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TORONTO ENGRAVING CO.

Vol. 16.—No. 48.  
Whole No. 824.

Toronto, Wednesday, November 23rd, 1887.

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CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.  
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**DR. LOW'S MAGIC SULPHUR SOAP**—Healing, soothing and cleansing for all eruptive diseases of the skin. Delightful for toilet use.

### Scientific and Useful.

#### COTTAGE PIE.

Mince finely the beef or mutton left from dinner, add a suspicion of minced onion, a sprinkle of Cayenne pepper and salt. A little Harvey sauce improves it. Put it in a baking dish, and cover the top with freshly boiled and mashed potatoes, beaten up light with plenty of cream. Brown slightly.

I have sold WISTAR'S BALSAM OF WILD CHERRY many years, have received great benefit from its use, and can recommend it to all who suffer from coughs, colds or any pulmonary complaint. CHARLES A. LE-ROY, Putnam, Conn.

#### TO COOK CORNED BEEF.

Soak in water over night, and put on to cook in plenty of cold water. When it comes to a boil, set the pot on the back of the stove, and keep it scalding hot, or at most a gentle simmer, until the bones will slip out. Then dish it up with vegetables. If a heavy weight is placed on the meat before it gets cold, it will improve the taste and the appearance.

THE PERFUME we consider to be at once the most delicate and most enduring—"Lotus of the Nile."

#### OYSTER TOAST.

A very good tea or supper dish is made as follows: Prepare a platter of buttered toast. Drop oysters on a hot spider, turn them quickly three or four times, or until they begin to curl, then lay them on the toast. Have some of the oyster liquor hot and properly seasoned, and dip enough on each slice of toast to moisten it. Serve at once on hot plates.

#### Do It.

Reader, send your address to us and learn how to make a considerable sum of money pleasantly and honourably. Industrious people of both sexes, young or old, make \$5 a day and upward: and at the same time live at home with their families. Many are making several hundred dollars per month. The work is not hard to do, and no special ability is required. Grand success awaits every worker. Capital not needed; we start you free. Every person who reads this who wishes rapidly to make a large sum of money should write at once; a sure thing. Address Stinson & Co., Portland, Maine.

#### FRIED FRESH FISH.

If the fish are small, after carefully cleaning, wipe them dry and dip in beaten eggs, and then in flour or Indian meal) drop them into very hot fat and fry like doughnuts. They are better cooked thus than when fried in a pan, and in this way there is no liability to their sticking fast or scorching. Large fish can be fried in the same way, but they should be cut before cooking into pieces convenient for serving.

I FOUND IT A SURE CURE.—I have been troubled with catarrhal deafness for seven or eight years with a roaring noise in my head. I bought medicine in thirteen states, but nothing helped me till I procured a bottle of Ely's Cream Balm. In four days I could hear as well as ever. I am cured of the catarrh as well. I consider Ely's Cream Balm the best medicine ever made.—GARRETT WIDRICK, Hastings, N. Y.

I HAVE USED Ely's Cream Balm for dry Catarrh (to which every Eastern person is subject who comes to live in a high altitude). It has proved a cure in my case.—B. F. M. WEEKS, Denver, Col.

#### CORN CAKE.

While the corn meal is new, make some cakes thus: Mix a pint of meal (white meal is best) with a pint of milk. If the milk is sour, use about a quarter of a teaspoonful of soda to sweeten it. Add a tablespoonful of melted lard, one of brown sugar, one of baking powder, a teaspoonful of salt and two eggs. Bake in hot, well-greased patty or gem pans in a hot oven, and eat while hot with plenty of butter.

#### SAVE YOUR DOCTOR'S BILL.

When Dr. WISTAR'S BALSAM OF WILD CHERRY will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

#### APPLE CUSTARD.

Make a syrup of a pound of white sugar to a pint of water; let this boil, removing any scum that may arise. Drop into it a dozen or more tart apples pared, cored and quartered; flavour with the juice of a fresh lemon. Let it cook until the apple is very soft, and the syrup thick and jelly-like, then put it away to cool in a mould or a bowl. When it is cold and firm turn it into a dish, and pour over it a soft custard. This makes a palatable dessert dish.

#### Horsford's Acid Phosphate.

The Best Restorer.  
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Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gone-ness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, **Dr. Pierce's Golden Medical Discovery** will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and, sooner or later, induce a fatal termination.

**Dr. Pierce's Golden Medical Discovery** acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

**Dr. Pierce's Golden Medical Discovery CURES ALL HUMORS,** from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-Joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large Treatise, with colored plates, on Skin Diseases, or the same amount for a Treatise on Scrofulous Affections.

**"FOR THE BLOOD IS THE LIFE."** Thoroughly cleanse it by using **Dr. Pierce's Golden Medical Discovery**, and good digestion, a fair skin, buoyant spirits, vital strength and bodily health will be established.

## CONSUMPTION,

which is **Scrofula of the Lungs**, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvellous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00.

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# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, NOVEMBER 23rd, 1887.

No. 48.

## Notes of the Week.

It has been decided that the meetings of the Pan-  
Presbyterian Council will be held at Exeter Hall,  
London. Rev. Dr. Donald Macleod, of Belgravia,  
and Rev. R. M. Thornton, of Camden Road, have been  
appointed general secretaries. Sub-committees have  
been appointed to assist in making the preliminary  
arrangements and a guarantee fund will be raised.

THE Presbyterian congregation of St John's, Ken-  
sington, are taking thought for the many Scottish  
servants who are to be found in that aristocratic dis-  
trict of the metropolis. A registry has been opened,  
and the good offices of Mrs. MacLaren in this matter  
have been acknowledged by the servants whom she  
has befriended by their presenting to her a work-table  
and silver card basket. The Church management  
are desirous of opening a home where servants might  
live when out of situations, and where classes might  
be held, but the plan is in abeyance for want of funds.

THE Third Inter-Seminary Missionary Alliance  
held successful meetings at Kingston. All the Cana-  
dian colleges were well represented. At the fare-  
well meeting of the Alliance the announcement was  
made that Toronto University would send a mission-  
ary to Japan, the Congregational College, six students  
to foreign work, McMaster Hall, three students;  
Wesley College, Montreal, one for India, Africa  
and a third to British Columbia, Queen's and Knox  
Colleges, one to China; Wycliffe College, one, Mc  
Gill College, three from the arts department and  
three from the medical department, and Victoria  
College, one or two to Japan.

THE action of the Kingston Board of Trustees in  
closing the schools to Roman Catholic children has  
raised the ire of Bishop Cleary. He has not confined  
himself to calm and reasonable discussion. He has  
given vent to very vituperative language, and has  
made a most ungenerous and unfounded attack upon  
the public schools of Ontario. Those at all  
acquainted with the character of the public schools  
throughout the Province know that in point of behav-  
iour school teachers and pupils will stand favour-  
able comparison not only with those of the separate  
schools in Canada, but with the teachers and schol-  
ars of this or any other continent.

MISSIONS to the poor have been frequent enough,  
though by no means overdone, but Gospel missions to  
the rich are no less needful, and a new departure in this  
direction has just been inaugurated in London.  
There is a movement to carry on missions in the east  
and in the west end of the great city simultaneously.  
Earnest and zealous Methodists are taking a leading  
part in the work, notably the Rev. Hugh Price Hughes  
and Mark Guy Pearse, who recently preached and  
lectured in Canada. The opening sermon was  
preached by Mr. Spurgeon, and Newman Hall took  
part in the services. Though the movement is under  
Methodist auspices, it is not designed that it should  
be sectarian. The effort is to bring all classes under  
the power of a practical, living Christianity.

THE town of Orangeville needs looking after. So  
reckless have been some of the enemies of the Scott  
Act that the hitherto reputable town has been utterly  
disgraced. It is time that the dynamiters were made  
an example of. Another outrage was reported last  
week. Mr. Thomas Anderson, who was appointed  
inspector under the Canada Temperance Act, is the  
latest victim of the lawless gang who have been en-  
deavouring to terrorize Orangeville. Dynamite was  
applied to his house and the building was shattered.  
He had fortunately gone out of doors before the ex-  
plosion took place. No one was seriously hurt, but  
it is time that such defiant and brutal deeds were  
effectually checked. Such dastardly proceedings are  
most effective temperance lectures, but they cannot be  
commended on that account.

THE membership of the Glasgow Y.M.C.A., which  
held its annual meeting lately, now numbers 9,107.  
There are 235 fellowship meetings, with an attendance  
of 4,953; 214 young men are studying for the minis-  
try, over 1,200 attend the reading room and sections  
daily; 2,385 readers are connected with the libraries;  
in educational classes 2,338 quarterly enrolments  
have been made. Letters of introduction have been  
given to 236 young men leaving for foreign countries,  
while reception tea meetings have been held for  
strangers coming to reside in Glasgow. Light evan-  
gelistic meetings are conducted in different parts of  
the city, and over 400,000 tracts have been distributed  
during the year. These figures represent only a por-  
tion of the work of this association, which is not only  
the oldest, but also the greatest in the world. The  
income last year amounted to \$15,765.

THE *Acton Free Press* remarks that the *George-  
town Herald*, in discussing the objection raised  
against the Scott Act, the cost of enforcement, argues  
that although there may have been slight advances in  
the demands upon the tax-payers, yet, taking the ex-  
perience of the township of Esqueping, there has  
been a marked gain in other ways. It states that  
the amount paid for the relief of the poor in that  
township, the year before the Scott Act came in  
force, was \$435.45; while last year only two people  
received financial assistance, and that only to the  
amount of \$72. The same thing is found in Acton.  
The last year of license law in Acton \$97.25 was ex-  
pended for poor relief by the municipal council;  
while last year only \$25.80 was expended, \$15 of  
this being for a railway ticket to assist an old man  
nearly a hundred years of age to get to friends in  
Michigan, and the whole of the balance was expended  
in feeding tramps. Not one cent was spent in Acton  
last year for local charity.

THE Rev. T. D. Malan, of Geneva, writes to the  
*Christian Leader*. The Geneva Italian Mission,  
founded in 1882, has already yielded good results from  
among the many thousands of Roman Catholics who  
flock into that town from all parts of Italy and Italian  
Switzerland. The mission was constituted into a  
Church in 1884, and was granted the use of a chapel  
by the Geneva Presbytery in recognition of useful-  
ness, and as a token of brotherliness, and much good  
has thus far been attained, notwithstanding manifold  
difficulties. Owing to the fluctuating state of part  
of the Italian-speaking population in Calvin's city, from  
500 to 600 new hearers are every year brought into  
contact with the Gospel from the Roman Catholic  
Church. Thus far 214 of them have been received  
as members of the Church, after due instruction and  
examination, of whom about seventy are still in  
Geneva. An important branch of the work is the  
Italian Young Men's Christian Association, or *Circolo  
Diodati*, so called in honour of the translator of the  
Italian Bible, Giovanni Diodati, who belonged to the  
Geneva Italian Church of the Reformation.

IN a recent speech Lord Randolph Churchill said:  
I frankly say that I am in favour of legislation in the  
direction of temperance. There can be no doubt  
whatever that an enormous amount of the crime in  
the United Kingdom springs from the sale of liquor.  
I was talking the other day to a magistrate of a police  
court in a very crowded and poor part of London,  
and he told me that at least three-fourths of all the  
crime that came before him arose from the sale of  
drink, and what I may call a vital recourse to the  
public house. So we have to maintain a large criminal  
population in our prisons, and we have to main-  
tain them while the community has not the benefit  
of their labour. Let the capital now spent in drink flow  
to other industries. All trades would be benefited,  
more food would be purchased, more clothing, more  
furniture, the children would be educated; and so in  
every way in which the money could be diverted from  
the liquor trade, so would the other trades be ben-  
efited. I hope I shall not get into hot water with my  
Tory friends for these views. I believe they are not

unwise opinions. I believe they are practical and  
safe opinions.

THE *Christian Leader* says: The strong statement  
made by Rev. Lewen B. Weldon, M.A., with refer-  
ence to the alleged whiskey drinking at the Highland  
festival recently held at Balmoral, has elicited a con-  
tradiction from Sir Henry Ponsonby, who says that  
he was present while the Queen was on the ground,  
and did not see a single drunken person. Bishop  
Douglas, of Aberdeen, affirms that Canon Weldon's  
statement is "a very gross misrepresentation"; the  
hotel keeper who supplied the refreshments declares  
that it is "one of the most monstrous falsehoods he  
had ever read in his life"; and the Braemar High-  
land Society, under whose auspices the gathering  
was held, has issued an absolute denial of the "in-  
sulting and demonstrably false and calumniating  
tissue of misstatements." Rev. Alexander William-  
son, of Edinburgh, who was present at the games,  
states that he never saw fewer drunken people in  
any promiscuous gathering of the size; and Rev.  
John Wemyss, of Edinburgh, also testifies that he  
witnessed no unseemly behaviour whatever on the  
grounds. Canon Weldon still adheres, however, to  
his statement, and declares that round the refresh-  
ment tent he saw "men evidently wild with drink,  
shouting, struggling, battering each other, and rolling  
on the ground."

THE twenty-third anniversary of the Toronto Y.M.  
C.A. was celebrated in the new hall last week. There  
was a large gathering, presided over by Sir Alexander  
Campbell, who gave an admirable introductory ad-  
dress. Mr. McCulloch, the general secretary, spoke  
of the growth and extent of the Young Men's Chris-  
tian Association throughout the world. It was one  
of the great movements of the nineteenth century  
and was the embodiment of practical Christianity.  
He then sketched the work of the association, stat-  
ing that they had five series of Bible classes, a meet-  
ing of young men on Saturday evening with an aver-  
age attendance of seventy seven, and another on Sun-  
day nights with an average of ninety-four. They  
have obtained situations for sixty seven young men  
during the year, and provided Christian surroundings  
for many strangers who came friendless and help-  
less to this city. During the past month 150 new  
members had joined the association. He gave  
particulars of the general social, educational, physical  
recreative and other privileges of members. Draw-  
ing, shorthand and other classes were being organized  
as well as medical lectures, receptions, parlour lec-  
tures, etc. Excellent addresses were also delivered  
by Mr. S. Caldecott, president of the association,  
President Wilson, of Toronto University, and Rev. D.  
J. Macdonnell.

IT is a common impression, remarks the *Pittsburgh  
United Presbyterian*, that wickedness is making great  
gain in this country, as compared with the Church;  
in other words, that the growth of the former is much  
greater than that of the latter. It is, perhaps, natural  
that it should be so, for the evil, in its many forms, is  
noisy as well as energetic, and adopts many ways of  
making itself known and advertising itself that the  
Church and religion cannot employ. But the truth is  
that the Church has, in many ways, been making re-  
markable increase, and it is now doing its work with  
more encouragement than ever before. The Church,  
in its membership, has grown three times as rapidly  
as the population, and this, especially during the last  
twenty years, has been so great as to excite general  
astonishment. In liberality, in largeness of view, in  
broad thoughtfulness of its responsibility and the  
world's need and in other important ways, it has also  
been making very encouraging progress. There are  
things about it that are not so happy. In places it  
has lost its hold. Church attendance is not strictly  
observed as it once was. There is less general re-  
gard for the Sabbath. But the loss in these matters  
is not hopeless, not permanent, when a time of dan-  
ger comes, or a time of real awakening, these evils  
will be corrected, and the life of the people will be  
filled with its necessary power.

## Our Contributors.

HE IS A HADGITATOR, MA'AM.

BY KNOXIAN.

Some years ago an English family moved into a quiet corner in Ontario, and settled down. A neighbour woman asked the wife of the newcomer what occupation her husband followed. The reply was,

"HE IS A HADGITATOR, MA'AM."

The man had been a Chartist lecturer or something of that kind in England, and his wife thought he could carry on the agitating business in Canada. It is to be hoped that he found the business dull. What Canada needs is workers, not agitators. There may be room and business for professional agitators in some European countries where the rights of men are imperfectly understood, and hoary abuses keep poor men down, but in Canada and the United States where there is room and work and bread and fair-play for every honest man the professional agitator is not much needed. Generally he is a nuisance, an unmitigated, unalloyed, unrelieved nuisance. A citizen who clears a farm, or puts up a block of buildings, or erects himself a good house, is worth more to this country than a score of professional agitators. The boy who drives a canal horse does more for Canada than a dozen professional agitators. The farmer who raises a good calf does more for his township than all the noisy agitators in the municipality.

Of the seven men that the law punished the other day in Chicago only two earned their living by honest work. The sentences of these two were commuted, and it is quite possible that the Governor in considering their cases gave a great deal of weight to the fact that though they were agitators they were not professionals. The other five were professionals. They lived by agitating. Their business was to stir up strife in the community. The American people wisely concluded that they have no opening for that kind of business in their country. The ballots can give them all the excitement they want without the bomb. Why should there be professional agitators in that country? There is room for all, work for all, bread for all, liberty for all—liberty that comes dangerously near license at times; the people make their own laws and even elect the judges that administer them. Every man says pretty much what he likes, and writes pretty much what he pleases. What under the sun are professional agitators needed for? Every citizen can agitate on his own account if he feels like it. What is true of the United States is true of Canada. We need no professional agitators in this happy country, and when one appears he ought to be promptly sat upon. Canada needs men that can build up, not men who can do nothing but tear down. The fact is, we haven't very much to tear down yet. There are a good many things in Germany and Russia that should be pulled down. Turkey and one or two other countries should be turned outside in and thoroughly disinfected. There is ample room for the Hadgitator over there to put in his work. But in this bright, clean little Canada of ours there is nothing that even a decent Radical can think of pulling down except perhaps the Senate and Upper Canada College. What this country needs is men of constructive ability—men who can build up, men who can plan and carry out their plans, men who can devise and carry out measures for the development of our resources.

