
Seeds that mildew in the garner,
Scattered, fill with gold the plain.

And nothing in nature is more sure than the mildew

and the moth and the rust to the closed garner. Is there any desire for eternal life now? Any hunger of the soul which he must seek to satisfy? He has toiled hard and long, he has denied himself, he has denied others, has shut his hand and his heart to the sufferings and the sins of men; he has forgotten how to love his neighbour as himself, he has passed the wounded traveller on the other side of the way, and Lazarus at his gate receives from the dogs what his indifference denies. But he is rich. His granaries are overflowing—what will he do with his wealth? "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods, and I will say to my soul, 'Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.'" Give an expert anatomist a bone from any species of animal organism and he will map out for you the whole skeleton. Given any man's conception of happiness and you may infallibly construct the man. "My fruits and my goods." No hint of stewardship there. "I am monarch of all I survey. May not a man do what he will with his own? Soul, take thine ease, eat, drink and be merry."

Oh, miserable husks wherewith to feed that most unquiet and exacting lodger, a human soul. Oh, yet more miserable soul if it could be satisfied with them. So the rich man plans for years of comfortable selfishness, while his neighbours, it may be, envy his prosperity and admire his wisdom. But God said: "Thou fool, this night thy soul shall be required of thee." This night! whose then will be the goods laid up for many years? They were all laid up on earth, and earth is far away. The labour of his life is gone and he is beggared eternally. Worst of all, his heart was with his treasure, and no part of it goes out to the God in whose presence he must appear—the God who filled his barns and increased his goods, and who will justly demand an account of his stewardship. What account can he give? He has spent his master's goods for himself—he has hoarded them for himself. Could he look for the commendation: "Well done, good and faithful servant?" Must he not rather hear the stern and yet sorrowful reproach: "I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: I was sick, and in prison, and ye visited Me not. . . . Inasmuch as ye did it not to one of the least of these ye did it not to Me?"

"So is he that layeth up treasure for himself and is not rich toward God."

FAMILY PRAYER.

There is one mark of a household in which God is known and loved, which is too often wanting in our day. I mean the practice of family prayer. Depend upon it, the worth of a practice of that can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise? When each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that He has redeemed with His blood each and all of them, how must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which dwell with Him, the universal Parent of all eternity! Canon Liddon.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer is a true and honest man." But where there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, cutting up character goes forward. They are not pleasant places. One who is healthy does not want to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall, D.D.

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MR. WALTER KEER—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Keer in all the congregations he may visit.



TORONTO, WEDNESDAY, OCTOBER 7, 1885.

MR. TASSIE has handed us papers on "The Failures of Prohibition in Massachusetts, Maine, Vermont, etc.," and on "Prohibition and its Relation to National Prosperity." He was also desirous to write a paper on "The Right of Compensation," and to show in three separate papers the relation the liquor trade has to crime, pauperism and insanity; but, as the papers make such inroads on our space, we are under the necessity of declining them.

We deeply sympathize with our neighbours in Montreal in their present trouble. Perhaps no form of disease, not even cholera, creates so much disturbance in social and business circles and produces so much suffering as small-pox. The fact that the loathsome disease is mainly confined to people of another race and a different form of religion does not lessen the sympathy of right-minded people in Ontario. The French-Canadian Catholics are our fellow-countrymen and we cannot but feel for them in their trouble. Nor does it mend the matter to say that they have not taken proper measures to guard against this disease. That may be all true—it certainly is true from our point of view—but the dying and the bereaved should have our sympathy and our prayers all the same. We also deeply regret that the business of the great commercial city should suffer, as suffer it must, from this epidemic. The typical Montreal citizen is a large-hearted, generous man. Many of the Presbyterian people of Montreal are princely givers. They have always been foremost in every good cause. Their wealth has been freely given for colleges and missions. It seems hard that the business of so generous a people should be crippled, but we hope the worst is over. The men of the great commercial city of the Dominion can soon put things to right again when public health is restored. Meantime we tender our sympathy to our neighbours and hope the cloud will soon pass over.

THE Interior says:

We saw a missionary in the West come in from a forty miles' ride and three sermons—one Sabbath day's work. He was tired evenly all over and hungry. The tired was not all located in his brain. He ate heartily and snored in his sleep. Suppose our well-sustained ministers should take a canter on their sleek horses, reach and preach to a destitute people, and then amble back in the evening—they would not have to take a quieting potion in order to have a good night's rest.

If our ministers who are fortunate enough to be well-sustained should take a forty, or even twenty, miles' ride in some destitute district and preach three times, once every six months, the experience thus gained would be a blessing to themselves and to the Church. Many of our ministers have not the most distant idea of the things done and endured by our missionaries. They have not the slightest conception of what ministers in weak, scattered congregations have to go through every Sabbath. If all the ministers in our Church had two or three Sabbaths in the Home Mission Field every year, the Home Mission Fund would double in less than five years. And the ministers themselves would derive as much benefit as the Mission Work. We would then have more of a missionary spirit and less squabbling about committees and

other matters of that kind. That missionary who rode forty miles and preached three sermons didn't feel like wrangling over the deceased wife's sister or establishing a College of Moderators when his day's work was over. Give us more of the missionary and less of Church-lawyer spirit.

COMMENTING on the slight impression which the annual convention of Free Thinkers makes upon the people of the United States, the New York *Exchange* list says:

And one main reason for this unfruitfulness is obvious: The unbelief represented in these conventions is simply a series of denials—it is in no sense either instructive or constructive. It wants no Bible, no Church, no Sabbath; it wants no creed, no religion, no God. What does it want—what substitute would it provide? In fact, it has no intelligible substitute to offer. It comes annually before the people and asks them to throw away their Bibles and sacred beliefs, while it furnishes literally nothing that would fill the awful vacuum which its advice would create. Hence the people either laugh scornfully at its counsels, even when clothed in the fine rhetoric of its foremost living advocate, or fear and dread it as men dread cyclones or tornadoes.

And just so long as Infidelity furnishes nothing to fill this "awful vacuum," Infidelity must be weak. A series of mere denials can never satisfy the cravings of the human heart. Negations can never satisfy the longings of the soul. Make a bonfire of our Bibles, destroy our Churches, scatter our congregations, abolish the Sabbath, banish all the preachers, and the great problem would still remain unsolved. No small part of the preacher's work is to show that the only solution of these problems is found in the Gospel. Hence the necessity of preaching positive truth. Hence also the necessity of showing that if the destructive work of the infidel were done man would be the loser. A fair question to ask every sceptic is this: Suppose you destroy the Bible and the Church and the Sabbath and take away all the consolations of religion, what do you propose to put in their place? If the reply is nothing, any sane man would say nothing will not fill that awful vacuum.

WHAT do you propose to read this winter? The long evenings have again come round and every intelligent man, every intelligent family should block out a course of reading for the winter. And there might be a great deal of good reading before the fine evenings of next spring come. One evening a week for the prayer-meeting, and another for social purposes, would leave four evenings each week, supposing you did not read on Saturday evenings. We strongly advise our readers to begin now and procure some good reading matter for these long winter evenings. In this way our Canadian winter might be made an unspeakable blessing. Cold and bleak it undoubtedly is; but the colder the night the more enjoyable are our household pleasures. And what pleasures surpass a warm cozy room and a good book? There is too much reason to fear that in towns and cities many of our young people, even religious young people, give too many evenings to societies and meetings of one kind and another. Even supposing a young man does belong to a "lodge," the lodge does not meet every night. Though a young lady skates, she need not skate every evening in the week. One reason why young men from the country are found on the highest rungs of the ladder in every department of human activity is because they had no place to go to every evening at home on the farm, and they read and studied. Among all the lean creatures in this lean world there is none so mentally lean and shallow, none so spiritually lean as those town and city people who "go to something every night" throughout the whole winter. Like Pharaoh's lean kine they devour everything in the shape of a meeting that lies in their path during winter and come out in spring leaner than ever. Give your own Church all the evenings it needs, then devote a few more to things that must be done—a few to social amusements of a proper kind, and then—read!

EARL SHAFTESBURY.

EMINENT rank is no guarantee for either greatness or goodness. Neither is philanthropy a monopoly of the peerage. In the highest circles persons eminent for the love of their fellow men can be found; in the humblest Robert Raikes and John Pounds did a work for which their names will long be held in loving remembrance. Exalted station is not always adorned by moral excellence. Instances are by no means uncommon of some who do not "smile at the claims of

long descent," indulging in disgraceful pastimes and displaying a brutality of disposition which shocks humanity. The time has gone by when mere rank can shield the wrong-doer, or lowly station detract from genuine worth. Men and their doings are now judged on their merits much more readily than in former times.

Had all chief representatives of noble English families been as large-hearted and devoted to the promotion of the well-being of the struggling classes as the deceased Earl of Shaftesbury, there would be much less of that class hatred, and desire for the sweeping away of privilege, now so plainly visible. A tree is known by its fruits. If lofty station and increased opportunities for good-doing do not carry with them a sense of increased responsibility, the result is good neither to the possessor of these advantages nor to the community. Lord Shaftesbury in his chosen sphere of philanthropy was a shining example of what an English noblemen should be, and, by his generosity and large-heartedness, helped to mitigate the jealousy and dislike with which certain classes in England regard many members of aristocratic houses.

The seventh Earl of Shaftesbury, who, full of years and honours, died last week, belonged to an illustrious ancestry. The family from which he was descended was old and wealthy. It came into special prominence politically during the reign of Charles I., when Anthony Ashley Cooper was its principal representative. In those exciting days he was not unlike some of the politicians of our own time. He was an adept at running with the hare and hunting with the hounds. He supported both the Protectorate and the Stuart dynasty with great impartiality. He was one of those who always manage to be near the winning-post at the close of a contest. Ashley Cooper was rewarded for his adherence to royalty by a place in the peerage after the Restoration. He formed one of the historic Cabal Cabinet. As is not unfrequently the case with these shifty observers of times and seasons, he fell into disgrace and died in exile. To this the first Earl of Shaftesbury we owe the *Habeas Corpus* Act.

The third Earl also gained distinction, though, on account of feeble health, he was unable to take a leading part in political life. He was charitable and humane and spent much of his time in the pursuit of learning. He was long regarded as a representative of English Deism and is the author of the now hardly remembered "Characteristics of Men, Manners, Opinions and Times."

If the late Earl did not surpass his predecessors in intellectual force and political activity he has gained a distinction certainly not less honourable. He has done more good while he lived, and his name will be more affectionately remembered for many years to come. After completing his academic course he entered Parliament while in his twenty-sixth year. He continued to act with the Conservative Party and held office in the Peel Administration. He remained a member of the House of Commons till his father's death in 1851, when he succeeded to the Earldom. From that time till the close of his long life he was far more of a philanthropist than a politician. As one who laboured incessantly and self-denyingly for the good of others, he was highly respected. In following what he felt to be the path of duty he had no sinister end to serve. He had no political or personal purpose to promote, hence the genuine character of his work and the high respect in which he was held. The sincerity of his motives was never seriously impugned.

His philanthropy was based on a strong belief in the power of the Gospel to benefit and bless all classes. He went to evening gatherings of costermongers and to midnight meetings of the fallen and degraded in the spirit of a Christian man. His modes of action and address were singularly free from that weakness that mars much good work—the patronizing and condescending air which is so readily detected and so generally resented.

Lord Shaftesbury was a devoted member of the Church of England—not, however, of the exclusive type which does not seem to improve with years, as his long connection with the British and Foreign Bible Society attests. He invariably acted with the Evangelical party and, during the political ascendancy of Lord Palmerston, exercised much influence in obtaining the appointment of Evangelicals to vacant bishoprics. He could sometimes speak out with startling plainness, and he astonished his friends soon

after the appearance of "Ecce Homo" by a vigorous denunciation of that phenomenal work.

In the stately homes of England, in the charitable institutions and in the abodes of the lowliest, the death of Earl Shaftesbury will be sincerely mourned.

A DUAL LIFE.

THERE went the round of the press the other week a highly-coloured account of a man who led what was called a dual life. In his native town he passed for a philanthropist, the friend of education, and on the whole a worthy citizen, while in another city where he resided for many years he lived a life of infamy and followed an infamous occupation. A story of this nature, no doubt, carries its own moral with it; but it was noticeable that in the narrative there was scarcely single expression reflecting on the enormity of the guilt the dual liver incurred.