Other things being nearly equal, a community prospers in exact proportion to the number of men of this character that dwell in it.

You go into one town, and find energy, push, thrift, prosperity and rapid progress in everything.

You visit another and find everything dead as Julius Cæsar. Look around and you see nothing but dilapidated buildings; look down and you find that the real estate is gathering on your boots and trousers.

The difference between these two towns is mainly owing to the fact that in one there is a body of energetic man—men of constructive ability, who plan and push, while the other is blessed with a lot of brainless idlers who sit in the bars and corner groceries and gabble about taxes and manufactures and politics and kindred subjects. They are Hadgitators in a small way.

What is true of the State in this regard is equally

true of the Church. What the Presbyterian Church needs is men of constructive ability, men who can build up, men who can form good plans and work them. Mere Hadgitators are no use.

Who is this clerical stranger who has just arrived, who talks so loudly about revolutionizing the colleges, changing the mission committees, remodelling the General Assembly and overturning things generally? He is a clerical Hadgitator, sir. He is a small man from some big place where he was not much known and he is bound to make himself known now. So he goes into the "Hadgitating" business the moment he arrives. Professional Hadgitators hate a quiet time. Their business thrives on the worst passions of human nature. The Chicago anarchists took advantage of the strife between capital and labour, and thought to take possession of Chicago when men's bad blood was stirred. They didn't succeed to any great extent.

For centuries the feeling between Protestant and Catholic has been none of the best in many countries. The worst of Hadgitators, the vilest of demagogues, have all along been trying to make capital of some kind out of that bad feeling. They have traded in it as deliberately and systematically as a merchant trades in his store. When an empty-headed, conceited, notoriety-craving creature cannot keep his name before the public in any decent way he usually falls back on the differences between Popery and Protestantism, and booms himself in that way. Hadgitators who wish to be known as local heroes adopt the same plan. Hearing that Luther and Knox made their names immortal by contending against Popery, they seek immortality by burning the Ross Selections, or cutting the tail off their Catholic neighbour's horse.

### THE INHERITANCE OF THE SAINTS.

MR. EDITOR,—While there is nothing new under the sun, yet it is somewhat noteworthy that all but under the shadow of Knox College, though not of its alumni, one of our ministers should have doubted, if not denied, that there was a hell for the sinner, and that another both holds fast and forth that there is no heaven for the saint. Some of the latter's public utterances published alike from platform and press, and quoted in my former letter, are, "Our inheritance is never said to be heaven but earth. It is now fallen into Satan's hand, and Christ comes to repurchase it for Himself and His brethren; having by His death redeemed it, He now proposes to give it to His younger brethren, joint heirs with Him. The common notion that death introduces the believer to his inheritance is totally false. On the contrary, it is only after the resurrection that the Church of the redeemed, the new Jerusalem, comes down out of heaven to take possession of earth for ever. The second coming of Christ implies the glorification of the earth. After death is paradise, then the resurrection, then the second coming of our Lord, who reigns over His redeemed on this earth, which forever will be enjoyed by man as his inheritance." These and other kindred notions are quoted more fully in my former letter.

Now, in a recent issue, "Another Presbyterian," with a kindly but uncalled-for sympathy for me, has endeavoured to show by sundry citations that such dogmas are not inconsistent with "the formulated system of Presbyterian doctrine," but after all I fail to find that he has succeeded in doing so. The first citation is from Dr. Hodge, jun., who simply says: "It appears not improbable," etc. Again: "It may be," etc. Of this same Dr. Hodge I read the other day that in 1884, during his visit to the Presbyterian Council in Belfast, he preached in Glasgow on the text, "In My Father's house are many mansions," and it is said that those who heard the sermon will never forget it. I wonder if he there proclaimed that these mansions were of "the earth, earthy." Further, I read that heaven was one of his favourite topics, and as if foreshadowing his approaching death, his last words, in a closing lecture delivered in Philadelphia, were these: "We part as pilgrims part upon the road. Let us take our way heavenward, for if we do we shall soon, some of us very soon, be at home with the Lord." These solemn and significant words imply neither a "probable" nor a "maybe" in regard to the matter. The next citation is from Dr. Hodge, sen., and it is this: "This earth, according to the common opinion, is to be the final seat of Christ's

kingdom, the kingdom prepared before the foundation of the world," but I nowhere gather from the citation that such was his opinion. The last and most lengthy citation is from Dr. Chalmers, but in the whole of it I fail to find that he held that earth is to be the final and forever home of the blessed.

I need not notice the mental and spiritual experiences that this great man passed through between the beginning and ending of his ministry, and would only add that the discourses from which the citation is made, while "probably the most sublimely intellectual and imaginative that had ever been preached in a Scottish pulpit," yet they were prepared at least thirty years before his "Institutes of Theology," and even then, without the slightest shadow of disrespect for the Christian character of the great and good man, I am not aware that he was ever looked up to as a model, a master theologian. I would only add further that on the evening preceding his sudden and unseen death it is said that "as he slowly paced through his garden at the back of his house, the ejaculations, 'O, my Father, my heavenly Father,' were overheard issuing from his lips, like the spontaneous utterances of an overflowing heart," all of which tends to show that "where the treasure is there will the heart be also." Such are the citations presented to solve and settle the assumption that the preceding and kindred dogmas are consistent with "the formulated system of Presbyterian doctrine."

In the same issue however, "Presbyter" very fitly and effectively shows that the aforesaid "formulated system" says on such subjects that "the souls of believers at death do immediately pass into glory." Again, "The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death is, in that their souls are then made perfect in holiness, and are received into the highest heavens, where they behold the face of God in light and glory, and to this may be added "At the day of judgment the righteous . . . shall be received into heaven, where they shall be fully and forever freed from all sin and misery, made perfectly holy and happy, . . . especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit to all eternity." In heaven they are thus "made perfectly blessed in the full enjoying of God to all eternity." Further, from the same source, we learn that "after death, the souls of the righteous being then made perfect in holiness are received into the highest heavens where they behold the face of God in light and glory. . . . The souls of the wicked are cast into hell. . . . Besides these two places for souls separated from their bodies the Scriptures acknowledgeth none." For "the wicked shall go away into everlasting punishment, but the righteous [shall go away] into life eternal."

In view of such quotations from the "formulated system of Presbyterian doctrine," "Presbyter" cogently and conclusively adds: "Clearly the dogma referred to is not Presbyterian doctrine." And to this I would only further add: "'Tis true, 'tis pity, and pity 'tis true," that any Presbyterian minister should hold and propagate such dogmas.

Now, I need scarcely say that one of the questions put to ministers at their ordination, in connection with the "formulated system of Presbyterian doctrine" is: "Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?" And the answer to be assented to and signed is: "I hereby declare that I believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and that I engage to adhere faithfully to the doctrine of said Confession and to follow no divisive course from the present order established therein."

If then such dogmas as are above presented and others of a kindred character as quoted from my former letter, etc., it being wholly quotations, can be reconciled with the "formulated system of Presbyterian doctrine" "which our ministers solemnly pledge themselves, as above, to hold fast and hold forth, I fail to see that "Another Presbyterian" has succeeded in so doing. True, he may treat the matter lightly, but I regard it as no light matter if these formulated doctrines and, to me, somewhat fanciful dogmas cannot be reconciled, for a minister solemnly to pledge

himself to adhere to the former and yet publicly proclaim the latter.

Without trespassing further on your space I would only add one quotation out of many that might be made, that is from the late Dr. Eadie, who says "The opinion has always prevailed that there is a place in the universe where God's presence is made manifest by some visible display of His transcendent glory in the presence of the holy company that are admitted to dwell there. To such a place Jesus ascended, and there He now sits upon his throne as King of Zion, and there He continually officiates as our advocate and intercessor. There is His Father's house in which are many mansions prepared for Christ's friends and followers to inhabit, when the earthly house of this tabernacle shall be dissolved, and there will be gathered together in one blessed indissoluble society all the redeemed of the Lord, whose endless and rapturous employment it will be to admire and adore the riches of the divine grace and glory. No effects of sin will be found in heaven. There life immortal is the happy privilege of all its population, and there all enjoy unending felicity. God is there, whom they serve day and night in rapt obedience. Jesus is there gladdening every eye and rejoicing every heart. There, the mind has on it no cloud, the heart no stain, and the body no infirmity. There they fully realize that the gift of God is eternal life through Jesus Christ our Lord; so shall they be ever with the Lord."

Forever with the Lord  
Amen, so let it be.

PRESBYTERIAN.

### THE SECOND COMING.

MR. EDITOR,—The doctrine of the Second Coming of our blessed Lord is beginning to attract more than usual attention within the Presbyterian Church in Canada, and it is likely to attract much more attention in the near future than it does at present. In many quarters inquiry is largely instituted in relation to the time, the purpose and the accompanying occurrences of His coming. It could hardly be said that there existed among us fifteen or twenty years ago the slightest divergence of opinion in regard to these questions; but this happy unanimity has to some extent passed away. Conflicting views are openly expressed and maintained. In this confusion of tongues, many of our people are at a loss to know what to believe. Not a few of the young men in our colleges, who have the ministry in view, are also, it is said, perplexed to know what to believe. We heartily sympathize with all such perplexed ones in their embarrassment, and would gladly aid them in their effort to escape out of it. If we can do nothing more, we can assure them that whatever may be the conflict of the pulpits, the teaching of the Presbyterian Church touching the questions that are engaging their arduous inquiries has been throughout all her history uniform and decided. An appeal to those venerable documents, in which she has given to the world a declaration of her faith, is sufficient to bear me out in this assertion.

In making this appeal, I am far from imagining that the authority of the Church should be held to be decisive. My aim is simply to invite attention to what her teaching really is, and to show that if there exists any perplexity at present in the minds of any of her people in regard to the important questions to which reference has just been made, the cause is certainly not to be ascribed to a culpable negligence on her part to guide their inquiries. In common with the other Churches of Christendom, she teaches that her risen and ascended Lord will come again in the end of the world, to judge apostate angels and all mankind; that when He comes there will be a simultaneous resurrection, and a simultaneous judgment of all that have lived upon the earth, and that then the righteous will go into everlasting life, being now perfectly blessed in the full enjoyment of God to all eternity, and the wicked into outer darkness. This is unquestionably her teaching, as we shall presently proceed to show, and if any of her people hold and any of her ministers preach doctrines different from these, or, for example, that the coming of the Saviour will precede the millennium, and that it would be not for judgment, but to reign with His risen and glorified saints during that long and glorious era in the Church's history, on a visible throne at Jerusalem, be it known

that they hold and preach doctrines foreign to the faith of the Church of our fathers, and at variance with the creed to which all her ministers at least are publicly pledged. Though the Catechisms, Larger and Shorter, have not been incorporated into the creed of the Presbyterian Church in Canada, we have no hesitation in appealing to their testimony, as we feel assured that their voice will not only commend respectful attention, but be received as true exponents of her sentiments. The Shorter Catechism, in answer to the question, Wherein consisteth Christ's exaltation? states that it consists (in part) "in His coming to judge the world at the last day." In Question 87 of the Larger Catechism, we are taught to believe that "at the last day there shall be a general resurrection of the dead, both of the just and unjust," and in the following question, that "immediately after the resurrection shall follow the general and final judgment of men and angels." Questions 89 and 90 enter into a more particular account of the Day of Judgment, and state that "at that day the wicked shall be set on Christ's left hand, and sentenced to condemnation, whilst "the righteous, being caught up to Christ in the clouds, shall be set on His right hand, and there, openly acknowledged and acquitted, shall join with Him in the judging of reprobate angels and men, and shall be received into heaven."

The testimony of the Confession of Faith is no less clear and explicit. In chapter viii. section 4, we read that "on the third day He [our blessed Lord] arose from the dead with the same body in which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession, and shall return to judge men and angels at the end of the world." In chapter xxxiii., which openly treats of the general judgment, it is positively declared, in accordance with the uniform teaching of Scripture on the subject, that "God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father, in which day not only the apostate angels will be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether it be good or evil."

It is unnecessary to give further quotations. Those adduced leave no room for doubt as to what the Presbyterian Church in this and—indeed in all lands—teaches regarding our Lord's coming, its time, purpose and accomplishments. Those who walk not according to this word can neither plead ignorance of its existence, nor pretend that it is too feebly and indistinctly uttered to be rightly understood. C.

### AGED MINISTERS AND CALLS.

MR. EDITOR,—It is a good thing that we have an Aged and Infirm Ministers' Fund in our Church, for in no other Church is it so much needed.

The system of settlement in our Church has the delightful tendency to make men aged fast, and it is a wise provision to have such a fund near by. Not only has our system the happy faculty of making men aged fast, but better still, it makes them equally of no account.

In law, medicine and politics aged men are of some account, and the result is there is no fund attached to the end of these activities. That there is such a fund in our Church establishes the fact that there is something wrong, or ministers as a class must be weaker than ordinary men.

The fault is not with the Fund, which is as beneficent as it is insufficient; but it lies with the system which makes the young man gray and the hoary man hopeless.

Here and there in our Church we find men and congregations adapted to our system, and our system adapted to the men and the congregations; but these are few, and the number thus adapted is gradually becoming less. I have known of men adapted to the system, but unfortunately the system was not adapted to them.

The system might do very well if the men who oiled the machinery and stood at the crank were the same men that our fathers were. But unfortunately these men are different men, and the machinery is made to do work now that would have brought tears from our fathers' eyes in their day.

A faithful minister serves his congregation for twenty-five or thirty years, and the men of to-day stand at the crank deliberately discussing which way the machinery would best turn him out. Our fathers would have discussed the advisability of calling a successor, or at worst that of a retiring allowance. They would have slept little the following night, but our men never lose a night's sleep or a good square meal over the event. That is, if the machinery has done its work well.

The fact is we are living in the present, and a great many good ministers suffer not because they don't believe it, but because they don't see it. Some never wake up till the machinery has done its work, and only too successfully at that.

Now will some one who loves his Church and system tell me what are the chances for a call to a minister who finds himself at the wrong end of this machinery, say after twenty-five or thirty years' service in the Church? He is well read and vigorous, can and ought to serve his Master in the Church for years, but our system has no place for him. Perhaps his aged partner in life, and some of his unmarried daughters, need a home about this time, but the Presbytery only gives him a well-merited recommendation, and tells him, "Go, eat, and be filled," and he is heard of no more.

DIDO

### NEGLECTED FORCES.

MR. EDITOR,—In your interesting paper of the 26th October, "Knoxian" gives a review of an article of Principal MacVicar's, published in the *Presbyterian College Journal* of Montreal, on "Neglected Forces." Dr. MacVicar is an able writer, but I confess I read his views on the "Ministry of Young Converts" with great surprise, not unmixed with indignation.

Our Presbyterian fathers showed their wisdom in keeping young converts in their own place, and if they were "repressed"—to use the Doctor's term—they found reason in after life to be grateful for such repression. A young convert, if he is worthy of the name, feels himself to be only a learner. He is modest and unassuming. He "submits" himself "to the elders." He learns to "show piety at home," and this is a pretty sure test that he has turned from sin unto God.

If all the young members were so true the Churches would have more peace than they have. I only wish that the "repressive system" would prevail on this side of the Atlantic, for the young people in many of the Churches are permitted to be the leaders, and do what they please; consequently they cause divisions in the various congregations, and give no end of trouble. Presbyterians are in general reserved in spiritual matters, and dread speaking or writing more than their experience warrants; they do not carry their sacred feelings on their tongues, but allow their lives to speak for them. I am yours with much respect.

AN OLD-FASHIONED PRESBYTERIAN.

November 5.

THE *Religious Intelligencer*, published in Fredericton, N. B., says: Every year it becomes more difficult for men who are addicted to drink to get employment in places of trust. Several men were a few days ago discharged from the Intercolonial because they had been drinking. Railroad managers everywhere are becoming increasingly strict in this matter. It is well. It is also significant of the changed opinion as to drinking habits, and of the now general conviction that men who tittle are unfitted for places of any responsibility. Young men, make a note of it.

MISS ANNIE S. SWAN, who has suddenly sprung into a great position as a popular writer of religious fiction, and who is contributing a serial to the columns of the *British Weekly*, was born ... Leith in 1859, and was educated partly at a private school, and partly at the Edinburgh Ladies' College. In 1874 her father took a farm in Midlothian, where she resided till her marriage in 1883. As far back as she can remember, she was in the habit of making up and relating stories to her schoolfellows, who used to bribe her with sweets to bring them to a happy ending. Her first appearance as an author was in the Christmas number of the *People's Journal*. She was then seventeen years of age. Her first success was "Aldersyde," which appeared in the spring of 1883, and at once took a high place as a picture of Scottish life.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN  
 LONGINGS FOR HOME.  
 JOHN A. CLARK, DUNDEE.

My little children have grown away,  
 Grown away from the land of play,  
 Grown to be men and women tall,  
 With passions, and loves and hates, and all  
 That comes to us when we grow away  
 From childish play.

And yet my little children were dear,  
 How can I help but wish them here,  
 With arms round my neck in the old loving way  
 I have not felt for many a day,  
 Not since home was my kingly precious and sweet  
 Filled with the music of baby feet?

Those feet that led them away from me  
 Into the world and over the sea,  
 Leaving me here in my lonely room  
 That even in sunshine seems full of gloom,  
 And so very lonely I needs must cry  
 For the days gone by.

I thought that I should be the first to go,  
 And I cannot but wish it might have been so,  
 But the Father of Love, who dwells in the Light,  
 Took some of my darlings out of my sight—  
 Took them away to the Land of Rest,  
 And I know, though I cannot tell why, 'tis best,

So I'm trusting my Lord, and can clearly see  
 That in that dear land our home shall be,  
 And though my children have gone away,  
 We shall meet again some blessed day,  
 He will lead us on till we reach His throne  
 And find once more our happy home.