After all, is it possible that the epithet dual can rightly be applied to such a career as that followed by the profligate promoter of higher education? The man did not actually lead a double life. From what was stated concerning him it was obvious that, whether in the quiet provincial town or in the crowded city, the ruling purpose was still the same. It was not one of those cases in which the slave of some form of sin is striving hard to obtain the mastery over his evil propensity, now sinning, now repenting. When he went to his native town he consorted with respectable people and went to the church he had attended as a boy; but for all that appears the one purpose he sought by his demeanour and benefactions to secure was that he might get during his life-time and after his death the reputation of being a benefactor to his townsmen. There is no evidence that he was visited with remorse for his sinful ways. No trace of struggle with his conscience as to the abominable methods by which he was amassing money. He died, so far as appears, as he had lived, a hardened devotee of the grossest vice and criminality.

Is it because the old hypocrite died wealthy that the life he lived is described as dual? We have in these æsthetic days fallen into the habit of glossing over evil with ambiguous epithets. There is great dislike to call an instrument used for agricultural purposes by its right name. We are prone to attribute the crime of murder to emotional insanity which, when the danger of the halter is past, almost invariably subsides into normal sanity. In privileged cases we are disposed to substitute kleptomania for theft, and now the latest description of the hoary hypocrite is that he leads a dual life.

And yet, what prompted a man who spent so long a period of his existence in infamy to pose as a public benefactor? Is it all traceable to a vulgar desire to be thought well of by those who were ignorant of his true character? The deadening effect of a life of sin on the conscience is generally recognized; but was this man so conscience-seared that he was at all times dead to its monitions? It may be that at times he fancied such acts of beneficence as he performed would, in some sense, atone for the enormities with which he was daily familiar. Was it a case in which vice, assuming a guise, pays its pretended tribute to virtue? Whatever may be the real explanation of the so-called dual life, it is certain that the hope the wealthy reprobate entertained of having his memory respected in his native place has turned out to be terribly delusive. The contest over his will has occasioned the hideous disclosure of his life, demonstrating that the same man cannot be a despicable sinner in one place and a saint in another. The hope of the hypocrite shall perish.

This sad disclosure of human weakness and immorality emphasizes the truth that only a life of godly sincerity and honesty can lead to blessedness here or hereafter. The Gospel tells all plainly how and where this may be secured. A dual life of necessity ends in failure. The evil in such cases is sure to overcome the good. No man can serve God and mammon. The only life worthy of those endowed with rational and immortal existence is one of singleness of heart and aim.

When evil courses are deliberately followed how terrible is the final shipwreck! Generally those who give themselves up to work evil with greediness lose their good name, social position, health and resources. They come to a wretched end. The case referred to was exceptional. The man lived to old age. He had accumulated wealth, but what did it avail him? It only served to bring his wretched career into the

open light of day, and in its loathsomeness show to what a miserable failure the attempt to live a dual life leads.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston. Littell & Co.)—This weekly magazine of all that is most fresh and interesting in current literature is simply indispensable.

HARPER'S YOUNG PEOPLE. (New York. Harper & Brothers.) This standard publication for the young holds on its course with undiminished attractiveness. It furnishes weekly a fine selection of varied and instructive reading, and is beautifully and profusely illustrated.

ST. NICHOLAS. (New York. The Century Co.)—With the number for this month another volume of this magnificent magazine for young people ends. It is full of good things. It is grave and gay, lively and solid. On its staff are some of the best writers and artists of the day.

THE HOMILETIC REVIEW. (New York. Funk & Wagnalls; Toronto. William Briggs.)—The current number of the *Homiletic*, from the variety of timely papers on important subjects, is one of the best issues that has yet appeared. Joseph Cook, Dr. George T. Pentecost, Professor Grubbs, Dr. Arthur T. Person, Dr. Cuyler and others are among the contributors. The Sermonic Section is strong. There is also a translation of Dr. Christlieb's "The Shepherd-Faithfulness of the Son of Man in seeking the Lost." A number of other interesting features will be found in the present number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) As a frontispiece *Harper's* presents its readers with a fine engraving: "She Stoops to Conquer." The second paper on "Labrador" is well written and accompanied with good illustrations. The third paper on "Great American Industries" appears in this number. Another interesting paper with numerous illustrations is "A Model State Capital." T. S. Van Dyke and Vedder B. Payne discuss "Mexican Politics" and "Our Public Land Policy." Serial and short stories and the poetical contributions are very attractive in this number. The usual departments, such as Easy Chair, Drawer and the like, are decidedly good.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The number for October of this excellent serial begins a new volume. It is evident that the *English Illustrated* has become a popular favourite. The articles are varied and interesting and the engravings are remarkably fine. The number opens with a poem by Swinburne, followed by the first of a series, with illustrations, on "London Commons." Basil Field commences a series of papers on "The Incomplete Angler," and Joseph Hutton contributes an interesting narrative of "Adventures on the Equator," and the first chapters of what promises to be a good story, "Aunt Rachel," appear. The other contents of the number are no less interesting.

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—Readers of this Magazine will find the current number specially attractive. "Here and There in Europe" is a very readable description of European travel. The value of this and the following paper, "Through Virginia," is very much enhanced by a number of good illustrations. The Rev. J. C. Antliff, B.D., writes an admirable paper on "The Aim of Preaching," Dr. Carman continues his impressions of Newfoundland, Dr. Daniel Clark has a brief but interesting paper on the "Insanity of the Past," and the editor urges a well-put "Plea for Prohibition." There is a number of other articles no less interesting and valuable in this month's issue.

MONTREAL NOTES.

THE Rev. I. Barclay, M.A., of St. Paul's Church, returned from Europe last week, and the Rev. R. H. Warden and family, this week. Rumour has it that a large and influential congregation in Edinburgh would like to secure Mr. Barclay's return to Scotland; but that he declined to entertain the proposal.

THE Young People's Association of St. Gabriel's Church on Friday evening entertained those of the congregation who recently went to the North-West as volunteers with the Garrison Artillery. A very enjoyable evening was spent. The Quebec Government are at present negotiating with this

congregation with a view to the purchase of the church. The site is very desirable, adjoining the court-house and is one of the most valuable in the city. Should the negotiations result in the sale of the property the congregation will be in a position to erect a new church building in a more central locality, where the indefatigable labours of their pastor would tell even more than in the present edifice.

THE quarterly meeting of the Montreal Presbytery takes place on Tuesday, 6th inst., and on the following evening the opening exercises of the ensuing session of the Presbyterian College are to be held in the David Morrice Hall. On this occasion a lecture on "Christianity and Culture" will be delivered by the Rev. W. T. Herridge, M.A., B.D., of St. Andrew's Church, Ottawa. The prospects of a large attendance of students are good, at least fifteen new men having signified their intention of joining the classes this fall.

THE Rev. Mr. Calvert, who studied for a time at Morrin College, Quebec, and who laboured for a summer in the mission field of the Lanark and Renfrew Presbytery, returned this week from Scotland, to accept an appointment as assistant to the Rev. Dr. Ure, of Knox Church, Goderich.

ON Friday evening the congregation of St. Joseph Street Presbyterian Church welcomed their new pastor—Rev. Dr. Smyth at a social gathering. The attendance was large. Among those present from other churches were: Rev. Principal MacVicar, Professor Coussirat, Rev. Messrs. Jackson (Methodist), Hill (Congregational), Bishop Usher (Reformed Episcopal), McCaul, Warden, Patterson, Dey, Fleck, Nichols and Jordan; and Messrs. Warden, King, A. C. Hutchison, T. Davidson, W. Paul and H. Morton. Rev. Professor Scrimger presided, and addresses were given by Messrs. Jackson, McCaul and Dr. Smyth. During the evening Professor Scrimger was presented with an address expressive of the congregation's appreciation of his services as Moderator of Session. Accompanying the address was a handsome gold watch and chain. The Professor, who was completely taken by surprise, in a few well-chosen remarks thanked the congregation for their generous gift. At the same time Mrs. Scrimger received a beautiful sashel, and bouquets of flowers were presented to Mrs. Smyth and the wife of the organist of the church. Dr. Smyth has already made a most favourable impression during the few weeks he has been here. He enters on his work with the good-will of a united congregation and with the sympathy and best wishes of his brethren in the city. As was suggested by Professor Scrimger in his remarks at the meeting on Friday evening, it seems desirable that the congregation should now change its name, seeing that the name of the street on which the church is situated has recently been altered from St. Joseph to Notre Dame. This matter will doubtless receive attention ere long.

THE only vacant congregation in the city, Taylor Church, is applying to the Presbytery next Tuesday for a moderation in a call; so, also, is the congregation at Joliette. Both churches have men in view, and there is a prospect of their being settled in a few weeks.

THE next session of the Pointe-aux-Trembles Mission Schools opens on the 15th inst. On the 28th of September, upwards of two hundred applications for admission had been received. Up to this date 111 of these applications have been granted and others are under consideration. Of the 111 there are fifty-one Roman Catholics, fifty-six children of converts from Romanism and four Protestants. The applications will probably number three hundred. It is very much to be regretted that the Board of French Evangelization have not the means wherewith to erect buildings capable of accommodating at least double the number of pupils for which there is room in the present buildings. Recent developments have shown more clearly than ever the need of educating and evangelizing the French-Canadian Catholics, and it is really pitiable to hear of professedly intelligent men depreciating the work sought to be accomplished by the Board of French Evangelization and kindred agencies. If mission work of any kind is needed, most assuredly this is. How any one at all familiar with the state of matters in the Province of Quebec socially, politically or religiously—can think otherwise is a mystery difficult to fathom.

EVERYBODY is familiar with the fact that small-pox is epidemic here, especially every one in Ontario, from the well-advised precautionary measures of the Ontario Government and from the great prominence given the matter by some of Ontario's leading papers. Montrealers are doubtless thankful for the assistance tendered by one of the Toronto daily newspapers. The best assistance that any Western paper can meantime tender is to cease exaggerating the actual state of affairs to the injury of the mercantile and other interests of Montreal, even though such exaggeration may be apparently a temporary advantage to Western cities. The disease has been bad here. It has, however, been confined largely to one section of the city, and almost entirely to one nationality. The vigorous efforts put forth by the authorities during the past ten days resulted, it is true, in a riot on the part of a number of young French-Canadians. They have, however, tended towards the abatement of the epidemic. All the leading manufacturers and employers of labour now require that their employes and the members of their families be vaccinated. Had this been done earlier or had the authorities of the Church of Rome used their influence in favour of vaccination the disease would probably have been stamped out ere now. There have been less than forty deaths among the English-speaking Protestant population from small-pox in the last six months. It is worthy of remark that the number of cases among the Protestant French-Canadians has been very small, the prejudice against vaccination not existing among them as among their Roman Catholic countrymen. Whatever may be thought of the matter by those outside the city, nine-tenths, if not ninety-nine-hundredths, of these in it walk the streets and discharge their every-day duties just as they were wont to do a year ago, before there was any talk of small-pox here. There is reason to believe that the disease has reached its worst, and that in every succeeding week the number of cases will be less than that of the preceding one.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXV.—OUR CHURCH GARDEN.

One needs no other evidence that Maurice Mapleson is working a wonderful transformation in this parish than is afforded by the change which has been made in the external appearance of the church. It is true that Miss Moore always was a worker. But I do not believe that even Miss Moore could have carried out her plan of a church garden under Mr. Work. And Mr. Work was a good minister too.

When I first came to Wheathedge the Calvary Presbyterian Church was externally, to the passer-by, distinguished chiefly for the severe simplicity of its architecture, and the plainness, not to say the homeliness, of its surroundings. It is a long, narrow, wooden structure, as destitute of ornament as Squire Line's old fashioned barn. Its only approximation to architectural display is a square tower surmounted by four tooth-picks pointing heavenward, and encasing the bell. A singular, a mysterious, bell that was and is. It expresses all the emotions of the neighbourhood. It passes through all the moods and inflections of a hundred hearts. To-day it rings out with soft and sacred tones its call to worship. To-morrow from its watch-tower it sees the crackling flame in some neighbouring barn or tenement, and utters, with loud and hurried and anxious voice, its alarm. Anon, heavy with grief, it seems to enter, as a sympathizing friend, into the very heart-experiences of bereaved and weeping mourners. And when the rolling year brings round Independence Day, all the fluctuations of feeling which mature and soften others are forgotten, and it trembles with the excitement of the occasion, and laughs, and shouts, and capers merrily in its homely belfry, as though it were a boy again.