### A HIGHLAND COMMUNION

The characteristics of the Highland communion are widely now known to those residing in the Lowland counties. The facilities for travel have done much to secure growing acquaintance with the customs and habits of thought existing in our country under different conditions of life. There are obvious advantages to our religious life from increased familiarity with procedure in sister Churches. The United Presbyterian Church being, by its history, almost exclusively Lowland may gain much by closer intimacy with the habits of our Celtic fellow-countrymen. The Gaelic language, which prevents the Lowlander from fully understanding the Celt, gives the people of the Highlands special facilities for retaining the associations of the past, including all that is sacred in Church life. If Lowlanders understand something of what is thus preserved, there will be a deeper sympathy and a closer religious friendship over the country than can otherwise exist. Specially to those living in the action, bustle and hurry of our great cities will there be advantage from appreciation of the still life of remote Highland districts. Dwellers in rural districts south of the Grampians, also, will find interest in the comparison of their own experience with arrangements common in the north. With a view to gain some of these advantages, we give a sketch of a Highland communion, in which we have had the privilege of joining.

The scene is in a parish of Inverness-shire; the Sabbath, the last of July; the day a lovely summer day, the clouds spreading well overhead, tempering the heat of the sun. The prospect of the communion service is awaking interest not only over the whole parish, but in the neighbouring parishes also; from early morn the people are on the move; they come from distant glens and hillsides, remote from observation of ordinary tourists. The opening services had been held at the usual Sabbath hours on the Fast Day, the Thursday preceding. Friday was "question day," when the people assembled in church, and the question given by one of the men was Nahum i. 7—"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." On this passage the people spoke together in Gaelic, six or seven taking part in these remarks. Saturday had been introduced with a prayer meeting in the early morning, and the usual service was observed in the afternoon. And now the Sabbath morning has opened very brightly, giving promise of more suitable weather. In the church (it is the Free Church, the Established Church is about two miles off) the table is covered for the English congregation; in a hollow in the neighbouring wood, under the lofty pines, affording pleasant shade, preparations are made for

the Gaelic congregation. Here is set the wooden pulpit, technically "the tent," covered overhead, back and sides, entrance from behind, accommodation for three ministers, reading desk in front; it is placed in the centre of the hollow, and on the lowest level; before it there is a seat provided for three precentors sitting together, as three ministers have room for them in "the tent." Stretching in front of the precentors' seat is the table, with white cover; seats are placed along both sides of it, a few forms are standing to the right; the sides of the hollow slope upward, and are enclosed by a denser wood beyond; these will afford sitting room for hundreds of people soon to fill up the places. To the right, alongside the path by which most are to enter, stakes have been driven into the ground at three points, a circular board has been fastened to the top; this has been, in each case, covered with a white cloth, and on each is set a plate for the collection. They are placed on different levels, to suit the points of entrance to these sloping banks. Away to the left is another of these tables with its cover and plate, to suit those who are to come down through the wood from farms on the hills above. Those four plates represent the treasury of the Lord, and are soon to bear the offerings of the people.

As eleven o'clock approaches, conveyances are beginning to arrive by five different roads, which converge on the place of meeting. Carts, gigs, dog-carts and waggonettes, until over fifty are standing, the horses stabled at the hotel, in the smithies, or with some of the crofters around. The bell begins to ring, and the people are crowding up the road toward the church, set well back from the highway, in a recess of the forest. When the bell has stopped there are hundreds crowding round the table in the wood; the church is filled with those who attend the English service. We enter the church; to the larger company we cannot turn, for the long-drawn tones of the Gaelic bring no tidings to our ears. Within the church we hear the minister of a near parish discoursing concerning the Saviour's glory,—“He is fairer than the children of men;” and after we have gone forward with the rest of the people to the table, the thanksgiving prayer is offered, the symbols are passed round, the wine being distributed immediately after the bread. There is not a second prayer; the bread is cut into small pieces. Only after the communicants have partaken do ministers and elders partake, standing in a little square seat beside the pulpit stair; and then the minister, standing in the passage at the end of the table, utters some parting words, “Arise, let us go hence!” All things on earth involve transition, change; after privilege comes trial; but Jesus goes with His people as they go to meet appointed testing.

As the congregation are dismissed it is about a quarter to two o'clock; many go from the church to swell the larger company in the wood; we join those who take this course. Though we cannot understand what is being said, the services within and without are one; and all that we see can be translated into its spiritual meaning. All the men are sitting with heads uncovered, except where a handkerchief has been thrown over the head to shelter from sun or wind. Many old people are there, mostly gathered down in the hollow near the pulpit and the table. Middle-aged men and women circle round them, somewhat higher up the slope, and groups of young women and young men are seated all over the higher ground, making a wide and extended circle. Some have gathered round the trees against which they may lean, even though, in some cases, it involves the disadvantage of sitting with their backs to the minister. The communion service is not yet begun, the fencing of the table is closing; we hear the final appeal. A Psalm is given out; one of the precentors, the one to the left, rises to lead the praise. He sings the first line, then the whole people join; again, at the second verse, the precentor is singing the first line alone, and the people strike in as before; so it is with each verse that follows. In contrast with the solitary voice beginning each verse, the singing of the people breaks in like a gust of wind sweeping over the trees of the wood, bearing much of the tone of a wail. Now the minister rises, and invites the communicants to come to the table. All is stillness. No one has risen. He repeats the invitation. One old man, bent much with age, rises from the heather, and comes forward. For a little time he is there alone.

But now, in succession, three more of the very old men are seen to rise, and they join the first who had entered. Now an old woman has got up from the ground, her shawl drawn far over her head, and, thus covered, she comes to take a place. She is followed by other women far advanced in years, their heads covered with shawls of various hues, hanging over the face as in the first case. There is again a pause, and a considerable time elapses before the first table has its complement of communicants.

It is now past three o'clock, and we retire for the repast awaiting us. After this we return, and there the crowd of worshippers remains, little reduced in number by the extension of time. There are other Lowlanders near by us, feeling the solemnizing power of the scene. There is one of the most noted of Scotland's landscape painters standing on the ridge, and near him the minister of one of the large Glasgow congregations. The closing address is being delivered now; then we have the singing of a Psalm, this being led by the youngest of the three precentors, he singing the first lines, and the people coming thereafter with a more exultant strain than in the early part of the day. There is now the closing prayer, then a closing song of praise, and now the benediction is pronounced. The people are scattering in all directions. The service has continued from half-past eleven till five o'clock.

There is no demand here for short services. These quiet uplands contain a people to whom life is so still, that the attraction is great of a season of protracted services. There is an early prayer meeting next morning, and the usual Sabbath services in course of the Monday. To live in the great quiet of these mountain regions is to understand the value of such a Communion season. The hesitation to approach the table, and the covering of the heads by the women, is indicative of profound reverence. Something of joy is probably sacrificed to the pervading fear; and the young are deterred by the sense of what their seniors feel. There was but one comparatively young communicant at the first table. We feel that there is urgent need to seek some change here. But the whole scene is inexpressibly touching as a commemoration of our Lord's death; and no one can wait on such a service without feeling that the Gaelic language has great power in the expression of the prevailing feeling of the people.—*Professor Calderwood, I.L.D.*

### RELIGIOUS STATISTICS.

“Religious statistics are frightfully abused.” Scientific methods have leavened all departments of thought. The age is one which delights in definitely tabulated laws, which eschews all conclusions as to principles, save those which can be based on concrete instances in point. But the old adage that “figures cannot lie” is but the expression of a half truth at best, if indeed there be any special truth in the saying whatsoever; for statistics, even when authentic, depend for their significance so largely on grouping, on the clear apprehension of all modifying circumstances of time and place, that they are often used quite as forcibly in the cause of error as of truth. Moreover, we cannot overestimate the harm which may accrue to the Church when the thought of her members is habitually directed to the accomplishing of a large and evident success in the way of numbers. The moral aspect of the Gospel is thus obscured,—truth would seem to be accredited by numerical majorities, which is counter not only to biblical teaching but to reason. In the more specialized work of the Church, it thus comes that the parish is “run” simply on business principles, and its work estimated by business standards. And many a clergyman is condemned as a failure from lack of popularity, when, according to the same argument, the work of the majority of the saints, eye of the Master Himself, must be adjudged as anything but a success. It becomes every Christian who would keep himself pure and true to the Gospel, to guard carefully against any such intrusion of alien and worldly elements, both in estimating his own work and his brother's. Holiness cannot be expressed in figures; the risen life with Christ is not always evidenced in statistics. In general, quality cannot be converted into terms of quantity, and the Church's mission is to work a qualitative change in the world through the power of the Christ.—*Churchman.*

## Our Young Folks.

### NOT DARK AT ALL.

A child lay dying; but still her brow was clear:  
Sad faces drooped around; but on her own  
No shadow darkened. Was the end unknown  
To her young heart? And struck with sudden fear  
Lest Death should take her by surprise—"My dear,"  
Her mother whispered, "thou wilt soon be gone;  
But, oh, my fault will not be left alone;  
Thou art in Death's dark vale, but Christ is near."

The child looked wonderingly in her mother's face.  
"I am in no dark vale," she said, and smiled.  
"I see the light; it is not dark at all!"  
Love, Thou didst light Death's valley for that child;  
And to the child-like soul that trusts thy grace  
Thus wilt thou come when Death's dark shadows fall!

### GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D., GALL.

#### GOD DWELLING WITH MAN.

This is God's great promise, Ex. xxix. 45; Jno. xiv. 4.  
Fulfilled by Christ, Matt. i. 21.  
For all believers it is effected by  
the Spirit, I Cor. i. 6-19; Jno. xiv. 17.  
Perfectly fulfilled in the new world, Rev. xxi. 3.  
The outcome of this indwelling is Joy, Zech. ii. 10.  
Truth, Zech. viii. 3. Sanctification, I Cor. vi. 15.  
Grace and truth in the life, Jno. i. 14.

#### MIND THE DOOR!

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock? If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house our hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him! It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are? We will bolt the door, and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir; we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring me ruin. No, no, you idle fellow! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this? What a sweet smile! What a kind face! She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the doors of your hearts!

#### NEVER SORRY.

Not long ago the writer asked a class of small boys in Sunday school what their idea was of heaven. It was curious to note how their replies were influenced by their own circumstances in life. A ragged little urchin who had been born and brought up in a squalid city street, said it was "all grass and green trees"; one from the richer quarter of Boston said it was like a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir boy was of the opinion that people would sing a good deal in heaven. The last member of the class—a quiet, thoughtful boy—though one of the smallest in the class—answered: "A place where—where—you're never sorry!"

### A HAPPY CHILD.

Bishop Eyle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon, nor stars nor grass, nor flowers nor trees, nor birds, nor any of these pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her father nor mother, yet she was the happiest child of all the thousands the Bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her; yet though totally blind she was quite happy and contented.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind, and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened, I have travelled alone before, and I trust in God, and people are always very good to me."

"But tell me," said the Bishop, "why are you so happy?"

"I love Jesus, and He loves me; I sought Jesus, and I found Him," was the reply.

The Bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the Bishop.

"I like the story of Christ's life in the Gospels," she said; "but what I like best of all are the last three chapters of Revelation."

Having a Bible with him, the Bishop read to her, as the train dashed along, Rev. xx., xxi., xxii.

### I ONLY WANT YOU.

Nearly four years ago I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying with a sweet, yearning look, "Nothing, dear. Don't bring me anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you"—and O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this too, what a dear Saviour says to you? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service and patient endeavour? But He, too, turns from all, and says, "I only want you." "My son, My daughter, give Me thine heart." No amount of service can satisfy the love which claims only the heart. "Lovest thou Me?" was the thrice-repeated question to His erring disciple. "He that loveth Me shall be loved by My Father"—John xiv. 21. Devotion of life, earnestness of service, fervent prayers are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want you."

### MANNERS BETWEEN BOYS.

There is a great deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good-humour, unrestrained by proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "He means well." It is well if we can make such an apology for them, for if their rudeness is really intentional, they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearings toward other boys will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.

### FILLED WITH LIGHT.

A wise man in the East had two pupils, to each of whom one night he gave a sum of money, and said, "What I have given you is very little, yet with it you must buy something that would fill this dark room."

One of them purchased a great quantity of hay, and cramming it into the room, said, "Sir, I have filled the room."

"Yes," said the wise man, "and with gloom."

Then the other, with scarcely a third of the money, bought a candle and, lighting it, said, "Sir, I have filled the hall."

"Yes," said the wise man, "and with light. Such are the ways of wisdom, for it seeks good means to good ends."

The teacher certainly had a droll way of instructing his pupils, but it was a very good way. They learned that it was one thing to fill, and another thing to fill properly. One of them knew this before; the other seemed not to know it—he was a simpleton. There are many such in the world.

### TURNING ENEMIES TO FRIENDS.

It is recorded of a Chinese emperor that, on being apprised of his enemies having raised an insurrection in one of the distant provinces, he said to his officers: "Come, follow me, and we will quickly destroy them." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "How!" cried the first minister, "is this the manner in which you fulfil your promise? Your royal word was given that your enemies should be destroyed, and behold you have pardoned them all, and even caressed some of them." "I promised," replied the emperor, with a generous air, "to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer. I have made friends of them."

### GOING TO SCHOOL.

The important matter to you in beginning school is not how this teacher or that one conducts himself toward you—whether he is partial, incapable, unjust; but how you conduct yourself toward him—whether you are truthful, honest, manly. Forty years hence what will his injustice or incapacity matter to you? But the lie you tell, the cheating to gain high standing, tricky meanness shown to a weaker boy, they will live with you; you will carry their marks with you when you lie stiff and white in your coffin. In a word, boys and girls, it is not parents or schools that are making you; it is you who make yourselves. It is not Legendre or Virgil which the world will see alive in you at middle age, but the trifling actions of your daily life now—the little vices and uncleannesses, or the sweet, high courtesies, kindnesses and courage of your school-day lives.

### STRENGTH.

Strength is never so strong as when "hand-in-hand with virtue." Virtue, when it is rooted in divine love, develops and directs strength, making it mighty to bless humanity with its benefactions. Let the young man who in the pride of his intellectual strength is looking for a sphere of action suited to his powers, see this truth illustrated in Paul, in Luther, in Wilberforce, in Shaftesbury and in the long list of noble men whose lives were benedictions to mankind. In the light of such facts he will be taught to ally his strength with the strength of Christ, and thus learn the secret of achieving all that is possible to his powers, however great or small they may be.

### A LITTLE GIRL'S RELIGION.

A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teacher was not looking at me, making fun for the children to laugh at.

"Now, I wish to please God by behaving well, and keeping the school laws. I was selfish at home, didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is real joy to me to help mother in any way, and show that I love her."

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

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TORONTO, WEDNESDAY, NOVEMBER 23, 1887.

A NEW organization has sprung up in the State of New York called the Personal Liberty League. As the name indicates, the avowed object of this new combine "is to promote the liberty of the individual citizen." Those who ought to know, and we believe do know, do not hesitate to declare that the real object of the League is to abolish the Sabbath and have free rum. Our neighbours may be trusted to take care of these agitators. The week before last the authorities showed very clearly in Chicago that in the United States personal liberty does not permit every man to do as he pleases. For years European Socialists and other agitators have been thinking that there is no law in America but each man's own sweet will. Some of them have discovered their mistake in the school of experience, and found the school fees high. If it is necessary to teach 100 or 200, or for that matter 1,000 or 2,000 the same lesson, the school-master is ready. For about 100 years the world has been hearing about American liberty. Our neighbours may spend this and the next few years profitably in showing where American liberty *doesn't* extend. And when the boundary line is laid down by the best people of the nation, if these Personal Liberty Leaguers—Anarchists called by another name—cross the line they may perhaps be led to think of Chicago.

THE Thanksgiving sermons are preached. The Thanksgiving turkey has suffered. The young people who came home have left for school, or college, or business. Now let every one show by his life that his Thanksgiving was sincere. Thanksgiving is good; *thanksgiving* is better. There are many ways in which our gratitude may be shown. God's cause is here, and the manner in which we treat His cause is the exact manner in which we would treat the personal Christ were He with us. A man who cares nothing for the Church, cares nothing for the Head of the Church. A man who despises the Church of Christ, and opposes its progress, would oppose Christ Himself if He were working personally on earth. The best possible way to show our gratitude to God for His mercies is by doing all in our power to advance God's cause. As a rule our work should be within Church lines. Nearly all the good that is being done in the world is being done by Churches. A great deal of what we hear about organic union is, well to draw it mild, we shall say very misleading. So much has been said and written on one side, and so little on the other, that too many people seem to have the idea that it would be well to give up working for Christ, give all our time to talking about union. The more we work for Christ the sooner will union come; that is, if Christ intended that organic union should ever come. Let us show our gratitude by earnest, persevering work for the Master.

If any one doubts that a complete revolution has taken place of late years in public opinion on the liquor traffic, let him note this fact: Not very long ago the first thing that a candidate for municipal honours did in any city, town or village municipality was to consult the liquor traffic. If the whiskey vote was against him

he had little chance of election. This was specially true of Toronto. Whiskey ruled the Ontario capital. Now the first thing that a candidate does is to try to make it apparent that he has no connection with the whiskey vote. The faintest suspicion of connection with that vote injures his chances of election. There are three or four candidates spoken of already for the mayoralty of Toronto, and each one seems quite anxious to show that he is a temperance man. Two of them have been pronounced temperance men for years, but we should not be in the least surprised if those men who have never been known as temperance men should promise more for the temperance vote than the temperance candidates are prepared to promise. In the matter of giving promises and pledges, it is always hard to beat a young convert. And why should a candidate wish to make it clear that he has no connection with the liquor vote? That vote is numerically very strong in all cities and large towns. Why try publicly, at least, to avoid all connection with it? Simply because every shrewd man knows that if the whiskey men vote for him in a body, all other men are likely to vote against him in a body. That is exactly how it is.