Pardon the digression. But I love the dear old bell. And its voice is musical to me, albeit I sometimes fancy, like many another singer's, it is growing weak and thin with age.

The surroundings of the church were no better than the external aspect. The fence was broken down. The cows made common pasture in the field—there is an acre of ground with the church, I believe—till the grass was eaten so close to the ground that even they disclaimed it. A few trees eked out a miserable existence. Most of them, girdled by cattle, were dead. A few still maintained their "struggle for life," but looked as though they pined for the freedom of the woods again. Within, the church justified the promise of its external condition. The board of trustees are poor. Every man had been permitted to upholster his own pew. Some, without owners, were also without upholstering. In the rest, the only merit was variety. The church looked as though it had clothed itself in a Joseph's coat of many colours; or rather, its robe presented the appearance of poor Joe Sweeten's pantaloons, which are so darned and pieced and mended that no man can guess what the original material was, or whether any of it is left. There was but one redeeming feature—the bouquet upon the pulpit. Every Sunday, Sophie Jowett brought that bouquet. As her father had a large conservatory, the bouquet was rarely missing even in winter. As she has admirable taste it was always beautiful even when the flowers were not rare. She had done her work very quietly, had asked no permission, had consulted with no one. One Sabbath the bouquet appeared upon the pulpit. After that it was never missing, except one Sabbath when Miss Sophie was sick, and for three weeks in the fall, when she was away from home.

Such was the condition of the church at Wheathedge when I bought my house.

Last spring Miss Sophie was married. There were more tears and less radiance than usual at that wedding. Mr. Line said that he never could supply the place in the Sabbath school. Mr. Work came up from New York to marry them. His voice was tenderer than usual when he pronounced the marriage ceremony. The first Sabbath after that wedding the pulpit was without flowers. Was there any who did not miss them, and in missing them did not miss her? It took the last ornament from our church, which thenceforth looked desolate enough.

When Maurice Mapleson came the bouquet came back. But it was made mostly of wild flowers. I think his wife began it. Perhaps it was this which suggested to Miss Moore's fertile brain the idea of a church-garden.

At all events one Wednesday after prayer-meeting Miss Moore and Mrs. Biskit came to me. "We want a dollar from you," said Miss Moore.

"What for?" said I. Not that I thought of questioning Miss Moore's demand—no one ever does that; but because I naturally liked to know what my money was going to do. "We are going to start a church-garden," said she. "The trustees have given us the ground, and we want to raise about ten dollars for a beginning."

I gave her the dollar and thought no more about it: indeed, I should have accounted the scheme quite chimerical if there had been any one at the head of it except Miss Moore.

However, the next week, as I was passing the church, I saw Miss Moore and Mrs. Biskit at work in the churchyard. A little plot had been spaded up at one side, one or two walks laid out, and they were busy putting in some flower-seed. I thought of offering my services. But as my agricultural education was neglected in my youth, and as my knowledge of gardening is very limited, I passed on.

My chance came pretty soon. When Miss Moore has anything to do for the church every one gets an opportunity to help.

It could not have more than two or three days later, when, as I passed, I perceived that she had already increased her stock of gardeners. Half a dozen young men were working with a will. She had half of the minister's Bible class engaged. Two of them had brought a load of gravel from

down under the hill as you go to the Mill village. They were shovelling this out at the front gate, while some others were spreading it in a broad walk up to the church-door. A great pile of sods lay right by the side of the growing gravel heap. Deacon Goodsole, in his shirt sleeves, was raking over the ground, preparing it for grass-seed. "Rather late for grass-seed," he had remonstrated, but the inexorable Miss Moore had replied: "Better late than never." Four or five of the boys, who had used the church common as a ball-ground, were enlisted—a capital stroke of policy that. Among them was Bill Styles, who prides himself on throwing a stone higher and with surer aim than any other boy in Wheathedge, and had demonstrated it by stowing all the glass out of the tower windows. A melancholy looking cow, transfixed with astonishment, had stopped in the middle of the road to look with bewilderment upon their invasion of its ancient territory. I leaned for a moment on the tottering fence and looked, equally bewildered, on the busy scene.

But Miss Moore never suffers any one to look on idly where she is labouring. "Ah! Mr. Laicus," said she, cheerily, "you are just the man we want. That cow will come in through these gaps in the fence and undo our work in an hour after we leave it. I wish you would get hold of somebody and fix it up." With that she was off again, and I was in for an office.

Deacon Goodsole afterwards told me confidentially that he was caught in the same way.

Now, though I am no gardener, I am a bit of a carpenter. So, after taking the dimensions of the fence, mentally, I started off for the material, which Mr. Hardecap gave, and with the aid of a volunteer or two, I succeeded in so far filling the breach that the melancholy cow gave up her little game, and walked philosophically away.

To make a long story short, the result of Miss Moore's energetic endeavours was seen the next Sabbath, in part, in an entirely new aspect of affairs, which has been constantly improving since. The board of trustees, moved thereto partly by the energies of Miss Moore, partly by those of their Baptist neighbours who have just got into a new church, have commenced to build a new fence. A gravelled walk, free from dust in drought and from mud in rainy weather, leads up to the church door. A border of sod on either side melts gradually away into the beginning of a lawn of grass which will be fuller and better next year than this. On a couple of fan-shaped lattices, in which I take a little pride as my own handiwork, a honeysuckle on one side of the church door and a prairie rose on the other are planted. In imagination I already see them reaching out their tendrils in courtship over the door. I should not wonder if next spring should celebrate their nuptials. Some ivy, planted by Miss Moore, on the eastern side of the church promises in time to embosom it in green. A parterre of flowers in the rear has already helped to furnish the pulpit every Sabbath with a bouquet, and, Miss Moore declares, will, another summer, give the minister a bouquet on his study table all the week, and messengers of beauty to add to the comfort of many a sick man. And in the fall Deacon Goodsole and I, with half a dozen young men from the pastor's Bible class, are going up into the woods for some maples to set out in the place of the dead sticks which served only as monuments of the departed.

But Miss Moore is in a quandary. She does not know what to do with her ten dollars. All the work was given. Even Pat Maloney, Roman Catholic though he is, would not take anything for spading up the ground for "our church garden."

I am a conservative man. But I do wish Miss Moore could be chairman of our board of trustees for a year or two.

CHAPTER XXVI.—OUR TEMPERANCE PRAYER-MEETING.

It is late in the fall. The summer birds have fled southward. The summer residents have fled to their city homes. The mountains have blossomed out in all the brilliance of their autumnal colours; but the transitory glory has gone and they are brown and bare. One little flurry of snow has given us warning of what is coming. The furnace has been put in order; the double windows have been put on; a storm-house has enclosed our porch; a great pile of wood lies up against the stable, giving my boy promise of plenty of exercise during the long winter. And still the summer lingers in these bright and glorious autumnal days. And of them the carpenters and the painters are making much in their work on the new library-hall.

Do not let the reader deceive himself by erecting in his imagination an edifice of brick or stone, with all the magnificent architectural display which belongs to the modern style of American cosmopolitan architecture. Library hall is a plain wooden building, one story high, and containing but three rooms. It is to cost us just \$1,000, when it is finished. Let me record here how it came to be begun.

Temperance is not one of the virtues for which Wheathedge is, or ought to be, famous. I know not where you will find cooler springs of more delicious water, than gush from its mountain sides. I know not where you will find grapes for home wine—that modern recipe for drunkenness—more abundant or more admirably adapted to the vintner's purpose. But the springs have few customers, and one man easily makes all the domestic wine which the inhabitants of Wheathedge consume. But at the landing there are at least four grog-shops which give every indication of doing a thriving business, beside Poole's, half way to the Mill village; to say nothing of the bar, the lushest room by all odds, at Guzzem's hotel, busiest, alas! on the Sabbath day.

Maurice Mapleson is not one who considers that his parish and his congregation are coterminous. "I like the Established Church for one thing," he says. "The parish is geographical, not ecclesiastical. All within its bounds are under the pastor's care. In our system the minister is only responsible for his own congregation. It is like caring for the wounded who are brought into hospital; and leaving those that are on the field of battle uncared for."

A little incident, occurring soon after he came, first opened Maurice's eyes, I think, to the need of temperance reform in the community.

He had occasion, one evening after prayer meeting, to

visit a sick child of his Sabbath school. The family were poor and his road led him down near the brickyard toward "Limerick," as this settlement of huts—half house, half pig-sty—is decisively called. The night was dark, and returning, abstracted in thought, he almost fell over what he first took to be a log lying in the street. It was a man, who, on a cursory examination, proved to be suffering under no less a disorder than that of hopeless intoxication. It was a dangerous bed. Maurice made one or two unsuccessful attempts to arouse the fellow, but in vain. Retracing his steps a few rods to the nearest hut, he summoned assistance, and with the aid of Pat sober, got Pat drunk upon his feet. But he was quite too drunk to help himself, and too large and heavy to be left to the sole charge of Pat sober, who happened to recognize a friend, whose home he said was a quarter of a mile down the valley. Maurice, who had preached a few Sundays ago on the parable of the Good Samaritan, could not bring himself to imitate the example of the Priest and Levite; so steadying the tipsy pedestrian on one side, while sober Pat sustained him on the other, they half-led, half-dragged the still unconscious sleeper to a little round hut, which he called home. The wife was sitting up for her husband and received both him and his custodians with objurgations loud on the first, and thanks equally loud addressed to the others. No sooner was the stupid husband safely deposited on the bed than, begging them to wait a moment, she went to the cupboard and taking down a big, black bottle, half-filled a cracked tea-cup with whiskey, which she offered to Maurice as an expression of her gratitude. "I do not know," said Maurice to me, as he told me the story, "that she will ever forgive me for declining, though I couched my declension as courteously as possible."

Coming home and pondering this incident, he made up his mind that something must be done for the temperance cause in Wheathedge; and further pondering led him to the conclusion that he must begin at the Church.

So one evening last week he came round to talk with me about it.

"The first thing," said he to me, "is to arouse the Church. I believe in preaching the gospel of temperance to the Jews first, and afterwards to the Gentiles. I will begin in the synagogue. Afterwards I will go to the streets, and lanes, and highways."

"You will meet with some opposition," said I. "A temperance meeting in the church has never been heard of in Wheathedge. You will be departing from the landmarks."

"Do you think so?" said Maurice.

"I am sure of it," said I.

"Very good," said he, "if I meet with opposition it will prove I am right. It will prove that the Church needs stirring up on the subject. If I am not opposed I shall be inclined to give up the plan. However, I will not wait for opportunity. I will challenge it."

The next Sabbath he gave notice that that evening there would be a temperance prayer and conference meeting in the church, in lieu of preaching.

"The town," said he, "is cursed with intemperance. There is one miscellaneous dry-goods and grocery store, one drug store, one mill, about half a bookstore, and an ice-cream saloon; and within a radius of half-a-mile of this church there are ten grog-shops and two distilleries, quite too large a proportion even for those who believe, as I do not, in moderate drinking. I have no remedy to propose. I have no temperance address to deliver. What I do propose is that we gather to-night and make it the subject of earnest prayer to God, and of serious conference among ourselves, that we may know what our duty is in the case, and knowing, may do it bravely and well."

As we came out of church the proposed temperance prayer meeting was the theme of general discussion.

Mr. Guzzem was sorry to see that this church was threatened with an irruption of fanaticism. He thought the minister had better stick to his business and leave side-issues alone.

Mr. Wheaton thought the true remedy for intemperance was the cultivation of the grape, and the manufacture of modern wines. He did not believe in meetings.

Mr. Hardecap was as much a foe to intemperance as any one; but he thought the true remedy for intemperance was the preaching of the Gospel. Paul was the model for preachers, and Paul knew nothing but Jesus Christ and Him crucified.

Deacon Goodsole inquired who that man was that preached before Felix of righteousness, temperance, and judgment to come. But Mr. Hardecap apparently did not hear the question, at least he did not answer it.

Elder Law thought it might be very well; but that the minister ought not to change the services of the Sabbath without consulting the session. It was a dangerous precedent.

Deacon Goodsole thought it a move in the right direction, and vowed he would give the afternoon to drumming up recruits. Miss Moore said she would go with him.