EVEN temperance men do scant justice to the late Hon. Adam Crooks. To him more than to any man living or dead do we owe the deliverance of municipalities from the liquor influence. The withdrawal of the licensing power from municipal councils was the first real staggering blow that struck the liquor business. Many municipal councillors owed their election to the liquor influence. They were the mere agents of the whiskey ring. They voted just as the men who elected them ordered them to vote. Respectable men who would not become the agents of the traffic refused to enter municipal life. Mr. Crooks at one stroke severed the connection between the municipalities and whiskey, put the licensing power into the hands of officials that were responsible to the Government, and made arrangements for the proper inspection of public houses. Up to that time inspection had been a farce. As soon as the Act went into operation the *personnel* of municipal councils began to improve. The nominees of the whiskey rings found their occupation gone. The "bosses" who controlled the whiskey vote, and through the whiskey vote the council, found their backs broken. Mr. Crooks not only took the traffic squarely by the throat, he also improved immensely municipal government. He was the first man that ever grappled successfully with the liquor power in this Province. Had it not been for his legislation the Scott Act would not have accomplished much. And yet one rarely hears the name of the Hon. Adam Crooks mentioned even by temperance reformers. Verily there is not much gratitude in this world.

NOT long ago somebody called attention to the fact that Dr. Talmage's congregation do very little for the denomination to which they belong, and do that little in a rather erratic kind of way. It is only fair that the public should hear Dr. Talmage's explanation. Here it is as given by himself a Sabbath or two ago:

Misapprehensions have been going the rounds of the religious papers concerning the generosity of this Church. Seven hundred and eighty-one thousand, three hundred and sixteen dollars and twenty-four cents have been paid cash down in this Church for religious uses and Christian work during the nineteen years of my ministry here. This church was built by all denominations of Christians, and by many sections of this and other lands, and that obligation has led us to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to the Boards of our denomination. Subscription papers for all good objects—Christian, humanitarian, collegiate and missionary—are as common as the daylight, and no Church in Christendom has been more continuous in its charities than this. Besides that, I am grateful that we have received during the year, by confession of faith in Christ, 725 souls, which fact I mention, not in boasting, but in defence of this Church, showing that it has been neither idle nor inefficient.

An average of over \$40,000 a year is very good giving. It should be remembered that though Talmage's congregation is now the second largest, if not the largest, in America, it was certainly very small when he took charge of it. The Tabernacle people have been giving "at large"—giving to everything and everybody instead of giving to their own Church. Hence the poor show they make in the Church blue book. This plan of "giving at large" is not a wise one even if Talmage's congregation do adopt it. It

has great attraction for people who wish to appear generous and large-hearted, but the Brooklyn Tabernacle does not stand any higher in the Church or world than Dr. John Hall's congregation who give tens of thousands every year for denominational work. It does not stand as high, and may not stand as long.

**A VETERAN CHRISTIAN PHILOSOPHER.**

AS it is a pleasant thing to record munificent benefactions for religious and charitable purposes by rich men during their lifetime, instead of waiting for the wills of the dead, so it is no less pleasant to be able to say a good word respecting a noble life-work before the life on earth has ended. The career of President McCosh, of Princeton, has been one of distinction in the best sense of the word. From the quiet life of a Free Church minister in the small town of Brechin to the presidency of one of the foremost educational institutions in the United States, his progress has been steady and enduring. All his life he has been an earnest and laborious student. From the time that he gave to the world "The Method of the Divine Government," he has occupied a position in the forefront of profound Christian scholarship.

From the comparative retirement of a Scottish Free Church manse he was called to the occupancy of a professorial chair in Queen's College, Belfast, where he did good and substantial work. For the vacant chair of Logic and Metaphysics in Aberdeen University he was a candidate in 1859. His competitor was a man who had earned distinction in philosophy, and had been connected with London University. Besides, an influence that worked in his favour was found in the fact that he was a native of the Granite City. To Professor Alexander Bain, an exponent of a materialistic philosophy, the prize was awarded, much to the astonishment and regret of not a few who hoped for the appointment of one who was in thorough accord with the distinctive philosophy known as the Scottish School. What, however, was Scotland's loss was Princeton's gain. Had Dr. McCosh been the successful candidate at Aberdeen it is probable that he would have remained in his native land, and the American institution been deprived of the healthful and inspiring influence he has been enabled to exert.

Under the presidency of Dr. McCosh Princeton has made solid and rapid advances. When in 1868 he assumed its management, as an educational institution it was in the shade. It was surpassed not only by Yale and Harvard, but by several other colleges of less note. Now it takes no second place. At the annual meeting a few days ago the President, in announcing his resignation, referred to the fact that he had reached "several years above the threescore years and ten." His advanced years had raised no clamour for a younger man to fill his place. To students and trustees alike the announced intention to retire was an unwelcome surprise. There was no diminution in the attendance of the former; on the contrary, a larger number than ever before had presented themselves for enrolment. When Dr. McCosh first undertook educational work at Princeton the total attendance of students was 264, while those entered this year number 603. Then qualifications for entrance and the quality of scholarship were by no means so high as they are now. There were in 1868 ten professors and seven tutors, while at present there are thirty-seven professors and three tutors engaged in the work of the college, and arrangements are nearly completed for raising the time-honoured institution to university rank. Dr. McCosh will not withdraw immediately from all connection with the college his nineteen years' labour has done so much to benefit. The announcement of his resignation has caused general regret. He has, however, well earned the leisure to which he looks forward.

Already the name of another illustrious Scottish philosopher is mentioned as a fitting successor to the veteran who has so long and so ably filled the presidential chair at Princeton. Professor Henry Drummond, it has been hinted, would worthily carry on the work so ably performed by Dr. McCosh. It is premature to anticipate. Should the distinguished author of "Natural Law in the Spiritual World" be the choice of Princeton, and should he elect to dwell under the clear atmosphere of Princeton in prefer-

once to the murky skies of St. Mungo, his many friends and admirers on this side of the Atlantic would be delighted. Should it otherwise fall out, Princeton does not need to go beyond her own precincts for one who could preside with distinction and success over an institution which can number some of the greatest and best among her former presidents. As for President McCosh, may his anticipated retirement, following a noble and well-spent life of activity and usefulness be calm and delightful.

**RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.**

It may astonish some of our readers to learn that an able and orthodox journal like the *Christian at Work* is opposed to the giving of religious instruction in public schools. We give some of the leading "points" used by our contemporary in defending its position, not because we agree with them, but because we wish our readers to see what can be said on the other side by a solid orthodox journal. It is always well to know what can be said on both sides of a question. In fact, no man is in a position to defend his own side unless he knows the arguments of his opponents. Our New York contemporary says:

In the first place it should be brought to mind that teachers are not selected with reference to their qualifications as religious instructors. Many of our teachers, especially many women teachers, are admirably qualified for such work, which they so efficiently carry on in Sunday schools. On the other hand, many teachers, we regret to know, are agnostics pure and simple. They claim not to know if there be any immortality; least of all do they consent to any need of salvation through Jesus Christ. Then in many places—not only in the city—the teachers in our schools are Roman Catholics. They do not teach religion now, for they are not allowed to. But were they to do this, what sort of religion would they teach?

The latter part of this objection has little force in Canada, as Catholic teachers are engaged for the most part if not exclusively, in separate schools. How much force is there in the former part as applied to Canada? What proportion of our teachers are Agnostics pure and simple?

The next objection is thus stated:

Again, we need to recall the fact that religion is not a catechism—a thing of question and answer. It is a matter of life and of love: it must be preached by example, and the religious teacher must get the heart of his pupils, as is often, not always, the case in the Sunday school, where the relationship of teacher and pupil is one of affection, with no particle of compulsion. Teach the Bible as you teach arithmetic, and the result would rather be hatred than love of the Bible.

Our contemporary sees clearly that the Roman Catholics want religious instruction in the schools, because they want the State to aid their Church in caring for their waifs and poor children:

But there is another and even more dangerous point to be pressed home, and it is this: This matter of religious instruction in public schools is the one which is most strongly emphasized by the Roman Catholics. Why? Simply because they are determined, if they can, to make the State supply Roman Catholic instruction to the thousands of non-descript waifs and poor children of Catholic Churches, and so save to the Church the expense of the religious instruction of their children. There is not a Roman Catholic private in the country who will have anything else than unconditionally Roman Catholic doctrine declared to the children of Roman Catholics, and this instruction must be inculcated by a priest. This is the Roman Catholic position all through.

Reading between the lines one can see that the *Christian at Work* is of the opinion that the cry for religious instruction in the public schools arises in part at least from the lack of faithfulness in home and Church training. The right plan, our contemporary thinks, is to leave the schools secular, and give more attention to Bible teaching in the Church, and in the home. Whether we agitate for religious teaching in the schools or not, this would be a good thing to do.

**Books and Magazines.**

**BROKEN PITCHERS.** By Mrs. A. K. Dunning. (Philadelphia: Presbyterian Board of Publication.) This pleasant story is written for girls, and is for the most part about three young school girls. The story of their various experiences, as they grow to womanhood, is attractively told, and the lessons it teaches are so obvious that they can scarcely escape the most heedless reader's attention.

**PEARL'S LIGHT.** By Ruby. (Philadelphia: The American Sunday School Union.)—This is the author's first book, but it is evidently not the work of

an entirely inexperienced writer. It is a sweet little story of home life, describing the discouragements, failures and successes of a little girl earnestly striving to do her Master's will. Pearl's labours and their fruits show what a beneficial influence the young may exert not only in the home, but around it.

**OUT OF THE SHADOW.** By Mary Hubbard Howell. (Philadelphia: The American Sunday School Union.)—This is not an unworthy successor to those tales which have already come from Miss Howell's pen; and it is no less interesting on account of the fact that it is, to a very considerable extent, founded on incidents that actually occurred. The plot is well devised and skilfully developed, and none can read the story of John Millington from his desertion in the first chapter to his restoration to his parents in the last without feeling that it has done him good.

**RESCUED FROM THE STREET.** By Margaret E. Winslow. Philadelphia: Presbyterian Board of Publication. A story for boys about newsboys and street arabs in a great city. It describes the lives of these poor little waifs, their haunts and habits, their hardships, perils and temptation, and how Christian men and women labour for their rescue and improvement. It is a book which boys, of course, will read with interest, and one, too, in which those engaged in working to rescue children from the perils and temptations of the street may find many useful suggestions.

**THE GOSPEL STORY; or, The Life of Christ for the Young.** Revised by the Committee of Publication. (Philadelphia: The American Sunday School Union.)

—The author's endeavour has been to place in the hands of the young a sustained life of our Saviour, adhering closely to the Gospel narrative, and at the same time making it as simple and suited to their comprehension as possible. "The Gospel Story" is of course based on the narratives of the evangelists, and is told with some necessary exceptions in words of one or two syllables; but the utterances of the Saviour and His disciples are given in the very words of the Bible. Thirty-seven illustrations add to the attractiveness of the book, while a complete analytical index will make it more serviceable to the teachers.

**THE MISSING SENSE, and the Hidden Things which it might Reveal; or, Spiritual Philosophy Treated on a Rational Basis.** By C. W. Wooldridge, B.S., M.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The main purpose of this little book is to show, from observed fact and necessary reason, the existence and reality of spiritual intelligence apart from matter. On the same basis the author examines the functions and scope of spirit, and the relations of the present life to the life beyond, having ascertained the relations of spirit to a future life before indulging in speculations about them. The speculations are curious, many of them ingenious and interesting, and certainly sufficiently bold and advanced to satisfy "advanced thinkers" in this line of occult science.

**THE ETHICAL IMPORT OF DARWINISM.** By Jacob Gould Scharman, Sage Professor in Cornell University. (New York: Charles Scribner's Sons.)—In his preface Professor Scharman says: "I wish here to acknowledge especially my indebtedness to Darwin, whose ethical speculations, illusory as I now hold them, I have found more stimulating than any other similar work since the time of Kant." From this the reader will rightly infer that the author has a high regard for Darwin's theory of evolution, though he declines to accept the ethical speculations of the great materialistic scientist. The Christian reader will no doubt be unable to accept Professor Scharman's conclusions, but he cannot fail to be interested in the able discussion and treatment of the important subject on which he writes so clearly.

**GORDONHAVEN.** Scenes and sketches of Fisher Life in the North. By an Old Fisherman. With an Introduction by W. Alexander, LL.D. (Edinburgh: Oliphant, Anderson & Fernier.)—"Gordonhaven" is written by one who thoroughly understands the ways and the worth of the "fisher-folk" who pass their lives and brave the dangers of the North-East Scottish coast. The accomplished journalist who introduces the work, and who a number of years ago gave to the world his famous "Johnny Gibb of Gushetneuk," may possibly know a little more of the authorship of "Gordonhaven" than he has chosen to say. The book is a true touch of nature and a kindly photograph of those hardy toilers of the sea, whose apparently common-place lives afford phases of interest to all whose hearts beat in sympathy with the brotherhood of humanity.

**THE MISSIONARY WORLD.**

**MADAGASCAR.**

By the last mail the following intelligence was received. On Tuesday, September 6, Ravoninahitrinarivo, fifteen honours, Chief Secretary of State for Foreign Affairs, and Senior Ambassador to Europe and America in 1881-1882, was arrested as he was entering the Palace Yard to pay his usual visit. He was forthwith examined, tried after a fashion, and sentenced to twenty years' detention in chains at Ambositra, a town about 120 miles to the south of the capital. Subsequently, in accordance with Malagasy custom, after an appeal had been made for a mitigation of the sentence, the chains were remitted. The same evening, without having been allowed to return to his house, he was taken under guard to Isoanierana, a southern suburb of Antananarivo, and there allowed to make some preparations for his journey. From thence, accompanied by his wife, Ratavy, who chose and was permitted to share his banishment, he left for Ambositra on the Friday morning following. It is said that of his numerous slaves he is permitted to have with him only two men and two women. He and his wife are allowed to travel by palanquin, but their bearers are to return within a stated time. He is prohibited from engaging in any kind of business, and from receiving or making any communications except through the Government.

The offence with which he was publicly charged, and the alleged ground of his condemnation, was that he had procured and used a new stamp for the Foreign Office without the permission of the Queen. It is said that, so far from having shown any disposition to conceal his having done this, he himself was the first to inform the Prime Minister of it.

This event has produced a profound impression on the minds of foreigners and natives alike, all of whom refuse to believe that the alleged cause of this popular Minister's disgrace is the real one. There is no ground for supposing that it was to please the French that he was banished, the whole thing being a purely native transaction from beginning to end.

**A NOVEL UNDERTAKING.**

The month of July was a time of stoppage of all ordinary work, including schools and classes, the whole population being ordered to repair the great embankments of the River Ikopa. The immense rice-plain, the granary of Imerina, which spreads away for many a mile south, west and north-west of the capital, is supplied with water by a thousand channels, derived from the river; but in heavy rains during the hot season the banks are apt to burst; and last December and January thousands of acres were flooded, and great quantities of growing rice destroyed. A proclamation, therefore, was issued, notifying that on a certain date all classes—high and low, rich and poor, men, women and children—must all go out and repair the banks. Accordingly, on the appointed day, the Queen with her court went out, and at a certain point on the river bank her Majesty left her palanquin, fetched a good-sized stone, carried it to its place, and fixed it in the embankment, thus inaugurating the work, and setting an example to every class to do their share of work for the common good. Large camps were then formed in several parts of the plain, and the work progressed rapidly. On Tuesday, September 6, the schools were recommenced after having been compulsorily closed for two months.

**THE CAROLINE ISLANDS.**

The well known missionary, W. Wyatt Gill, writes to the editor of the *Standard*. Your readers may not be aware that Ponape, Ascension, etc., have been quite recently civilized and Christianized by American Protestant missionaries. When Spain, under agreement with Germany, took possession of Ponape, etc., they found the moral influence of these American clergymen to be very considerable. The Romish priests, backed up by the Spanish authorities, were anxious to compel the natives to give up their Protestant faith, which, however, they declined to do. To facilitate this, the American missionary has been driven away. The upshot is that these natives, driven to desperation, have committed the terrible atrocities referred to in your telegram.

It is very much to be regretted that in these enlightened times a great country like Spain should act so intolerantly. When Great Britain took possession of Canada she very wisely respected the Romish faith of the French-Canadians. Spain now seems to be desirous to emulate the intolerance of France in the Loyalty Islands.

## Choice Literature.

## SALEM: A TALE OF THE SEVENTEENTH CENTURY

BY D. R. CASTLETON.

## CHAPTER II.—Continued.

Of education, in its popular sense (as understood to mean book learning), she had very little, and of accomplishments she knew nothing. Her grandmother was a fairly educated woman, for the times she lived in; she could read and write and keep her simple accounts, and that was all that was then judged important for a woman to know; and this limited amount of knowledge she had taught to her grandchild, who was a quick and retentive pupil; and though she went to school occasionally when opportunity offered, there was little to be gained there, and possibly neither Alice nor her grandmother dreamed there was more for them to know.

The girl was contented—she had no ambitious imaginings, she knew no lot more favoured than her own, she had few acquaintances—her position did not admit of it—but she had one friend, her constant companion and welcome attendant in all her wanderings; this was Pashemet, a young Indian lad some years older than herself.

Pashemet belonged to the tribe of the Naumkeags, once a powerful and prosperous race, whose hunting grounds had included the site of the present town. He was the son of a Sagamore, or chief, who had embraced Christianity, and had always maintained friendly relations with the white settlers. No two beings could have been imagined less alike than the calm, grave, self-contained Indian lad, and the quick, impulsive, demonstrative daughter of the white race; and yet, in spite of this contrast (or possibly, in consequence of it), a warm and tender friendship had sprung up between them and drew them strongly together.

Pashemet was six or seven years older than Alice, and while she looked up to him in loving confidence and warm admiration, he watched over her steps with the tender affection of an elder brother and the careful guardianship of a loving father.

He taught to his delighted listener much of the fanciful lore of his own people; his memory was rich in legends of the rocks and the hills; every brook had its story, every forest its memories, and in return Alice imparted to him the limited education she had received from her grandmother. He taught her to use the Indian bow with an almost unerring aim, to feather the arrows, to weave the nets, to climb the hills, to walk in snow shoes. He procured her a light Indian canoe, and taught her to slide it over the water with a skill and dexterity scarcely less than his own. He led her to the haunts of the fairest flowers and the earliest fruits. Seated side by side on some breezy hill, or rocking on the calm blue waters, he told her long legends of the past history of his own widespread but now rapidly diminishing people. He rowed with her over to Castle Hill, and told her of his grandfather Nanepashemet, whose fort was on that hill and who was killed there on his own rocky eminence by the cowardly and treacherous Tarrantines. And when the boy's savage and but half-restrained nature kindled at the remembrance, and the wild desire for vengeance seemed breathing in his swelling veins and trembling on his eager lips, Alice would lay her little, gentle white hand softly upon his tawny one, and tell him of the love of the great "Good Father," and of the happy hunting grounds reserved for the meek and forgiving, or, seated side by side in some quiet spot, she would teach him to read it for himself.

"Listen! daughter of the pale faces," he said to her one day as they stood together upon the pebbly margin of a clear, blue pond, whose quiet waters were starred all over with the pure and fragrant blossoms of the white water lily—"Listen! Pashemet has no sister, and his mother has gone long ago to the Spirit Land. Pashemet is alone in his wigwam—he has no mother, no sister."

"And I, too," said Alice, answering him in his own strain—"I, too, am the last of my people. I have no father, no brother—I, too, am alone. But see," she said kindly, "I will be your sister, and I will choose you for my brother." Stooping to the cool water which rippled at her feet, she dipped her hand in it, and laid it on the dusky brow of the youth beside her. "Oh, Pashemet! my brother, I baptize you 'the Fir-tree.'"

Calm, grave, and unsmiling, the Indian boy imitated her graceful action, and as he sprinkled the bright drops over her long, flowing, chestnut curls, he murmured gravely—"Oh, Alice! my sister, pure and beautiful: I baptize thee 'the Water-lily.'"

Laughingly, Alice's flower-like head bent beneath the mimic shower, but from that moment, as if by tacit consent, they always recognized the assumed bond, and addressed each other by these endearing or fanciful names.

But we are lingering too long over these trivial incidents of our heroine's childhood, and we must ask the indulgence of our readers to skip over a period of a dozen years. A period, indeed, of much importance in the advancement of the little colony, which had, of course, gained much in numbers in that time, partly by natural increase, and still more by new and important arrivals. Much had, of course, been accomplished in a dozen years to improve the little settlement; the town was better organized and better governed; new streets had been laid out; new buildings, and of a better class, had been erected; new sources of industry opened; and a new impetus given to education, commerce and agriculture.

But—as for the *arvensis persona* of our story—Mrs. Campbell (Alice's grandmother) was little changed; she was still a hale, handsome and resolute, though now an elderly woman. But she did not show her years if she felt them; she had reached that standpoint in life where Nature seems to pause and rest herself awhile: the growth and progress of her Spring had long passed by, but the withering desolation of her Winter had not yet begun. In her, it was per-

haps the mellow Indian summer of life, serene and beautiful; the busy labours of life gone by, its burden not yet assumed. But Alice had changed far more; hers was still the season of growth and development. The rich promise of her childhood was more than fulfilled; the Water-lily had bloomed out in all its pure, perfect beauty. She was gloriously fair, but with cheeks and lips vermeil with the fresh hues of health. A figure full and free as Hebe, yet with the light grace of the wild gazelle; with long, dancing, chestnut curls, just touched with gold when the light wind tossed them into the sun's golden rays; and clear blue eyes, in which youth, health and summer held innocent merriment. As gay and guileless as a child, yet as gentle and loving as a woman—she was the idol of her grandmother, with whom she still lived in the humble home in which we first found her.

But Pashemet, her adopted brother, had gone; his people had removed farther to the West, and the young warrior, who was one day to succeed his father as Sagamore, had of course gone with them. And though Alice remembered him with tender interest, and had once or twice received kindly messages or simple tokens of remembrance from him, brought to her by some wandering Indian of his tribe, who had come back, perhaps, only to look upon the graves of his people, she had not seen him for more than six years.

## CHAPTER III.—NURSE'S FARM.

"'Twas that loveliness, ever in motion which plays  
Like the light upon autumn's soft shadowy days;  
Now here and now there, giving warmth as it flies  
From the lips to the cheek, from the cheek to the eyes;  
And where it most sparkled no glance could discover—  
In lip, cheek, or eyes—for she brightened all over."

The exquisite beauty of one of the long Spring twilights of New England was slowly fading; the glowing west was still a sea of dazzling light and brilliancy; but the amber and gold which had flushed the pure blue of the western sky was gradually turning to purple and crimson, and streaming up in long pencilled rays to the zenith when Goodwife Campbell sat at the front window of her quiet home, silent, and thoughtfully knitting.

But though her active and experienced hands were thus busy, her mind and eyes were not given to the monotonous work which, still turning and lengthening, grew under her restless fingers; mind and eyes were not requisite to the familiar and mechanical task, else would the stocking she was skilfully fashioning have been an utter failure; for her whole attention was given to the view up the street which her window commanded.

The little room in which she sat, although in every way comfortable, according to the very limited requirement of the times, was very simple in its appointments, and would have looked meagre even to bareness to modern eyes; but it was neatness itself, and surely that is in itself a beauty. The bare, whitewashed walls were spotless in their purity; no carpet covered the unpainted floor, but it had been scrubbed white as snow, had been carefully sanded, and the sad freshly "streaked," or brushed into wavy lines and curves of beauty.

The graceful streaking of a sanded floor in this fashion was an accomplishment upon which thrifty housewives greatly prided themselves in those days, and taught its mysteries as an important branch of womanly education to their young daughters. The practice was marked by certain rules, the sand being at first dropped about the newly washed floor in small conical heaps of uniform size and at regular distances—this was expected to last for a certain number of days, then, when busy, passing feet had trampled and scattered it, it was to be carefully streaked, or swept in wavy parallel lines, and when these had in their turn been obliterated, a third fashion of brushing it across in checker work was admissible, this was expected to close the weekly wear, and bring it round to scrubbing day again.

The white half curtains which shaded the spotlessly clean but coarse knobby glass windows, hung white, fresh and untumbled in their crisp starchiness; but, besides its crowning grace of neatness, the little room was beautified by slight but decided marks of delicate womanly taste and refinement. Round the tall, narrow looking glass, on the surface edge of which an ornamental border had been cut in the manufacture of the glass itself, a skilful hand had fastened a thick wreath of shining, dark green leaves, which wholly concealed the quaint black frame, made the little mirror look like a cool quiet lake, smiling out amid the green woods.

On the many-twisted legged little table under the glass stood a large flat dish of water, its whole surface covered with the sweet pink buds and graceful leaves of the May-flower—first herald of the spring—sending out the perfume of its breath to fill the room; and over the wide mantelpiece stood small, high glasses of dark green leaves and scarlet berries, arranged with the artistic taste which speaks a loving hand; while in a rude, clumsy made cage in the side window hung a tame robin, piping his farewell to the day, and coquetishly picking at the fresh chickweed that ornamented his cage. But the little presiding deity of the place—the whose innocent taste had so impressed itself upon these mirror arrangements—was not present; and it was in search of her that the grandmother's loving eyes were so often turned to the window.

"Haint she kin yet? Wall! I 'clare I niver see nothing to beat dat are!" said old Winny the coloured woman, who was the only help employed in this primitive little household. Two or three times already had she been in on the errand of inquiry, and returned a thout satisfaction. "I 'clare to yer now, I tink she orter be in; I dunno I but I tink it haint nowuz safe for her to be out, it's got so late, and sich a young ting as she is."

"Ye may gang doon to the gate, Winny, an' gint up the street awa', an' see if she is na' kummin' doon the town."

Winny obeyed; she went to the gate, shaded her eyes from the dazzling western brightness, stood at least five minutes gazing persistently up the straggling and irregu-

lar street, and then returning, she announced gravely, "She's not comin'. I didn't see a bit of her—not one bit!" "Weel weel!" said her mistress, smiling; "I'm gey glad o' that, Winny; I wad na' wish my bairnie to kin hame in bits, ony way."

The astute Winny meditated for a minute or two in silence over this seemingly strange answer, and then a loud cackling-ton told that the point of her mistress' wit had reached her comprehension. "But would it not be more respectable like if I was to run up the street and meet her, and loch her home—say?"

"Na', na'!" said the grandmother, smiling; "I dinna think ye ha' need to do that. She'll win hame her lane afore the neet fa's, I'm thinkin'."

"Well, if yer say so, I s'pose she will. Of course yer knows best;" and Winny returned to the kitchen.

Another quarter of an hour "dragged its slow length along," and just as the grandmother, beginning to grow really anxious, had risen to lay aside her knitting, in order, probably, to give herself up more fully to the indulgence of her nameless fears, the tramp of a horse's feet at the gate, and a low, sweet burst of ringing, girlish laughter, dispelled them altogether, and she reached the door just in time to see her darling carefully lifted from the pillion by an honest looking young man, who, with a gay "Good night to you," rode laughingly away.

"Weel-a weel! Allie," she said, meeting her at the door; "ye hae bin lang awa', dearie. An' wha's keepin' ye sae late, my bonnie lassie?"

"Oh, I have been a good ways, grandmother dear. Just let me get my things off, and I'll tell you all."

"But where awa' hae ye bin, lassie? Tell me?"

"I have been up to Nurse's Farm, grannie."

"Nurse's Farm? Wha' na' up to the village, lassie? Sure, ye dinna mean that?"

"I do, then; I mean just that, grannie."

"My certies! An' wha' for did ye na' tell me, Allie? I hae been sair fashed about ye. An' why wa' na' ye tellin' me gin ye wa' goin' there?"

"I did not know it myself, grandmother; but I sent you word though. Did not little Mary English come in and tell you where I was?"

"Niver a whit. I hae na' seen Mary English the day."

"The careless little gipsy! And she promised me so fair, too! Well, never mind; I am sorry if you fretted, though;" and, as she spoke, the girl threw her soft arms round the old woman's neck, and pressed her sweet, rosy lips to the withered cheek. "I am not worth half the trouble you take about me, grandmother; but you see I am all safe, and I have had such a pleasant time."

"Weel-a weel! an' ye maun tell me a' about it, my lassie."

"Yes, indeed, I will; but grannie, have you not had your supper yet?"

"Nae deed; I wa' waitin' for ye. Ye hae na' had yours, hae you?"

"Yes, indeed; I had mine—oh, two hours ago. I'm so sorr' you waited. Sit down now and take yours and I'll sit her' close by you, and tell you all I've heard and seen. You see, I mean to go up only as far as 'Salem Corner'; but it was so pleasant, I kept on just for a walk: when who should come behind me but Rebecca Preston and Mary Tarbell, J-andlord Nurse's two married daughters, and with them their youngest sister, Sarah Nurse. Well, I knew them all, and Sarah Nurse I used to go to school with; and so we walked along talking together, and when I would have turned back they would not hear of it: I must go home with them and stay to supper and see their mother. And yet, as I said I could not walk back in the evening, Mary Tarbell said her husband was coming over and would bring me on a pillion. You know grannie, I don't get a ride very often, and I did want to go with them; but I said, 'No: I couldn't leave you alone. Not knowing where I was, you might be anxious. And just then John English came down the road with his little Mary on behind him; and they stopped them, and Mary said she was coming straight home, and she would run over and tell you where I was, and so I felt easy about that; but I shall give her a bit of a scolding for forgetting it. And, grandmother, it was lovely over there and they were all so pleasant!"

(To be continued.)

## THE ARTISTIC SENTIMENT OF THE FAR EAST.

While you will search in vain, in this civilization, even for explanations of the most simple of nature's laws, you will meet at every turn with devices for the beautifying of life, which may stand not unworthy beside the products of nature's own skill. Whatever these people fashion, from the toy of an hour to the triumphs of all time, is touched by a taste unknown elsewhere. To stroll down the principal streets of Tokio, of an evening, is a species of liberal education. Long lines of gaily-lighted shops, crammed with wares to captivate alike the novice and the connoisseur, look out upon an equally endless succession of torch-lit booths, that display a happy medley of old curios and new conceits. Here the very latest thing in inventions, a gutta-percha rat, that for some reason best known to the vendor scampers about squeaking with a mimicry to shame the original, holds an admiring crowd spell-bound, with mingled trepidation and delight. There a native zoetrope, ingenious round of pleasure, whose top, fashioned after the type of a turbine wheel, enables a candle in the centre to supply both illuminative and motive power at the same time, affords to as many as can find room on its circumference a peep at the composite antics of a consecutively pictured monkey in the act of jumping a box. Then again it is some flower-stand, in the growth of whose shrubs art has dared even to interfere with nature, and begotten forms which the parent plant would fail to recognize, while opposite this show is a booth that, among its other curiosities, has for sale little microscopes with legs. Thus from one attraction to another you wander on for miles, carried along with the tide of pleasure seekers in a sort of realized dream.—November Atlantic.

A GREEK FESTIVAL.

For a month before Christmas every pious Greek has observed a rigid fast; consequently the "table" which on that day is spread in every house produces something akin to festivity. My friends of the evening begged me to sit down and partake of the meal that they had prepared. It was somewhat of a struggle to me, I must own, for I expected it would not be served in very magnificent style. Still I was hardly prepared for what actually happened. On a small round table was a perfect mountain of macaroni and cheese—not such cheese as we are accustomed to put with ours, but coarse sheep's milk cheese, which stung my mouth like mustard, and left a pungent taste therein for days. Then there were no plates, no spoons. The master of the house had a knife with which he attacked the dish, and the one which on ordinary occasions fell to the mistress was now kindly placed at my disposal. As for the rest of the family they were an example of the adage that fingers were made before forks, and these fingers grew obviously cleaner as the meal progressed. What a meal it was indeed, as if it were a contest in gastronomic activity! Yet it was pleasant to see the appetite with which great and small entered into the contest and filled their mouths to overflowing with the savoury mess. I was left far behind in the contest, and I had, I fear, to tell many untruths concerning my appetite and the excellence of the dish, and great was my relief when it was removed, and dried fruits and nuts took its place. To drink we had resinated wine—that is to say, wine which had been stored in a keg covered with resin inside, which gives the flavour so much relished by the Greeks, but which is almost as unpalatable to an Englishman as beer must be to those who drink it for the first time. The wine, however, had the effect of loosening the tongues of my friends, who had been too busy as yet to talk, and they told me many interesting Christmas tales.—*The Gentleman's Magazine.*

EFFECT OF IMPRISONMENT ON THE MIND.

To the ordinary mind, full of busy schemes and plans for future good, in the many active and fruitful years which people are so sure remain to them, the condition of one condemned to die at the hands of the law is inconceivable. To the sick, oftentimes the restraint which comes from their own weakness, the irksomeness of inactivity, is harder to bear than all the agonies of pain and disease. This is but the beginning with the prisoner. Withdrawn from all the interests of the world, having no longer any part in humanity, destined at a fixed hour to have the poor remnants of his pale and shadowy life choked out of him at the hands of the race of which he was once a part, he must count the days and hours that remain to him till that agonizing moment when he shall, before the un pitying eyes of the community he has wronged, writhed out that wretched existence, to which he yet as an animal clings. All crime probably has an element of insanity in it. There is something abnormal and unbalanced, there is no sense of proportion, no idea of values. All things are seen through a refracting medium which strangely distorts and falsifies them. But under the strain of prison life the sanest mind cannot long retain its tone. *H. E. Warner, in the American Magazine for November.*

JOANNA SOUTHCOTE'S CRIB.

Among a large number of original papers relating to this probably self-deluded woman some of the oddest are those which describe the gifts made to her by her followers in anticipation of the promised birth. The value of these amounted, according to the calculations of some, to several thousand pounds; but of all, the most conspicuous must have been the superb crib, of which an illustration was published at the time. It was actually exhibited for some days at the warehouse of an eminent upholsterer in Aldersgate Street, and inspected by "hundreds of genteel persons of both sexes." On the rim of the canopy was inscribed the words, "A Free-Will Offering by Faith to the Promised Seed." Whether Joanna was a hysterical enthusiast or an artful impostor, she must have made a pretty good thing of her malady from first to last. In a broadside published in 1814, dedicated "to les Gobbes mouches Anglois," we are informed that it is computed that the number of persons who received seals up to 1805 amounted to upward of 6,400. Each of these considered that seal as a passport to heaven. The sealing was stopped, for some unknown reason, in 1805. The price of the seal was originally a guinea, and was subsequently reduced to 12s.—*Notes and Queries.*

SOME CHARACTERISTICS OF DANTE.