Mr. Gear, who has not been inside a prayer meeting since he has been at Wheathedge, declared when I told him of the meeting, that was the first sensible thing he had ever known the Church to do; and if they were really going to work in that fashion he would like to be counted in. And sure enough he was at the prayer meeting in the evening, to the great surprise of everybody, and to the consternation of Mr. Hardecap, who found in the fact that an infidel came to the meeting a confirmation of his opinion that it was a desecration of the Sabbath and the sanctuary.

Mrs. Laynes, whose eldest boy jumped off the dock last spring in a fit of *delirium tremens*, came to Maurice with tears in her eyes to thank him for holding a temperance meeting. "I can't do anything but pray," she said; "but, oh, pastor, that I can and will do."

The meeting was certainly a remarkable success, there was just opposition enough to make it so. Those that were determined it should succeed were there ready to speak, to sing, to pray. Those that did not believe in it were there to see it fail. Those that were indifferent were there, curious to see whether it would succeed or fail; and what it would be like. And Deacon Goodsole and Miss Moore were there with their recruits, a curious and motley addition to the congregation. The church was full. Every ear was attentive;

every heart aroused. And when finally good old Father Hyatt, with his thin white hair and tremulous voice, and eyes suffused with tears, told in tones of unaffected pathos, the sad story of Charlie P.'s death, I do not believe that even Jim Wheaton's eyes were dry. At all events I noticed that when, at the close of the meeting, Maurice put the question whether a second meeting should be held the following month, Jim Wheaton was among those who voted in the affirmative. There were no dissentients.

When I came home from this meeting, I put on paper as well as I could Father Hyatt's pathetic story. It is as follows:

(To be continued.)

THE PEOPLE OF LABRADOR.

If environment moulds a people, then the Labradorians should have strong traits. The climate, the unique features of the country, the undisputed supremacy of the sea, the isolation from the world—all their circumstances, indeed are so strongly marked as to be irresistible. The population of the Canadian part of the coast—down to the boundary line at Blanc Sablon—is of French origin, Canadian and Acadian; the Newfoundland part of Labrador—the Strait of Belle Isle and the Atlantic coast—is inhabited by English-speaking people. Moravians and Esquimaux are found in the far North. The French-Canadians consist of two classes; a part of them come here every spring to fish for the merchants, and return every fall to their families and small homesteads between Quebec and Gaspe; others live here permanently, own little isolated establishments, and fish on their own account. The Acadians have collected in two principal settlements, Esquimaux Point and Natashquan, where they have their schools, priests, churches and some other features of village life.

I was fortunate in being storm-stayed at a few of these French-Canadian homes, where I found now and then a person able to give me some account of the summer and winter life of the people. To begin with external and material things, the average home of Labrador generally consists of a rough board dwelling, with two rooms and a garret, a small dock and store-house for receiving, cleaning, curing, and storing fish, and two or three open fishing-boats. All these buildings perch like anxious water-fowls on the bare rocks; they never impress me as homes, for they make for themselves no niche or place in the surface of the earth; you expect them to be washed or blown away at the next gale—as they sometimes are. For the sake of being near the fishing-grounds these shelters are generally established on some outlying island offering a mooring or else a beach for the boats; they seem to be banished from the earth as far as possible seaward. They stand up gaunt, stark raked in the gales, in the midst of a desert of sea and rocks.

In the best places there may be in a hollow a little sand, enriched with decaying fish, where a few turnips and cabbages manage to grow themselves during a brief season. You get a gleam of hope and of horror on beholding a gaunt scaffold about eighteen feet high; but it is not a gallows for the ending of life, only a platform for keeping the frozen fish for dog-meat. The interior of these homes is not quite so distressing as their hard surroundings, for the human hand in-doors can make its mark, which is not always a clean one. The furniture, diet, costumes, are rough and commonplace; but the people are courteous and kind, and they observe well their religious rites. Their isolation is such that they keep the run of time by marking the days of the week on the door-post. An exception to this dreariness is to be met here and there, at a light-house, or at the home of a merchant. I asked an intelligent fisherman how he could content himself in such a place.

"Well, sir, I expect we're fools to stay here. The worst of it is, our children are growing up as ignorant as we are—just like the dogs. Hardly any of us can read or write. Our houses are too far apart to get the children together for school, excepting at Esquimaux Point, Natashquan, and Mutton Bay. Then, too, we can't see the priest more than once or twice a year, and that's very inconvenient about dying, for pleurisy and consumption are very headstrong. And there's no doctor at all, nor any roots or herbs for medicines. We keep alive on pain-killer and salts that the traders sell. It's a hard life, and we don't live to be very old. We have to do all our own work—jack-of-all-trades, you know. When we came here to live, my wife and I cut all the timber in the winter for building these houses, sawed it by hand in a pit, and in the spring rafted it down the river."

The social season of Labrador is the winter. There is no fishing then to keep people at home; cutting wood and a little hunting are the only occupations. Winter lasts about eight months; when the channels among the islands and the bays are frozen over, dog teams can run up and down the coast for three hundred miles—from Mingan to Bonne Esperance. People then go visiting; they carry no provisions, for everybody keeps open house, and the little cabins are often packed with people and dogs. The winter homes, as a rule, are back some miles from the coast, where wood is handy. Several families who fish at Whale Head live on a swamp in winter, where the tread of a man along the street shakes every house. The Abbe Ferland says that in his time—about fifty years ago—the hospitality of the coast was such that the people on going away from home used to leave food, and sometimes even money, on the table, and the doors unlocked, that needy travellers might enter and help themselves. But the advent of more travellers in these days has led to more caution and less generosity.—C. H. Farnham, in Harper's Magazine for October.

IN THE BASTILLE.

Under the ancient monarchy in France secrecy was the one all-important matter whenever prisoners of State were concerned. To them the Bastille was as silent as the grave so long as they were inside its walls. The orders for imprisonment were given by *lettres de cachet*, and these were scrutinized with the greatest care. The *lettre de cachet* was,

in fact, a letter signed with the King's seal, and containing an order from him, but the orders that have come most frequently to our notice were orders for imprisonment. Those that related to the Bastille had to be signed first by the king, afterward by a minister; at the bottom of the order the Governor signed a receipt. And in nearly every case, before the arrival of the prisoner, the Governor had already received instructions to enter in the register his name, the cause for his arrest, and by whose order the arrest had been made. Unless these preliminary rules had been observed entrance into the castle was forbidden. To effect the arrest either force or cunning was the means usually employed, for it was above all things necessary to avoid publicity. An officer touched the shoulder of the man whom he was about to make prisoner with a white wand, and ordered him in the King's name to follow. Resistance was not often shown, for all knew that it would be ineffectual. A carriage was kept in readiness, or when that was not possible the first vehicle that could be found was seized—again in the King's name—and into that the prisoner was made to enter, two or three officers sitting beside him. Before opening the gates of the Bastille the first sentinel cried, "Qui vive?" The chief escort answered, "Ordre du Roi." A subaltern of the guard inside the castle demanded to see the *lettre de cachet*. Then he allowed the gates to be opened, and a bell was tolled to warn the officers inside. The King's Lieutenant and the captain in command of the gates received the prisoner in due form as he alighted from his carriage. De Kenneville—who was a political prisoner in the Bastille during the latter years of the reign of Louis XIV., and who has left us a long, though not always a trustworthy, account of his imprisonment and of his sufferings—says: "At last we reached the dreaded spot. On entering, as soon as the sentinels saw us they put their caps before their faces. I have since learned that they observe this strange custom because it is forbidden them to look at the faces of the prisoners."—*The Gentleman's Magazine*.

FOR THE CANADA PRESBYTERIAN.

REFLECTIONS ON A PHOTOGRAPH.

There Picture played a splendid part,
But Nature knew a nobler art,
For she has charms of cheek and eye
That Reproduction's power defy,

And were they equalled by their praise,
Echoes in Time's long aisle would raise
Till Fame no longer lends an ear
Mortality's applause to hear.

There are the tresses that enfold
Shoulders that wear the sheen of gold,
Shimmering on Ocean's silvery breast
When Phœbus leads Day to her rest,

But not the changes of the cheek.
Art's lips may look as they would speak,
But can the movements of the mind
Reflection on her features find?

Orb'd like a rainbow round a shower,
Was not that eye Expression's bower?
What is it but Expression's tomb?
No sky lies mirrored in its gloom;

The lake of thought broods there alone.
The sunshine and the cloud are gone.
Thou art the Mentor of my heart;
My passion's polar star thou art;

Thine are the charms that made my hours
Gladder than Eve's on Eden's flowers
When sunlit grove or moonlit plain
Saw meeting's joy or parting's pain.

By his inconsolable mood,
Who languished in Calypso's wood!
By all Love's palpitating pleasures!
By all Hope's tantalizing treasures!

By all those charms of mind and mould
I nowhere else combined behold!
I care not what Time brings to me
Unless he brings me back to thee.

THE SPANIARDS AFTER THE ARMADA.

Of the thousands cast on the coast of Ireland only a small number survived to tell the tale. Cold and hunger, the halter and the sword, left but small chance of escape. The natives robbed as long as there was anything to rob, murdering those who offered any resistance. The English exterminated the remainder who fell into their hands, except in the rare cases of superior officers from whom a ransom might be expected. In those days compassion was a virtue unknown to both Spaniards and English in their dealings with each other. If, on the one hand, Sir William Fitzwilliam, as has been seen, deliberately authorized the use of torture, Lope de Vega, in the "Dragonca," a metrical history of Sir Francis Drake, written some ten years later, made merry over the torture of eighteen English prisoners captured at sea. Flesh, bones, and nerves crushed together, with a grim pleasantry about confession extorted from heretics whose creed abhorred it, form the subject of a cruel stanza. National hatred and religious fanaticism were little tempered by mercy in spite of the boasted chivalry of the time. A conquered enemy, especially if an invader, must prepare to meet the worst.—*The Contemporary Review*.

The Russian dissenters are reckoned by competent specialists at no less than fifteen millions, about one-fourth of the entire rural population. They spread and multiply every day, and all the truly religious elements of Russia are comprised in them.

British and Foreign.

In the United Kingdom there are 11,708 Bands of Hope with a membership of 1,434,930.

The Rev. Charles Garrett says that in Liverpool alone \$250,000 a week is spent in drink.

LADY REAY, wife of the Governor of Barbadoes, like Lady Dufferin, is diligently learning Hindustani.

LORD BEACONSFIELD, it is said, once wrote a preface to a volume published by John Murray, describing the adventures of Paul Jones.

THE Rev. Frederick Anson, one of the canons of St. George's Chapel, Windsor Castle, since 1845, died at Torquay after a long and painful illness.

VIENNA is to have a new Buddhist temple, the decorations and furniture of which will be sent from Japan, for the accommodation of its Japanese citizens.

THE Oriental African Company, says Dr. Schweinfurth, the traveller, desires to prohibit in an absolute manner the introduction of alcoholic drinks into Central Africa.

THE deaths from cholera in Spain since the beginning of the outbreak of May have certainly numbered 91,000; but medical men believe that the real figures exceed these by 5,000.

IN Russia, a priest hearing in confession anything about political conspiracies is bound by law to break the secret of the confessional, which is inviolable in cases of paricide.

PRINCIPAL CAIRNS, preaching at Wigton, made fitting allusion to the history of the congregation there. It originated in 1745 and was the parent of various Secession charges in the country.

THE county with the tamest scenery in England has produced our two greatest landscape painters—Constable, the son of the miller of East Bergholt; and Gainsborough, the Sudbury clothier's son.

THE leading orthodox Quaker in England, Mr. J. Bevan Braithwaite, who is an eminent lawyer of Lincoln's Inn and a profound Bible scholar, has lately published a poem on "Paul the Apostle."

ALTHOUGH German scholars have begun of late to pay some attention to British and American theology, the regular importation of English and American books of a theological character has not yet even commenced on the Continent.

PRINCIPAL CAIRNS and Mr. James, junior pastor, preached the funeral sermons of Mr. Peddie in Bristo Street, Edinburgh. The Principal stated that Mr. Peddie was as well acquainted with theology as with the law of business.

THE Rev. J. Henderson, of St. Paul's, Barrow, claimed a vote on the ground that \$300 of his stipend is derived directly from pew-rents. The revising barrister was of the opinion that the money was virtually received from land and allowed the vote.

THE Bishop of Bath and Wells, in going to the pulpit to preach recently, had to pass a lighted altar. His lawn sleeve caught the flame and began to burn quickly, but he coolly extinguished it with his other hand and went on with the service.

AN exceedingly commodious new hall with class-rooms, which will cost about \$6,750, was formally handed over to the congregation of Lochend Church, Campbeltown, the other week. The building is chiefly the gift of friends, received through Miss Love.

PROVOST PRINGLE laid the memorial stone of the new United Presbyterian Kirkgate Church, Leith, which is to be seated for 1,070 and to cost \$26,500. The congregation, formed in 1770, was connected with the Antiburghers. Their old church has been used as a place of worship for 110 years.

MR. AUGUSTINE BIRRELL, son of the late Rev. C. M. Birrell, of Liverpool, has been adopted as the Liberal candidate for the Walton division of that city. He is a Chancery barrister and known in the world of letters as the author of the brilliant volume of essays entitled "Obiter Dicta."

MR. HERBERT SPENCER has lately become quite unequal to the toil of responding to the innumerable letters from strangers not entitled to the privilege of correspondence with him, and has boldly taken the initiative among many bored literary men by mailing a lithographed excuse to the intruders.

FREE St. Peter's Church, Glasgow, which has undergone extensive repairs, has been re-opened. The energy of the congregation which continues to support the character it won under the ministrations of William Arnot and Hugh Macmillan, may be judged from the readiness with which it recently cleared off a debt of \$4,500.

MR. JAMES DAIRY, of Glasgow, laid the memorial stone of Rigside Church, Douglas Water, his native parish, lately, and gave interesting reminiscences of the old Reformed Presbyterian meeting house and its ministers, especially of the venerated John Fairley, first minister a hundred years ago, John Milwain, James Naismith and Thomas Ramage.

LORD WEMYSS, a short time since, laid the foundation stone of the new church at Peebles, which is to seat 1,260, and cost \$47,000, in the presence of a large and distinguished assembly. At the dinner which followed the ceremony, Mr. Lorraine, minister of the parish, maintained that the strength of the Church of Scotland was not one whit abated and her usefulness not impaired in the slightest degree.

ALTHOUGH the duty enjoined by the Russian Church of communicating not less than once a year is enforced by police regulation, the official reports of rural priests show that in parishes of three or four thousand people, not more than two or three hundred partake of the Lord's Supper. Very often orthodox peasants will be met with who for ten, fifteen, and twenty years have never been to communion.

Ministers and Churches.

At a recent meeting of the congregation of Knox Church, St. Mary's resolved to extend a unanimous call to the Rev. A. Grant, B.A., of Oneida.

The Rev. R. H. Warden was one of the passengers by the *Parisian* last week. He and his family have spent the summer on the Continent of Europe.

PRINCIPAL GRANT, of Kingston, preached to large congregations in Knox Church, Harrison, on Sabbath week. A successful social was held on the following evening.

At a social gathering at Tempo last week Mr. McEwen, student of Queen's College, who laboured as a missionary during the summer, was presented with a kindly address and a well-filled purse.

The managers of Knox Church, Dundas, have made arrangements with Professor Johnston, of Hamilton, to conduct singing classes on Tuesday and Friday evenings in the church. The class was opened last week.

The ordination of Mr. Alex. Hamilton took place in the church at Motherwell on the 29th ult. His father, the Rev. R. Hamilton, presided. Rev. Messrs Scott, Turnbull and Chrystal took part in the services. The young licentiate will proceed to the North-West.

The new Presbyterian Church at West Toronto Junction will be opened for public worship on the 11th inst. The services in the morning will be conducted by Rev. E. B. McLaren, B.D., the Rev. H. M. Parsons in the afternoon, and the Rev. John Mutch, M.A., in the evening.

LAST Sabbath the Rev. D. C. Macintyre, M.A., began his eighth year as pastor of the Presbyterian Church of Beamsville and Clinton. During the last seven years 147 members were received into full communion with the Church. Harmony reigns between pastor and people.

FOR the past six months the mission charge at Colswold has been supplied by Mr. McGee Lee, a third year student in Toronto University. Under his zealous and well directed ministrations the church has prospered. Sixteen names were added to the communion roll on the 27th ult., when the sacrament was dispensed by Rev. J. M. Aull, of Palmerston. The young people, previous to his resuming his university studies, signified their attachment to him by giving him a well-filled purse accompanied by cordial expressions of friendship.

THE sacramental services on Sunday week, in the Prince Albert Presbyterian Church, were largely attended and much enjoyed. The Rev. J. McMechan, Port Perry, preached an excellent sermon from the farewell words of the Saviour, "It is finished." Fourteen new members were added to the Church—ten on profession and four by certificate. These, with the accessions in January and May, make an increase to the communion roll of thirty five members since the commencement of the present incumbent's ministry, nine months ago.

LAST Wednesday, Rev. W. S. Ball gave a lecture in the East End Town Hall, London, on the late Rebellion and the men who fought in it, their weapons and battles. It furnished a most graphic account of this remarkable episode in Canadian history. Mr. Ball, as chaplain to the Seventh Fusiliers, has had exceptional opportunities of observation and study of these painfully interesting events, and, as he is possessed of great descriptive powers, the lecture was universally regarded as most interesting and instructive. Rev. Mr. Roger occupied the chair, and presented to Mr. Ball the thanks of the audience and also of the King Street congregation, whose building fund the lecture was intended to help.

THE Rev. A. B. Baird, B.D., writes from Edmonton:—All going smoothly in church circles here. My assistant, James Hamilton, of Knox College, leaves in a fortnight for a winter of study in Edinburgh. Mr. T. Campbell Train, a student of the United Presbyterian Church of Scotland, who came out to help in mission work in the North-West for the summer, has accomplished a valuable-summer's work at Indian Head, and before going home again makes a tour through British Columbia via the C. P. R. Mr. Train was one of the ablest and heartiest of the advocates who secured the adoption of Home Missions in the North-West as the "Scheme" to be supported by the U. P. students this year. His sympathy and experience will be valuable auxiliaries to the Canadian Church among the young men of the U. P. Hall.

A MEETING to celebrate the centennial of the Temperance movement was held in Bransford last week. The various churches were well represented on the platform and in the audience. Dr. F. R. Beattie gave an interesting and impressive sketch of the Temperance cause from its beginning a century ago down to present time. Dr. Cochrane is reported to have made one of the speeches of the evening. This Temperance movement, he said, must be kept separate from party politics to make it successful. He felt that we must have legislation to educate men up to the standard. All had evil hearts and should be taught to be temperate not on account of restrictive measures, but because it is an evil in the sight of God and man. We should be careful how we speak of legislative measures because men must be sober and in their mind before they can be brought under the power of the right Gospel.

THE Presbyterian Sabbath school of Beamsville has had a valuable addition to the library. Miss Greer, of Hamilton, who lived there about six months, took the deepest interest in the Sabbath school, teaching a class of boys, and they have been impressed by her kindness and dignity and precious lessons of wisdom. She got the Misses Davidson from St. Louis, who were visiting their aunt, Mrs. Robert Osborne, and Miss Osborne, interested in the library. They had a book-case made and filled with excellent and costly books and a catalogue of them printed. This completely equipped library was presented as a gift to the Sabbath school.

The influence of such a good work cannot be measured in the shaping of the immortal souls who read the books. Miss Greer cannot live in a place without doing good. Her gift is appreciated by the church, and it would be well if many would go and do likewise.

THE anniversary services in connection with Guthrie's Church, Wendigo, were held on Sabbath, Sept. 20th, when able and instructive sermons were preached by the Rev. J. Ballantyne, M.A., of London South, to large and attentive congregations. On the following evening a peach festival in connection with the congregation was held at the residence of Mr. James Lockwood, who kindly gave the use of his house and grounds for the occasion. A large company assembled and spent a very pleasant evening, the programme being an excellent one and the evening exceptionally fine. The Rev. J. S. Henderson, pastor of the congregation, occupied the chair. Short speeches were delivered by the Revs. J. Robbins, of Glencoe, and W. H. G. McAllister, of Wendigo, Miss Watt, of St. Thomas, Miss Haight, of Union, and Mr. McCutcheon, of Glencoe, gave a number of very fine recitations. The musical part of the programme was well sustained by Mrs. D. Cameron, Miss Kerr, Messrs. W. W. Gordon, F. Shanks and D. Cameron, of Glencoe; Miss McKay and Mr. J. Norworthy, of St. Thomas; the Misses Wynnie Gordon and Annie Regg and the church choir. The grounds were decorated with Chinese lanterns and the entertainment was one to be remembered with pleasure by all who were present. The proceeds of Sabbath collections and festival were \$117.

THE opening services in the New French Presbyterian church in Ottawa, were held on Sabbath week. The neat little edifice was crowded in the morning to hear the Rev. Charles A. Doudiet, pastor of L'Église St. Jean, who preached the inaugural address in French. The congregation consisted of nearly 300 French Protestants and a large number of English speaking people. The collection amounted to over \$80. At three o'clock in the afternoon Rev. Principal MacVicar, LL.D., of the Montreal Presbyterian College, delivered an address in English, reviewing the work of French Evangelization in Canada. This service was crowded as was also the evening service when the Rev. Theo. LaFleur, of the Église d'Oratoire, Montreal, and the Rev. Professor Coussirat, B.D., of McGill College and the Presbyterian University, gave sermons in French, assisted by Rev. J. A. Vernon, Masham; Rev. B. S. Vernier, L'Ange Gardien, and the Rev. Marc Ami. The latter spoke in English, thanking the English Presbyterians for their hearty support and beneficence in contributing to the erection of the church, which is almost free of debt. The choir sang in French at the three services. Over the pulpit is the motto "Jesus Christ, Seul Sauveur." The church is well lighted by three large chandeliers. Services will hereafter be conducted by the Rev. Marc Ami every Sabbath at the usual hours.

THE anniversary services in connection with Elma Centre and West Monkton congregations were this year very successful. On Sabbath, the 20th ult., the Rev. Prof. McLaren, of Knox College, Toronto, preached both morning and evening to crowded congregations. The Rev. doctor delivered two very able and appropriate discourses to highly delighted and appreciative audiences. The anniversary tea meeting was held on Monday evening following. The weather being fine the church was crowded to the doors. After partaking of the excellent tea, prepared by the ladies, the esteemed pastor of the congregation, Rev. Andrew Henderson, M.A., called the meeting to order and in the course of a short introductory address, stated the following facts with regard to the progress made and the work done during his three years' pastorate:—Membership three years ago, 275; added since then on profession of faith, 148; by certificate, forty; removed, forty-eight; present membership, 475; ordinary pastoral visits made, 980; visits to the sick, 238; total, 1,218; funeral services conducted, 32; baptisms, 128. Brief and interesting addresses were delivered by the following gentlemen: Rev. Messrs Pring, Methodist, Atwood; Tully, Mitchell, and Campbell, Listowel. However, the speech of the evening was the lecture delivered by Professor McLaren on "Man and his Dwelling-Place," which was comprehensive, scholarly, interesting and instructive. The choir of the congregation, under the able leadership of Professor Wilson, added much to the evening's enjoyment by furnishing first-class music. The total proceeds of the anniversary services and tea meeting amounted to a little over \$216. We most heartily congratulate both pastor and people on the progress made and the harmonious relationship subsisting between them and sincerely trust that by God's grace and blessing the good work may prosper more and more.

THE friends of the Wentworth Street Mission, Hamilton, seem to have gone to work with open hearts, willing hands, and ready minds. It is only about six weeks since their new missionary went to work, yet last week the people gave a very tangible token of their good-will by presenting him with a beautiful self-feeding coal stove with oven and five tons of coal. They were sent in such an informal way that Mr. Caswell had no other way of telling the people how he appreciated their kindness, and so he very feelingly acknowledged the same last Sabbath evening, reminding them of the reward for even a cup of cold water given to a disciple. Being now a regular congregation they had their first communion last Sabbath in the evening, when Rev. Mr. Duncan, who had laboured amongst them for two seasons, was present and spoke to them briefly, but very appropriately. There were also representative elders from all the Presbyterian churches in the city who had been invited to assist the mission session. Ten new members were added to the roll, making now thirty-eight in all. But so many members of other churches were present that seventy-five persons sat down at the table of the Lord. The house was full from platform to door, the attendance having almost doubled in the past few weeks. The mission house was tastefully ornamented with flowers. Mr. Caswell is in the habit of talking to the little folks, and at this service, taking some flowers in his hand, he used them to illustrate and

enforce several important truths on the minds of his young hearers. This was followed by an address on "The Unknowable Love of Christ," after which he addressed the young communicants from the text: "Feed My Lambs." After the close the people gathered in groups to exchange mutual congratulations and satisfaction with the first communion service in the Mission Church. To all it was a time of refreshing from the presence of the Master and no doubt greatly encouraged all the friends, but specially the missionary.