To attempt to refine upon Dante is to make him ridiculous. Coarse and grotesque in expression he doubtless is at times; but the indelicacy is not of that Swinburnian type which revels in rotteness, and for which he would have found an appropriate nook in one of his *Bolgies*. It is rather inherent in his subject. The dominant sentiment of the *Inferno* is that sin brutalizes. Through successive circles he leads us downward to lower developments of bestiality. His heroes have no affinity with the Miltonian Satan or with the Mephistopheles of Goethe. The polished, sarcastic, keen-witted, sneering, daring devil, and the "arcane, or ruined," retaining traces, of his "original brightness," are alike absent from Dante's Hell. His Lucifer, at the apex of the infernal cone, is the supreme incarnation of dem-niac animalism. Accordingly, he pictures his devils with all the accompaniments of brutal depravity in word and act and mien. Dante is a plain speaker on whatever subject he is dealing with. He refuses to circumvent or to gild with circumlocution or euphemism. For a translator to attempt to mitigate the plain directness of such passages is to make them doubly offensive.—*Marvin R. Vincent, in New Princeton Review for November.*

LETTERS.

Such a little thing—a letter,  
Yet so much it may contain;  
Written thoughts and mute expressions,  
Full of pleasure, fraught with pain.

When our hearts are sad at parting,  
Comes a gleam of comfort bright  
In the mutual promise given:  
"We will not forget to write."

Plans and doings of the absent,  
Scraps of news we like to hear,  
All remind us, e'en though distant,  
Kind remembrance keeps us near.

Yet sometimes a single letter  
Turns the sunshine into shade;  
Chills our efforts, clouds our prospects,  
Blights our hopes and makes them fade.

Messengers of joy or sorrow,  
Life or death, success, despair,  
Bearer of affection's wishes,  
Greeting kind or loving prayer.

Prayer or greeting, well or present,  
Would be felt but half unsaid;  
We can write, because our letters—  
Not our faces—will be read.

Who has not some treasured letters,  
Fragments choice of others' lives;  
Relics, some, of friends departed,  
Friends whose memory still survives?

Touched by neither time nor distance,  
Will their words unspoken last;  
Voiceless whispers of the present,  
Silent echoes of the past.

—*Chambers' Journal.*

A COLOUR STUDY.

Though the bloom-laden boughs of springtime and the roses of summer are gone, there is yet a richer, rarer beauty in garden and forest and field, which lovers of Nature will delight to heed. Yet, viewing with the eye of the horticulturist all the panorama of loveliness which autumn has spread for our enjoyment, we are led to conclude that we have much to learn in the way of planting for autumn decoration, for, with all our care, our lawns are but dull for weeks, at a season when they should be at their richest and best.

Give Nature full rein, and what shall you see?

"Golden gleams by every brook,  
Crimson lights in every nook."

and beauty running riot everywhere.

Every knoll has its watch-fire of glowing colour. Every cliff its veil, embroidered in leaf and vine, which no human skill can imitate; every stump its bit of carmine; every rough tree trunk its climber of crimson and green. It is hard to understand why so much of beauty, such fairy touches of decoration, are hidden away from prying eyes. Is Nature shy of man, that she sets her choicest gems of colour and artistic arrangement in the midst of the swamp or the bosom of the forest? Then let us woo her, until she shall light her autumn fires close by our own door-stones, until, even while we are watching, she shall dash upon the palette of our own lawns all those artistic comminglings of tints which she loves to lavish on an autumn forest.—*Viv's Magazine for November.*

THE KANGAROO.

On level ground high-bred horses and dogs in full training can be tolerably sure of running down a kangaroo, but if the animal can make its way to broken and rocky ground, especially where the trunks of fallen trees beset the track, it can mostly make good its escape. When brought to bay it is as formidable an antagonist as the stag itself. It has no horns, but it has hind feet, and at the tip of the fourth toe there is a claw of great length, shaped like a bayonet, and scarcely less formidable. A single kick from this weapon will rip up a dog as if the animal had been struck with a sharp sword, and even an armed man does not like to approach it in front. Generally, when at bay, the kangaroo stands upright, resting its back against a tree, so that the dogs cannot attack it from behind. The hunter, however, takes advantage of this habit. He trains his dogs to make false attacks on the animal in front, without coming within the range of the terrible claw, and while its attention is engaged in front he slips behind the tree, and strikes his long hunting knife into the body of the kangaroo. Not many years ago the kangaroo swarmed like the bison in America. But great cities have sprung into existence where, scarcely fifty years ago, not even a hut was to be seen, and the black men and the kangaroo were masters of the land. The time is not far distant when sheep and cattle will have taken the place of the kangaroo, and Australia will only know her most characteristic animal by reputation. The kangaroo and the bison will alike fall victims to advancing civilization.—*Good Words.*

THE Rev. Wiper Wilson, the new parish minister of Stonehouse, is making Professor Drummond's great book a subject of study in his Bible class this winter.

PROFESSOR STEWART was inducted to the chair of Systematic Theology at Aberdeen on Nov. 4. The installation ceremony, conducted by the twenty delegates who formed the examining body at the competition for the professorship, took place in the university chapel on the previous day.

British and Foreign.

GLASGOW University has 2,255 students; in 1874 the total was 1,333.

So long ago as 1723, a painful scholar counted 630 commentaries upon the Psalms.

MR. DAVID PATRICK, M.A., is to be editor of the new edition of "Chambers' Encyclopedia."

PROFESSOR BLACKIE publishes a sonnet in the *Scotsman* in which he praises Rev. John McNeill as "a man who knows what preaching means."

PRINCIPAL CAIRD preached recently at the reopening of Kilmarchan Church which had been closed for two months for repairs and alterations.

FATHER HUNTER BLAIR, of the monastery at Fort Augustus, is about to publish a translation of Hellesheim's "History of the Catholic Church of Scotland."

DR. HORATIUS BONAR, in a recent letter to a friend, says: My writing days are done. The public must be contented with what I have written in prose and verse.

MR. JOHN GREIG, M.A., of Edinburgh, is the first Scotsman who has achieved the distinction of passing the examinations for the degree of doctor in music at Oxford.

THE Rev. Colin Campbell, B.D., Dundee, preached at Balmoral before the Queen, and had the honour, along with the minister of Crathie, of dining with her Majesty in the evening.

THE Rev. W. Lyttelell, M.A., of the Scots Church, Longtown, Cumberland, has received three months' leave of absence, and has started for Canada on a lecturing and a preaching tour.

JOHANNES BONGE, the founder of the sect of Dissident Catholics in Germany, whose reform movement excited expectations which it failed to realize, died in Vienna lately in his seventy-fourth year.

A BUSY of the late Dr. John Ker was placed in the library of the U. P. Synod Hall in Edinburgh lately. It is a gift to the college by Mr. and Mrs. Nairn, the brother-in-law and sister of Dr. Ker.

THE Bishop of Lincoln is strongly in favour of closing public houses in England on Sundays. The testimony in favour of this course from Scotland, Norway, Wales and Ireland, he accepts as conclusive.

MR. MARSHALL LANG, with the concurrence of his Kirk Session, has consented to take charge of the Scots Church in Melbourne for four months, and will probably sail for Australia about the middle of this month.

THE Abbey congregation, Paisley, are about to erect a new church in Greenlaw Avenue, Glasgow Road, for which they have raised \$5,500. It is intended to work the church in the first instance by the Abbey minister.

No appointment has yet been made by the Crown to the vacant chair of Oriental Languages at Aberdeen, and Rev. Gordon J. Murray, M.A., Greyfriars Church, has been asked to carry on the work of the class during the vacancy.

MR. A. EBULE EVANS, in a magazine discourse upon sermons, expresses the belief that England can never become incurably light-headed so long as there is the salutary burden of two millions of sermons a year distributed over the surface of society.

MR. WALTER THORNBURN, M.P., addressing his constituents at West Linton, said he lived in the hope that by honourable concessions on each side a union might be effected which would make the Church a united and prosperous Church of Scotland.

THE *Pall Mall* suggests that the London City Churches should be thrown open this winter to the poor as temporary asylums. They are so little used, even on Sunday, that it is rarer to meet a man who has been inside one than a man who has been to Australia.

THE Rev. Alexander Gunn, of Watten, brother of Dr. Gunn, of Whitby, was presented at the celebration of his jubilee on the 26th ult. with an address from Caithness Presbytery, and a silver salver and cheque for 130 guineas from his congregation and friends.

PRINCIPAL CAIRNS and Mr. Walton, the latter the occupant of the Berwick pulpit, formerly adorned by the Principal, took part in the special evangelistic services at Duns held under the auspices of the United Presbyterian Presbytery. Both preachers attracted overflowing congregations.

THE documents and plans for the chapel built in Bury Street for Dr. Watts, the father of modern hymnology, lately came into the hands of Dr. John Stoughton, who mentions that the total cost of the building was only \$3,500. That no doubt looked a large sum to be expended for such a purpose in the days of Queen Anne.

MR. JAMES SMITH, who is returning at an advanced age to mission work in India, does not fall in with Canon Taylor's fulsome eulogy of Mohammedanism. He says the moral code of Mohammed leads to the most lax moral life it is possible to live. There is scarcely a Hindu in India who does not shudder at the very name of Mohammedan rule.

At the third annual conference of the four northern U. P. Presbyteries, held recently at Peterhead, valuable papers were read, including one by Mr. McFarlane, of Keith, on the relation of the pulpit to politics. Mr. Robson, of Inverness, and Mr. Smith, of Edinburgh, were the deputies from the Synod, and Mr. Eslemon, M.P., presided at a great public meeting in the music hall.

BISHOP RYLE in his visitation charge to the Liverpool clergy said that there were two dark clouds hanging over the Church. The first was the lawlessness of the clergy men who insisted upon ceremonialism contrary to the order of the law courts endorsed by the bishop, a matter that must be dealt with by parliamentary legislation. The second was the growing tendency of most preachers to be content with a very low standard of teaching.

## Ministers and Churches.

A VERY successful service of song was held in Knox Church, Dundas, recently.

THE Rev. T. Fenwick has received for the Waldensian Church from two anonymous friends of it in Ayr, Ontario, \$10.

ACKNOWLEDGMENTS.—Dr. Reid has received from Mr. Robert Dickie, Glenmorris, \$20 for Foreign Missions in Central India.

THE McDowall Memorial Church, at Fredericksburg, has been reopened. The sermon was preached by Rev. Dr. Williamson.

THE Rev. R. C. Murray, a graduate of Queen's, doing missionary work in India, will probably return, his health being in a precarious condition.

THE Rev. W. A. McKay, of Chalmers Church, Woodstock, is delivering a series of discourses on the New Theology, on Sabbath evenings.

IN the paragraph relating to the West Church, Toronto, the number of additions to the membership this year was printed as 116; it should have been 125.

A CALL received from the Church at Red Bank by Rev. J. D. Murray, of Buctouche, has been ordered by the Presbytery of Miramichi to be transmitted to the Presbytery of St. John.

THE Rev. Andrew Wilson, formerly of Carleton Street Church, Toronto, and a fellow-student of the Rev. Dr. Ure in his college days, has been engaged to assist for a time in Goderich.

THE Presbyterian Church, Cobourg, was held Sabbath evening week, when the Rev. Mr. Goforth, B.A., spoke on Foreign Missions. His address was listened to with intense interest. The collection was liberal.

A SHORT time since a social under the auspices of the Presbyterian Church, Duntroon, was held at the residence of Mr. John McKee, near Duntroon. A large number from Collingwood were present. The evening was enjoyably passed.

SPECIAL services are being conducted in St. Andrew's Church, Berlin. These services are part of an arrangement made by the Presbytery of Guelph, by which they purpose holding a series of religious meetings in all the congregations within its bounds.

IT is not improbable that the Rev. Mr. Rondeau, of Joliette, who, during the imposition of the Rev. Marc Ami, is doing duty for him, will be retained in the French Presbyterian Church, Ottawa, permanently as assistant to Mr. Ami in his field of labour.

THE Oxford Mills Sabbath school, being desirous of securing funds for its work, and some spiritual and intellectual profit, secured the services of Rev. Dr. Moffat on Thursday evening. He gave one of his popular lectures that on "President Garfield," to a deeply interested audience.

THE San Francisco *Chronicle* of a recent issue says: Rev. Dr. Smith, of Gal, Canada, the pastor of the largest Presbyterian Church in the Dominion, and who was at one time connected with the Presbyterian Church in this city, will occupy the pulpit of St. John's Church for a season, beginning to-day. Rev. J. C. Smith, son of Rev. Dr. Smith, will be connected with the Howard Street Presbyterian Church for the ensuing six months.

THE *Mount Vernon Hawk Eye*, published in Wisconsin, quoting from the *Pickering News*, a paragraph relating to a visit of the Rev. Alexander Kennedy, formerly of Dumbarton, Ont., adds: We have a very pleasing recollection of the veteran, having met him two years ago when on a visit to his nephew, Rev. A. K. Baird, pastor of the Presbyterian Church in this place. When here he preached several times for his nephew with great acceptance.

DR. LAING, of Dundas, Convener of Assembly's Committee on the Book of Forms, writes: You will oblige me by letting all whom it may concern know that in the Draft Book of Forms now before Presbyteries, pages 32 and 33 should be deleted, except the last paragraph on page 33; also that on page 45 there is an omission of paragraph 65 on page 16 of the old book. I will thank any person who will early call attention to other mistakes or omissions.

COMMUNION service was held in the Presbyterian Church, Milverton, on a recent Sabbath. The pastor, Rev. John Kay, preached in his usual effective and forcible manner from John 1. 29. The reverend gentleman's discourse was replete with Gospel truths, and well calculated to leave lasting impressions on the minds of his congregation. Sixteen new communicants were admitted, making forty-one since separation from North Mornington took place. The membership now numbers over one hundred and sixty.

THE following have gained the scholarships in Theology in Queen's University: David Strathern Dow (\$100), P. A. McLeod, B.A., Prince Edward Island; Sochan No. 1 (\$90), G. J. Bryan, Richmond, Que.; Buchan No. 2 (\$75), James Rattray, B.A., Scotland; Dominion (\$70), J. M. McLean, B.A., Cape Breton. Supplementary examinations—Apologetics, D. J. Hyland; New Testament Criticism, J. G. Potter. For the degree of B.D.—J. V. Fowler, M.A., Doaktown, N. B., passed in Biblical Introduction and Inspiration.

THE Rev. J. McL. Gardner, who refused to accept a call from Newmarket Presbyterian Church on account of ill health, has been extended a call from the congregation of the First Presbyterian Church, Eramosa, and previous to that one from Teeswater. The *Newmarket Era* says: He is evidently very popular, and we would advise our Presbyterian friends to moderate their call at once, pressing it by a deputation. Mr. Gardner was ordained last year to Home Mission work, and has been preaching for a year in the North-West.

THE Rev. G. B. Howie, M.A., lectured in the Presbyterian Churches of Maxwell, Feversham and McIntyre on last Monday, Tuesday and Thursday respectively. The lectures were "From Jerusalem to Bethlehem," "Oriental Customs at the Birth of Male Children," and "From Joppa to Jerusalem." On each occasion the lecturer, by his spirited delivery and vivid descriptions, riveted the attention of the audience. Mr. Howie was induced to promise to return soon to Osprey to lecture in the above-named churches.

THE Presbyterians of Niagara Falls South (old Drummondville) came to the conclusion that they ought to have a new church, but they did not want the latest "modern improvement"—a mortgage, so a long and fruitless discussion as to "ways and means" ensued. After listening to the debate for some time, Mr. James Lowell arose, and said that he thought there was no use in trying to collect enough money to build a new church such as they would like. He therefore proposed to build a \$7,000 church for them at his own expense and furnish it. This solved the difficulty at once, and the church is in course of erection.

THE *Bryson Equity* says: Revival meetings opened in the Presbyterian Church, Luke, recently, proved a source of much religious awakening to the different Protestant denominations of the village, all of whom attended and lent their aid in various ways to make the occasion memorable for the spirit of sincere religious fervour displayed, and for uniting in closer bonds the Christians of the different Churches. The promoters of the movement, Rev. Messrs. Duels and Allan, having this object in view, invited Mrs. Gordon, of Alymer, a lady evangelist of the Episcopalian Church, so that the three great Protestant Churches might be properly represented, to come and open the meetings. Mrs. Gordon accepted the invitation.

ANNIVERSARY sermons were preached in Knox Church, St. Mary's, by the pastor, Rev. A. Grant, on a recent Sabbath, and the annual tea meeting was held on the following Monday evening. The pastor acted as chairman, and delivered the opening address. The next speaker was the Rev. W. Wylie, of Paris. The burden of his address was a united sociability and the cheerfulness that should characterize the life of Christians. Then came Rev. A. M. Philip's address on "Character." The next speaker on the programme was the Rev. Mr. Turnbull, who made a few well-chosen remarks. The musical part of the entertainment consisted of duets, quartettes, full choruses, etc., by the choir, which were rendered in good style.

THE Rev. R. Hunter Craig, who has done excellent work in the Peabody mission district, and who has gone to labour in Holland district, was, on the occasion of his removal, presented by his numerous and grateful friends in the former with an address giving expression to their warm regard for him personally, for his valuable and self-denying services and their earnest wishes for his continued usefulness and welfare. The address was accompanied with a well-filled purse. In acknowledgment Mr. Craig made a feeling and appropriate reply. He entered on his large new sphere on the last Sabbath of October, preaching at Williamsford at half past ten a.m., at Berkeley, three p.m., and at Holland Centre at seven p.m. His address is now Holland Centre Post Office.