PRESBYTERY OF STRATFORD.—An adjourned meeting of this Presbytery was held in Fullarton on the 29th ult. Rev. R. Hamilton, Moderator, *pro tem.*; Dr. James, Dr. Cochrane, Rev. C. Fletcher and Rev. J. Ballantyne were invited to sit as corresponding members. The Presbytery proceeded to hear the trial discourses of Mr. Alexander Hamilton, who had asked to be ordained in view of going to labour in the mission field of the North-West. The committee appointed to examine Mr. Hamilton in Greek and Hebrew, etc., reported his examination as highly satisfactory, and the Presbytery sustained the trials. Rev. Mr. Turnbull, of St. Mary's, then conducted divine service, after which Rev. R. Hamilton (father of Mr. Alex. Hamilton) put the usual questions, which were satisfactorily answered. He then engaged in prayer by which, and the laying on of hands by the Presbytery, his son was solemnly set apart and ordained to the office and work of the holy ministry. The right hand of fellowship was then given to Mr. Hamilton by the members of Presbytery present. Rev. P. Scott, of Hildert, addressed the newly ordained minister, and Dr. Cochrane, Convener of the Home Mission Committee, the congregation. Dr. James led in prayer and the public service was closed by the Rev. C. Fletcher pronouncing the benediction. Rev. P. Wright conducted Mr. Hamilton to the door, where the congregation extended to him their Christian greetings. A call from Knox Church, St. Mary's, in favour of Rev. A. Grant, was considered. The commissioners were heard and the Presbytery sustained the call and ordered it to be forwarded to the Clerk of the Hamilton Presbytery. Notice was given that at the next regular meeting a paper would be presented for consideration regarding term service in the ministry. The meeting was then closed with the benediction.—A. F. TULLY, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery held its quarterly meeting at Kingston on the 21st and 22nd of September. There were present sixteen ministers and six elders. Ten of the students labouring as missionaries within the bounds furnished exercises, which were sustained as satisfactory. A committee on financial statistics was appointed with the view of securing an increase in the contributions to the several Schemes of the Church. Sessions are to be asked to report to this committee the methods they have found most effectual in stimulating the liberality of the congregations under their care. Mr. MacAlister, Treasurer, presented the financial statement, which was duly audited and found correct. The usual steps are to be taken to assess the congregations in the interest of the Presbytery Fund. The Home Mission Report was presented by Mr. Gracey, who has been acting as convener during Mr. Maclean's absence in Europe. Sixteen missionaries were employed during the summer. Mr. Maclean, who has returned, is as convener to visit the mission district adjacent to the congregation of Dalhousie, in the Presbytery of Lanark, etc., and in conjunction with Dr. Campbell, of Renfrew, ascertain what re-arrangement of the field (if any) would be advisable. Mr. John Sharp was appointed to labour for a year at Poland and Caldwell's Mills. The Clerk reported that the call from the congregation of St. Andrew's Church, Kingston, to the Rev. John Mackie, Dalbeattie, Scotland, had been duly forwarded and received. Provisional arrangements were made for his induction to take place on the 27th of next month. It is in contemplation to improve the church building at Fredericksburgh, with a view of holding service therein. It was in this regard that the Rev. Mr. McDowell many years ago zealously preached the doctrine of grace, and established the Presbyterian cause. We have here one of the historic landmarks of Presbyterianism in this country. Next meeting will be held in St. Andrew's Church, Belleville, on Monday, December 21st, half-past seven o'clock, p.m.—THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF MAITLAND.—This Presbytery met at Brussels on the 15th of September. Elders' commissions were handed in and the roll of the Presbytery made up. Leave was granted to moderate in a call in Molesworth congregation on condition that they unite with Trowbridge and form one charge. Mr. McNaughton tendered his resignation of the Walton congregation, which was accepted. The people of that congregation were enjoined by the Presbytery as Christian people to fulfil all their engagements as to stipend and live in unity and peace. A commission from the Colonial Committee of the Free Church of Scotland in favour of the Rev. Murdo Mackenzie, probationer, was read. Mr. Mackenzie was received as a probationer of this Church. Leave was granted to moderate in a call in the Ashfield congregation. On motion of Mr. Ross, it was carried to amend the mode of electing commissioners to the General Assembly and substitute the following:—1. The present order of the roll by congregation shall be retained. 2. At the meeting at which representatives are to be appointed lists of ministers and elders shall be made up corresponding to the order of the congregations. 3. All representatives shall be sent by rotation. 4. Of the ministers to be sent half shall be taken from the top of the roll and half from the bottom, and when there is an odd number the odd minister shall be taken alternately from the descending and ascending scales, beginning with the descending. 5. The Presbytery shall in any year by a two-third vote of those present at the meeting when representatives are appointed, declare it advisable, for special reasons, to send representatives by election, two ministers and two elders shall be chosen by ballot, a majority of the votes cast being necessary to election in each case. 6. The order of rotation shall begin at the point reached by the order of rotation in the case of ministers under the old mode. 7. If any representative

should be unable to fulfil his appointment, he shall have the privilege of nominating any other member of Presbytery as his substitute, such nomination to be subject to approval of the Presbytery. Standing Committees of the Presbytery for the year were appointed as follow: Finance—Messrs. D. G. Cameron, Leask, Macnabb and Mackenzie, with Presbytery elders; Home Mission Messrs. Ross, Brown, C. H. Cameron, D. G. Cameron, with Presbytery elders; State of Religion—Messrs. Anderson, McQuarrie, Hartley, Davidson, McQueen, with their Presbytery elders; Sabbath Schools—Messrs. McRae, Muir, Jones and Law, with Presbytery elders; Temperance—Messrs. Sunderland, Murray, McFarland, with Presbytery elders. Leave was granted to moderate in a call in the Ashfield congregation. Mr. Ross was appointed Moderator of the session of the Walton congregation. The topic for conference at next meeting is "Christian Activity as a Means of Grace," to be introduced by Messrs. Murray and C. Cameron. It was agreed to issue a series of questions on the State of Religion and send a copy to each session. A minute sympathizing with Mr. D. Cameron in his bereavement in the loss of his wife was read by Mr. Brown and agreed to.—R. LEASK, Pres. Clerk.

PRESBYTERY OF PETERBORO'.—This Presbytery met in Port Hope on the 22nd of September. There were fourteen ministers and nine elders present. Mr. Mitchell was chosen Moderator for the next six months. Interesting and encouraging reports from the mission fields were received. A call from Gralton and Vernonville to the Rev. W. A. McKenzie, a minister without a charge, was sustained and ordered to be transmitted. Provisional arrangements were made for Mr. McKenzie's induction—Mr. Smith to preside, Mr. Hay to preach, Mr. Cleland to expound Presbyterian polity, Mr. Mitchell to address the minister and Mr. Duncan the people. Owing to his present illness the date of Mr. McKenzie's induction could not be fixed. Mr. Smith was authorized to arrange for the time and to notify all the parties concerned. Another call from Lakefield to Rev. John McEwan, Secretary of the Sabbath School Association, was sustained. By telegram, Mr. McEwan notified his acceptance. His induction was fixed for the 27th October, at eleven o'clock a.m., Mr. Bennett to preside, Mr. Mitchell to preach, Mr. Cameron to expound Presbyterian polity, Mr. Bell to address the minister and Mr. Carmichael the people. The first of these calls was signed by 170 members and 120 adherents and promised a stipend of \$750 and manse. The second was signed by 125 members and forty adherents, and guaranteed a stipend of \$800 and manse. Both calls were unanimous. A memorial was received from Brighton asking that the usual steps be taken to erect the congregation into an independent charge. A committee was appointed to visit the field and confer with all the parties interested. On motion of Mr. Bell it was agreed that delegates to the Assembly in future be appointed only by rotation. A report on statistics was read by Mr. Bennett. Its recommendation was adopted, and the report was ordered to be printed for circulation among the congregations of the Presbytery. The recommendation was in the following terms:—Instruct the Committee on Augmentation to use special diligence to obtain more liberal contributions from the larger congregations on behalf of the Augmentation Fund. Mr. Mitchell read a report as to the claims of the Aged and Infirm Ministers' Fund. It was agreed that a circular be prepared to be read to the congregations on the subject of the duty of contributing to the support of this fund. Arrangements were made for the holding of conferences on the State of Religion in the Presbytery and in the congregations desiring said conferences. In connection with a letter read from Mrs. Craik, Secretary of the Woman's Foreign Mission Presbyterian Society, the Presbytery adopted the following resolution: That the Presbytery rejoice in the success that has attended the efforts to establish new auxiliaries of the Woman's Foreign Missionary Society within the bounds; in the success that has attended their efforts to cultivate a missionary spirit and to raise funds for Foreign Mission work; and, further, warmly recommend the formation of branches in all the congregations in which they have not yet been formed. The next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterboro', on the second Tuesday of January, at half-past ten o'clock a.m.—WILLIAM BENNETT, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the second Tuesday of September at two p.m. The attendance of members was unusually good, all the ministers on the roll of Presbytery being present and a fair representation of the elders. The following are among some of the principal items of business transacted: Mr. McDonald was elected Moderator for the next six months. Messrs. Alex. Henderson and W. S. Ball were appointed a committee to examine the minutes of last Assembly, in order to bring before the Presbytery the matters therein requiring Presbyterian action. Messrs. McCoy, McMillan and McEwen, being present, were asked to sit and correspond. A call was laid on the table and read from Knox Church, St. Thomas, signed by 302 members and 142 adherents, promising \$1,600 stipend and manse with four weeks' holidays. The call was in favour of Rev. F. W. Archibald, Truro, N. S. The Presbytery sustained the call and ordered its transmission with relative papers to Mr. Archibald for acceptance. A call from Union Church, Brucefield, in favour of Mr. Alex. Henderson was next taken up. This call was signed by 135 members and 51 adherents, promising \$800 with manse and glebe. Commissioners from Huron Presbytery and from Union Church, Brucefield, as also from Hyde Park and Komoka, were present. These addressed the court for and against the translation and Mr. Henderson addressed the court for himself, requesting some delay and the counsel of brethren on account of his difficulty in coming to a decision; this was granted. At a subsequent stage of the Presbytery's proceedings, Mr. Henderson decided to leave the matter in the hands of the Presbytery, when it was agreed to refuse the translation. A deputation from London East congregation was heard, setting forth the financial position of that congregation and their inability to meet current expenses

owing to the depressed state of business. On motion it was agreed that a collection be taken up in all the congregations within the bounds in aid of London East. A meeting was held in the evening in St. Andrew's Church, and devoted almost entirely to a discussion on the Study of the Bible in the Family, Messrs. Ball, Roger, Murray, Sutherland and several elders taking part. The following recommendations were unanimously passed by the Presbytery: 1. The Presbytery instruct the Committee on the State of Religion to prepare and issue a series of questions, replies to which shall be sent in by sessions to the Convener, not later than 1st March, on which a report shall be prepared and submitted at the ensuing meeting of Presbytery. 2. That the Presbytery recommend the holding of conferences on the State of Religion in each congregation and instruct this committee as far as possible to co-operate with ministers and sessions in conducting such conferences. The Home Mission half-yearly report was given in by the Convener, and the grants for past services to the amount of \$736, were ordered to be duly certified. Mr. Henderson read an elaborate financial and statistical report, showing the progress made by the congregations within the bounds during the past year. The report was received and its recommendations after due consideration were adopted. A petition from Tempo was read and the following motion respecting it was agreed to: That the request of Tempo congregation be granted so far as to place them under the care of Mr. McConnell during the winter months, with his consent and that of his session, and that details of the arrangement be left in the hands of the Home Mission Committee. The Committee on Remits of Assembly also reported. The Presbytery received the report and allocated the various items, some to committees for consideration and agreed that others be considered at the December meeting of Presbytery. Messrs. Gow and Francis, students labouring within the bounds, having given in satisfactory exercises, were ordered to be certified to their respective colleges. Arrangements were also made in the event of Mr. Archibald's acceptance of the call from Knox Church, St. Thomas, for his induction. After the disposal of other matters of minor importance, the Presbytery adjourned to meet in First Presbyterian Church, London, on the second Tuesday of December at half-past two p.m., and was closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 18, } **JEHU'S FALSE ZEAL.** { 2 Kings 10: 1885. } 15-31.

GOLDEN TEXT—"Blessed is the man that walketh not in the counsel of the ungodly."—Psalm i. 1.

INTRODUCTION.

This is a terrible lesson. It reads like a section of the Day of Judgment. The predictions of Elijah, because delayed, were disregarded by the house of Ahab. They went on in their madness, heaping up to themselves wrath until the day of wrath and righteous condemnation came, and then there was no escape. The words of Jehu (chap. x. 10) are always true: "Know now that there shall fall unto the earth nothing of the Word of the Lord." In chap. viii. we are told the Lord called for a *Samue*, and another incident given regarding the Shunammite. Then Elisha went to Damascus and prophesied the succession of Hazael, according to Elijah's commission at Horeb (1 Kings xix. 15), and thus brought it about—another instrument for the punishment of Israel.

Another war at Ramoth-Gilead—where Ahab was killed himself is the occasion of the destruction of his family. Joram, King of Israel, was wounded and returned to Jezreel, where he was visited by Ahaziah, King of Judah. Jehu was commander in chief of the forces at Ramoth-Gilead. Thither Elisha sent one of the sons of the prophets to anoint him king. He immediately rode with a company to Jezreel, and began a bloody career—the scourge of God—executing the promised judgments upon the house of Ahab and all the worshippers of Baal.

EXPLANATORY.

I. House of Ahab Destroyed.—When Jehu was recognized by his furious driving, the King of Israel went to meet him and was met by an indictment against himself and Jezebel his mother. The king turned to flee, but was overtaken by an arrow that pierced his body and killed him.

Ahaziah, King of Judah, tried to escape but was also slain, and the body carried home and buried in Jerusalem. Jehu then tested the feeling of the rulers of Samaria by asking them to appoint a new king from amongst the sons of Ahab. They, in fear, declined, and in answer to a second message, proved themselves by sending to Jezreel the heads of seventy of Ahab's sons and grandsons in baskets. Jehu pretended that this was not at his command, but by the guidance of a higher decree, and thus the people, overawed, slew all the friends of the house of Ahab in Jezreel.

He then went to Samaria and met forty-two of the nephews of Ahaziah, and slew them. Thus, in both kingdoms, the family of Ahab is destroyed according to the Word of the Lord.

II. Jehu and Jehonadab.—Jehonadab was the tribe-father of the Rechabites. Rechab, from whom they derived their names, was of the Kenites, to whom Hobab, the father-in-law of Moses, belonged. They were probably descended from Hobab, since that family had gone to Canaan with the Israelites.

They were interesting on account of their habits. Rechab had laid down the rule that they were for all time to lead a simple nomad life—dwelling in tents, engaging in no agricultural pursuits, and abstaining from wine. They so consistently carried out their rules that Jeremiah held them up to Israel as an example, and they, to be rewarded, were blessed by escaping the Chaldean Judgment.

This man was then known in Samaria and highly respected for his sanctity, and when Jehu met him he exchanged expressions of friendship with him. No doubt Jehu did respect him; but, besides, he wanted to ride into Samaria associated with him in order to give an air of piety to his work.

It is probable that the good man was grieved over the great declension of Israel and regarded Jehu as a messenger from God to restore the true worship. So he rode with him in the chariot into Samaria.

III. Baal Worshippers Destroyed.—When he came to Samaria he proclaimed a great sacrifice to Baal. He pretended that he was going to worship Baal more devotedly than even Ahab, and summoned the worshippers of Baal to assemble for that purpose. They came from all parts, no doubt greatly rejoicing that the new king was their friend. It may be that some went into that assembly just because they wished to win favour with Jehu, although having no faith in Baal. If so they got the reward of their hypocrisy, as every one will who makes his religion simply a cat's-paw to further his ambitious designs.

Temple full.—There was a great number present, so that the temple was full—that probably meaning the courts as well as the main building. The Temple of Baal was built somewhat similar to the temple at Jerusalem, and would hold a great many.

The prophets, priests and worshippers were present. We learn from that fact that the prophets and priests were two different classes—mercenary men, thus deluding the people and making a living. Few, if any, would dare stay away because he threatened death to any who did.

Vestments.—These were vestments for the worshippers—kept at the temple and only used whilst worshipping. All the worshippers were furnished at this time. He gave special attention to see that none were there but the Baal worshippers. They of course would think that he was eager to protect Baal from insult by the exclusion of every unbeliever.

When judgments fall upon the wicked, "the Lord knoweth them that are His," and "no man shall pluck them out of the Father's hand."

Guard.—He placed eighty men at the different entrances with instructions to let none escape on the penalty of death. That was the law in olden times. The Roman soldier who allowed a prisoner to escape did so at the expense of his own life.

Sacrifice.—Jehu and Jehonadab then went in and offered a burnt offering, and at the end of it gave instructions to the guard to go in and slay them, and let none come forth. They did so, casting aside the slain, and, passing into the main building (called the "city of the house"), smote all with the edge of the sword.

Ruins.—They then destroyed the temple. They took the wooden idols and burned them with fire, and the stone pillar was broken, and the temple itself defaced and converted into a privy, so as to heap upon it the greatest insult that was possible.

IV. Jehu's Zeal.—This is the most difficult point in the lesson. What value is to be placed on conduct that is so manifestly defective, and yet is commended and rewarded by God? Ver 30. Because he executed the Lord's will upon the house of Ahab, he is told that his children to the fourth generation shall sit on the throne of Israel, which came to pass.

Zeal is apt to be composed of elements that are not what they seem. Perhaps there is no part of our nature that, when analyzed by the unerring Searcher of Hearts, will be so disappointing. In Jehu there was probably right:

(1) A hatred for Baal worship. Although he was not a devout worshipper of Jehovah, still he may have seen the great superiority of the purity of the one to the impurity of the other.

(2) He knew the divine will regarding Ahab. In chap. ix. 25, we find that he and Bidkar were present when Elijah announced to Ahab his doom. Jehu now carries out that will to the letter, and by his knowledge is encouraged in so doing.

(3) It served the best interests of his country. But there were manifestly present wrong elements:

(1) **Selfishness.**—He was aiming at his own glory in purging the kingdom of every possible rival. When he ascended the throne and was secure, he was not so severe with the Lord's enemies. He still continued the worship of the golden calves.

(2) **Untruthfulness.**—He was ever ready to utter falsehood in accomplishing his object.

(3) **Energy.**—His great energy was no doubt in a great degree simply physical, and not devotion to the Lord. He was a great soldier—known as a man of such intensity that he is recognized in the distance by his furious driving.

Let us examine ourselves lest we be building hopes for the future on disappointing qualities of life.

PRACTICAL SUGGESTIONS.

1. God does not pay up on Saturday night—but He will pay.
2. God is no respecter of persons. The sinner, whoever he be, will get his deserts.
3. God can find a suitable instrument whenever He requires it.
4. The divine approval is stamped upon total abstinence in the case of the Rechabites.
5. Let your zeal be purified—be the constraint of love.

SIR WILLIAM FOX, ex-prime minister of New Zealand, who is about to return to his home, and who last week visited Toronto, advises the Temperance party in Britain to nail their colours to the mast and go in for nothing but the direct popular veto.

REPORTS from the United States colleges that have opened their fall terms indicate that the freshmen are above the average in physical strength. That is the opinion, at least, of the professor of athletics at Harvard, and he looks for an exceptional year in sports.

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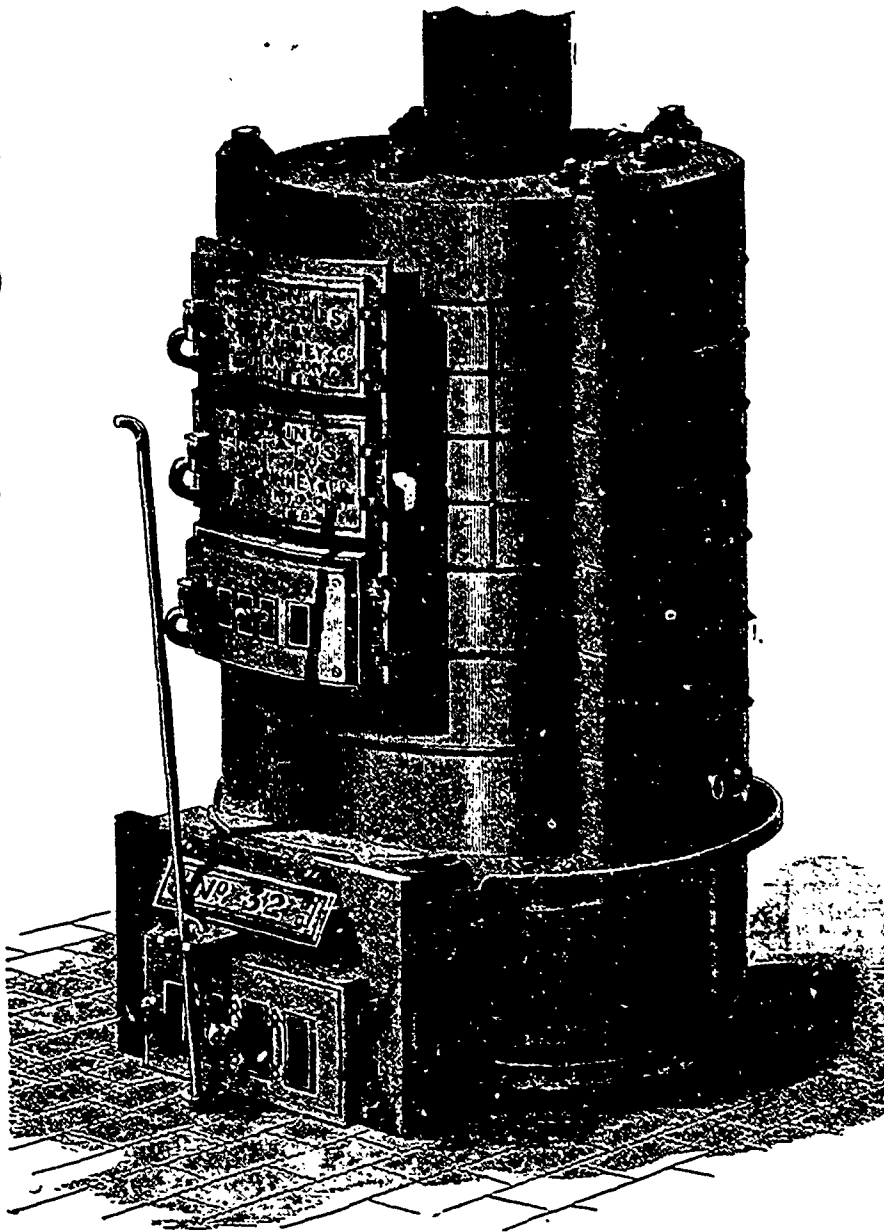
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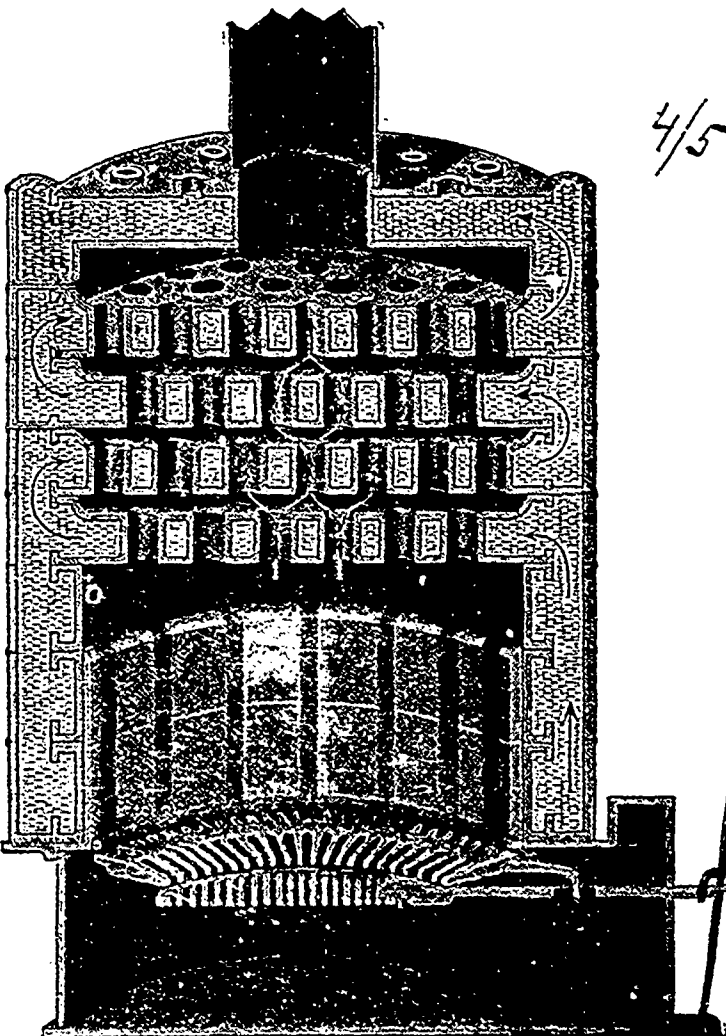
We call attention particularly to the construction of FIRE POT. It will be noticed by an examination of the engravings that between the fire and the iron containing the water there is a lining of brick, by the use of which we obtain a perfectly bright fire on the outer edge as well as in the centre, which is the great defect in all other Boilers.