THE Presbyterian congregation of Westport, seeing in the papers that an effort was being made to secure the services of Rev. D. Y. Ross for another congregation, held a meeting on November 1. Managers were elected and auditors appointed, but the chief matter under consideration was the possibility of Mr. Ross' removal. The meeting was unanimous in the desire to keep Mr. Ross, who had already been for seven years their pastor. The meeting pledged itself to do all that can be done to place him above anxiety, especially in paying his salary promptly. The resolution closed as follows: "We sincerely hope and trust that the Rev. David Y. Ross, M.A., our faithful and loving pastor, may remain with us to be our teacher and example in promoting our spiritual welfare."

A MEETING was held in the reading room in the rear of the Presbyterian Church, Sarnia, last week, by the young people, for the purpose of organizing a literary society in connection with the Church. The meeting was a success, every one present entering heartily into the work, and before the close a society was organized, to be known as St. Andrew's Church Literary Society, with the following officers: Dr. Wm. Logie, president; Miss A. McGlashan, vice-president; Miss Minnie McMaster, secretary; Miss Bethune, treasurer; Misses McColl, King and J. Leys, Messrs. Scott, Hossie and Ross, committee of management. The election of officers will take place every month. The society propose holding public entertainments monthly, the proceeds of which will go into the Church Fund.

THE Knox Church, Goderich, Band of Hope held their second entertainment recently. It was a decided success, a large number of young people and children being present. Mr. Strang, who occupied the chair, also conducted devotional exercises. First piece by the band (wearing their blue badges), "I love Jesus," was sweetly sung. Suitable readings by Messrs. Wilson and Strang were well received, as also addresses by Rev. I. B. Wallwin and Dr. Ure. A quartette, "I love my Mountain Home," by Messrs. Moore, Thompson, McColl and McGillivray, was loudly applauded. Misses Sands and Ralph gave a recitation and a solo respectively, which were well received. The Misses Fletcher, Thompson and Trueman kindly aided as organists. The children of the band, who now number some eighty, acquitted themselves finely in their different parts.

A SERIES of most interesting monthly Missionary Bible Readings is being given by Rev. Dr. Kellogg in the University College Y. M. C. A. building. The first was given on the 15th inst. The attendance of students from the University and the various theological institutions in the city was large, and there was most decided interest manifested. The students who neglect this opportunity will miss not only something delightful, but a precious means of profit. In the programme appear the suggestive words,

"It is hoped that questions will be asked." The following are the topics announced: 1. Responsibility of the Heathen; 2. The Purpose of the Missionary Work; 3. The Relation of Israel to the Future Redemption of the Nations; 4. Signs of the Times as bearing on the Foreign Missionary Question; 5. Scriptural motives to Foreign Missionary Work; 6. Principles bearing on Individual Decision as to Personal duty.

KNOX CHURCH, Dundas, has for fourteen years been labouring under a debt, which has manifestly retarded its progress and work as a Christian Church, and although the burden has been bravely borne by the members in spite of many drawbacks and obstructions, yet it has taken a long time to finally dispose of all the debt. This feat was, however, the Dundas *Banner* rejoices to state, accomplished on Saturday week, and there are quite a number of subscriptions yet unpaid, which it is proposed to devote towards making some necessary repairs and improvements on the property. The occasion it has been determined to make one of general rejoicing, and as it is just fifty years since the Rev. Mr. Stark took charge of the church here, the event will take the form of a jubilee service, which will eventuate on the evening of the 29th inst., when the people of the church and their friends will meet together socially to celebrate the occasion in a fitting manner. The affair promises to be very pleasant indeed, marking as it does such a joyful event in the history of the Church.

PRESBYTERY OF HAMILTON.—This Presbytery met on November 15. Leave was granted to moderate in a call at Blackheath. A proposal to unite the newly-organized congregation of St. David's with Hayne's Avenue Church was laid on the table, and the congregations were required to consider and report thereon at next ordinary meeting. A committee was appointed to prepare and send to Sessions statements of what will be expected from each congregation this year for Home Missions and Augmentation Funds. Mr. McGuire declined the call from Wentworth Church. The Clerk was instructed to give the necessary extract minutes to complete the sale of the manse at Simcoe. Messrs. Mordy, Burson, Ratcliffe, McDonald and Beadle were appointed a committee to take such steps as they may deem proper, by prosecution or otherwise, to prevent Sabbath desecration. Mr. Dolson declined the call from East Ancaster. Messrs. McGillivray, Ray and McKenzie were certified to the college, and Mr. E. R. Hut as an occasional student under the direction of the Presbytery. The Clerk was instructed to write to congregations which are in arrears to the Presbytery Fund. Rev. J. W. Dey accepted a call from Erskine Church, Hamilton, and the induction was appointed for Monday, Nov. 28, at half-past seven p.m., Mr. Lyle to preside, Mr. Morry to preach, Mr. Murray to address the pastor, and Mr. Robertson the people. Messrs. Charlton, Hamilton and Thynne were appointed to examine the Draft Book of Forms, and report. JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF COLUMBIA.—The following members of this Presbytery, Revs. D. Fraser, T. J. Thompson, D. McKae, T. Scouler and J. C. Flett, elder, met the commissioners appointed by the congregation of St. Andrew's Church to discuss an application from the congregation to be received into the Presbyterian Church in Canada. The minutes of congregational meetings leading up to the application, as also a letter from the Convener of the Colonial Committee of the Church of Scotland, were read. The following commissioners were heard: J. Finlayson, J. Hutcheson, D. McLean, H. F. Heisterman and A. B. Gray, after which the following resolution was carried on the motion of the Rev. D. McKae, seconded by the Rev. T. Scouler. The Presbytery having received and considered an application from St. Andrew's Church, Victoria, to be received as a congregation of the Presbyterian Church in Canada, and having read the minutes of congregational meetings leading to the application, and being satisfied with the regularity of the proceedings, and having read the resolutions adopted by the congregation and the letter of the Convener of the Colonial Committee anent the same, and having heard commissioners, resolve to grant the application and receive it, as we hereby do, as a congregation of this Church under the care of this Presbytery. The Moderator then announced the decision to the commissioners that they were now a congregation of the Presbyterian Church in Canada. Rev. Mr. Scouler was then asked to lead in prayer, and the 133rd Psalm was sung. The Rev. Mr. Fraser was appointed Moderator of Session with power to moderate in a call to a minister when the congregation is ready. The following resolution was then carried on the motion of the Rev. T. G. Thompson, seconded by Mr. J. C. Flett. That the Presbytery rejoice in the reception of St. Andrew's Church and congregation, believing that its union with this Presbytery at this time will tend to its own advancement, as well as to the good of Presbyterians in this Province. At the same time we would express our cordial appreciation of the kindness of the venerable Church of Scotland in supplying this Church and other places in this Province with the means of grace for so many years at such expense and with great anxiety; and that a copy of the resolution passed be forwarded to the Colonial Committee. The Rev. Mr. McKae, along with the Rev. Mr. Fraser and the Session, were appointed a committee of supply for the pulpit while vacant. Mr. Fraser was appointed to announce the decision of the Presbytery to St. Andrew's congregation.

PRESBYTERY OF HURON. This Presbytery held a regular meeting in Searboth on Nov. 5. The remit on the Constitution of Assembly and Travelling Expenses was taken up. The first article was amended as follows, on motion of Mr. Fletcher, duly seconded, "That the representation remain as it is, but that the Assembly meet triennially." Articles II. and III. were approved of as they stand. Sub-section (a) of Article III. was amended to read thus: "That the committee shall, prior to Jan. 1, immediately preceding the meeting of Assembly, form an estimate of the total amount required, and apportion said sum among the

Presbyteries of the Church on an equitable basis." Subsections (b), (c) and (d) were agreed to, while (e) was disapproved of. The remit as thus amended was adopted. Consideration of the remit on the Marriage Question was deferred till next meeting, while a committee was appointed to consider the remit on the Book of Forms, and to report. Sessions also were instructed to consider the said book, and report. Mr. Thomson's resignation of his charge of the congregations of Hensall and Chiselhurst was taken up. Commissioners from the congregations were heard, testifying to the great attachment of the people to Mr. Thomson, and their regret at losing his services. Mr. Thomson adhered to his resignation, when it was agreed, on motion of Mr. Fletcher, duly seconded, that his resignation be accepted. Mr. Fletcher was appointed to declare the pulpit vacant, and to act as Moderator of Session. A committee, consisting of Messrs. McDonald, Fletcher and Musgrave, were appointed to prepare a deliverance regarding Mr. Thomson's resignation. The aforesaid committee submitted the following deliverance on the matter. "The Presbytery, in accepting the resignation of the Rev. R. V. Thomson, M.A., B.D., of Hensall, avails itself of this opportunity of putting on record its regret in losing a brother who, during the time he has been a member of this court, has won the confidence and esteem of every member. He grew up to manhood under the oversight of the Presbytery. His high standing in all the educational institutions he attended inspired the expectation of a brilliant career in the service of the Gospel of Christ to which he dedicated all his gifts. His settlement as a minister among us was welcomed as bringing into the Church a member of great prominence. His appointment as a Lecturer in Knox College was regarded as a just recognition of his ability. His very valuable services to the congregations of Hensall and Chiselhurst have been cheerfully noted. The Presbytery recognizes the hand of the great King of Zion in necessitating the separation by impairing the health of our brother to an extent that renders it inadvisable for him to continue in his present field of labour. While parting with him and his estimable partner, we earnestly pray that the God of all grace may provide him with a suitable field in which he may with growing strength continue in labouring to win souls for Christ, and that he may be long spared to proclaim the Gospel of the Lord Jesus Christ." This deliverance was adopted, and a copy thereof to be sent to Mr. Thomson. Dr. Ure presented a call from Knox Church, Goderich, etc., in favour of Rev. J. H. Simpson, of Brucefield, signed by 307 members and 229 adherents, accompanied with a guarantee of \$900 stipend, and a manse. A special meeting of Presbytery was appointed to be held in Clinton on December 6 to dispose of the call, Mr. McDonald to cite the Brucefield congregation. Mr. D. D. Wilson read a report on behalf of the Sabbath School Committee recommending that a Sabbath School Convention be held on the third Wednesday of January, and specifying subjects for discussion, etc. It was agreed to receive the report, and adopt its recommendations. Circulars on Augmentation of Stipends, etc., were read, and commended to the careful attention of Sessions. Leave was given to Mr. McCoy to moderate in a call at Bayfield Road, when the people are prepared for it. The next regular meeting is to be held at Thames Road, on the third Tuesday of January. - A. McLEAN, *Pres. Clerk.*

**MONTREAL NOTES.**

The Church at Cote des Neiges was burned down last week. It was erected as a Union Church for Episcopalians and Presbyterians, though the former have not occupied it since 1875, except for a brief period some eight or nine years ago. It was insured for \$1,900. To rebuild it will cost about \$3,000. While this is being done, the Rev. J. Bennett and his congregation are worshipping in the Athletic Club House.

The Presbytery of Montreal is to meet on the 25th inst., to consider the call for St. Andrew's Church, Perth, to the Rev. W. R. Cruikshank, and a call from Vankleek Hill to the Rev. D. McEachern, of Zion Church, Dundee. This is the second time this year that the Dundee congregation has called Mr. McEachern, an evidence of their determination to secure his services if possible. The unanimity and cordiality of the call to Mr. Cruikshank are indicated by the fact of its being signed by 338 communicants, out of 346 on the roll and also by 168 adherents.

The late Mr. John Drysdale, of Ottawa, left \$10,000 each to Knox College and the Presbyterian College, Montreal, and \$500 each to the Foreign Mission Fund of the Church and to the Pointe-aux-Trembles Schools. The executors are at present paying these bequests.

On Sabbath last, the Rev. J. G. Pritchard preached his farewell sermon to his congregation at Danville, and passed through here on Wednesday for his new sphere of labour in Bisbee, Arizona. This town is within thirteen miles of New Mexico. Here are large copper mines, employing 150 men, owned by a joint stock company, whose principal shareholders are Presbyterians, residing in New York. Hitherto the mines have been wrought on Sabbaths, as well as week days, and there has been no missionary in the town. The company have resolved that hereafter there will be no Sabbath labour. At their own expense, they have secured Mr. Pritchard's services, and are providing a library for their employees, which is to be under his supervision. Having himself been a miner for many years, before studying for the ministry, he has special adaptation for the work to which he has been called and his many friends in the Province will unite in wishing him success and comfort in his new sphere of usefulness.

Rev. Dr. Jardine is here at present soliciting aid for the new high school building to be erected at Prince Albert, N.-W. T. He preached last Sabbath in Erskine and Calvin Churches, and to-morrow addresses the congregations of Knox and St. Gabriel Churches. He has already secured upwards of \$3,000 for the building, and hopes to have this largely augmented before leaving Montreal.

The Rev. C. Chiniquy visited Montreal last week, and lectured to large congregations in Knox Church on Wednes-

day and Erskine Church on Friday evening, both churches being crowded to excess. The veteran soldier has lost none of his old time fire and courage and eloquence. Never was he more cordially received in Montreal, and perhaps never more highly appreciated than during this visit. In those days when so many of our politicians and others speak and act as if they were continually apologizing for being Protestants, and as if the Reformation were a mistake, it is well to have some one like Mr. Chiniquy, with strong convictions and courage enough to remind us of what Romanism is and what she would be in this country did she possess the power. No Church is more aggressive in the Dominion, and so tamely do our people submit to her encroachments that some of our shrewdest and most earnest men do not hesitate to say that "Protestantism is dying out in Canada." When you find men commending the Church of Rome and declaiming against those who have the courage of their convictions as Protestants, when you find members and even office bearers of Churches not ashamed to say that they contribute to the maintenance of Roman Catholicism, it is to be wondered at that the conviction forces itself upon the minds of some of our best people, that Protestantism is on a wane in the Dominion? Mr. Chiniquy was happily unmolested during this visit. Precautions were taken and a large number of police in private dress were on hand at every meeting, but all passed off quietly with the exception of a very slight interruption during the lecture in Erskine Church. In addition to the English meeting, Mr. Chiniquy addressed a large French congregation, including many Roman Catholics, in St. Gabriel Church, on the evening of Thanksgiving Day. He left Montreal for Lowell on Saturday morning. After a brief visit there and at Fall River he returns to his home in St. Anne, Illinois, in the first week of December.

In no former year was Thanksgiving Day better observed in Montreal, judging from the attendance at the Church services. In St. Paul's there was a full average Sabbath morning congregation, and a collection of upward of \$150 for the poor. In Erskine Church the pastor was assisted by the Rev. Dr. Wardrope, of Guelph, who delivered an excellent and appropriate address. In Chalmers Church, besides the morning service, there was a social gathering in the evening, the occasion being the sixth anniversary of the Rev. Mr. Heine's induction. In St. Mark's Church also, in addition to the Thanksgiving sermon in the morning, the Rev. J. Nichols lectured on the late General Gordon at night. In some of the Churches service was held only in the evening, and at nearly all the services special prominence was given to music and appropriate Thanksgiving hymns. Especially was this the case in Knox Church, where the service partook largely of a musical character with a timely address from the Rev. J. Fleck on "Union in the State, in the Church and in the Family." The church was not only filled to overflowing, but large numbers were unable to gain admission. The choir numbered upward of forty voices, embracing many of the leading vocalists of the city, and the anthems, quartettes and solos were rendered with exquisite taste. The sweetness of tone of the handsome new organ was very highly appreciated. The address was an eloquent plea for true union in the State—not France or Scotland or Ireland first, but Canada; in the Church, that the Saviour's prayer that they all may be one may be answered; and in the family that Thanksgiving time may be a time for healing breaches in homes, forbearing one another and forgiving one another in the spirit of Christ. A liberal collection was taken up at the close on behalf of the extension of the Pointe aux Trembles Schools. An opportunity was given to the children of the Pointe aux Trembles Sabbath School to bring thank offerings for the children's ward of the General Hospital. Many availed themselves of it and brought toys, picture books, fruit, cakes, etc., as well as \$0.05 in money. The collection of the congregation was also for the hospital, and amounted to \$115.16.

Mr. Thomas Galloway, of the township of Scott, Ontario, lectured in St. Matthew's Church on Tuesday last, on "Fifteen Months in a Surgical Ward in a New York Hospital," a thrilling narrative of personal experience, which drew forth the sympathy of the large audience present. The Young People's Literary Association of this Church has prepared and printed a syllabus of entertainments to be held weekly during the winter. It is most attractive and varied, including debates, lectures, receptions, musical entertainments, etc., and gives promise of many pleasing and instructive Tuesday evenings in St. Matthew's Church school room this winter.

The Sabbath evening sermons to the young in Stanley Street Church, by the Rev. F. M. Dewey, are being largely attended. The third of these, on "Manliness," was given last Sabbath evening. The young people's prayer meeting on Sabbath, immediately before the morning service, has an attendance of twenty, the great majority of whom take part in the meetings. The recent communion service in this Church was held on the evening of the Sabbath, and was well-attended, there being 180 at the table. Thirty-new members were received, chiefly on profession of faith.

**OBITUARY.**

**MR. JOHN THOMSON.**

Mr. John Thomson, elder in the congregation of North Gower and Wellington, died at his late residence, North Gower, on Friday, Oct. 21, at the early age of forty-three. His parents came to North Gower about fifty years ago, and have always, along with their family, taken a deep interest in Church work. His grandfather and father held the office of elder in succession. He was unanimously elected to succeed his father in that office about three years ago. For over twenty years he has been precentor and choir leader for the congregation.

A memorial service was held at the church, North Gower, on Oct. 30. The church was deeply draped. The pastor, Rev. R. Stewart, preached to a large congregation from Luke xii. 4-7. Few men will be more missed in the congregation. He leaves a widow and one child, who have the warmest sympathy of the congregation and community.

**Sabbath School Teacher.**

INTERNATIONAL LESSON.

Dec. 4. } PARABLE OF THE SOWER. { Matt. 13: 1-23.  
1887. }

GOLDEN TEXT.—The Seed is the Word of God.— Luke viii. 11.