HEATING SURFACE.

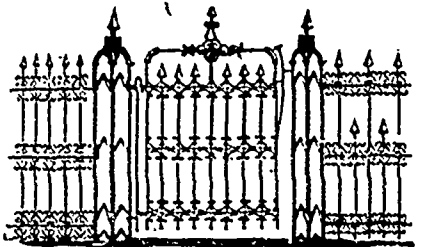
On examining the engravings it will be observed that the products of combustion, gases, heat, etc., after leaving the fire pot section are carried through a number of tubes into an expansion chamber, where, striking the bottom of the next section above, they spread to find their exit through another series of tubes to another expansion chamber, where they are spread as before, thus striking successively the bottom surfaces of five sections before reaching the final exit at the pipe leading to the chimney flue.

It will be at once conceded that heat applied in this way is much more effective than though applied to the side surface of cast or wrought iron pipe, a familiar illustration of this will be afforded by suggesting the relative value of fire applied to the bottom of a tea-kettle or to its side.

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BREAKFAST BEVERAGE
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**An Old Soldier's
EXPERIENCE.**

Calvert, Texas,
May 3, 1882.

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as a cough remedy.
"While with Churchill's army, just before
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vere cold, which terminated in a dangerous
cough. I found no relief till on our march
we came to a country store, where, on asking
for some remedy, I was urged to try AYER'S
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est children take it readily.

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Miscellaneous.

SMALL-POX in Canada somewhat lessens the number of bank defalcations in the United States.

EASIEST way to mark table linen—leave a baby and some black currant jam alone at the table for three minutes.

THE pin seems to be the lode-star of woman's existence. It's hair-pin, rolling-pin, or pin-money that she's reaching out for continually.

THE uses to which Murray & Lanman's Florida Water is put may, without exaggeration, be said to be universal. In refined and cultivated society it is recognized as the most refreshing and agreeable of perfumes for the handkerchief, the toilet, and the bath.

BESIDES other labours, the women of Fiji have to do all the fishing. The male Fijians evidently don't wish to acquire a reputation for wild and thrilling exaggeration.

CUSTOMER (entering unexpectedly): "So, sir, I've caught you putting water in the milk." Milkman: "Yes—er—no; that is, sir, I'm only washing it. You don't s'pose I'm going to serve my customers with dirty milk, do you?"

RAGMAN: "Madame, shust twenty-four pounds." Biddy: "Ye old scoundrel, it weighs over forty, for oi weighed it myself." Ragman: "B'lieve me, madam, I wouldn't sheat a child. But my scales will only vay twenty-four pounds."

"O, GEORGE, how superlatively still, clear, and beautiful is the night!" she whispered, leaning her finely-veined temple against his coat collar. "How soothing, how restful!" "Yes," he replied, toying with her chestnut aureole hair, "what a night to shoot cats!"

A SAD CASE.—The poor victim of Chronic Dyspepsia apparently suffers all the ills of life, living in continual tortures, agitate the Liver and the Bowels and tone the stomach with Burdock Blood Bitters and the dyspeptic's trouble is soon gone.

BUTCHER (to inexperienced young housekeeper): "Now, how would a joint please ye to-day, mum?" Young housekeeper (re-lieved): "That would do nicely." Butcher: "And what kind will it be, mum?" Young Housekeeper: "Oh! the second joint. My husband is very fond of that."

"I WAS never exactly buried alive," said an old clerk, recounting his experience; "but I once worked a week in a store that did not advertise. When I came out my head was almost as white as you now see it. Solitary confinement did it."

"Is the lady of the house in?" he asked, as he stood on the steps of a residence in Cass Avenue the other morning. "Which lady of de house?" asked the girl who answered the ring. "Why, are there two?" "Sartin, sah. If you want de white lady, she am out. If you has bizness wid de cull'd lady, purceed to develop."

A SPEEDY CURE.—As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

"HELLO, Bub! Is this a good place to hunt for reed birds?" "Y-e-s." "Seen any 'round here?" "No; Pop's been beatin' the marshes for over a week." "Did he get any?" "No, he didn't get none. That's why it's a good place to hunt 'em; but as to finding 'em, it's the meanest place in Jersey."

SYMPATHIZING FRIEND: "Is it true, my dear Mrs. Brown, that your husband committed suicide?" Mrs. Brown (recently bereaved): "I am afraid it is." Sympathizing Friend: "What in the world could have induced him to commit such a rash and desperate act?" Mrs. Brown: "I haven't the faintest idea. I never knew John to do such a thing before?"

HEARING a noise at night, Jones descends with a lighted candle, and discovers a burglar escaping with a full sack. "Hello!" he cries. "Come back, you!" "Eh, what?" returns the burglar. "Ah, yes—the silver candlestick! Permit me." He takes it from the hand of the astonished Jones, and puts it into his bag. "Ten thousand thanks. Have I forgotten anything else?"

GRANDMA: "Clara, do you think your mother would approve of your sitting up so late?" Clara: "Why, grandma, it was only half-past ten when Frank left last evening." Grandm: "Clara, your grandma happened to be awake just as Frank was leaving, and didn't she hear him say: 'Now, Clara, just one, and didn't the clock strike immediately?"

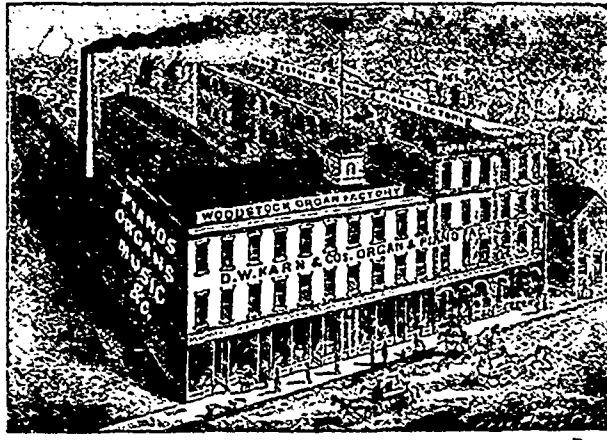
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PEARLINE.—With this article the washing can be done with ease, economy, and with despatch, and as it is thoroughly disinfectant, it will be seen that whenever used the result is pure and healthful. As there are imitations of this in the market, be sure and get the genuine, manufactured only by JAMES PYLE, New York.

I thought I knew I knew it all, But now, I must confess, The more I know I know I know, I know I know the less.

A Cure for Drunkenness. Opium, morphine and kindred habits. Recipe and valuable treatise sent free. The medicine can be given in a cup of tea or coffee and without the knowledge of the person taking it if so desired. Send 10¢ stamps for full particulars and testimonials. Address M. V. LEBON, agency 47 Wellington Street East, Toronto, Canada.

A PROMINENT member of a church not a thousand miles from this city was talking with his pastor the other day, about an excellent but somewhat aggressive lady of the parish. After descanting at length of her virtues, he concluded by saying: "In fact, she may be called the salt of the earth." "Yes," responded the clergyman quickly, "and the pepper too."

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

MEETINGS OF PRESBYTERY.

- ROCK LAKE.—At Norden, on Wednesday, October 21st, at one o'clock, p.m.
LANARK AND RENF.—In Zion Church, Carleton Place, on 24th November
WHITBY.—At Pickering, on Tuesday, Oct. 20, at half-past ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on October 20, at eleven a.m.
LINDSAY.—At Lindsay, on Tuesday, November 24, at eleven a.m.
TORONTO.—In the usual place, on October 6, at ten a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, the 6th of October, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, Oct. 7th, at three p.m.
HURON.—In Exeter, on Tuesday, November 10th, at half-past ten a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half past seven p.m.
QUEBEC.—In Morris College, on Tuesday, Nov. 3rd, at ten a.m.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half past ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.
PARIS.—In River Street Church, Paris, on October 20th, at eleven a.m. In Zion Church, Brautford, on December 16th, at eleven a.m.
MAITLAND.—At Wingham, on December 15th, at half-past one p.m.

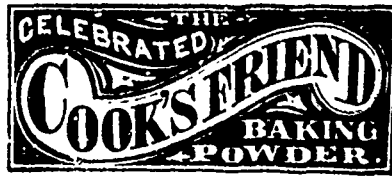
BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH. At the manse, Ashburn, on Sabbath morning, 20th ult., the wife of the Rev. A. M. McClelland, B.A., of a daughter.
MARRIED. On Wednesday, September 30th, at the residence of the bride's mother, Grenville street, Toronto, by the Rev. Septimus Jones, Mr. T. R. Clougher, Business Manager of The Week, to Clara, eldest daughter of the late Mr. John Adams, formerly of Winnipeg.
At 39 Balmut street, Toronto, on the 24th September, by the Rev. J. C. Smith, B.D., of Guelph, and the father of the bride, Walter G. Stuart MacDonald, M.D., of New York city, to Frances, eldest daughter of the Rev. James Sieveright.

KNOX COLLEGE.

OPENING OF SESSION.

The opening lecture will be delivered by Rev. Dr. Gregg in the College Hall on Wednesday 7th October at 3 p.m. Friends of the College are invited. The Board of Management will meet on the same day at 1:30 p.m.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

ALL CONGREGATIONS WITHIN THE Synod of Hamilton and London, who wish to have classes for the winter amidst the improvement of Congregational Psalmody, should communicate with the undersigned, as arrangements for the winter months are now being made. F. B. STEWART, Gen. Synod's Psalmody Com. Fletcher P.O., Ont.

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AUCTION SALE OF TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS.

(WOODS AND FORESTS BRANCH.) TORONTO, 10th August, 1885. NOTICE is hereby given that certain territories on the North Shore of Lake Huron will be offered for sale by Public Auction, as timber berths, at the Department of Crown Lands, Toronto, on Thursday the Twenty second day of October next, at one o'clock p.m. T. B. PARDEE, Commissioner.

NOTE.—Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally, or by letter, to the Department of Crown Lands, where also maps of the territory can be obtained. No unauthorized advertisement of the above will be paid for. IF YOUR CHILD IS SUFFERING OR HURL TO ADMINISTER MEDICINE TO, DR. LOW'S PLEASANT WORM SYRUP WILL BE APPRECIATED.

CONTRACT FOR SUPPLY OF MAIL BAGS.

Sealed Tenders addressed to the Postmaster-General (For Post Office Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until twelve o'clock, noon, on MONDAY, the 23rd NOVEMBER, 1885, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion. Samples of the Bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P.E.I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man. Victoria, B.C., or at the Post Office Department at Ottawa. The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa. The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster-General. Each tender to state the price asked per bag in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that, in the event of the tender being accepted, the contract shall be duly executed by the party tendering for the price demanded. Undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract. Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa. The lowest and any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 1st October, 1885.

THE IMPROVED Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise. Pat. Aug. 2, 1884. C. W. DENNIS, Toronto. SATISFACTION GUARANTEED OR MONEY REFUNDED.

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