**SHORTER CATECHISM.**

Question 51.—In relation to the true worship of God, there are certain things positively forbidden by the Second Commandment. The worshipping of God by images is distinctly specified as a violation of this law. Thus all idolatry is condemned. The use of pictures and images in places of public worship is contrary to the law of God, and no excuse, no palliation, for the use of what He has forbidden can be held valid. It is no less a violation of the Second Commandment to institute forms of worship which have not the sanction of Scripture. The Second Commandment does not condemn art, but it must emphatically condemn art as an object of worship.

**INTRODUCTORY.**

A parable may be likened to a pictorial illustration. It presents to the mind a picture of what is familiar, and uses it as a means of imparting moral and spiritual truth. It was frequently employed as a method of instruction by Eastern teachers. Our Saviour used the parable as a means of setting forth the glorious truths of His kingdom. The first recorded of these, the Parable of the Sower, forms the theme of this lesson.

I. The Sower.—In Palestine, as in most Eastern countries, the farmers who cultivate the soil do not live apart from each other as ours do, but together in villages for mutual protection. Great crowds were attracted by the Saviour's teaching. The house was too small. He goes forth to the lake, enters a ship and speaks to the multitude gathered on the shore. His unparalleled parable concerning His kingdom. The Word of Salvation is often in Scripture spoken of as seed. Christ is the Great Husbandman. His apostles also scattered the good seed of the Word, and so in every age all who truly proclaim and teach God's way of salvation are employed in the blessed work of sowing the seed.

II. The Seed by the Wayside.—The fields in the East are not fenced in, roads pass through them. They are hardened by continual use. Some of the seed thrown from the sower's hand would fall on the arid beaten path. It found no lodgment in the soil, but lay on the surface tempting the birds as they flew around. Thus the mind that is hardened by sin, unbelief and the deadening effects of earthly cares is in an unfit state to receive God's truth for salvation. The Psalmist says, Thy Word have I hid in my heart. Into the callous and hardened mind the truth does not penetrate. The frivolous thought, the passing fancy, evil desires, like the birds of the air, are ever ready to pounce down and devour the good seed.

III. On Stony Ground.—To outward seeming, the soil here is more promising than the trodden pathway, but it is not deep enough, underneath the shallow surface is the impenetrable rock. Such soil as there is, is excellent, the grain quickly germinates; but there is no place for the root tenacious to extend, they cannot draw nourishment from the barren rock. The stalk shoots up with great rapidity, but the hot Eastern sun scorches it; then it withers and dies. It cannot grow to maturity. There are many impulsive natures that rightly feel the impressions of the truth. They are affected by it, and receive it with joy. Beneath the emotional surface, however, is the hard and stony heart which gives back no response. Difficulties, taunts, opposition, persecution, consume the vitality of many a fair but shallow promise that quickly withers away.

IV. Among Thorns.—In this case the soil was good. It had been carefully prepared and the good seed had been cast into it. It began to grow, but other seeds and roots were hidden in the ground. To produce a good crop the ground must be clean. There were lazy and careless farmers in Palestine, who, like some of the present day, permit thorns and thistles to get possession of the soil. They may be cut down but their roots are in the ground, they grow up again and choke the good grain. So it is with many in God's spiritual kingdom. The conditions have been in many respects favourable, yet the cares of the world, the concentration of the mind and heart on earthly things, and the deceitfulness of riches, their vain promise to bestow happiness, the blunting of the moral sense in their acquisition and their influence in deadening the soul to the perception of the things of infinite value, have prevented the good seed of the Word from reaching maturity.

V. In Good Ground.—Here everything is as it ought to be. The soil is good, has been carefully prepared, the good seed sown has had free scope, and the result is good grain and an abundant return, though in varying degrees of fruitfulness. In spiritual things, if we would profit as God designs we should, we must hear the word attentively, with unprejudiced minds and open hearts; with the soul in sympathy with the truth that we may understand it. Then by God's Spirit this must result in fruit bearing—doing the truth, loving it, clinging to it in the face of discouragement and opposition, if need be. The fruit will be unto holiness and the end everlasting life.

**PRACTICAL SUGGESTIONS.**

The seed sown must be the Word of God, nothing else. The soil must be carefully prepared for the reception of the good seed. It will not grow on the beaten path, on stony ground or amongst thorns. The Holy Spirit alone can impart life to the seed sown. The good seed sown in good ground will issue in an abundant harvest.

## Words of the Wise.

STOICISM throve because, like Christianity, it is a philosophy of suffering; it fell, because, unlike Christianity, it is a philosophy of despair.

INDEED, if there had been any better thing and more profitable to man's salvation than suffering, surely Christ would have showed it by work and example.—*Thomas à Kempis.*

THE cares, which are the key of riches, hang often so heavily at the rich man's girdle that they clog him with weary days and restless nights, when others are sleeping quietly.—*Walton.*

THERE ARE MANY Cough Mixtures, but only one Allen's Lung Balsam; try it.

GOOD men, like Luther, have feared prosperity more than adversity, and have kept themselves poor by their abundant liberality, lest they should be of the number [who have their portion in this life.

THE missionary spirit is not by any means only the spirit of actual missionaries. It is the spirit of all true Christians who have the faith at heart. Every true Christian is a missionary in intention.—*Canon Liddon.*

A RELIGION that is false is usually intricate. The only two rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of the symbols.

THE FAVOURITE Washing Compound of the day is unquestionably JAMES PYLE'S PEARLINE. Washes with the necessity of beating or rubbing the clothes, and does not injure the fabric.

AND sure am I that it is better to be sick, providing Christ comes to the bedside, and draws by the curtain and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

AN enlightened conscience is the true vicar of God in the soul, a prophet in its information, a monarch in its peremptiousness, and a priest in its blessings or anathemas, according as we obey or disobey it.—*J. Newman.*

THERE is no happier life than that of winning souls to Christ; and what is ineffably grand in such a life is the fact that all Christians, without respect of person or of place, may participate in the priceless pleasure.

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for His glory.—*Payson.*

A SIGNIFICANT FACT.—The worn out, waste and poisonous matter in the system should escape through the secretions of the bowels, kidneys and skin, or serious disease results. B. B. B. opens these natural outlets to remove disease.

FACT is not the sole legitimate object of human inquiry. If it were, farewell to all that elevates and glorifies human nature—farewell to God, to religion, to hope! It is that which lies at the root of fact, yea, the root of law, after which the human soul hungers and longs.

THE conversion of the thief on the cross gives no encouragement to any to put off their repentance to their deathbed, or to hope that then they shall find mercy; for, though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true.—*Henry.*

HAM AND VEAL PIE.—Two pounds veal cutlet, half pound of boiled ham, two dozen oysters, half pound fresh sausage, two table-spoons of savoury herbs, mace, salt and pepper to taste, a strip of lemon peel and two hard boiled eggs chopped fine, half a pint of water. Put the veal, cut small, in a layer at the bottom of a pie dish, sprinkle over it a layer of spices, salt and pepper, then some of the minced eggs, then a few oysters, then a layer of ham and sausage with seasoning. Proceed until the dish is full, pour in the water, cover sides and top with puff paste, and bake about an hour and a half.

CORN MUFFINS.—Make a batter with sour milk or buttermilk and one egg and a pinch of salt, and let it stand awhile—ten minutes, or all night—as suits your convenience. When you are ready, spider hot on the stove, plate warm and things ready for your meal, dissolve a level teaspoonful of soda in warm water; stir in, through and through, and add one heaping spoonful of flour, stir well and fry in a little butter, or butter and good lard mixed. Have one spoonful of batter in a place; shake the spider a little till it shape them; fry quickly; turn with spatula, lift on hot plate.

## PNEUMONIA!

A SCIENTIFIC AND ACCURATE DESCRIPTION OF THIS DREADED BLOOD DISORDER.

"It is generally supposed that pneumonia is due to the accidental penetrating of specific microbes into the system, but the observations of M. Jaccoud show that the disease really results from the development, under favourable conditions, of microbic germs permanently present in the system. A chief condition of such development is a sudden chill, which explains the frequent coincidence of lung affections with abrupt changes of temperature."—*Scientific American.*

Another prominent (American) authority ascribes pneumonia to an excess of ozone, ozone being produced by passage of electricity in the air.

A distinguished American physician tells the *New York Tribune* that the prevalence of pneumonia indicates the universality of a uric acid condition of the blood,—sudden chills always being characteristic effects of too much acid, of one sort and another.

The disease, as M. Jaccoud observes, is undoubtedly in the blood, but if in the form of permanent microbes or germs these germs must be developed by the uric acid condition of the blood. Indeed, they cannot presumably exist in alkaline blood. Uric-acid is the name for the waste matter of the system, which the kidneys, through evident though unsuspected impairment, have not been able to filter from the blood,—the filter being foul and stopped up in many of its little hair-like tubes.

The *Tribune's* authority says that pneumonia is a secondary disorder, the exposure and cold being simply the agents which develop the disease, already dormant in the system, because the kidneys have been but partially doing their duty. In short, pneumonia is but an early indication of a bright's diseased condition. This impaired action may exist for years without the patient suspecting it, because no pain will be felt in the kidneys or their vicinity, and often it can be detected only by chemical and microscopical examinations. Nearly 150 of the 740 deaths in New York City the first week in a recent March, and in six weeks 781 deaths, were caused by pneumonia alone.

If one has occasional chills and fever, a tendency to colds in the throat and lungs, rheumatic and neuralgic pains, extreme tired feelings, short breath and pleuritic stitches in the side, loss of appetite, backache, nervous unrest—scalding sensation or scant and discoloured fluids, heart flutterings, sour stomach, distressed look, puffy eye sacs, hot and dry skin, loss of strength and virility, pneumonia is likely to strike him down any day, and his recovery will be doubtful.

These indications may not appear together, they may come, disappear and reappear, for years, the person not realizing that they are nature's warnings of coming calamity.

The disease is very quick acting and if the accompanying kidney disorder is very far advanced, recovery is impossible, for the kidneys give out entirely, and the patient is literally strangled by water.

The only safeguard against pneumonia is to maintain a vigorous condition of the system and thus prevent attacks, by using whatever will radically and effectually restore full vitality to the kidneys, and for this there is nothing equal to Warner's safe cure. If the kidneys are not sound pneumonia cannot be prevented. This remedy is known to millions, used, probably, by hundreds of thousands all over the globe, and commended as a standard specific wherever known and used. It does not pretend to cure an attack of pneumonia, but it does remove the cause of, and prevent that disease if taken in time.

When a physician says his patient has either bright's disease or pneumonia, he confesses his inability to cure, and in a measure he considers his responsibility ended. In many instances, indeed, persons are reported as dying of pneumonia, heart disease, apoplexy and convulsions, when the real cause of death, and so known by the physicians, is this kidney consumption. Thousands of people have it without knowing it, and perish of it because their physicians will not tell them the facts.

The same destiny awaits every one who will not exercise his judgment in such a matter and be true to himself, his family and to society.

COUNTRYMAN (to dentist): I wouldn't pay nothin' extra fer gas. Jest yank her out, if it does hurt. Dentist: You are plucky, sir. Let me see the tooth. Countryman: Oh, 'tain't me that's got the toothache: it's my wife. She'll be here in a minute.

## Sparkles.

"MARTHA," said her father, "William asked me for your hand last night, and I consented." "Well, pa, that's the first bill of mine you haven't objected to."

IN HABITUAL CONSTIPATION, Campbell's Cathartic Compound is used with great success.

STABLE-KEEPER: By the way, shall I put in an extra buffalo? English Blood: Couldn't you let me 'ave an 'orse, you know! Er—er—rather not drive a buffalo first time, you know.

A CURE FOR DRUNKENNESS.—Opium, morphine, alcohol, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6 cents in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

HE: And now, Sarah, what kind of an engagement ring shall I get you? She: Solid gold, I guess, I'm so tired of wearing imitation gold for engagements."

ONE reason why you should take your broken watches, jewellery and spectacles that need repairing to Barker & Co. in the Y. M. C. A. building on Yonge Street is that they employ no apprentices, and all the work is done by experienced workmen. Another reason is that they put all articles entrusted to them in their large safe every night, so that you can sleep soundly and know that your goods are safe in case of fire.

MRS. WELLS (about to hire a new servant): Now, in regard to going out visiting, I— Servant (interrupting): Och, go out whiniver yes loikes. You's not find Bridget Murphy harrud, mum, or dictatorial loike.

MR. BOGGS (reading English history): The Prince of Wales in 1798. Mrs. Boggs (interrupting): The Prince of Wales in 1798! Goodness! I didn't know the Prince of Wales was such an old man as that!

## Imperial Hair Regenerator

Is advertised in another part of this paper. The Imperial Chemical Mfg. Co., 54 W. 23rd Street, New York, are entirely reliable, and the goods they sell are genuine, harmless, and accomplish the object to be gained. We gladly give the following testimonial from Dr. Moore:

"NEW YORK, NOV. 1, 1886.

"I hereby certify that I have subjected to a careful analysis the Imperial Hair Regenerator, and that I have found it to be free from all substances liable to injuriously affect the hair, scalp or general health of persons using it. When properly applied it is capable of imparting a rare degree of beauty and permanence, producing all the various shades of colour of the natural hair. It may be used by all without fear of injurious consequences.

"GIDEON E. MOORE, Ph.D.,

"Analytical and Consulting Chemist, 69 Liberty Street."

"JOHN, did you take the note to Mr. Jones?" "Yes, but I don't think he can read it, sir." "Why not, John?" "Because he is blind, sir. While I wur in the room he axed me twice where my hat was, sir, and it wur on my head all the time."

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

"PA," inquired Bobby, who was reading the paper, "what is a stony glare?" "It is the expression which comes over a man's face at Church," explained the old man, "when the contribution box is held before him, and he has neglected to provide himself with 10 cents in change."

PREVAILING SICKNESS.—The most prevailing complaints at this season are rheumatism, neuralgia, sore throat, inflammation and congestions. For all these and other painful troubles Haggard's Yellow Oil is the best internal and external remedy.

"HELLO, Charley, what are you doing—moving?" asked one young man of another whom he met with a big vase in his hand. "I've just commenced my vacation." "Your vacation?" "Yes, I'm vacating at the request of my landlady."

A TRUSTY FRIEND.—Perry Davis' Pain-Killer. Safe to keep and to use in every household.

## Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in Scott's Emulsion. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting. It not only restores wasted tissues, but gives strength, and increases the appetite."

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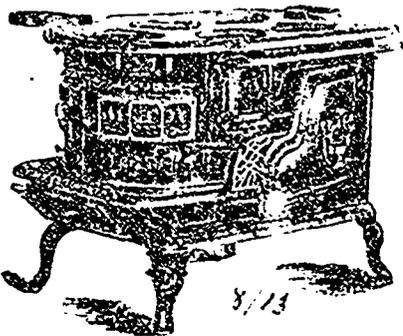
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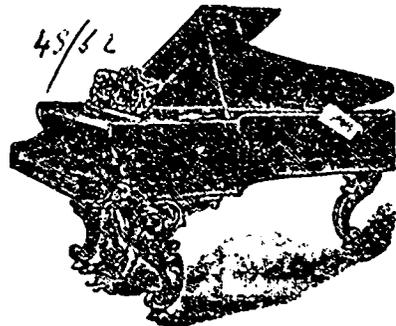
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
SARNA.—At St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
LONDON.—At the Church of St. Thomas, on Tuesday, December 21, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, December 6, at ten a.m.
BARRIE.—At Barrie, on Tuesday, November 29, at eleven a.m.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTH

At 450 Lewis Street, Ottawa, on November 14, 1887, the wife of James H. Haskett, of a son.

CELEBRATED COOK'S FRIEND BAKING POWDER PURE, HEALTHY, RELIABLE. Retailed Everywhere.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 679

MISSIONARIES WANTED.

TWO MISSIONARIES—Licentiate preferred—are wanted to labour in the Mission Fields of the Presbytery of Sarnia for the winter months. Apply to Rev. H. CURRIE, Theford.

MISSIONARY WANTED.

AN ORDAINED MISSIONARY for St. Andrew's Church, Fenton and Prison Station. Stipend \$500. Address H. KROZIER, Grand Valley.

Tenders for Supplies

The undersigned will receive tenders up to noon of Tuesday, December 6, 1887,

for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, Cordwoods to the following institutions during the year 1888, viz.:—The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for the Deaf and Dumb, Belleville, and the Institution for the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.

N.B.—Tenders are not required for the supply of butcher's meat to the Asylums in Toronto, London, Kingston and Hamilton and to the Central Prison and Reformatory for Females in Toronto.

W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities, Parliament Buildings, 13th Nov., 1887.

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Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SARSAPARILLIAN RESOLVENT.

It possesses wonderful power in curing all forms of scrofulous and eruptive diseases, syphilitic ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease."

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Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. PRICE 25 CENTS PER BOX. Sold by all druggists.

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Persons who have been taking Cod-Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, in combining the pure Oil and Phosphates in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear Oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Made only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

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WILL ON MONDAY, 14TH NOVEMBER,

COMMENCE A GRAND CASH SALE OF

CARPET SWEEPERS

- "THE DELIGHT," Grand Rapids Manufacture, \$1.25.
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THE FAMED "AURORA," " " " " 2.75.

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Tempered under our patent process, and warranted to stand, by actual test, 300 per cent. greater strain than raw steel. Runners to wear six times longer, and to draw one-half easier in poor sleighing. Two sizes made, carrying from 600 to 1,600 pounds. Prices right. Only a limited quantity left for this season's trade. For sale by all the leading Carriage Makers. Be sure and try them. Circulars on application.

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